

St. Dunstan's Red and White

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Editorial

St. Thomas Aquinas

On the seventh day of the present month we celebrate the feast of St. Thomas Aquinas, patron of Catholic universities, and it is fitting that a word should be said about this eminent doctor of the Church, one of the greatest theologians and philosophers of all ages, who is, perhaps, not so well known generally as he should be. It would be a prodigious task to record his life in detail, so we shall content ourselves by outlining some events of interest in it, in the hope that some may be induced to examine into it further.

St. Thomas was born of noble parents, in a small town of Italy, in the thirteenth century. At the age of five he continually asked his teachers, "What is God?" This was while he was being trained at a Benedictine Abbey, whence he was sent to Naples University. Here he soon excelled his masters, kept his heart pure amidst surrounding corruption, and, in the year 1244, while yet in his teens, became a Dominican Friar. Thus was

manifested the true spirit of religious poverty, for that a titled gentleman, related to royalty, should become a poor friar was the wonder of the city. Indeed, his mother so strenuously opposed his course that she induced his brothers to waylay him on the road from Rome and had him imprisoned for almost two years, but to no avail. He was finally freed, and proceeded to Paris and Cologne, studying under Albertus Magnus, the renowned Dominican teacher.

In 1250 St. Thomas became a priest, and a preacher of powerful and pointed sermons, abounding in piety and solid instruction. His public teaching career began when he was appointed Bachelor and later Master of Theology in Paris. Henceforth his life was a continual round of prayers and instructions, both spoken and written. He was so much in demand that his time had to be divided up among many persons and places. His only passion was a burning zeal to explain and defend Catholic doctrine, to do which he refused an archbishopric, and gave up chances of further advancement, but his temporal loss is our permanent gain, for he was thus enabled to compose the *Summa Theologica*, the greatest of all his works, and the basis of all Catholic philosophy.

Towards the end of 1273, after an unusual ecstasy, to many of which St. Thomas was subject, the Angelic Doctor ceased to write. When urged to continue, he said, "I can do no more. Such secrets have been revealed to me that all I have written now appears to be of little value." Starting out on foot to the General Council at Lyons, 1274, which he had been commanded to attend, he died on the way, less than fifty years old. With the passing of the centuries, it is becoming increasingly evident that this prophecy made by a holy hermit to his mother before his birth was more than fulfilled: "So great will be his learning and sanctity that in his day no one will be found to equal him."

Americanized Canada?

Time and time again it has been brought to our notice that Canada is being drawn into a more or less loose union with the United States; that Canadian customs and conditions are no longer Canadian, but are those which have come from the Republic to the south; and that even our daily life as Canadians is being influenced

and modified by the American propaganda that is continually pouring into Canada through the media of the press and the radio. However, in spite of all that has been said, we do not think this to be correct, but, on the contrary, feel that Canada is just as Canadian as she has been heretofore, and that Canada is not becoming Americanized, but that the noble standards and traditions which are hers, are steadily and firmly growing in the soil wherein they were planted in the latter part of the nineteenth century.

We shall not attempt to show the truth of these statements in detail, but we will take certain existing conditions which will suffice to attest that we live in a country which is not overrun with American ideas.

At the present time there is in both countries a question of vital importance, one upon which Canada would surely be influenced were she subject to influence, but we find that, except for eighty-eight thousand of her population—a mere handful—she has taken a stand diametrically opposed to that of the United States; it is the question of prohibition. If Canada's ten million were under the sway and power of our hundred million neighbors, would the law in regard to intoxicants be what it is? If it were, Canada would be in a political muddle similar to that which the United States is experiencing at the present time. Judging from these facts, it seems that this so-called dangerous influence may prove a boomerang, and react on the United States.

Considering the matter of the administration of justice in these countries, we can clearly see that the manner in which justice is executed in Canada is far superior to the way it is meted out in the United States, and we may be sure that Canada will never be so influenced that she will consider the bandit and outlaw a hero. In this department of government, United States Commissions have studied the methods employed by Canada's metropolis for lessening and controlling crime, in order that they might be able to check the crime wave that is sweeping over their country. Thus again is Canadian influence being brought to bear upon the United States.

Some have also remarked that Canadian speech is similar to that of the United States, but we know that no Canadian would deem it a compliment if he were told he imitated the accent and slang of some of our southern

friends. And to consider another still less important factor, that of sport; we are told that Canada is adapting herself to the American branches of sport, but the reverse is the case. The United States is being influenced by Canadian games; an example of this is the welcome that Canada's own game, hockey, has received across the border line—which, as we have shown, still exists.

These are but a few of the many topics—a nucleus—under which we might discuss the question. There are many others; and when one hears accusations hurled at Canada's status, he should not listen in silence, but should defend Canada and Canadians, thus proving to others that his country is not becoming a part of the United States, but rather more Canadian.

Literary D. Contest

Awards for this issue:

Poem, Arthur Lawlor—2 points.

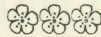
Short Story, Arthur Hughes—2 points.

Article—No award.

Essay, Joseph MacCarthy, Arthur Lawlor—1 point each.

Remember, students, the staff and former winners are not eligible, and more than one contribution is necessary to win the award. Only one student is assured of a "D" to date. Therefore do your best for the last issue.

Red and White extends to all its Advertisers, Contributors, Subscribers, and to the Faculty, Students and Alumni of St. Dunstan's, sincere good wishes for the approaching Easter Season.



Happy the man, and happy he alone,
He who can call to-day his own;
He who, secure within, can say,
To-morrow, do thy worst, for I have liv'd to-day.

—Dryden