

# St. Dunstan's Red and White

---

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

---

VOL. XXXV.      DECEMBER, 1943      No. 1

---

## Staff

Editor-in-Chief..... Frank P. Aylward, '44  
Assistant Editor..... Cletus Murphy, '45

### *Associate Editors*

Chronicle..... Walter Murray, '45  
Athletics..... Allan F. MacDonald, '44  
Nonsense Avenue..... Joseph J. MacDonald, '46  
Vincent Murnaghan, '45

### *Contributing Editors*

Real Lamontagne, '44  
Tommy MacLellan, '46..... Leonard A. MacDonald, '47

### *Business Managers*

Owen Sharkey, '44  
Henry O'Shea, '45..... Donald Macdonald, '46

---

## Editorials

### ADVENT

The trees stand bare and naked; the green landscape has taken on a different hue; and with the coming of frost and snow, all nature seems enshrouded in an atmosphere of gloom. We are beginning another winter, and, since all we hear are reports of death and destruction in our



present chaotic world, we are apt to be overcome by thought of the hopelessness of it all.

Yet, even in this terrible time through which we are passing there appears on the horizon a ray of hope, for this is the season of Advent, a time set aside by the Church in which to prepare for the coming anniversary of the Nativity of the Prince of Peace. Soon from our churches, schools, and homes there will ring forth familiar Christmas sounds indicative of the fact that even in this war-torn world in which material things seem paramount people can still look back with joy on that happy event of two thousand years ago when angels sang, "Glory to God in the highest, and on earth peace to men of good will." For every Christian there is a special joy at Christmas. The spirit moves us all to blend our voices with those of the angels in hymns of praise and glory to God.

Let us, then, make ready to enter into the spirit of Christmas with joy, with love for God, for our neighbour, and for our enemy. Let us so prepare ourselves that when the Prince of Peace will come, there will be found room for Him in the inn.

---

• Red and White extends to all its readers best wishes for a holy and a happy Christmas.

---

#### **"THY KINGDOM COME"**

The First National Missionary Exposition held at Toronto from Oct. 15 to Oct. 19th, over which the Most Rev. J. C. MacGuigan, Archbishop of Toronto, and a graduate of St. Dunstan's, presided came at a time in the history of this nation when people should become more than ever mission-minded. For the present world war has gained such magnitude and has had such devastating effects on the christian nations of Europe that the work of the missions has in a greater part fallen to the people of the Americas. In past times Europe contributed the majority of missionaries and financial aid to the mission fields of the world, but, since the beginning of hostilities, a great change has taken place and we have become almost the sole supporters. It would even seem



that, in view of the irreligion and the probable scarcity of clergy in Europe after the war, we shall have to send missionaries there as well as to the pagan lands to which we are now endeavouring to bring the faith.

We are prone to consider aid to missions as just another act of charity. It is more than that; it is a duty demanded of us by God. It is an obedience to God's command to the Apostles and to the Church which He established, "Going therefore teach all nations." Matt XXVIII., 19. As members of the Mystical Body of which Christ is the Head we have our various duties to perform just as have all the members, organs, and cells of our human bodies. All must work in unison for the welfare of the whole Body. No one can separate himself as an individual from that Body which is God's Kingdom on earth and continue to live in a spiritual sense, and the work of the missions is one of the functions of that Body.

Then there is another fact to remember. It is most important and at the same time most likely to be overlooked. This is the fact that of ourselves we possess nothing. All that we are and have is the result of the goodness and love of God. In aiding the missions, therefore, we are merely rendering to God a portion of those things which are God's.

In all parts of the world today peace plans are being studied and formulated. They say that the enemy must be shackled so that he may never again threaten to interrupt or despoil our way of life. They say we must be protected against any future disruption in our freedom of thinking and living, in our freedom to serve God according to the faith that we possess. Do we ever for a moment stop to think that this freedom so much talked about today comes as a result of the teachings of zealous missionaries who left all behind, braved the stormy and perilous ocean, suffered and toiled, and, finally, gave their life's blood so that the seeds of faith would be implanted in this country for us who were to come after them? Can not we, then, give a small portion in the way of prayers and financial support for the love of God and these saints who died that we might possess the faith? Let us start a victory drive to shackle the powers of darkness at home and abroad so that God's Kingdom on earth may be extended.



### "THE OLD ORDER CHANGES"

As years go by many changes are noted in the life of St. Dunstan's. This year a new Rector, Reverend R. V. MacKenzie, welcomed the students new and old on the day of registration.

Father MacKenzie is well suited for the position which he now fills. He served as Professor of English on the teaching staff of the College for twenty years and as Vice-rector since 1937. He has always shown a keen interest in student activities and especially in **Red and White**. As secretary of the Alumni Association he was able to give invaluable assistance to the chronicle editor in tracing the whereabouts of former students.

**Red and White** extends congratulations to him on his being chosen for this responsible position and wishes him many happy and successful years in his new field.

---

### THE PROBLEM OF ARTS

During recent months the status of the arts course in our colleges and universities throughout Canada has been the topic for extensive discussion. Although the present situation of the arts course must ever be before our minds, this treatment of the subject is intended primarily to show from an objective point of view the utility of such courses during both war and peace.

What is the cause of this wide-spread discussion? Misinterpretations of government enactments and a distorted notion of the real significance of the arts course have added much to the confusion in the minds of a great number of students and of other interested parties.

As we should naturally expect, the process of transforming a peacetime educational organization to strengthen a wartime economy is a tedious one. Thus, in its endeavour to allocate all available manpower our government necessarily adds to the problems of educationalists who feel themselves called upon to uphold what is valuable in real education. These educators are equally mindful of the value of this education at present and of the indispensable part it must play in post-war times.



First things first is a timely slogan. To aid in the winning of the war professional men and technicians are needed *now*. Thus arise the difficulties which face legislators and educators. On the first group falls the duty of forming a program for total war; on the second, the duty of maintaining a well-balanced basis for education. Let us here advance an answer to the question, "What is the place of arts courses in education and what is their practical value?" Briefly, education in its least comprehensive sense does not exist if it has not been built upon the fundamentals of all knowledge. This basis of true education is acquired by students who avail themselves first of what arts has to offer. These seem arbitrary limitations, but they are not so when we consider an arts course as preliminary or preparatory to professional and technical training. This truth is supported by the fact that arts curricula carry courses in physics and chemistry as well as in literature, history, philosophy, etc. Thus we see that such an organization of studies has a twofold function. The student discovers to which of all the numerous branches of study he is best adapted. At the same time, he perceives that the whole body of knowledge is made up of coherent and interdependent parts no one of which may overstep its own boundary into the domain of another. Herein lies true education.

Our age frowns upon the impractical, and a war crisis calls for a dispensing with everything unessential. Do our arts courses possess anything of the practical and essential? It cannot be justly denied that these courses are practical at all times. They are also essential for two major reasons. First, they serve as an apprentice period for prospective students of advanced science and thus they prevent the flooding of professional and technical institutions with incompetent young men and women. They prevent loss of time to young men and women who could employ themselves more fruitfully. Second, they are the basis of a reorganization of higher education. Through a universal reinstatement of these courses when victory is achieved we may hope to strike at the roots of confusion in education.

It is a popular notion that the terms arts education and liberal education are interchangeable. To a certain extent they are, but an arts education gives more than a



broadening of the mind, the result of a liberal education. Although we may still debate about the pecuniary advantages of a liberal education, we say that it is a tragedy of our age that the study of the classics which convey to us the best that has been thought and said down through the centuries have been branded as impractical. In the light of this rejection of the classics, it is not surprising that we find repugnance to arts education, which relies in part on classical works.

It was a foresight of problems such as those faced by educationalists today that prompted Cardinal Newman to compose nine famous discourses under the title, *Idea of a University*. This great apostle of learning had been chosen about the year 1852 to establish a university in Dublin. In our time the president of Chicago University has given us the results of his analysis of the confusion which besets higher education in America. Both men have been tireless in exposing the dangers which lie in the practice of specialization in one branch of knowledge in the absence of some ordering principle. What Newman saw as a danger Hutchins sees as a present reality.

However, it is to be hoped that the present conflict may not be prolonged to such a degree that the curtailment of arts courses in education as a wartime expedient may assume the appearance of permanence. To view a restriction of the limits of arts courses as permanently tenable would give rise to a serious gap in education in the immediate post-war days. If such a gap were allowed to develop it is doubtful whether we could reap the benefits of a sound system of education as an aid in the attainment of an enduring peace.

---

RT. REV. JAMES A. MURPHY, B. A., D. D., D. P.

It frequently comes about that, through long association, the name of a prominent personage becomes almost identified with the name of an institution or of an organization of which he has been the head or the moving spirit. So true was this in the case of the association of the Right Reverend James A. Murphy with St. Dunstan's College, that it came as a surprise to the whole student body when, during the summer vacation, it became known that Msgr.



Murphy had been appointed to succeed the late Rev. Dr. Smith as Pastor of St. Malachi's Parish, Kinkora.

Like many another of the priests of Prince Edward Island, Msgr. Murphy began his public career as a teacher in the rural schools of the Province. After his graduation from St. Dunstan's, he taught for six years at Prince of Wales College, then entered St. Augustine's Seminary, Toronto, and was ordained priest in 1919. He was appointed to the staff of the College where he was destined to remain for twenty four years. His early training and experience had rendered him eminently fitted to fill a position on the staff. His long years at St. Dunstan's, seven as teacher and disciplinarian, seventeen as Rector, bear ample testimony that the confidence placed in him has been fully justified. For these years have been years of progress for St. Dunstan's, progress beset, indeed, by the difficulties that are the common lot of all small, private schools, but progress steady and sure. During Msgr. Murphy's presidency, the facilities of the college have been amplified and broadened, a new Science Building was erected, the qualifications of the staff have been greatly improved, the inauguration of Extension Courses has extended the sphere of usefulness of the College to include many who had not received the benefits of a formal education.

Msgr. Murphy's work has been recognized both officially and unofficially; officially, by an honorary degree conferred on him by Laval University in 1919, by his being made Domestic Prelate by His Holiness Pope Pius XI of blessed memory in 1939, and, more concretely, by his having been so long retained in the office of Rector of the College; unofficially, by the gratitude of hundreds of students, including most of the clerical members of the College staff, who have received at least a part of their instruction and Character formation from him.

Red and White takes this its first opportunity to extend to Msgr. Murphy a word of appreciation from the present student body of St. Dunstan's, and to wish him many fruitful years as pastor of souls.