

A decorative border of small floral motifs surrounds the word "Editorials".

Editorials

THE OMEGA

The adage, "All good things must come to an end," occurs to us as we pen this final editorial. Truly, it "has been good for us to be here" at Saint Dunstan's for the past four years and to have had the honour of being Editor-in-Chief of this magazine. Saint Dunstan's has indeed been good to us, good in as much as she has pointed out to us the pebbled path of goodness and has given us the necessary caligas of intellectual and spiritual conviction to facilitate our journeying ahead. In the past we have sometimes failed her, but in the true spirit of the Forgiver, she has forgiven us. In return for her confidence we shall attempt in the future to live up to the ideals with which she has armoured us.

Red and White has unsounded possibilities for the future. It could easily become the outstanding magazine of its kind on this continent; but there are many changes to be made before this comes about. This year in the true interests of our publication we dared to introduce several minor revisions; we hope that in the years to come more will follow, and that the idea of its being a be-all and end-all, with contributions ranging from 'Ramblings on the Red Revolution' to 'Patters Provides Competition for Ping-Pong Players' appearing in the same publication will eventually be discarded. And we hope that quality, not appearance, will become the slogan for the advance.

In closing: to the Assistant-Editor our sympathies, to the Staff our thanks, to the contributors our gratitude, to the printers and the advertisers our appreciation, to Saint Dunstan's our farewell.

OF CONSIDERABLE MOMENT

It is quite significant and important to acknowledge (whether or not that acknowledgment causes the necessary interest and enthusiasm is another matter) that the foundations have been laid for the participation of St. Dunstan's in two National student organizations; indeed, two National Catholic student organizations. That is to say that St. Dunstan's, at the beginning of the fall sem-

ester, will be a full fledged member of both the Canadian Federation of Catholic College Students, C.F.C.C.S., and the Canadian Federation of Catholic University Students, C.F.C.U.S.

If there be some who find such developments a bit peculiar, we can readily forgive the ensuing puzzlement. It is strange to have two National federations of Catholic college and university students operating at the same time. Moreover, it seems very strange that St. Dunstan's should be rejoining an organization which is a number of years old and in which St. Dunstan's once played an active part. The situation briefly is this. As an active member of C.F.C.U.S., St. Dunstan's will be a participant in a new Catholic student federation which is national in scope. As an active member of the C.F.C.C.S., St. Dunstan's will be a participant in a Catholic student organization which has been national in name for a quite a few years but not in activity.

To get a clear conception of where we stand in regards to these developments, we should consider for a moment these organizations. The Canadian Federation of Catholic College Students has been in existence for a number of years and at present is composed of thirteen Canadian Colleges and Universities. Its purpose is to work on a national and international level to aid in the integral formation of the Catholic student. Now St. Dunstan's can claim a familiarity with the C.F.C.C.S. Three years ago, one of our students, Wilfred Driscoll, was elected as its National Vice President. Whether this incident insulted someone we do not know, but we do know that immediately after the honor, St. Dunstan's and C.F.C.C.S., for some reason which no one seems able to explain, literally became divorced. The divorce might have been final had it not been for an invitation in January of this year from the president of the organization for St. Dunstan's to become a member of the Federation.

The story on the Canadian Federation of Catholic University Students is quite different. Until last fall, few, if anyone, on the campus knew of the existence of such an organization. Our ignorance is understandable, for until this year the C.F.C.U.S. was non-existent. The federation of university students differs from the federation of college students superficially in the fact that the former is most concerned with the formation of the Catholic college student engaged in post-graduate professional studies, while the latter is interested mainly in undergraduates in university. As far as the C.F.C.C.S. is concerned, the only real difference between the two is in the field of finance. The

C.F.C.U.S. charges no dues, while the C.F.C.C.S. dues amount to \$10 plus five cents for every student registered in university work. Finally, the C.F.C.U.S., as does the C.F.C.C.S., aims at the integral development of Catholic university students and is organized internationally by affiliation with Pax Romana, the world federation of Catholic university students.

For St. Dunstan's two questions, it would seem, demand answers before we can participate confidently in one or both of these organizations. Is the C.F.C.C.S. really an active federation again? Are these organizations mutually compatible?

There seems to be sufficient evidence to warrant a renewal of trust in the C.F.C.C.S. It has an active executive which was elected from the thirteen colleges and universities which now make up the federation. Some of these institutions, incidentally, belong to the Maritime Provinces. The constitution of the federation we can truthfully say is solid, praiseworthy, and practicable. In addition to these qualifications, the association of two men, both good friends of St. Dunstan's, with the C.F.C.C.S. is a staunch recommendation for joining. The Cardinal protector of the federation is our most illustrious graduate, His Eminence James Cardinal MacGuigan. The present Chaplain is Rev. Joseph B. Dorsey of St. Michael's College in Toronto, who preached our annual retreat last year.

It is hoped, yes, even urged, that there will be considerable discussion on the benefits deriving from membership in the two federations. Those who have had most to do with these developments feel certain that St. Dunstan's could play a prominent role in both of them. The best proof of their compatibility is the agreement which was drawn up between them only three months ago. These common aims speak for themselves: (1) To promote the aims and activities of Pax Romana within Canada; (2) To cooperate in fields of mutual interest while recognizing and promoting their individual roles in their separate spheres of activity; (3) To provide an agency through which a common expression of opinion may be effected in matters requiring such action. Moreover, along with the Canadian Federation of Newman Clubs (C.F.N.C.), these two federations have formed a Coordinating Committee of Canadian Catholic University Students Federations which will meet annually.

One thing, regardless of the arguments affirmatively and negatively, is certain; that is, that St. Dunstan's, as a Catholic degree-conferring college, has an obligation to

participate wholeheartedly in any organization aimed at student formation of which it is a member. And there is certainly no need to point out the reasons why there should be national organizations of Catholic university students. Of the many things the world seems to need, one is a unified, fearless stand by Catholics on Catholic moral principles. The need is urgent for unity of thought and unity of action which will boldly proclaim and reiterate those everlasting truths. How much a united stand by students of Catholic higher learning in Canada could do in this regard is a matter for thrilling speculation. Let's see what we can do as an active and conscientious member of the C.F.C.C.S. and C.F.C.U.S.

MONUMENTS OF LOVE AND GENEROSITY

For the many fathers, mothers, relatives and friends, who will throng the campus of St. Dunstan's on May 21, Commencement Day, 1951, there will be something more to admire besides the young men and young women who are receiving their Baccalaureate diplomas. One of the musts on the visitors' agenda will be the new chapel building where, in the morning of the great day, the graduates will offer their last Mass as students. Those same visitors will of necessity have occasion to visit one other feature for admiration, the new gymnasium-auditorium; for it will be here that the graduates will receive the recognition that their efforts at St. Dunstan's have earned them.

It may seem rather late to be editorializing on the new unit which contains chapel, dining room, kitchen, and Convent. For those of us who live on the campus, it has been a daily rendezvous since December 2, when it was opened. We feel, however, that this is an appropriate time as any to express our feelings on this new addition to the campus. The members of the first graduating class to use the new building, as well as those who will remain to use it again, have had ample time to evaluate the worth of the structure and we can now proclaim with absolute sincerity our appreciation for, and our pride in it. Besides, on this Commencement Day, many of the people who made possible the erection of the building, will be seeing it for the first time. It is theirs, too, to appreciate and love.

But, if we can be accused of paying belated tribute to the chapel building, the same charge cannot be hurled at us in regards to the Alumni gymnasium. The completion of this building will coincide pretty well with the holding of the Commencement exercises. It will be the first time

that we shall be able to say honestly that the exercises were held in our college auditorium. In the evening, we shall be able to say truly for the first time that the Junior Prom is our very own, staged by the students in honor of our fellow students in our own auditorium.

How significant it is, we may only surmise, that of these two buildings of which we write today, one is primarily to play in, the other to pray in. These two aspects of life at St. Dunstan's integrated with the third, which is study, emphasize again the balance necessary for a truly liberal education. Study to improve our minds; athletics to improve our bodies; prayer and the sacraments to enable us to integrate it all so that we may become Christ-like on this earth.

It remains only to meditate on the events which have made these buildings the realities they are. Who built the new unit which houses chapel, dining rooms, and convent? Those of us who were the first privileged to profit from the buildings can answer with the utmost gratitude: "The people of our diocese; rich people, poor people, alumni and non-alumni, priests and laborers." And so we admit that the benefits of St. Dunstan's must be extended to all in this diocese. How? By every student and graduate living to the fullest those ideals which are here for all to grasp; ideals which we must take with us to those who never had our chance but who helped make our opportunity possible.

Whom must we thank for the "gym"? And "gym" it will be, no matter what some might prefer to have it called. To reply "the Alumni" is scarcely adequate. Who are the alumni? Some are doctors, some lawyers, some priests. Many are scattered throughout the continent. Some are farmers, some are businessmen, some are prominent, some are not well known. They all have something in common, their Alma Mater, Old St. Dunstan's, from which they all received something good, to which they all owe something in return. And in the gymnasium-auditorium; rather, the Alumni gymnasium-auditorium, they have fashioned a common tribute, not for any particular person's benefit, not for the glorification of any particular year, era, or incident, but in testimony of love and gratitude for St. Dunstan's, their college, our college.....Deo Gratias!

FOR STUDENTS ONLY

The college year never passes that our teachers do not go out of their way to impress upon us the importance of keen observation. And, time after time, many of us are

even embarrassed by our failure to notice what is happening about us. It seems that we are so concerned with what is happening to ourselves that we do not bother to realize what is happening to other people or to other things.

It could well be that such narrow mindedness results from a stunted notion of education. Is education for many of us merely a process of going to classes, labs, and a bit of homework? Could we be so naive as to believe that the process stops when we leave the classroom, lab, or desk? The anxiety which we often exhibit to be rid of classroom and college would require us to answer affirmatively.

Of course, this attitude is not peculiar to any particular group of so-called students at any particular time. The attitude seems universal and certainly has not been formed overnight. So it is that many of us pass through this vale of tears without appreciating the beauty of a summer day, without being thrilled at a baby's smile, without being astounded at the power of nature, without being edified by a loving mother, yes, without really knowing our next door neighbour.

Could it be because we do not feel these things that we do pass through a vale of tears instead of journeying through a vale that is one tremendous miracle made up of millions of equally important miracles? Perhaps if we should open our eyes and look about us we should come to know what it is to live and be alive. Would not this earthly existence take on a powerful new meaning if we really did see people laughing and crying, happy and sad, good and bad; if we really did see those youngsters playing in the city squares or romping through country fields; if we really did feel the beauty of a buttercup, the mystery of a thunderstorm, or the excitement of a new birth?

If we dare complain that we are too busy while at college to think and observe, then our quest for knowledge and happiness must be a very unsatisfying experience. Still more should we be ashamed, if we confess that our summer vacation is a reprieve, as it were, from all thoughts of education. We all of us have a chance to apply our religion courses, to appreciate what we have learned in biology, to evaluate what we mean by sociology, much better during the vacation than at any other time. For it is to this world where we spend our summers that we are one day going to return until death do us part. We educate ourselves so that we may live happily in that world. Could we begin to live any earlier than the twenty first day of May, 1951?