

St. Dunstan's Red and White

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Editorials

THE ENSIGN

The first issue of the new Catholic weekly made its appearance on October 30, 1948. It marks the first major venture of the Catholic press into the field of Canadian Journalism; and it is the first Canadian news weekly avowedly Catholic in its principles and editorial policy. It is not, however, a religious paper in the true sense of the word, but it will concentrate on the news as it affects Canada in the light of Catholic doctrine.

"The Ensign" is the result of a merger of the Canadian Register, The Catholic Record and the Northwest Review; it is published by the Campion Press under the direction of Mr. Robert W. Keyserlingk, a man eminently suited for such a responsible position. He is one of the most outstanding journalists in Canada, and his political and cultural background have given him a rare knowledge of international affairs. Associated with Mr. Keyserlingk in the publication of "The Ensign" is a staff with long experience in Canadian journalism. Among the many men on the editorial staff, we should like to note in particular Mr. George V. Fraser, the managing editor. Mr. Fraser is a native of Prince Edward Island and a former student of St. Dunstan's.

The need has long been felt for a medium through which Catholic thought on questions both religious and secular might be presented to the public. "The Ensign" will satisfy that need. Its chief aims are: to inform the people through careful selection of news of the real issues involved in the present world, and unmask those movements which seek to destroy the foundations of all established freedoms; and to emphasize the privileges which we as Canadians enjoy as a nation adhering to Christian principles. Mr. Keyserlingk sees Canada as having a vital role to play in the fate of other less privileged countries, because we cannot "isolate ourselves on an oasis of freedom and long survive if the rest of the nations of the world are not free."

Great differences divide the people and nations of the world to-day, and vital issues are at stake. On the one hand are the freedom of men, economic, political, and spiritual; on the other are the forces of economic and political oppression, and spiritual enslavement. And we, as free people with a free press,—a thing unknown and unthinkable in most of the world to-day,—have an obligation to present truth, expose error, and point out the Christian stand on the trend of world affairs. That will be the objective of "The Ensign".

The first editorial in "The Ensign" is a broad statement of the aims and policy of the new paper. It states in part, "In a welter of crises and cross currents two basic ideologies struggle for mastery: that of those who still follow false standards, and that of those who march behind the banner of Truth. "The Ensign" joins the ranks of the latter, humbly and with a sense of tremendous responsibility, but with a militant determination to manifest truth and to expose error to the best of its ability. All that concerns the life of man will be within its franchise, but the judgements it will bring to the problems of the day will be those of Christians. "The Ensign" will be general in scope, unofficial in nature, and Catholic in faith and aim."

"The Ensign" is dedicated to the promotion at home and abroad of Christian ideals based on the social doctrines of the Church. We hope that all people of all classes will find it interesting, informative and enlightening, and that it will be a guide for them in our struggle for true freedom.

THE ST. THOMAS AQUINAS FUND

In October the St. Thomas Aquinas Society began a drive for the establishment of a \$50,000.00 fund for the education of young men and women of Acadian extraction in this province. For many years such a fund has been sadly lacking and many of our Acadian youth have remained uneducated because of lack of means to further their studies. Those of Irish extraction have the Connolly Estate upon which to draw, those of Scotch extraction the St. Andrew's Society. But the Acadians, no less deserving, have had no fund upon which they could rely for scholarships. Why should this be? At least one group of people, the St. Thomas Aquinas Society, decided that such should not be the case, and immediately proceeded to do something about it.

Their goal is the proper Christian training of the Acadian youth of this province. For some time now they have been carrying on praise-worthy work in this field, but their first major step was in starting the drive to raise \$50,000.00. They made it clear that they were appealing to Acadians only, but in all fairness to themselves it would be only right to appeal to all Catholics of P. E. I. For that matter the appeal should be made to all citizens regardless of race or creed, because all will benefit by it either directly or indirectly. One of the aims of education is to develop the qualities of leadership in our young people, to enable them to take their proper places in the community. Thus, they work for the betterment of their community, of their province, and, necessarily, of all the people of that province. Now it cannot be said that there is an abundance of educated people on P. E. I. although we have always claimed a higher percentage than the other provinces. We can always use more educated men and women—education cannot be extended too far.

A desire for knowledge is innate in men. All things naturally seek their own perfection. But perfection of the intellect is knowledge, and thus every being endowed with an intellect has a natural desire for knowledge. But the attaining of this knowledge is often hindered by many things, not the least of which is lack of money. The Aquinas drive is fostered by the desire to do away with this

lack and to make possible the training and education that was'nt before available to Acadian youth. It is a worthy object. Not only is it a worthy object, it is our God-given duty. For in that one-sixth of our Island's population which is Acadian, there lies some of the future leaders of Church and state. Let us not say that it was because of us that this latent talent was left dormant. But rather let us get behind the St. Thomas Aquinas drive and support it one hundred percent.

IN PASSING

For different students history has a different message. Some see it as a graphic picture of man's struggle for freedom, others as a fight for power. Many look upon it as a panorama of slavery and emancipation in a monotonous cycle. But all see in the story of mankind's successes and failures the onward march of progress—but toward what goal is a question upon which there is no general agreement.

As we look back over the centuries, we are struck by the changes that have taken place. We have welcomed innumerable changes, improvements and inventions; we have witnessed wars, revolutions and upheavals. We have watched great empires rise and fall; and we have seen peoples liberated and enslaved. We have delighted in the perfections which literature, music and art have attained. To modern man it all adds up to one thing: progress toward what is optimistically referred to as a better world. But the amazing fact is that amid all these changes one thing alone has remained the same; it alone has retained its original importance.

The world was in much the same condition as it is to-day when a small Child was born in a stable in Bethlehem. He came to us without wealth or power. But He gave a meaning to man's search for happiness; and during His short stay with us he built a kingdom that is destined to last until the end of time. And in this changing world around us, His Church is the one steady, unchanging force in our modern confused society. Men have tried, and are trying, to change it. All have failed and all will fail.

Her Founder talked about the brotherhood of man in the Mystical Body; and He gave men a goal toward which they should strive, and to which everything else must be subordinated. But twenty centuries later mankind is still groping for it knows not what, and everything that is new and novel is hailed in the name of progress. The Church of Christ alone has the answer to man's search for perfection, an answer that was given her long ago, one that will ever remain the same. She has been assailed by forces that would have crumbled the most powerful of nations, but such struggles have only served to make her position more secure and, if possible, more impregnable. To-day she is being attacked by

enemies more powerful than those of any other age; but she will emerge from the struggle still lighting the way to truth, peace and happiness.

So, as the birthday of the Babe of Bethlehem approaches, we should thank Him for our Church. She is after all the only thing that we have; and she will still be with us after the last atom bomb has exploded, still inviting men to live as brothers and to stop inventing new ways to kill each other in the name of progress.

Red and White extends to its readers best wishes for a happy and a holy Christmas.



Once again the time has come for the liaison officer between you and the college to report on activities here at St. Dunstan's. It is our hope that you will find in the three installments of the '48-'49 edition of the Chronicle a comprehensive and interesting coverage of events here at the college. We shall also endeavour to tell you something of the activities of your fellow alumni, which we feel will be of interest to both you and the present student body.

On September 9th, the college once more came to life as students, old and new, lined up to register, to decide on courses, to take delivery of room or locker keys, and the other things attendant on the re-opening of college. When the final tabulation was made the total enrollment was 306, of which 258 were boarders and 48 were day students. Among the day students we have 16 co-eds this year.

Again this year the faculty has lost some members.

Rev. Parnell Wood, who has been in charge of the commercial department for several years, has been appointed Parish Priest at Corran Ban.

Rev. Charles Gallant, who has taught French for the past two years, is now stationed at Egmont Bay.