

Church commemorates that outstanding event in Church history because after four hundred years the society brings joy to 26,309 sons of Loyola scattered over the entire world. Along the icy stretches of the Arctic, in the jungles and sandy wastes of the tropics, in teeming metropolitan congestion, and in rural isolation the living members of the Society join with the legions of their departed brethren in Heaven in rejoicing on the great event of September 27, 1540.

The Society of Jesus is faithful to the ideals for the realization of which it was established and because of which it was approved. It has never ceased, in the spirit of St. Ignatius, to fight for Christ and the greater glory of God, and against enemies of the Church and Christian civilization.

One might ask for evidence of the ability of Ignatian life to create spirituality. In the four hundred years of its existence twenty-four members have been canonized, twelve of them martyrs. One hundred and forty-one have been beatified, of whom one hundred and thirty-six died for the Faith. One hundred and eighty-five have been declared "Venerable." The spiritual education received by men like St John de Brebeuf, St Gabriel Lalemant, St Anthony Daniel, St Charles Garnier, and St. Noel Chabanel, who shed their blood for Christ in the vicinity of Fort Ste Marie, Ontario, was received from the Society.

In the Society of Jesus affinity with great men and marvelous deeds has created a determination and an industrious effort to sustain the glories of the past and to reproduce today the energy of the pioneers and to keep faith with their example. By their apostolic labours, each generation and each individual seems to add new increments to the community reputation and the glory of Christ.

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#### LIVE AND LET LIVE

Louis B. Dooley, '44

Since the rise to power of the German Nazi party with its doctrine of the superiority of the Aryan race, the rest of the world has had brought home to it the result



of pursuing to extreme this silly unscientific doctrine. It is not my intention, in so limited a space, to inquire into the scientific basis, or rather the lack of scientific basis of this doctrine of racism, but to inquire into its prevalence. We are all ready to condemn the Nazis for their adherence to such a doctrine, but how many of us can plead not guilty of believing it in a modified way? I am fully aware that none of us is willing to pursue this doctrine to the extreme the Nazis did, but there is in all of us a feeling that our customs and tastes are superior to those of other people and that we are therefore superior to them. How often do we find ourselves in our conversation taking it for granted that the customs and ideals of people of other nationalities are inferior to ours and not worthy of even our consideration. We criticize and even exaggerate the faults of these people while we fail to see our own which are very often much greater. This feeling of superiority to those of other nationalities is doing much to destroy the unity of the nation and undermine its war effort.

This feeling is also found among small institutions such as schools and colleges. It is nurtured there by intercollegiate and interscholastic sports in which emphasis is placed on winning rather than on playing the game. It is masqueraded by its possessors as college or school spirit, but it brings about nothing but unfriendliness and antipathy between the schools. Besides having harmful effects on the community, this feeling of superiority of one small institution towards another is silly because all have the same end in view and the means that anyone takes is no business of the others.

This modified doctrine of racism may be traced even to individuals. We very often criticize our neighbours because they have not the same tastes as we have. The boy who enjoys sport wonders what is wrong with the boy who gets his enjoyment from his books. We like to consider our habits and tastes as the best and we wonder why others cannot see things our way.

Thus we see that the doctrine of racism may be traced back to a feeling of superiority on the part of individuals. Among individuals it is not very pronounced and in most people it is even absent, but as the group gets larger the feeling becomes more intense until it reaches its peak in



racism. Now that this war is slowly drawing to a close and we are planning a post-war world, let us, after we have taught the Germans that they are not a superior race, finish the job by correcting our own minor errors. Let us forget our feeling that we are a superior nationality or institution, or even that I am a superior individual. In other words, let us live and let live.

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### THE COMMON AIM OF YOUTH

Eileen MacPhee, '46

In Britain for many centuries the walls of learning have been high. They have sheltered the student from the outside world, creating for him an isolation from the affairs of men.

These walls were crumbling before the war came. When Hitler murdered the students of Czecho-Slovakia, when he tortured the teachers of Norway, the walls fell to the ground. Students of all ages knew that they must come out of their isolation and fight for the right to learn.

Today the students of Britain are fighting as they learn. Theirs is a battle for the present and the future. Not only must they help to defeat the enemies of freedom and learning, they must also gather knowledge and wisdom to go forward and rebuild the world of the future, to which they are heirs.

But the students and youth of Britain are doing more than making a vital contribution to the war effort of their own country and the United Nations. With the youth of all nations gathered together in the fortress of Western Europe, they are building up a common front of world youth, cementing friendship and understanding between the young men and women of many nationalities.

For never before have the youth of Britain had such golden opportunities of meeting the youth of the world and sharing their opinions and their experiences. Everywhere that youth has worked and played side by side it has discovered that although it speaks in many languages it shares the same ideals and aspirations.