

age, of Western Christian Civilization, is important; the history of the past and the wisdom that can be learned through it has its place, too, in education.

The sense of the Christian dignity of the individual—Man's dignity flows from his creation by God to His own image and likeness; this dignity is his by his very nature. His rights flow from that nature and it is the recognition of this fact and the consciousness of his dignity as a person which is the greatest safeguard for the democratic way of life. This dignity of the individual as a person is being threatened from all sides: industry regards him as a cog in the wheel or, at best, as a mere hand; entertainment, as a passive receptionist. All forces converge towards the creation of the standardized mind. Through education everything possible must be done to develop a thinking, responsible individual, capable not only of independent thought but of evaluating the various forms of mass media in which he lives. The student must be taught to know and weigh the meaning of words, otherwise he will be a fit subject for propaganda. Variations in class assignments, different clubs, dramatics, and discussion develop initiative and responsibility. But the dignity of others must be inculcated too; hence, socialized methods must be used, and parliamentary procedure and discussion methods taught since they will give the student facility in democratic procedures.

A healthy attitude towards work and nature—Work was once the means by which man expressed himself. Naturally, he should be as proud of the fruit of good hands as of the fruit of a good heart. There is failure to recognize that manual labour does not degrade man, but that the dignity of any work depends on the attitude of the man who works. Youth should be given a love for nature and an appreciation of the whole enrichment of life in the beauties of nature.

A sense of community—Democracy is built not only on the respect for individual dignity but also on social cooperation and a realization of a togetherness in the community and in society in general. Individuals today are becoming increasingly lonely in the midst of their fellows. Can we have only one kind of "comrades"?

Communism with its dynamic drive, and dedicated dynamism is making vast and insidious inroads among us as we sit with softened and softening convictions in the misty twilight of our complacency amidst the lush and listless material prosperity that confuses a standard of living with a standard of life. Our greatest foe is not the threat of Communism without but the thralldom of materialism within.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Oliver Goldsmith.

Can Democracy (which is a concept of the mind) survive this age of concern with material things? Han Suyin, coming to us from the certainty of her Eastern philosophy, saw materialism shrivelling the life and spirit of the West. "Everyone wanted security, security no longer a word but a duty, a life-demanding god. . . For this strange end men planned, with single-hearted passion, pensions and retirement—at 20 dreaming of 65; in youth aspiring to safe security. For the security of death they forsook living." (A Many Splendoured Thing, p. 254.) After such an observation, shall we fail to teach our young people that true happiness consists not in having more but in desiring less? To warn them that, "Things are in the saddle and ride mankind."?

May T. S. Eliot's epitaph on our comfortable suburbs awaken us to the timelessness of reality:

"A cry from the North, from the West and from the South:
Whence thousands, travel daily to the timekept City
Where My Word is unspoken.
In the land of lobelias and tennis flannels
The rabbit shall burrow and the thorn revisit,
The nettle shall flourish on the gravel court,
And the wind will say: "Here were decent godless people:
Their only monument the asphalt road
And a thousand lost golf balls."

But I shall not end on a note of despair for we know that the genius of Western civilization is summed up in Dante's lines:

"Think on the seed ye spring from! Ye were made
Not to live life of brute beasts of the field,
But follow virtue and knowledge un-afraid."

Inferno. XXVI. 118.

We know, yes, and we are determined that with God's help our young people will know, too, so

"Forsake us not, O Lord."

—SISTER ST. LAURENCE MARIE

FROM A GIRL'S POINT OF VIEW

There are a few problems of etiquette, which, from a girl's point of view, are deserving of special mention.

When you phone a girl to ask her for a date, Boys, why spend ten minutes talking about the weather? Remember, we girls are traditionally curious, and all the time you are making such witty comments on the weather, we are wondering why you've called. Why keep us in suspense? And by the way, the person who telephones is the one who should end the conversation.

Do you smoke? Well, if you do, don't forget to offer cigarettes to everybody in your group at a party or in the restaurant, even though you know they don't smoke. It is not necessary, though, for you to insist that they accept your cigarettes, for after all, any adult knows what he or she wants and will enjoy. And if you do smoke, take care not to blow the smoke into non-smokers' faces, unless you're really up on your artificial respiration. If they enjoyed smoke so much, they would certainly not get it second-hand!

There are times when a boy should lead the way, and there are other times when a girl precedes. Now when a couple goes to the Capitol on permission night, the usher leads the way down the aisle. He is followed by the girl, while the boy brings up the rear. But suppose that, as is usually the case, there is no usher at the Cap? Then it is your turn. Boys, to lead the way and find the seats. Don't let your date go stumbling ahead through the darkness in her high heels, especially if, like many girls, she has left her glasses in her pocket. She might end up with someone else altogether. This same rule applies in church and in restaurants: unless there is an usher, boys always lead the way. But beware of taking such manly strides that your lady friend must sprint to keep up with you. There is one slight exception to the rule. . . on the stairs, the boys are the first up, and the last down.

Now Boys, we girls all appreciate your kindness when you take us to the restaurant. But may we remind you that it is your manly privilege to order the food. It is correct, therefore, for you to ask your date what she would like, and then for you to give both orders to the waitress. To do so, shows that you know "what's what." There's another thing, too, which I might mention. We realize that not too many college students can actually afford T-bone steaks every day and twice on Sundays, and so we have to try to figure out whether that jingling sound is pennies or silver dollars. But how often you hear something like the following:

SHE—(Wondering what her date can afford): What are you going to have, Sam?

HE—(Sticking to Emily Post): Never mind what I'm having. You go ahead and order.

SHE—(To be on the safe side): Well, I think I'll have a peanut butter sandwich.

HE— Waitress, one peanut butter sandwich, and one hot turkey sandwich!

SHE—(To herself): Gosh, I wish I'd known he could afford that much. . . I'm starving!

And by the way, in case those are pennies we hear jingling, we girls are not completely adverse to the occasional Dutch Date, in which the girls pay half the expenses. And girls who are considerate will remember to hand over the "cash" in advance, and save their escort a lot of heckling from the fellows. At any rate, we would prefer a few inexpensive dates to one evening which takes your whole year's allowance and puts you out of circulation for the remainder of the term.



And now I have reached a very timely topic . . . formal dances.

It seems as though you boys have only to jump into a white shirt and your best suit, to prepare for such an occasion. But we girls want to look our very best for you especially on such gala occasions, and our preparations take somewhat longer. It takes time to prepare a wardrobe, to get clothes to and from the cleaners, to make hairdressers' appointments, to let out a seam or two. So a date for a formal dance should be made about two weeks in advance.

Here at the college, corsages are always worn at the Junior Prom. It is best to ask your date what color she

would like . . . imagine how red flowers would look on an orange dress! It is also wise to ask her what kind of flower she would like. . . she may (unbelievably) be allergic to orchids. Or she may wish flowers to wear at her wrist, or to pin in her hair, instead of a corsage. Remember too, that your flowers will probably be pinned on a dress of flimsy material, and don't pick a corsage so huge that she has to wear it tied around her neck.

At the Junior Prom, every couple is expected to greet the chaperones at some time during the evening. You know, in a few years' time **your** son or daughter may be among the graduates, and **you** may be one of the chaperones. And you would not like to be ignored, would you? The most correct and the simplest way to greet them is to approach the table together and introduce yourselves. The boy says, "Mrs. D., Mr. D., I am Joe Smith, and this is Susie Jones." Or if the boy does not know the chaperones, and his date does, it seems to be correct for her to make the introductions. Mr. D. may then present the couple to Mr. and Mrs. C., or if there are many couples in the line, Joe may repeat the introductions himself. In some very long receiving lines, the introductions are omitted entirely, and only the handshake is retained. The main thing, however, is to remember that chaperones are swell people who like to be sociable, and they appreciate anything you may do to make their visit more enjoyable. So help them to have a pleasant evening, and do have a wonderful time yourselves.

—A GIRL

THERE ARE LESS THAN TEN PERCENT

The school year of 1956-57 has almost come to an end, and I have passed eight delightful months on the campus of St. Dunstan's. It is most fortunate that I came to this university as it was the place I was looking for. Besides the general knowledge which I have obtained in the classrooms I have been enlightened greatly by its spiritual teachings.

During the first few months after my arrival, numerous questions had been asked. "How big is Hong Kong? How far is it from here? What is the cost to come over? How did you come over? What is the population of Hong Kong?"—and so on. I answered them all—some maybe more than twenty times! No doubt the population of Hong Kong had aroused a great interest and amazement (for there are almost three million people living in an area less than four hundred square miles which is mostly mountainous). Well, that's it—that's Hong Kong. But during these eight long months few people ever asked what was the population of our Church in Hong Kong. Until recently I did not understand why this question was not asked. The people here have been too fortunate; for God is so near to them that they just take it for granted it is the same everywhere throughout the whole world. You have been a member of the Church since your birth and you do not have to search in darkness for the one true God. If you will only think of the people in many parts of the world today who still have not had the chance to hear the name of God, you can be sure how lucky you are.

Hong Kong has been associated with the Western World for over a century. During these one hundred and odd years it grew from a barren little island into one of the most important seaports of the world. Every hour of the day, ships enter and leave the harbour; and upon the car-