

St. Dunstan's Red and White

Subscription, 75 cents a year..... Payable in advance

VOL. XXVII.

DECEMBER, 1935

NO. 1

Staff

Editor-in-Chief.....J. McCarthy, '36

Assistant Editor-in-Chief.....J. O'Hanley, '36

Associate Editors

Exchanges.....J. O'Brien, '37

Alumni.....J. A. MacDonald, '37

Chronicle.....L. J. Ayers, '36

Athletics.....J. N. Kenny, '36

Humour.....J. L. MacDonald, '36
F. W. Dunn, '36

Contributing Editors

L. McKenna, '37 C. Trainor, '38 C. McQuaid, '39

Business Manager

T. P. Butler, '36

Assistant Business Managers

W. O. Simpson, '37

E. Robin, '37

Editorial

Christmas

Many beautiful lines of poetry and prose have been dedicated to Christmas, the anniversary of our Saviour's birth in Bethlehem. The helpless Infant in the manger, Who held in his hands the key to man's eternal destiny, caught the fancy of writers and dreamers. They, by word and deed, clothed the day of His advent with an air of happiness and contentment, and made that season one of joy for young and old. Then, presents and greetings bind more tightly the bonds of friendship and love; Santa Claus with his gifts, his mystery, his cheery smile, fills

the hearts of children with wonder and delight. The greedy rich, for the moment forgetting the avarice and envy that dominate their lives, bring to the homes of the poor, cheer that otherwise would not have been theirs. Perhaps they too seek some measure of comfort in the happy tears of the care-worn mothers and fathers, the joy in the kiddies eyes.

In this land of ours, nature dons her most beautiful garment and mantles hill and valley in purest white. Beauty greets one everywhere: in the stately splendor of snow-covered groves; in the peaceful glance of lighted windows, framed in the curtain of darkness and etched with the changing pattern of gliding flakes. Happy Christmas greetings mingle with the merry sound of the sleigh bells. Toil and worry flee; love and good-will reign supreme. Would that such could continue, that the brotherhood of man could be realized! that Christ could say with joy to His Father: "I have not died in vain."

War

Man has been cursed by the scourge of war since the beginning of time. As he progressed in knowledge so he advanced in new methods of killing his enemies. We who are so used to hearing our time called the most learned, the most progressive, the most civilized, live when whole cities can be devastated, whole countries destroyed and whole nations depopulated in a comparatively short time. Not until the last fifty years has there been any general discussion of world peace among all peoples. Particularly urged on by the hardship the last war caused, discussion more or less widespread has arisen. Many think peace is a new subject, but our Lord preached it, and the Church re-echoing His words for centuries has carried them down to us. Little do we realize the tremendous interest of our Church in peace.

A just war has but one cause; and for no other may one nation make war upon another. St. Thomas clearly states this reason: namely, grave national injury for which due reparation cannot be had without war. Here we have the issue clearly. To disobey this is to break one of the great moral principles taught by the Church. We today have seen a great calamity spring up from the attacks of half-barbaric bandits upon Italian colonies. Although we admire that great Italian, Mussolini, for his

wonderful work in Italy; for his strengthening and centralizing of Italy's government; for his signing of the Lateran Treaty with the Pope; for his having made Catholicism the state religion; although we admire him for all these things, still we cannot justify his attacks against half-pagan Ethiopia. He claims that suitable reparation cannot be made to repay Italy for damage done. But more than enough was offered him: he would not accept. He does not desire peace. Again he claims his aim is to Christianize Ethiopia, to civilize it, to make it a part of Italy so that Italian emigrants may settle there. His end is good: but De Vitoria the Spanish abbot and Father of International Law, states: "No ruler may make war upon another to extend his possessions. No ruler may conquer an inferior race for any reason. No nation may hold another nation or another race in subjection." This attitude is that of Holy Mother Church. This same doctrine is preached by the Holy Father. Even the nations of Europe have shown their disapproval of Mussolini's forced entrance into Ethiopia. True, they have their own motives of jealousy and of fear, but they have united in condemning this attack as unjust, unwarranted and against all ratified treaties. Mussolini, a supposedly Christian gentleman, has led his country, a Catholic country, in direct disobedience of a great moral principle. We cannot support him. He is condemned in the eyes of the world.

His Holiness, the Pope holds no indefinite views on the matter. His opinion, and that of the whole Church is one. Being asked what he should do if any nation would dare to provoke war, he replied: "We should turn to God with that inspired prayer, 'Scatter Thou the nations that delight in war.'" Thus the most important statesman in the world today has shown his views. In all his talks in war-mad Rome, he has, in a most difficult position, shown himself determined to do all he can in bringing peace to the world. We all join with him in the universal prayer of the Church: "Domine, dona nobis pacem."

Student Council

Among the students, there has been a discussion about the advisability of forming a Student Council. Your Editors present this as their plan.

Authority is invested in superiors. They have the last word in all matters. But they can and in many cases do, delegate their authority, or part of their authority to one person, or to a group of persons. These will exercise the power of the superior as if he himself were acting. In any institution there is an absolute necessity for order. Order can only be obtained by laws laid down by some authority. Under the superior's supervision, many smaller groups help to carry on in an efficient manner. If there be no authority there is chaos. There must be set aside rules to which all are obedient. Otherwise there is only disorder. Particularly in a college is there need of authority. For here there are a number of minds in the process of formation and training. There must be some central authority to see that this work is carried on properly.

Now, in accordance with this principle, the editors have a suggestion to make. In our opinion, the authority invested in our superiors could be shared more with the students. At most colleges, the student body is looked upon as being sufficiently mature, sufficiently trustworthy, to govern themselves within certain limits. We are being trained to take a responsible position in the world as educated Catholic men. Does it not seem reasonable that this training in responsibility should be started before graduation? We are not suggesting that the Rector and faculty bow their heads in submission and hand over the reins of office to the senior students. On the contrary, all we suggest is that purely student activities such as debates, athletics, and dramatics should be under the control of a representative and responsible group of students.

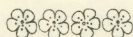
This responsible group of students would correspond to similar bodies in other colleges which are called Student's Councils. Representatives would be elected from each year, with the senior years, of course, receiving greater representation. The details of organization are of secondary importance. This body would serve an important function as a link between the faculty and the student body as a whole. Minor grievances could be more satisfactorily aired by a quiet approach from either side. It would definitely give the students a more real interest in the minor workings of the college; and would relieve

the faculty of small tasks which must at times become irksome.

Be it understood at once that we are not flying the red flag of revolution. We are simply offering a friendly suggestion which the editors think would be for the welfare of the college as a whole. As we have asserted above, such a body could function only with the free delegation of authority from above. At the first sign of abuse of that authority it could be at once cancelled. All we ask is a sympathetic consideration of this request.

Certainly such an arrangement must be made some day. For as colleges grow larger and older, the students begin to wish to assume more responsibility. They begin to wish to act more by themselves, rather than under another's rule. In practice the plan we have outlined works splendidly. In most of our neighboring colleges such bodies are in operation. Faculties are pleased with their work. They relieve superiors of a great deal of trouble. They help students to judge for themselves, rather than to depend upon others. In general, they make for the welfare of both students and superiors.

To sum up then, we advocate a council of representatives to be elected from each class. Such a council would have complete charge in certain spheres. It would be the official link between faculty and students. Lastly superiors would see that nothing was done by the council which might be injurious to the students, superiors or college as a whole. Such an arrangement in our opinion promotes the interests of both students and superiors, is injurious to neither, and is for the general good of the whole college.



To sorrow
I bade good-morrow,
And thought to leave her far away behind;
But cheerly, cheerly,
She loves me dearly;
She is so constant to me, and so kind.

—Keats