

LIBRARY MODERNIZED

One of the finest achievements witnessed at the College during the past year has been the tremendous improvement in the library. "The Room of Silence" has been renovated from filing system to lighting system, and through the painstaking efforts of Fr. Chabot and Miss Foley promises to play an even more important part in student activity than it has played in past years. The library has truly become "modernized".

The first improvement was the introduction of a newer and better filing system. No longer is it necessary to use guesswork in locating the desired volumes. The new system is complete to the finest detail, and the books are where they should be. The time already saved since the introduction speaks well for the ingenuity of the system's originators.

Not content with improving the filing system, those in charge added numerous volumes to all departments, but more especially to the Sociology section. These books were late publications and were of a very high calibre.

Subscriptions were taken out on many national magazines, including one on photography which proved of special interest to the Camera Club.

The final innovation, and perhaps the most outstanding, was the installation of a new system of fluorescent lighting. The former system, though good, was not the best possible, and since the library was being "modernized" the best was procured.

The authorities, particularly Fr. Chabot and Miss Foley, have done their part; all that is now necessary is a little co-operation on the part of the students. Try to remember that the sign reading "Silence" means you.

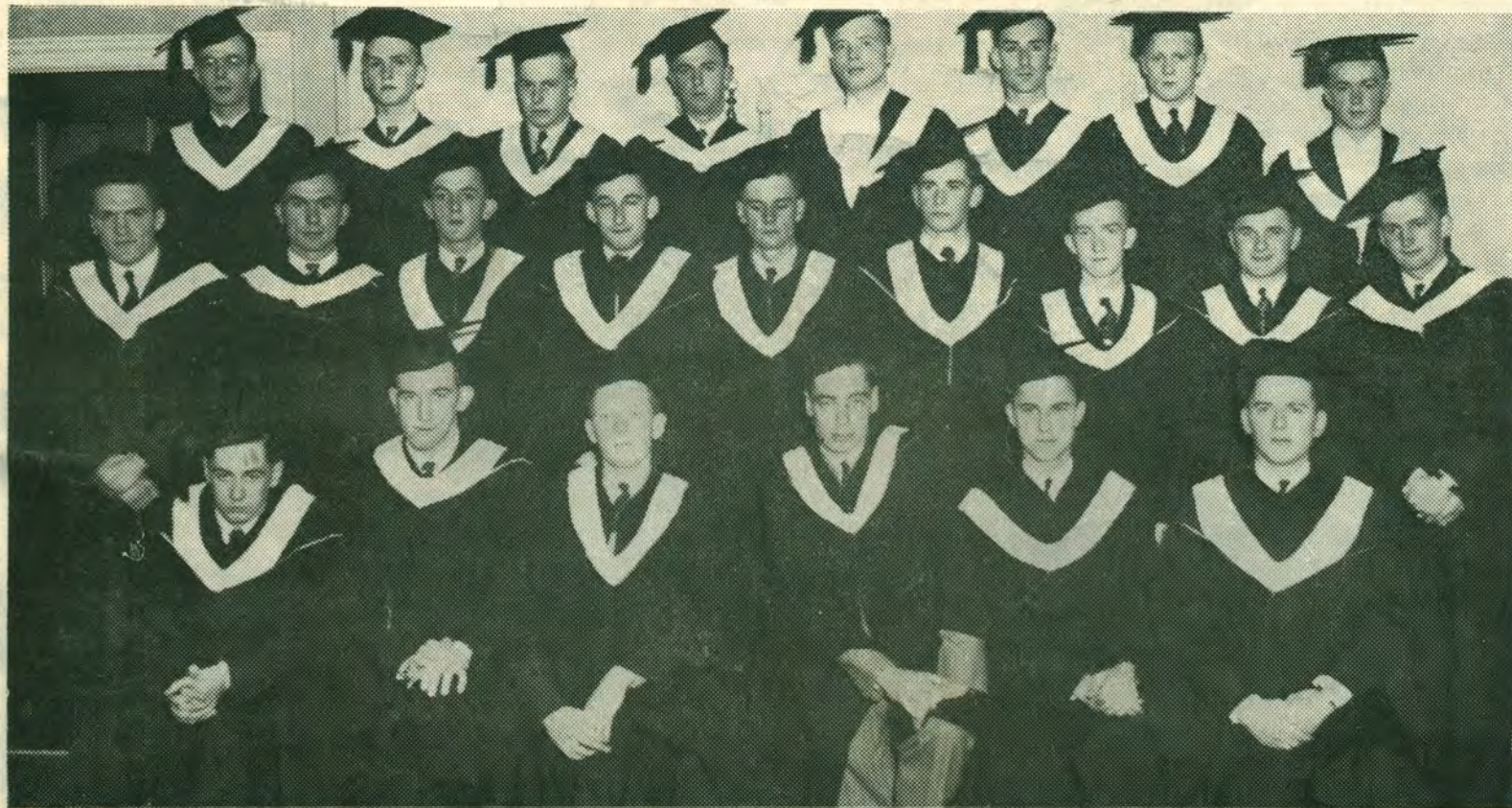


The above shots show the Library "in action". In the top picture Father Chabot and Miss Foley are shown as they worked on the new numbering and filing system. The center picture shows two diligent students applying for permission to take books from the library; while below Repetitions keep heads bent low as even the Journal is thrust aside.

Saint Mary's JOURNAL

May 29, 1944 - Vol. 9, No. 12

GRADUATES' EDITION



Graduating with degrees were: FRONT ROW (left to right)—William Duggan, B.A.; Joseph Fultz, B.A.; Emmet Campbell, B. Comm.; Michael Edgar, B.A.; Thomas LeBlanc, B.A.; Robert Lauder, B.A.; SECOND ROW—Arthur Leahey, B.Sc.; Donald Campbell, B.Comm.; Alexander MacDonald, B.Sc.; Raymond Beck, B.Sc.; Carvel Reyno, B.Sc.; John Brennan, B.Sc.; Thomas Purcell, B.A.; Michael Merrigan, B.A.; Richard Nolan, B.Sc. THIRD ROW—Roy Power, B.Comm.; Edmund Boyd, B.A.; James Pineo, B. Comm.; Bernard Mulcahy, B. Comm.; Robert Miller, B.Comm.; Harold Beed, B.Comm.; Louis Graves, B.Comm.; John Lynch, B.Sc.

\$1,000,000 Objective Set

Personalities
In the News

23 DEGREES CONFERRED

BY ARCHBISHOP McNALLY
AT IMPRESSIVE CEREMONY

The Last Word - - -

VERY REV. F. C. SMITH, S.J.

The cry that graduates in former years so often met, "All the walks of life are overcrowded", will not be heard by you who are graduating today. Your walk of life is marked out for you and restricted by the exigencies of the time. But when peace comes and men will be free once more to follow their chosen professions, that cry may be raised again. It should find no echo in the mind of the graduate who is ready to toil patiently and perseveringly at his life's work. There will always be room for the man who has taken the trouble to learn his job thoroughly and is willing to do it better, if possible, than it has ever been done before.

To all the graduates of 1944 I wish the best of luck and say: "God bless you!"

MR. H. G. BEAZLEY

To the Graduates of 1944:

Social change, post-war reconstruction and economic planning are suggested patterns for the world of tomorrow. That will be your world, Graduates.

Leaders, Christian educated leaders, will be required. That is your assignment, Santamarians, to lead men whether you be Priest, Professional man, Scientist, Engineer or Business man.

My message, then, is for you to go forward, remembering your destiny, and showing your fellow-men the dignity of righteousness, the necessity of spir-

itual values and the fullness of charity so that generations yet unborn will absorb the full significance of "Peace on Earth".
Age Quod Agis!

REV. W. BURKE-GAFFNEY, S.J.

This year, graduating as Bachelors are all those young men who in 1940-41 studied trigonometry so assiduously in a room that is now Grade IX. Since then I have watched you grow to man's estate, and here, men, is my message:

"I am sorry to see you go; it was a pleasure to have you in College, but you must go. You have achieved your aim; you have come to the merited end of a successful course.

"Wherever you go, the blessings of Saint Mary's go with you, and Saint Mary's is certain she has made no mistake—you will be a credit to her name. May God bless you, and may your days be long.

REV. M. J. O'DONNELL, S.J.

Distinctive of the class of 1944 has been its concord. Its achievements—glorious in virtue of their substantial character and freedom from pretentiousness—were due to the particular talent of no individual but to the selfless devotion and harmonious co-operation of the entire group. Preserve this spirit of obliterating self in the promotion of common causes and your efforts will not be wasted on self-aggrandizement but effectively spent in the betterment of our world.

GOODBYE -- AND THANKS

Volume 9, Number 12 of Saint Mary's Journal is in your hands. It has been a banner year insofar as more issues have come off the press than in any other year since the paper's inception. It was a lot of fun, but it was also an education. We, however, cannot take any credit for the work done. It must be shared with our advertisers, without whose generous and unflinching support the finances of the paper would have been at a very low ebb; with our entire staff without whose unselfish effort the paper would never have gone to press, with our "mechanical staff" at McCurdy's, but more especially with Lou Smith, without whose interest and friendliness our work would have become a burden rather than a joy; with Miss Murphy at the Herald and Mail, who was always willing to supply us with the necessary cuts; with Father Rector, whose censorship never became dictatorship; with the Eastern Photo Engravers, whose work was always excellent, and finally with Rev. Gordon George, S.J., who, acting as Faculty Adviser, never became Faculty interferer. To all of these we can only say "Thank you," but it is a "Thank you" which is really sincere.

in the Nova Scotian Hotel on the evening of May 22. Thirteen students were awarded Engineering diplomas. The Convocation also included the presentation of medals and awards for special distinction. John Lynch, Bachelor of Science, delivered the Salutatory address, while Robert Miller, graduate in Commerce, gave the Valedictory.

After the report of the President and the conferring of graduation honors on the thirty-six graduates by His Grace, the Archbishop, the Convocation was addressed by Hon. Harold Connolly, M.L.A., Minister of Industry and Publicity. Mr. Connolly urged the graduates to take an active and intelligent interest in public life as a direct contribution to the future of Nova Scotia.

"There has been far too long in Nova Scotia," he said, "a feeling closely approaching defeatism." Torming the feeling a "fallacy", Mr. Connolly urged "a reconstruction of thinking and a focusing of sights" for the future days after the war.

Mr. Connolly warned against being lulled by the obvious in the years which lie ahead. "When men reach this state," he said, "they have ceased to think. When they cease to think they have ceased learning. And when they have ceased learning, they are a discredit to themselves, their parents, their school and their country."

Archbishop McNally also addressed the Convocation. His Grace announced the opening of a campaign to raise \$1,000,000 for the creation of a new Saint Mary's on the Gorsebrook property after the war. Archbishop McNally, in an address which warmed the heart of every Santamarian present, intimated that the proposed University will be able to serve "the whole Atlantic Coast."

"We are conscious of our future in Halifax . . . the proposed University has promise and promise. We want to go as far as we can and we've got to build \$1,000,000 worth," said Archbishop McNally.

"It can be done," he continued. "It has been done and is being done elsewhere. I have confidence that in Halifax we will show our mettle and show nobly that we value the things worthwhile."



Using as his text, "Whither goest thou?" Father Durney, Parish Priest of Kentville, stressed the necessity of forming a definite plan for future endeavour in the Baccalaureate sermon to the graduating class on Monday morning, May 22.



Father Burke-Gaffney, popular Dean of Engineering, is recovering after undergoing an operation at the Halifax Infirmary.



Hon. Harold Connolly, M.L.A., Minister of Industry and Publicity in the Nova Scotia Government, delivered the address at the Convocation Exercises this year.

The Rector's award for the best thesis on the subject, "Quadragesimo Anno and the C.C.F.," was presented at Convocation to William Duggan, Quaesimato Arts. The essay is printed below.

* * *

"No one can be at the same time a sincere Catholic and a true Socialist."

"As long as Socialism either as a doctrine, or historical fact, or a movement remains Socialism it cannot be brought into harmony with the teachings of the Catholic Church, for it looks on society in a way utterly alien to the Christian truth." The above quotations are taken from Quadragesimo Anno, The Reconstruction of the Social Order.

In discussing the Socialistic qualities and tendencies of the C. C. F. in Canada it is necessary to view them in regard to "true and historical" Socialism, for the C. C. F. have professedly stated that they are "Socialist." They do not however define what they mean by Socialism.

Declaration of Catholic Bishops

The declaration made public by the Catholic Bishops of Canada at a plenary council in Quebec, Oct. 15, 1943, contained four points. Points three and four refer to political parties in the Dominion and are here quoted:—"As the spiritual advisers of the Catholic people the Bishops declare that the faithful are free to support any political party upholding the basic Christian traditions of Canada, and favouring needed reforms in the social and economic order which are demanded with such urgency in pontifical documents;

4. "The Bishops reiterate their condemnation of the doctrines of communism which, if not rejected, could be used to mislead the good faith of people, since Communism is that form of revolutionary Socialism which is materialistic in its philosophy, which denies the right to private property, and by concentrating all power economic as well as political power upon the State, sets a system of totalitarianism destructive to liberty and degrading to the human person."

The C. C. F. was not named but The Canadian (Catholic) Register editorially declared that the above statements left Catholics free to vote C. C. F. if they so desired. The Hierarchy has spoken to set at rest the question recently agitated in certain quarters of the legitimacy of Catholics giving support to the political party known as the C. C. F. The Hierarchy does not mention the C. C. F. for it does not wish to use words which could be interpreted or mis-interpreted as favouring one political party exclusively, but it is made quite clear that Catholics may vote the same liberty of supporting this as the other parties.

(Editor's Note.—Subsequent pronouncements have made it quite clear that this was actually the intention of the Canadian Hierarchy).

Most official pronouncements of the C. C. F. are vague (perhaps intentionally) even the Regina Manifesto is such, but it is from these pronouncements that we must try to discover and evaluate the Socialistic content of their doctrine.

Preamble of The Regina Manifesto

Quadragesimo Anno, in every one else, will see with many of the points in the preamble of the Regina Manifesto. First, we heartily endorse the words "The principles regulating production, distribution, and exchange will be the supplying of human needs and not the making of profits."

We, however, must disagree with the statement that the capitalistic system is inherently unjust and inhuman. The Church has ever maintained that the capitalistic system is not inherently evil and that what must be corrected and changed is not necessarily the system in itself but only its abuses.

The preamble goes on to state that the capitalistic system will be improved "if the social order—in which democratic self-government based upon economic equality will be possible."

Here again we are forced to disagree. The Church, through the Popes' encyclicals, maintains and declares that "economic equality" will never be possible. This principle seems to resemble a Communistic principle which, however, has not even been reached in Russia after almost three decades of Socialist Communism. "Those engaged in production are not forbidden to increase their fortunes in a lawful and just manner. The Church, therefore, renders service to society and develops its wealth should himself have his proportionate share of the goods of the public riches, provided always that he respects the laws of God and the rights of his neighbour, and uses his

establish a national banking system. Depositors need have no fear of loss: their savings and accounts would be handled by a private bank but by the credit of the nation as a whole. The nationalizing of banks would not interfere with private accounts in any way."

Today under the present system, it is maintained that the banks cannot fail and that Canada has the safest and strongest banking system in the world. Although the C. C. F. maintain that socialization of banks would not interfere with the privacy of accounts, yet they have the means at their disposal, and are able to make use of these means at any time, to acquaint themselves with any person's financial position.

Quadragesimo Anno speaks out vehemently against the present evils in the holding and controlling of money. But it does not maintain that the only remedy in socialization of state controlled public institutions of the nation must be such as to make the whole of human society conform to the common good. This is the standard of social justice. If this is done, the economic system, that most important branch of national life, will neces-

Q. A. However it is advisable to separate entirely economic and politics rather than to have economic controlled directly by the cabinet.

The C. C. F. has mapped out a plan to control all public utilities. They call it control by ownership. Transportation, electric power, etc., will be socialized. This policy seems to receive a measure of support from the Catholic Church. These things are of national importance. However, Pope Pius warns—"It is wrong to withdraw from the individual his right to own property and to manage it as he sees fit. The community at large what private enterprise and industry can accomplish." In support of the C. C. F. we read in "Financial Policy for the Future," by Richard Aves, S. J., p. 19:—"The duty of the state is to take care of the nation's public and common interests. Its sphere of activity begins where that of individuals (and of particular groups) ends. It must supply whatever is beyond the normal power of individuals and of particular groups to provide."

With regard to Agriculture the C. C. F.'s main point is "security of tenure." The farmer who works a farm on conditions to be laid down by the individual provinces." Many ask whether or not the C. C. F. will take away the land from the farmers. We find the answer in a pamphlet of the B. C., C. C. F. Federal Campaign Committee—"As a matter of fact considerably less than half the farmers in Canada own their farms."

The C. C. F. believes that large scale farming with labor saving services will mean more real community life—than can ever be the case under the present form of individual farms. This is not to say that good but further explanation is found in "Social Planning for Canada," p. 259:—"There is no suggestion of large-scale farming of the present farm lands. But no more land would be handed over to private owners in the future. It snatches of Communism for it would ultimately lead to the turn of all farmland to the state." (The Canadian Broadcast, Jan. 19, 1944.)—"The C. C. F. has considered socialization of land. . . . We can learn much from the Russians in this respect. Social security cannot be maintained as long as we leave the control of our production in the hands of private individuals. Speech by E. E. Leavens, M. P. P., Woodbine, Ont., reported in the Orillia Packet and Times, Oct. 28, 1943." It is to be noted that they do not intend to control the land; that ultimately farmers could stay on their farms as long as they wish. If they could not, will the property to anyone else on their death." This policy will ultimately lead to the extinction of private property and at this point we cannot condemn the C. C. F. too strongly. The "Q. A." p. 79, upholds this view—"It is an ill-considered grave error and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies."

The C. C. F. official program states that a C. C. F. government will encourage both producers and consumers co-operative institutions. But what will be the purpose and function of such institutions? If money, big industry, and agriculture become socialized and under direct control of a national or provincial government, goods made or produced and sold by the government. Therefore there will be no purpose for the co-operatives. It is the producers who will be the government

(Continued on page 3)

The Canadian C. C. F.

by W. N. DUGGAN, B. A. '44

property in accord with faith and right reason.

The encyclical seems to agree that in the present system power is concentrated in the hands of a few financiers and industrialists and that the majority has "habitually sacrificed to the few." In our days not alone is wealth accumulated, but immense power and immense economic despotic domination is concentrated in the hands of a few, and those few are frequently not the owners but only the trustees and directors of invested funds, who administer them at their good pleasure. This accumulation of power, the characteristic note of modern economic order, is a natural result of limitless free competition which permits the survival only of those who are the strongest, and often means those who fight most relentlessly, who pay least heed to the dictates of conscience."

Regina Manifesto

"What I conceive to be a Socialist State is one in which the principles of production would be co-operatively owned and operated to serve the needs of all the people." Mr. Caldwell, Liberty, Feb. 14: "Using the Imperial Oil Co., Ltd. as an example he says, "It would be operated nationally. Parliament would set up a commission to control the production of oil. This does not sound much like a co-operative. Surely it sounds more like state monopoly." Regarding private monopoly which in the long run might prove more beneficial to the consumer."

The Regina Manifesto concerning the Socialization of Finance we read:—"Control of finance is the first step to the control of the whole economy. The national banking system must be socialized. Commenting on this Mr. Caldwell says, Liberty, Feb. 14: "A C. C. F. government would take over existing banks and

largely be restored to sanctity and right order." Probably a privately owned bank, under the control of governmental supervision so as to prevent discrimination and monopoly control by a comparatively few owners. This is the system most effective and agreeable to all.

With regard to insurance the C. C. F. intends also to socialize the insurance companies. They maintain that under the present system of competitive organization they charge needlessly high premiums.

The insurance companies have flatly denied the charge and, following the lead of the banks, have launched a counter-campaign against the C. C. F. "There is no doubt that life insurance viewed from the standpoint of the unaccumulated funds is a big business, but that is all to the good, because the bigger it comes the greater are the benefits which it is able to distribute to policyholders and beneficiaries. As it has been built up as a private enterprise on a competitive principle, and on the whole has been operated in the interests of its policyholders, who own all the assets, all the profits, and the funds of mutual and almost all in the case of stock companies its bigness meets with approval and not disapproval from thinking people."

With regards to the bank competition it is to be noted too that it is one institution which neither sought nor received any advertisements aid from government in the way of preferential treatment, subsidy, tariff protection, or other immunities from competition. It is the world's oldest and one of the most successful co-operative. ("Who Owns the Life Companies?"—An Article by George Gilbert in "Saturday Night"). With regards to the economic order planned and suggested by the C. C. F. little can be said except that it seems to be the same as the vocational groups suggested by

Player's Please
MEDIUM OR MILD
PLAYER'S NAVY CUT CIGARETTES

The Fighting Irish



Ed Cosgrove, a recent graduate in Civil Engineering from Tech, has joined the Army with his Commission.

Emmett Campbell, Jack Campbell, Harold Bede, Jack Thomas and Roy Power, all of this year's graduating class have enlisted in the Navy and will leave shortly for Montreal and Toronto to take their basic training.

Norm. McNeill recently passed his Air Force exams, and has been accepted for service with the R.C.A.F.

Pat O'Neill, a trooper with the Armoured Corps, has returned to Borden, having completed his annual leave.

Jim Mulcahy and Basil McDougall are overseas, the former with the Navy and the latter with the Air Force.

Ned Connolly is at Yarmouth, taking his basic training.



Pat Campbell, R.C.N.V.R., is serving aboard a Canadian ship as an Engineering officer.

Bernard LeRoux, an instrument man with the R.C.A.F., is also overseas.

Bernard Currie was recently commissioned as a Bombarrier and is now enjoying his furlough at home.

Don Boyd is now at Three Rivers taking a Commando Course before proceeding overseas as a Sergeant Air Gunner.

Ted Richard is at Summerside, taking the last part of his A.G. course.

Paratrooper "Scouty" McPherson was among a recent group of arrivals in England.

"Dunc" Campbell, a sergeant with the Medical Corps, was recently transferred to the staff of a Mobile Field Hospital.

Q. A. and the C. C. F.

(Continued from page two)

and hence they will have no need of co-operative organization. The C. C. F. (according to them) will not look for profit and consequently will sell at almost cost price. Therefore there would be no use for a consumers' co-operative. The present leaders of co-operative institutions do not appear to be in sympathy with the idea of large scale socialization. Maritime Co-operative, Mar. 1/44 "Sweden has cities in which more than one-fourth the population live in co-operative houses. . . . One can travel the length of England in the buses of co-operative societies. . . . While the politically minded, with lack of confidence in the people, have insisted that public utilities and a large category of big business must be administered by the state, everyone of these services are being efficiently developed before our eyes by nonpolitical consumer co-operative associations. I can conceive of no public service in which the people organized co-operatively are any less clever than when organized politically. This is one of the many respects in which co-operation differs from Socialism." J. P. Wabasse. It might also be added that Catholic sociologists prefer co-operation to state ownership. "Protestants work side by side with Catholics in the newly established co-operatives (in Nova Scotia), education has progressed to an almost unbelievable extent, and peace, contentment, and security are the social effects of this economic planning." "Rosa, Fundamental Sociology." This statement also goes to show that the new, planned economic order of the C. C. F. does not have to be a socialized one; it may be a co-operative one.

With regard to the C. C. F. national labor code we can find there very little if anything with which we can disagree. It seems to correspond with many of the principles put forth in the Quadragesimo Anno, e.g., better wages and hours, freedom of organization among labourers, and "effective participation in the management of his industry or profession." The changing of the B.N.A. Act so that labour will come under the jurisdiction of federal rather than remain, as at present, under provincial authority seems just, for "the labour code should be uniform throughout the country," whether the government be C.C.F. or otherwise.

The next item on the C. C. F. program is "publicly organized health, hospital and medical services." This program like many of the others has much to be said in its favor. Yet it seems that the principle "it is easier to write than to do" is being used to commit to the community at large what private enterprise and industry can accomplish" by state institutions and services. No one will deny that the services of private doctors and hospitals should be augmented by publicly owned institutions and services. But this does not mean that private medicine should disappear. The C. C. F. is vague on this point but their criticism is entirely objectionable and we can agree with them that "Health services should be made at least as freely available as are education services to-day." The opinion of present day doctors does not seem to be in favor of an entirely socialized system of medicine.

Taxation and public finance also come in for criticism by the C. C. F. They claim that they will inaugurate "a new taxation policy design-

ed not only to raise public revenues but also to lessen the glaring inequalities of income and to provide funds for social services and the socialization of industry; the cessation of the debt creating system of public finance." But from whom will these public taxes come? There will be no big business in the country and what small business is left will conform to the national planning policy and therefore the total will be fairly small. The C. C. F. propose to raise \$2,000,000,000 a year from taxes (Make This Your Canada, p. 182). The pre-war taxes of Canada were \$500,000,000. They claim "if we can do these things under the pressure of war, why can't we do them for the nobler purposes of peace." We must remember that at the present time the people have spurred industry with their own money. Over five thousand million in war loans and another like amount in direct taxes. The C. C. F. seems to have forgotten about war loans, or the effects of the money spent from war taxation. They do not mention one word in "Make This Your Canada" concerning the fact that all this money given by the people to the government has anything to do with present business prosperity. All this the C. C. F. does not take into consideration at all. This C. C. F. tax sounds still more impossible when it is realized that Canada did not obtain \$2,000,000,000 in its greatest war-time budget.

An important part of the C. C. F. program hinges on the fact that they must change the B.N.A. Act to effect many of their proposed reforms. They claim that they will do this "without infringing upon racial or religious minority rights or upon legitimate provincial claims to autonomy." The whole problem seems to hinge on the C. C. F. definition of the word "legitimate." It will be well nigh impossible to change the B.N.A. Act without infringing upon the provincial claims. The statement would seem to infer that some of the provincial claims are not "legitimate."

Most of the points under what the C. C. F. calls "freedom" appear to be already in practice. For example freedom of speech and assembly for all are permitted to all in normal times, if their speech and assembly is not harmful to the welfare of Canada. No doubt the C. C. F. also say this with some sort of reservation. Equal treatment before the law seems also to be in effect in Canada at least in theory. The C. C. F. it seems can improve little upon this for in theory everything is there.

The proposal to "humanize" the law seems to be a wise step at the present time. With so much juvenile crime in these war-time days the "human touch" in the law would help immeasurably in aiding these young offenders to become good citizens in the future and not hardened criminals.

This concludes the discussion of the most important points of the C. C. F. program and there only remains a comparison and a summing up.

No doubt the criticism of many of the above points has been severe perhaps, in parts too severe. But severe criticism of those points which seem too radical may serve a useful purpose. It may cause the C. C. F. to mitigate the doctrine and bring it more into line with the social reform proposed by Catholic Sociologists and set forth by Pope Pius XI in Quadragesimo Anno.

The C. C. F. ideal is Co-operative Commonwealth in which the main principle will be the supplying of human needs.

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Saint Mary's JOURNAL

Official newspaper of Saint Mary's College, Halifax, Nova Scotia. Published bi-weekly during the school year, except January, by the students of Saint Mary's College. Second class mailing privileges pending. Subscription price \$1.00 a year. Advertising rates on request.



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COMMISSION REPORTS MADE PUBLIC

With the scholastic year at an end Father O'Donnell has made public the partial reports of the students on the problems proposed by the Canadian Youth Commission. The problems of Education seem to hold the greatest interest for the students, with Health and Citizenship close behind and Recreation and Employment coming in for some mention.

About two-thirds of the reports deal with education in one or another of its various aspects. The first problem voiced by many of these reports is the teaching of religion in public schools. Another is the need of both higher standards and wages for teacher and a third is the necessity for vocational guidance.

"In secular schools," say the reports, "Religious Education is being neglected . . . such neglect of a vital question will of necessity have its repercussions throughout the whole community." Among other evils pointed out as the result of this Godless system of education is the much-discussed problem of Juvenile Delinquency. The remedies suggested fall generally into two parts—First, to "reinstate Religion in the public schools as a subject of equal standing with, but of greater dignity than any other course"; second, to "discharge those teachers

whose ideas on this subject are unsound." Demand a high degree of moral conduct from the remaining staffs.

The second problem dealt with by the reports is the low standards demanded of teachers and the insufficient wages paid to them. This evil may have been partially met, in theory at least, by the recent salary increase granted to teachers. Whether it will be wholly removed in practise depends on the further action of the government.

"Vocational guidance," says one of the reports, "remains a negligible factor in these provinces." The remedy for this according to the reports, is simple—a great extension of the scope and influence of public vocational institutions plus a greater emphasis on this side of education.

The multitudinous problems of Health and Citizenship also received a good share of the attention of the students. The papers on Health treated on the necessity of Sex Education from the home rather than the school; of the need for more doctors, nurses and dentists, and of other miscellaneous problems. Those writing on Citizenship advocated remedies for faults in our democratic system and deplored any weakening of the family as the basic unit of society.

Q.A. and the C.C.F.

Continued from page 3

Catholic Sociologists propose a Corporative set-up; not a co-operative. The remedy for present ills is to be found, not in an atomistic or mechanistic but in an organic society. This "results in the establishment of a reign of organization in which society appears as a harmonious unification of living bodies. Each is distinct and properly subordinated and coordinated once again with another with a view to the general and common good."

This corporative regime "is based upon the association of men according to their natural interests and function in society." ("What is Corporative Organization?" p. 22).

Vocational Groups are natural organs of this society and hence demand more than mere existence and an amount of self-government to fulfill their natural function. A Vocational group may be defined as a natural association of men intermediate between the state and the family embracing all men of the same type of labor, trade, or profession.

The idea of Corporation and Vocational Group are not new concepts, but are taken from the guild system of the Catholic Middle Ages. Catholic Sociologists assert that Corporation is necessary because it is the only way to correct the present social disorder. Corporatism is fundamentally a union organization.

This type of organization can thrive under any form of Christian government, and does not need dictatorship. In fact it is really incompatible with dictatorship in the modern sense, for dictatorship is essentially a centralization of government while true Corporatism is decentralization.

For the Corporative Organization to be successful it is necessary that the C.C.F. plan to inaugurate. This seems to be a step in the right direction.

"Undoubtedly, too, man will enjoy more liberty if his economic life is privately organized and maintained." The C.C.F. seem to go too far, however, with their state system of ownership.

Difficult indeed it would be to condemn the C.C.F. as true Socialism for it is not based on class warfare; it does not advocate violence, nor does it deny the right to all private property, although it does severely restrict the right. Although the C.C.F. does not seem to deny the "final" end of man it does seem to place more emphasis on the temporal end of man.

One of the principle arguments against the C.C.F. is that it does not appear to be economically feasible or at the least it would take many generations to put it into effect.

In the last analysis the reformation of the social order must be based on Christian Social Justice and Charity; then and only then the theory of Fiat X is truly to be realized—"If the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus established it will be possible to say of this body what the Apostle said of the Mystical Body of Christ: 'the body being compacted and fitly jointed together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edification of itself in charity.'" Q.A. p. 90.

[Editor's Note: This thesis represents the view of one man. Others were submitted which argued cogently in support of the C.C.F. The

NOW YOU KNOW . . .

The Campus Jotter has jotted for what might be the last time. Although this column was discontinued, we decided, for old time's sake, to let the Jotter have his final fling. The result of his efforts is published in this issue under the title, "Campus Jottings, 1966," a class prospectus which is not to be taken too seriously by any one other than the graduates.

Many indeed have been the names mentioned in connection with the infamous Jotter, among the more prominent being Eddy Boy. If you pinned the blame on Ed you were right, but only partially so, for the Campus Jotter of '43-'44 was a dual personality. The old Jotter, Ray Beck, returned to help the cause. So, if you have any bone to pick with the Campus Jotter, make sure you get the right one. Boyd will probably deny that he ever heard of the Campus Jotter, while Beck will ask you what you're talking about. But that's your problem, so go to it.

Artsmen Buy Vestments

Jack Thomas, President of the Tau Gamma Sigma, Ards' Fraternity, announced recently that the entire funds of the society had been turned over to the Rector to procure a new set of vestments for the College. Father Smith expressed his gratitude to the Tau Gamma Sigma for the substantial donation.

Prom Is Success

The first Graduation Prom sponsored by the Students' Council was a decided success, both socially and financially. Upwards of 95 couples enjoyed the music of Jerry Naugher's orchestra in the main ballroom of the Nova Scotia Hotel. Although no definite figures are available at time of writing, it is believed that a good profit was realized. Chaperones were Mr. and Mrs. E. Thomas and Mr. and Mrs. Donahoe. Roy Power headed the committee in charge of the Prom.

Judges dealing with the essays as essays felt Mr. Duggan's work to be the best of those submitted. Certainly it is thought-provoking. It is worth noting in fairness to C.C.F. publicists that the author does not always give the same values as they do to such terms as "Capitalism" and "economic equality," whose context often determines their meaning. Moreover he opposes "co-operative ownership" to socialization whereas your true C.C.F. looks on Co-ops as a very desirable form of socialization. The C.C.F. uses the term with a wider meaning.]

RUSSELL'S

AT THE WILLOW TREE



Lunches, Ice Cream, Fruit, Confectionery
 Magazines, Cigars, Cigarettes, Tobacco



5 QUINPOOL ROAD

HALIFAX

Campus Jottings -- 1966

It was one of those oppressively hot days—New York in July. We decided to visit the National Fair in the Bronx. The year was 1966, twenty years after we had graduated from College, the years had weighed heavily on our constitutions, and as men verging on the "middle ages", our recreation was restrained, so we decided that one of those moonlight excursions offered the best means of relaxation.

Sitting peacefully on one of the upper decks a portentious "barker" aroused us and began extolling the "statuesque" beauty of Lady Liberty. The "barker" was familiar—so familiar that on closely investigating we found it was "**Harry**" Roy Power, who, after a career of financial reverses (he instigated the Spring Garden Bubble that burst in his face) was making himself heard in Metropolitan New York. A watch chain gracefully circumferenced his unrelenting waist-line, and he gave every indication of being well fed. Our discovery of Roy was an incentive to find out the fates of the other members of the Class of '44. Our search was not futile—we found out the destinies of every one.

In Halifax, many were making names for themselves in business and industry. **Bun Mulebay** was president of the flourishing bakery incorporation "Buns on the Basin" Co. Ltd. selling dough-nuts with the slogan "Even the holes are delicious". The business was conducted near Halifax. **Bob Miller** had discovered several valuable proteins (Cash and Carry) and had introduced them to the world. They endowed sluggish business men with limitless energy. **John Brennan** controlled the renowned cosmetic firm of "Milady in Jasmine" and was the successful promoter of Colored Beauty Contests throughout the province. **Art Leahy** was doing hair-dressing work in Tibet while **Ray Beck** had been sent to revolutionize the army in Switzerland. **Mike Edgar** was doing social service work in Labrador and had introduced the hammock and the Simmons mattress to the natives. **Emmett Campbell** was financial manager of a Siamese side-show while **Fue Jultz** was travelling companion to the fabulously wealthy Mrs. Colley-Drooley. **Jim Pineo** was book-keeper and foreman of the slaughter-house. **Bob Lauder** was Professor of French at Madame Barrington's Seminary for Young Ladies at Boutillier's Point. **Tom LeBlanc** was one-half of the famous ballroom dance team of O'Flaherty-LeBlanc. **Harold Bode** conducted a Turkish Bath in Yarmouth. **Dick Nolan** was touring the continent lecturing on "The Necessity of Growing Old". **Bill Duggan** was head waiter at the fashionable summer resort the "Wingie". **Tom Purcell** was instructing the natives of the Congo in needlework and embroidery. **Don Campbell** was wrestling with the principle of the law of gravity. **Mike Merrigan** had just concluded his "Meditations at Moonlight" whose sales had surpassed those of "Uncle Tom's Cabin". **Eddie Boyd** was studying for his Doctor's Degree in Trigonometry. **Alex MacDonald** was exploring Siberia for a species of chinchilla and **John Lynch** was home waiting for him.

Concluding our research of the Arts and Commerce Class of '44, we brethren when we read of **Scoop Power's** success at scaling the Himalayas over one weekend. **Jantigan** was the designer of the famous "satin slippers for fashionable females" with factories at Shad Bay and Westphal. **Murray Blanchard** was swimming instructor to the Grand Duchess of Luxembourg. **Jack Leydon** was Chairman of a Board for the Rehabilitation of Slovene refugees in the Annapolis Valley. **Gerald Moffatt** was resting after his notable work of obtaining increases in Widow's Allowances. **Jack Tremaine** lost weight making the common jelly bean nutritious. **Art Norman** was engaged in staging the return of "The Perils of Pauline" before movie audiences. **Frank Martin** had the contract for the Reconstruction of the Leaning Tower of Pisa. **Wif Maloney** had composed the song "Gardenias and Grand Falls" that everybody was singing. **Fred Leydon**, brother of Jack was exhausted after an intensive study of the Prehistoric Bumble-bee. **Roy Tanton** was doing better than ever. **Hank Rounsfield** invented a cushion that serves a three course meal while you sit on it. **Ron O'Keefe** was living in complete seclusion after achieving thwacking success before the footlights in the play "Green Garters". **Don Messervey** conducted a hot-house whose speciality in cut-flowers was the drooping dandelion. **Dave Allen** devoted his whole life in reviving interest in the waning canoe industry. **B. T. Burke** invented a system of fair wage contracts in industry. **Inkey Inglis** gained fame by supporting the female candidate **Daisy Dalrymple** for the Presidency of the U.S.A. **Art Dean** achieved fame by voting for her.

THE SILVER QUILL

A silver quill on a gold M—the plan for the new literary award—has finally been draughted. Distinctive both in design and colour, the new M will fill a long-felt need at Saint Mary's. For the past several years there has been no official recognition given for outstanding work on the College publications. The literary angle has been entirely neglected. It is thought by the authorities that such an award will serve as an incentive for a more active interest in this particular field.



The rules governing the awarding of the M are very strict, with only a very few being given yearly. Four members of this year's graduating

class are to receive the pin: Journal Editors Purcell and Edgar, Year Book Editor Beck, and Eddy Boyd, who had done outstanding work for both publications.

Olle Penny left Canada shortly after graduation and has never been heard of since. **Jack Campbell** persisted in looking for him.

Carvel Reyno operated an exclusive millinery shoppe (Chez Carvelina), catering to a French clientele at Herring Cove. **Bud Graves** was in Ireland attempting to overthrow the shamrock as national flower and replace it by the nasturtium. **Frank Houlihan** was leading a whaling expedition in the Bering Sea. **O. T. McCarthy** was adrift on an iceberg on the Hudson's Bay while trying to perfect a new method of anti-freeze.

Thus we completed our exhaustive search. Our work completed—we decided to entrust our Alma Mater with the result—but alas, one sole figure had been forgotten in our work—**John Thomas**. When Jack left college he plunged into oblivion—never has he been heard of or from. In fact we think he's the Unknown Soldier—and that's the way we know Jack would have wanted it.

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ANNUAL INSPECTION



Photos by Ross

The above shots were taken at the annual Cadet inspection held recently at the College. In the top picture the Cadets are shown going through a movement in rifle drill, while the picture below shows Major McManus taking the salute from a Cadet officer during the inspection.

PETER RYAN



It seems like long ago that Pete Ryan died and yet there remains in the minds of his classmates of Grade XI and of all his school mates an undying picture of him, his long, lanky figure, his huge strides, his easygoing, unhurried manner and above all his joyful, likeable smile which radiated friendliness and drew to him his numerous friends and admirers. We will always remember Pete for we can never forget his smile.

We cannot say that he was a star athlete or President of a class or a major in the cadets for he wasn't any of these, (which, after all, don't count for so much), but we can say that he was a good sport and a good student and a good private and above all a great friend and these after all are most impressive. Pete was an ardent member of the High School Sodality and he lived up to the highest ideals of a Sodalist. In class he could be depended upon to co-operate in fullest measure with any activity either in or out of school. His view of cadets was somewhat typical of everyone's.

We will always remember that when Pete was asked for his homework he had inevitably left it home. He left enough homework home to fill the garage twice over. Yes, Pete Ryan always left something, and when he died he left with us a truly unforgettable memory of a great fellow and companion.

Goodbye
and
Good Luck

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WELL, SEE WALLACE"

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Junior Heads Students' Council

Junior Artsman Jerry MacKay was elected president of next year's Student's Council. Jerry led his two opponents, Engineer Bill Phillips and Commerce man Alex. Allen by a wide margin. Although the voting was not actually heavy, it was very representative and proved conclusively that MacKay was the choice of all faculties.

Elections to determine the remaining members of next season's Council executive will be held early in the new school year.

CONGRATS TO . . .

Ralph Vaughan, B. A. (S.M.C. '41) L.L.B. (Dal.)

Michael Greene, B. Sc. ('41), B. E. (Civil), Tech.

Ed. Cosgrove, B. Sc. ('42) B. E. (Mech.) Tech.

Ted DeWolfe, B. E. (Mining) Tech.

Cyril Hoganson, B. E. (Mining) Tech.

Terry Corbin, B.E., (Civil) Tech.

Peter Dunsworth, B. E. (Civil) Tech.

Harold Gillis, B. E. (Mech.) Tech.

John Wylie, B. E. (Civil) Tech.

MULCAHY'S ALL-STAR BASEBALL TEAM

Catcher—McManus, Engineers.

Pitcher—Fultz, Arts.

First Base—Beek, Engineers.

Second—Campbell, Boarders.

Third—Vaughan, Commerce.

Short Stop—Mulcahy, Commerce.

Left Field—Pineo, Commerce.

Centre Field—McDonald, T., Commerce.

Right Field—Merrigan, Arts.

Carney New Sodality Prefect

Jerry Mackey, Prefect of the Sodality, has been elected second president of the Students' Council. For this reason he has given up his post as Prefect.

Mike Carney, first assistant, has been appointed Prefect of the Sodality.

Religion in Education

Ever since the days of the Industrial Revolution, the Era of Enlightenment, Liberalistic thought has allowed anti-Christian politicians to alienate religion and its consequent morality from the public mind. The practice of one's religion has become a Sunday affair, where man adorns his maker one day out of the seven, and on the other six neglects Him. States lead the way; they enact laws,—holy laws which defend the sanctity of the Sabbath, but with the same pen write bills which a citizen may put away his lawful wife for another woman.

This "Toleration" of religion in a world of high finance and big business, has taken its most obnoxious form in what is so mildly described as "secular education." The child passes through his most impressionable years, through common and high school with little else than a vague idea that God exists. In a home where religion is practised, the deficiency is compensated for to a certain degree. But what religious education does the child of irreligious parents receive? The child's mind is formed in a mold in which no room has been made for the Divine Being. This is very strange, even terrifying, when one considers that the final end of every human being is the attainment of God. It is a fish without water, or a bird without air, only on the supernatural plane. The means to attain the purpose of existence are denied such a child in the very years when he needs them most.

That is the reason why throughout the nineteenth century and even before that time, the Church of Christ has insisted upon religious education not merely in the Church but especially in all the schools. The Church in her proposals had to struggle against not only non-Catholic and anti-Catholic sentiment, but even Catholics themselves who were too apathetic to promote and insist upon religious education. Boards of Education, reluctantly granting the Church its rights have been one source of trouble. More lamentable is the lack of courage and interest among parents.

In times when "we don't know what we're going to do about this younger generation" is heard on the street, read in the magazine, broadcast over the air—when juvenile delinquency is regretted in high sounding phrases, people still refuse to realize the fundamental fault. They confess incapability. They grasp at every suggested solution—better recreation facilities—newer and bigger reform schools,—but they fail to strike at the roots of the problem although they have the method and the means within their grasp. The schools are the answer—the means, religious education.

You would not attempt to weed a garden by running the lawn-mower over it. You must get down on your knees and pull the trouble-makers out by the roots. We must do likewise in the garden of life. Pluck the weeds out of our educational system. Training for life without training in religious principles must be eradicated.

To achieve success we must begin with the teachers. Let us assure ourselves first of the best abilities obtainable, by raising the teaching standard as well as the salaries. How can a teacher instruct a child in religion, if the teacher does not believe in God? Some teachers do not believe in God! Alarming, isn't it? Yet a fact. An investigation of the beliefs of teachers would be revealing to all who have placed absolute trust in the teaching profession. But what else are we to expect? Are not these teachers products of a generation whose schools taught no religion?

Doctrine must be supported by practice. If the teacher does not practise what he preaches, his instructions will hardly convince. During my eleven years of public school training I have known only two persons who were fearless enough to speak of religion outside of the 8:40-9:00 o'clock religious period. One of these, a woman, was sentimentally religious and consequently not much help. The other, a man, was courageously religious. During examination time when we were all occupied in writing, he quietly walked up and down, Rosary in hand, setting an example (consciously or not, I do not know). Such a practice of one's religion impresses the students more than twenty minutes of memorizing the articles of faith. Let us then insure good religious education by means of good instructors.

This will naturally entail instruction of the instructors. Summer schools in religious education are an obvious necessity. Teachers should be encouraged to attend, both by people interested in the education of the young and by the government. Governmental encouragement of the cultivation of the religious ideal would be a big step in the right direction. Of course the Teachers' Journal could carry articles of religious import, and books of this nature should be placed in the school libraries.

For students in Catholic institutions, a remodeling of the dry presentation in the form of memorizing catechism is imperative. Above all we must show the children that the practise of their faith in every day life is the goal to be attained.—Indeed our goal must be the daily imitation of Christ.

Let's Have Your Vote

At the present time illusionists, and idealists are busily humming to themselves as they go about their work of painting rosy pictures of the post-war world. The engineer sees a world of helicopters and furnaceless homes heated in mid-winter with last summer's sun. The medical man is looking for a more healthful world with drugs to cure all diseases. One cannot look through a magazine without seeing many pages of brilliantly coloured advertisements of the things to come with our post-war world.

However, with all this in mind one cannot but have some slight doubts as to whether or not all these things are going to make our world a finer place in which to live. The answer is given by many as a resounding "No!" and with an abundant good reason. One good cause for the "No" is the indifference of our people to their rights and duties as citizens. A very striking example of this was evident in our recent civic elections when a small one-third of a qualified eighteen thousand voters cast their ballots. Such a state of affairs is little short of a disgrace and says little for the intelligence of our population. If such a lack of interest is shown in our own civic affairs, what will they care for the policies of far away Ottawa?

In neglecting to exercise their right to vote citizens are themselves placing a value of zero on a right which came to them only through ages of toil, struggle and strife. They are trampling the very cornerstone of freedom and are themselves laying the foundation for political structures which ballots will never be able to tear down.

One of the soundest policies which our government could pursue, to counteract this state of affairs, would be to start a vigorous campaign of educating our population in their rights and duties as citizens and the advantages to be obtained for themselves by an active part in all of our country's politics. This education, of course, can be best accomplished by being united with a more general and far-reaching educational reform. If our country is to prosper and move forward on the road of advancement this reform must be undertaken in the very near future.

When we have a country with all our citizens taking an active and vigorous part in the interest of the country's political, economic, religious, health and recreation problems then truly we can be said to be well on the road to a finer world.

by R. E. LAUDER, B. A. '44