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Editorial

The Easter Season

At this season of the year, when the harshness of our northern winter yields to the softening influence of the returning sun, the Catholic Church fittingly celebrates the great Easter festival, commemorative of the Death and Resurrection of our Lord. And even as the season marks the transition from the stormy months of winter to the warmth and brightness of spring, so, in the ritual of the Church, Easter signifies our emergence from the fasts and rigors of the Lenten season to joyful contemplation of the fruits of the Resurrection.

Easter is the central gem in the brilliant galaxy of festivals which the Catholic Church celebrates throughout the ecclesiastical year. Even the solemn feast of Christmas which commemorates the Birth of our Saviour is only a preparation for Easter. The Resurrection of Christ is the foundation of our faith, for on it is based the proof of His divinity, on which in turn depends the

truth of our religion. In the Resurrection, also lies the motive for our hope of future life for it induces us to believe in the resurrection of our own bodies in the greater life beyond, where we confidently hope to see and enjoy God eternally.

Another demonstration of the pre-eminence of Easter lies in the fact that it is the centre of the moveable feasts of the ecclesiastical year. The Sundays from Septuagesima to the last Sunday after Pentecost, the feasts of the Ascension, Pentecost, Corpus Christi, and all the other moveable feasts, depend upon the date of Easter. The Easter festival is itself moveable, a circumstance which in times past gave rise to considerable controversy between countries using different systems of chronology. Uniformity was finally attained by the formulation of the rule that Easter should fall on the first Sunday occurring after the first full moon following the twenty-first of March. Thus the earliest possible date of Easter is the twenty-second of March, and the latest, the twenty-fifth of April.

Not without good reason then does the Catholic Church the world over contemplate the Easter season with traditional reverence. Commemorating, as it does, the slaying of the true Lamb of God, and the glorious Resurrection, it is the oldest feast of the Christian Church, as old as Christianity itself, and the connecting link between the Old and New Testaments.

The Bishop-Elect of Charlottetown

Since the death of our late esteemed Bishop, Rt. Rev. Louis James O'Leary, on July 8th, 1930, rumours have been rife concerning the identity of the next Bishop of Charlottetown. Recently, after an interim of some seven months, the matter has been removed from the realm of conjecture by the appointment of Rt. Rev. Joseph A. O'Sullivan, President of St. Augustine's Seminary, Toronto, to succeed to the vacant Bishopric. The announcement is received with much satisfaction by the Catholic People of P. E. I., and all unite in extending to Rt. Rev. Monsignor O'Sullivan heart-felt congratulations on his elevation to the Episcopacy.

It is but natural to feel interest in the personal history of one with whom our future interests are to be so closely connected. Monsignor O'Sullivan was born in

Hamilton, Ont. His primary education he received in the separate and High Schools of that city. He next attended St. Jerome's College, Kitchener, Ont., where he obtained his classical education. Having graduated from St. Jerome's, he entered the Grand Seminary, Montreal, where he studied Theology, and from which institution he was ordained a priest in 1911. He was made Domestic Prelate in 1924 and in the following year he became President of St. Augustine's Seminary, and it is this office he vacates to don the episcopal purple as Bishop of Charlottetown.

Many of the younger priests in the Diocese who have been ordained from St. Augustine's Seminary during the past five years will look forward eagerly to a renewal of acquaintance with Rt. Rev. Monsignor O'Sullivan. Although he is not generally known to the people of this Diocese, yet we feel assured that those same sterling qualities of piety and scholarship, coupled with native administrative ability, which have fitted him to preside successfully over St. Augustine's Seminary, will speedily win for him the love and loyalty of the faithful of his adopted field of labor.

Monsignor O'Sullivan will, in all likelihood, be consecrated at Hamilton in the first week of May, and on May 19th his inauguration will take place in the Basilica, Charlottetown.

The Indian Question

The world-wide depression experienced during the past year naturally made itself felt in India. In fact it was more suicidal to Indian Industry and Commerce than perhaps any other country. For India is mainly an agricultural country and, accordingly, the slump in the world-market was immediately reflected at home when she attempted to place her agricultural products on the market. Her imports were also consequently diminished, which incidentally affected her manufacturers, traders, and all classes of people.

The Government was accordingly blamed for this state of affairs when in reality it was caused by this general depression and rendered more intense by the Civil Disobedience Movement of Congress which boycotted British products and left conditions more complicated. On the other hand the British Government was doing all possible

to tide conditions over the depression and to retain the natural order and peace of the country, but this task, onerous enough at any time, as we shall see, was rendered especially difficult under the existing circumstances.

When one considers that every Hindu of India is born into one of 2300 castes, and that regardless of ability, wealth, or opportunity, he dare not reach beyond the precincts of his own caste or encroach on the rights of another, we can conceive an idea of how restricted and hampered Hindu Society becomes. Above all are the two distinct classes of Hindus and Mohammedans, diametrically opposed to one another in religion, customs, dress, habits, and even diet. This makes a united India inconceivable, and the Government of so diversified a nation a precarious problem. It calls for the maintenance at all times of a large standing army to quell any disturbances and also, on account of the geographical nature of the country, to guard against invasion from outside sources.

What may be regarded as perhaps the greatest hindrance to Indian progress is the fact that about 60,000,000 of the population of Hindustan, or one-fifth of the population, is regarded as slaves of the lowest grade. This number makes up the class known as the "Untouchables" who, drugged with the lethal idea that they are devoid of all social rights and privileges, and are looked upon as something loathsome and polluted, are content to regard themselves as no better than crawling worms, with no ambition to realize their condition or lift themselves out of this awful lethargy.

Gandhi, dictator of the Indian National Congress, realized full well that before any measure of independence or Swaraj (Home Rule) could be enjoyed in India, the "Untouchables" must be reformed and given at least the rights inalienable to life and personality. This is practically impossible, however, while they remain under the yoke of Hinduism, for the two ideas are inseparable. However, this influence is being gradually lessened, due to the zeal of the missionaries and the policy of the British Government.

Gandhi was thus in sympathy with the cause of the "Untouchables." Nevertheless, when he began his Civil Disobedience Campaign against the Government about a year ago, he by no means expressed the sentiments of the

entire Nationalist party, or the representatives of the "Untouchables," who regarded British rule as absolutely necessary until the complete removal of Untouchability was accomplished.

Gandhi, however, regarded the "Untouchables" as the helpless creatures they really are and continued in his boycott movement, and in the manufacture of salt against the express command and monopoly of the British Government. It is impossible to describe here the stages of the campaign. Suffice it to say that after a year had elapsed, Gandhi and 25,000 of the insurgents were imprisoned by the Government, but the campaign was not checked.

In the meantime the Round Table Conference was held in London between representatives of the British Government and Indian Princes and delegates. The result was that India was granted a form of Responsible Government with British reservations for control of Finance, National Defence, and External Affairs. Some critics regarded this action on the part of England as wholly unwise and inadequate as a means of settling the Indian question. Its success would depend to a great extent on the attitude of Gandhi towards the development. Some aspects of the agreement, however, appealed to Gandhi and he resolved to end the Disobedience Campaign, and come to a compromise with Lord Irwin, Viceroy of India.

Several concessions were acceded on both sides. The 25,000 prisoners were to be released, and the privilege of manufacturing salt in certain restricted areas was allowed. Gandhi, on his part agreed to a lifting of the boycott on British products, and end all opposition to the Government. Some other minor agreements were also included.

However, Gandhi is said to be by no means satisfied with the principles of Indian Independence as laid down by the findings of the Round Table Conference. But in any case, India, is, apparently at least, at peace once more. And if Gandhi manifests an ingenuity in concluding negotiations equal to his perseverance of policy and purpose during the past year he should be able to reach a favorable agreement with Lord Irwin at the Second Round Table Conference which has been proposed.

Every believer is God's miracle—*Beiley.*