

# The Red and White

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## ... EDITORIAL ...

**M**ARITIME REPRESENTATION is at present a live issue. The Commons have debated Mr. Kytes' resolution. Sir Wilfrid was pleased with the discussion, and some western member, representing Mannonite or Galician interests threatened, if the question were pushed any further, to resign his seat and thereby let Canada go to the "demonition bow wows."

That we have a grievance no sane minded person will deny ; that the principle of representation by population is illogical, and not always adhered to, any student of politics knows and

that in the near future we will have in this province population without representation all can plainly see.

The nation builders of this country were men of sound judgment and unusual foresight. The men who at the Quebec Conference represented the interests of this province foresaw the difficulties of the future but failed to provide a remedy. If we since 1873 had increased in population proportionately with the province of Quebec, yea, if during the next fifty years we increase proportionately with that province in population, we will still have lost half of our original representation. Is this fair? Is this just? It lies with the people of Canada to remedy the grievance, and we think that the lower provinces are not asking too much when they ask that their original representation be restored. Ontario will in the near future suffer likewise and we feel sure that the politicians who shaped the destinies of Canada in the days of her infancy and guarded with jealous care the rights and privileges of the initial provinces of the confederacy, never intended that anyone of them, not even little Prince Edward Island, should lose its voice in the affairs of the nation through peculiarities in geographical position.

Considering the alluring advantages offered to settlers going into the prairie provinces; the amount of money spent by the federal government, and by the railway corporations each year to provide facilities for and encourage immigration westward, and considering that nature—without apologies to the powers at Ottawa—has irrevocably defined their boundaries, we realize that some measures will have to be taken in order to insure to the Atlantic seaboard provinces a voice in the affairs of the nation. Every intelligent member of this commonwealth imbued with a spirit of progress and true Canadianism, must see that for us but one course can be pursued. We want our original representation restored and if before the next decennial census is taken, our wish is not gratified it will mean that we will adopt that one course consistent with our position, we will secede from the confederacy. This may sound rash but it will be the inevitable outcome, if the majority persist in a course, which is undoubtedly unfair to the minority and inimical to the democracy.



THE EDUCATIONAL COMMISSION has committed itself. It recommends consolidation, larger salaries for teachers,



greater scholarship and a thorough knowledge of pedagogy. To one even primarily acquainted with present day conditions in this province the wisdom of these recommendations is apparent. It will mean a higher standard of education in our public schools, a greater interest in matters educational by teachers and people and will attract to the teaching profession superior talent. Education is today strictly essential; education is, in those days of intensive farming as necessary in an agricultural community as on the stock exchange. The people directly benefitted should naturally "pay the piper" and according to the words of the chairman of the commission "they are willing to do so." They realize that this problem of education is pressing for solution, that it cannot be shelved nor will not easily be put by. If called upon to do so they will willingly pay their teachers handsomely and they have then a right to expect, and Canada has a right to expect that the instructors to whom is committed the care of the youth in those days of building nationhood, shall have sufficiently equipped themselves for their work. Grave problems are facing this young country. We may not be able quickly to solve them but in the public schools of this country those questions may be successfully grappled with through the medium of proper public school instruction. The dangers to our country from unjust but legalized monopoly—the aristocracy of commercialism—from the irresponsible disciples of that false communistic system who under the banner of equality would destroy all existing inequalities, which belong to and are inseparable from the liberty and freedom of individuals and from those false principles of honesty and morality which actuate the administrators of our public affairs can only be averted by our teachers instilling into their pupils a spirit of true Canadianism. Canada expects and naturally that, the men and women into whose hands she commits the training of her youth, shall clearly understand and never forget their duties. If within the range of the educators vision there looms nothing larger than his own petty personal pecuniary interests, if he measures his success with the foot-rule of dollars and cents, if love for his work and high ideals of citizenship are not the dominant notes in his life work we fear for the success of the pupil and the stability of the nation. It therefore becomes the duty of all good citizens to support this movement which makes for a better condition of things educational. The commission have pointed out a way.

It may call for direct taxation. If such is justifiable for purposes of war it should be justifiable for purposes of education. The government is bound to adopt remedial measures along the lines pointed out and the broad-minded people of this province will be willing to sacrifice much that the educational standard be raised, knowing that our children proximately and Canada ultimately will be greatly benefitted.



THE RETREAT of 1910 has passed. Let us hope that the soul-saving advice by the good Father given during those silent heart-searching days may have salutary effects, help to correct habits of self-indulgence, impart a new vigor to wavering resolutions and strengthen us in our march towards the goal of Eternity. The interior recollection—so manifest during the retreat—was evidence of integrity of intention among the boys. In those days of scoff at things religious, when the great majority “crook the pregnant hinges of the knee” at the twin shrines of materialism and commercialism, it is but right that our colleges should direct their energies toward making all realize whither they are drifting. Too many of our institutions of learning? divorce entirely religion from education, flout openly the ten commandments and teach that morality is founded on no divine positive law, but is only an accidental appendage of modern society. In the face of this it is well that some of our educators show their appreciation of the chastening influences of a close communion with the Creator, by giving those under their care the benefit of a “Retreat.” If we follow closely the advice of Father Monaghan we shall all assiduously cultivate those virtues which ennoble manhood and command respect from our fellow-men.



HERE IS A good thing from the last issue of the Canadian Register:—The country is full of self-constituted critics who are unable to frame a half dozen sentences correctly, but deem themselves fully qualified to pass judgment upon writers of undoubted ability. If those who are so fond of picking flaws in the works of others would first produce something themselves, the public might listen to them with a little more patience.



## Le brin de paille.

Il y avait un homme riche et puissant qui vivait dans son château, dont il ne sortait que pour ravager les champs de ses voisins et detrousser les voyageurs—Il était si cruel et si pervers qu'il ne lui restait rien au cœur sinon l'amour pour sa femme, belle et douce creature qui passait les jours et les nuits à pleurer les méchantes actions de son mari.—

Une nuit d'hiver, par une horrible tempête où le ciel semblait avoir déchaîné tous les éléments comme pour en finir avec la terre, la belle dame était assise devant une cheminée où flambait un feu pétillant; l'époux n'était pas encore revenu de ses courses aventureuses; l'épouse consternée priait, on entendit frapper à la porte, et bientôt après un domestique entra et dit à sa maîtresse que deux pauvres moines harassés de fatigue demandaient l'hospitalité au château, ne fut-ce que dans l'étable.

La bonne dame fut saisie, car elle savait que son mari n'aimait pas les moines, mais comment repousser l'humble requête de ces hommes vénérables? ((Mon maître n'en saura rien, dit le bon serviteur qui devina la pensée de sa maîtresse, à la pointe du jour il s'en iront :))

La dame donna son assentiment et recommanda au domestique de les bien cacher dans l'étable.—

À peine sortait-il, qu'on entendit des pas et la maîtresse entra. Voyant les larmes qui sillonnaient les joues de son épouse:

Qu'avez-vous? lui demanda-t-il affectueusement. Elle ne répondit pas.—Racontez moi ce qui vous désole et je vous jure de sécher vos larmes si cela est en mon pouvoir :

—Je pleure, dit-elle, parce que tandis que nous jouissons ici de tous les biens, il y a des gens qui manquent

du necessaire, il y en a qui grelottent de froid, il y a qui ont fain ?

— Mais reprit le mari, qui donc se meurt de froid et de fain ?

— Deux pauvres religieux qui m'ont demande l'asile et qui sont dans l'etable. Le mari fronca les sourcils.—

— Des moines ! dit il, des faineants, des gloutons, des coquins qui voudraient se bien traiter a mes depens ?

— Ils m'ont demande qu'un abri et un peu de paille.

Le maitre appela un domestique et lui ordonna d'amener les deux moines en sa presence.

Lorsque les religieux comparurent, l'humeur ironique et railleuse du chatelain se dissipa, c'est qu'il y avait sur les visage du plus age de ces moines, dans cheveux blancs qui couronnaient sa vieillesse, dans la serenite de son regard une dignite qui imposait, une douceur qui attirait, une autorette qui devait emouvoir une ame glacee et corrompue.— Le chatelain le fit asscoir a sa table et garda le silence tout la temps du repas. Apres le souper il conduisit lui-meme ses hotes a la meilleur chambre du chateau, ou les attendaient deux beaux lits moelleux ; mais ils refuserent a en user, disant qu'ils ne couchaient jamais que sur la paille.—

Alors le chatelain descendit lui-meme a l'etable et en rapporta une charge de paille qu'il etendit sur la parquet.

— “ Mon pere, dit-il, en brisant d'un genereux effort la glace qui pesait sur son coeur, mon pere, je voudrais revenir a Dieu mais, ce n'est pas possible que le Seigneur me pardonne tous mes crimes.

— Quand vos peches, repartit le missionnaire depasseraient en nombre les grains de sable de la mer, le repentir les effacerait tous et la clemence de Dieu les pardonnerait ; c'est pourquoi le pecheur endurci n'a

point d'excuses et c'est aussi ce qui fera son desespoir eternel."

Alors le chatelain se mit a genoux, se confessa et d'abondantes larmes de contrition tombaient de se yeux sur la paille ou il s'etait agenouille. Lorsque le missionnaire se fut endormi, il se sentit transporte devant le tribunal divin; l'eternelle justice tenait en main la balance qui pese le mal et le bien, uneame allait etre jugee: c'etait celle du chatelain. Satan avec l'insolence du triomphe, mit dansun plateau de la balance l'amas de ses iniquites, les bons anges se couvrirent la face d'horreur; l'ame exhala un gémissement de douleur.—

Alors un ange gardien s'approcha, il apportait un brin de paille mouille de larmes ; il le mit dans l'autre plateau.—L'ame fut sauvee :

Le lendemain matin, quand les religieux se leverent, ils trouverent le chateau dans lo consternation. Ils en demanderent la cause. Le chatlain etait mort dans le nuit.

JEM.

S. D. C. 12 mars 1910

