

overtures of good fellowship towards him." Oh well! Why worry about that? I'd soon be home and then nobody would be a stranger.

I watched through the window as we slid out of Truro and began smoking through the level fields. We whistled past car crossings and every blast brought me closer to home. I felt good. I thought of the Bromo-Seltzer train on Vox-pop which says, "Bromo-Zeltzer, Bromo-Zeltzer, Bromo-Zeltzer." To me this train said, "Going home, going home, going home." It sounded fine.

—Ernest Hemphill, '49

SOCIALISM — CANADIAN STYLE

The people of P. E. Island situated far from the seat of their government, and still farther from the western provinces which have such a decisive effect on most social and economic legislation, do not often give much thought to the part played by our western citizens. People here are and always were, for the most part, conservative in their political views. Even though there were two political parties, they did not differ a great deal in essential political theory; the majority of Island people voted, and were expected to vote, according to family tradition. It was only in the last federal election that serious issues were set before our people, and we were made to realize that voting was no longer a matter of tradition, but rather a serious responsibility. The people of Canada had to decide whether they wished to continue to live as they pleased or whether they would prefer to have the government assume that responsibility. Let us try to find, if we can, the reason for our having to make such a decision.

The people of Western Canada are representative of many races. They have come from all parts of Europe, from England, Germany, Poland, Yugo-Slavia, Czecho-Slovakia; not a few refugees from the Ukraine and other parts of Russia after the Red revolution. Many of them came from other parts of Canada to settle in the then fertile West. They brought with them their own habits and customs, social and political ideas. Strange as it may seem, they realize more than we that Canada belongs to the people. These western people, confronted by obstacles on every hand and discontented with the existing political parties, formed new ones to suit their needs and sometimes fancies. The Farmer's Party of the '20's was of short duration, but the Social Credit and C.C.F. parties of

more recent times show signs of hardier growth. Why is it that new and sometimes radical parties always take root in the West?

The fact that the West is young and progressive, and therefore more inclined to new opinions, partly answers the question, but not wholly. Because of the recent settlement of the prairies, these provinces have not been able to keep pace with the East in industry; and they are still looking for ways and means to decentralize the manufacturing industries of Ontario and Quebec. The once rich farm lands of the West have produced many fortunes, but the days when the western farmer had but to sow and reap are gone; and now there remained only worked out land, and in many parts of southern Saskatchewan, only drifting sand. There are no doubt other reasons for the political views of the western people, but these will suffice to show why these people are determined to be guaranteed social security and a decent livelihood.

While social security and the right to a decent livelihood are among the proper functions of the State, the people of the West do not seem to realize that a program of socialism may be carried too far. When people go so far as to place their very means of existence in the hands of the government, even though it is representative of the people, they are well along the road to totalitarianism. Although a dictatorial regime is not a prerequisite of the totalitarian state; a democracy carried to extreme will produce the same effect. Aristotle recognized this centuries ago. We have but to heed his warning, and vigorously suppress any movement that threatens to place restrictions on personal liberty and ambitions, because an autocratic government can lead to but one thing in the end—a dictatorship, with all its attendant evils of which we have heard and are only now beginning to realize in full.

While it is true that Canada as a whole is responsible for our beneficial social reforms, it is also true that they were due in a large part to the significant presence and insistence of socialist parties which had their origins in the West. The recent enactment providing for family allowances may be recognized as a shrewd move by the government to forestall the impending threat of the C.C.F. We recognize that a certain amount of social agitation is necessary to act as a restraint upon capitalism; but we should be aware of the danger of allowing the socialists to gain a majority in parliament. We do not want a Russia here, nor even a New Zealand. We do not want to be told what to do and when to do it. Our experience with Selective

Service proved that. With Communism everywhere triumphant to-day there is a real danger of totalitarianism gaining a foot-hold not only here but in other democracies as well; we can best suppress this threat by safeguarding the personal liberties of the individual citizen.

—Cyril Sinnott, '49.

BOOK REVIEW

Bruce Marshall, *The World, The Flesh and Father Smith*

Boston: Houghton Mifflin Company, 1945 (191 pp.)

In her article, "Catholic Fiction" (*Catholic World*, December, 1940), Sister Mariella defined a Catholic novel as a "novel of grace, unfolding for the reader the magnificent reaches and depths of the life conscious of the indwelling of the Trinity," and could find only one example that fully answered her requirements. In ***The World, the Flesh and Father Smith***, Bruce Marshall, Scottish convert, chartered accountant, veteran of two wars, has done a job that must have warmed Sister Mariella's heart. For this is the life story of a parish priest, of all parish priests, of a man of God "conscious of the indwelling of the Trinity," living the life of grace in a drab industrial town, bringing the grace of God to weak human beings seduced by the devil's ancient lures of the world and the flesh.

The bald facts about ***The World, the Flesh and Father Smith*** are that it covers the activities of Father Thomas Edmund Smith in his urban Scottish parish from 1908 until his death in 1942. But the bald facts are only a framework on which the author hangs the glowing tapestry of Father Smith's spiritual life, a life of sanctity, humility, and burning love of God. Because Marshall himself realizes the transcendent importance of the spiritual, he has achieved what in this age is a difficult task; he has fashioned an intensely interesting book from the things of the spirit. And he has written a book that is Catholic not only in matter but in manner, a book that is frankly and naturally and uncompromisingly Catholic, a book that will be a sheer delight to those members of the household of the faith who have realized the implications and absorbed the meaning of their religion and an indirect rebuke to those who have not.