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Editorial

Spring and Easter

*"Once more the Heavenly Power
Makes all things new,
And domes the red-plowed hills
With loving blue;
The blackbirds have their wills,
The throistles too."*

Spring has arrived, and its advent has been gentle, unfaltering, and wondrous. Trees and shrubs have been coaxed from their lethargy and are soon to burst forth in brilliant foliage. Brooks have ceased their sluggish wanderings to babble serenely between grass covered banks

to the sea. From neighboring tree-tops the birds blend their musical utterings with the songs of nature. Even Mother Earth, cold and hard during the past few months, succumbs to the warm caress of Spring. Things begin to grow, myriads of insignificant and similar things. Yet each has its own harvest to bear.

Ah! Spring. Life is good even though Spring tinges it with sadness. Her miracles teach man how helpless he is. She shows him his limitations, his complete dependence on that Power Who has planned this universe with its marvellous assembly of light and dark, sun and moon, growth and decay. She turns his mind to higher things and brings him to a consideration of the soul.

What Spring does for earth, Easter can do for our souls. In view of the splendid array about us we cannot but realize that we are destined for more important things than to be born, to live, and to die. We are temporary monarchs and as such we have rights and duties. Work alone will not fulfill the latter, we must worship.

In all men there is a capacity to see God. It is lacking to none. Dormant, it may be stifled by our avarice, our lust, or our conceit. Yet the embers are there, ready to burst into consuming flames at the first breath of love. Our flowers wither without care, so our souls will become distorted and dwarfed without love. But love is internal and itself can only survive with the help of external acts—religion. Not of book and creed, but of word and deed. The birds and flowers have their places in creation, so we according to our talents have different tasks to do. For some this religious expression is to be found in that noblest service. Others find it in the daily routine of their labors. But what is important is that all can find it, especially in charity of word and deed. Remember His manifestation which we now celebrate. That is the true religious spirit, the spirit Easter should infuse into our souls.

Individualism

One way of eradicating social evils is by having them universally recognized as such, and this requires persistent harping on the same topics to the point of exasperating many of our readers. Therefore, at the risk of having it classified as trite, we attempt just another editorial on one of the anti-social isms of the day.

Perhaps the most deep-rooted source of present-day social instability and the most far reaching in point of time is individualism, or as it is sometimes flippantly called, rugged individualism. We are not dealing with any special phase of this topic in particular, but rather that general underlying psychology which had its outlets in such doctrines as the autonomous morality of Kant, Utilitarianism, and Laissez-faire. Manifesting itself as it does in so many degrees, and in every corner of the social structure, it cannot be called a principle or a doctrine; it is rather an attitude in which the individual lays all stress on the importance of self to the exclusion of all outside interference and restraint. For the past four hundred years this disintegrating force has been penetrating into the core of every social institution beginning with the Church and ending in the basic unit of society, the family. So widespread is this spirit that we are scarcely conscious of it at times, yet it can be detected as the foundation of many of our current theories and policies.

Individualism made its first inroads into the fields of religion and morals. At the beginning of the sixteenth century it had already attained such a dangerous height as to cause a disruption in that most influential institution, the Church, which had produced and preserved social stability throughout medieval history. This event marked the end of an era of mental harmony which had been based on the Christian principle, "Unity in things essential," and the beginning of an era of disorganized and heterogeneous beliefs which has led to the present confusion of free-thinking. This individualistic spirit gave the individual the right to choose, reject, and interpret necessary truths after his own bent, with the result that there are as many creeds as free-thinkers. One of the imbecilities of individualism is its denial of dogma and authority—a denial which is based on two false assumptions—first, the assumption that authority means force, and secondly, that dogma is necessarily false. They fail to observe that nearly all teaching is dogmatic and that all knowledge is based on authority—on the authority of the senses, of the reason, of the experience of others.

Individualism also gave the person the right to establish his own code of morals. The Catholic code of morality had made God the end and purpose of our existence, but with the deification of the individual, the in-

dividual himself was made the end and purpose. It inevitably followed that in the majority of cases a purely subjective code with no outside sanction made self-gratification the norm of goodness and badness. The increase of self-love and decrease of neighborly-love reached a fatal point when it found its way into the ultimate unit of society, the family. Individualism directly shuts out all those noble qualities of altruism, charity, and forbearance which are essential to the integrity and proper functioning of the family. One of its pernicious and far-reaching effects appears in the present divorce evil and its attendant, birth-control, both of which subordinate the primary purpose of that sacred institution, marriage, to the gratification of individual desires. Many authorities who have seen the wisdom of the dictum, "As the family so the nation," have exercised influence in the introduction of reforms in this matter. Social legislation, however, binds the individual only in part and is a poor substitute for a sense of moral responsibility.

As the manner of acting follows the manner of thinking, this egoistic spirit found its way into the fields of politics and economics. *Laissez-faire* is a clear off-shoot of individualism, and all economists are agreed that *Laissez-faire* is responsible for most of the present economic maladjustment. This principle of "Everybody for himself and the devil take the hindmost" is but another instance of the extremes of unbridled selfishness which individualism, made logical, stands for.

Socialism has been advocated as a remedy for all these social irregularities. But this opposite extreme is merely an attempt to substitute society for the individual as the end of human existence. So much has been written on this particularism that we refrain from further exhausting the patience of our readers. In closing we commend the following words of Pope Pius XI, as worthy of deep consideration: "In the name of the Lord, therefore, we urge individuals and nations to put aside that narrow individualism and base egoism that blinds even the most clear-sighted, that withers up all noble initiative as soon as it is no longer confined to a limited circle of paltry and particular interest. Let them all unite together, even at the cost of heavy sacrifices to save themselves and mankind. In such a union of mind and forces they naturally ought to be the first who are proud of Christian name, mindful of the

glorious traditions of Apostolic time, when 'the multitude of believers had but one heart and one soul.' "

Mexico and Domination

Few Catholics have solved the great Mexican jigsaw. Calles has seen to that. With the genius that has made him a great dictator he has clothed Mexican realities in the veils of make-believe. His labor policy is mistaken for liberalism. His agrarian policy appears to be altruism. His political policy looks like state capitalism. His religious policy seems to be atheistic bigotry. All in all he has enclosed Mexico within a wall of pretense and thus has kept himself free from outside interference. This is as he would have it. For behind this curtain he can play the totalitarian role which he dare not portray to a foreign audience. He can continue his religious persecution, while the remaining world watches aghast and seeks to lay its finger on his motive.

Many theories have been advanced for this unwarranted persecution of Catholicism and Christianity. The ignorant and the fool say it is because he fears the strength of the Catholics. That is nonsense. The majority of Mexico is Catholic, but the majority of the Catholics have no strength. Already Calles has stolen their churches, jailed their priests, and cowed them with numerous laws. Even here he has not stopped. With tyrannical cruelty he has crushed their just uprisings with bloody reprisals. He has defamed their good name in foreign lands, hoping that this would steel all sympathy that might be felt for them. He goes still farther. Each successive drive has been more terrible than the rest. These are not acts of a man overcome by fear. They are rather acts of a man driven onward by a blind and flaming hatred of God.

Yet that explanation cannot be accepted as adequate. He is not consumed by a hatred of God and religion as we understand the term. A careful study of his policy shows that. It is not deeply irreligious. It is rather that he cannot tolerate that any force but his own should share the people. He is possessed by a passionate lust for power and this is, and has ever been, the driving force within him.

But has not Calles' ambition reached its consummation? He has the army. From the very beginning this

has been his. It was in it that he founded his power and upon it that he built his government. No matter who has occupied the presidential chair, he has controlled the Secretary of War. He has cemented the soldiers' loyalty by a complicated but nevertheless satisfactory system of rewards. He dominates the labor syndicate. He is master of the agrarian civilization. He and his friends own the majority of the land. The remainder is in the hands of those whom he can command. Companies and intricate monopolies have placed in his hands the reins of almost every trade. And now to offset the last possibility of losing complete control he has abolished the life term of the judges. Six years, to coincide with the presidential term, will be their terms in the future. Calles controls all!

The Mexican presidents materialistic ambitions have been fulfilled. Yet he cannot rest now. The present is secure, but the future must be made more secure. The young minds of to-day must be taught to think with him. For he realizes that the contrary means ruin. Education then becomes the last and most important drive in his war for domination. But to achieve this he must conquer the Church. This great institution has always defended that road against every tyrant. This Calles knows. But again that lust for power sways him and with adamant determination he refuses to allow a spiritual educational body to have any part of Mexican minds. Socialistic schools replace Church schools. Socialism has been introduced for Christianity.

This done he rests. Yet he is ever alert. And the moment a counter move is made, he strikes. This is the true view of Mexican affairs. No peace can be had until Catholicism is dead. Are North American Catholics going to let it die? Time alone can write the answer.

Our New Bank

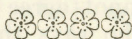
The question might well be asked, why has a central bank *not* been established before this year in Canada? The most plausible explanation is the remarkable evidence of security, efficiency and convenience with which Canadian banks have served our monetary sphere. A system of banking modelled on the charter of the first Bank of United States, it has increased in efficiency to surpass easily the

American system. But with the rapid economic development of Canada it was revealed that our existing banking system must be modernized in view of national economy and in view of Canada's particular problems as a trading nation. Many prominent financiers believed that the answer to the cardinal monetary problems of the day was the creation of a central bank such as is established in England and in many other nations of the world. This opinion was corroborated by the report of the Royal Commission on Banking and Currency in Canada headed by Lord MacMillan.

However, before the government could legislate this recommendation another momentous problem loomed up. Should the new bank be under Government or Private ownership? Many arguments were heard for each side before the Government concluded that the bank would serve the nation better if it were privately owned. Thus it was placed above any political influence. Nevertheless some one must appoint the first officers and the Act to incorporate the Bank of Canada, which was passed in 1934, provided that the first Governor, Deputy Governor, and the seven directors be chosen by the Governor in Council. Henceforth the Governor and his deputy will be appointed by the directors with the approval of the Governor in Council; the directors will be appointed by the shareholders. Persons ineligible for these offices are: (1) those who are not British subjects; (2) members of Dominion or Local governments; (3) all employees remunerated by public money; (4) directors, officers, employees, and shareholders of any bank or financial institution in Canada—the last applies only to the Governor and Deputy Governor. To be a shareholder it is required that one be a British subject and limit one's holding of shares to fifty.

This first venture by Canadians into Central Banking which was officially launched on the first of March was awaited with interest. The first statement issued by Graham Ford Towers and his associates showed that the capital which was so enthusiastically subscribed had been well paid up by the shareholders. The duties of the Receiver General and his assistants in the larger cities of the Dominion were taken over on that day by the Bank of Canada agencies. All the gold held by the chartered banks was turned over to the Bank of Canada, as also was the sole right to issue notes payable on demand in Canada.

Hence other bank notes will slowly disappear, being replaced by Bank of Canada notes. Other features of the revised bank legislation include the compulsory deposit by every chartered bank in Canada of five per cent of its deposit liabilities as reserve. The profits of the bank are to be paid at six per cent per annum, payable half-yearly, after deduction has been made for bad and doubtful debts, depreciation in assets and pension funds. It is confidently expected that the service performed by our Central Bank system will satisfy Canada's need for international monetary co-operation.



Patriotism is the last refuge of a scoundrel—*Johnson*.

Clear your mind of cant.—*Johnson*.

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness.

—*Keats*.

Sculpture and painting are moments of life; poetry is life itself, and everything around and above it.—*Landor*.

