



## EDITORIALS

### PEACE ON EARTH ? ? ? ? ?

All of a sudden public opinion in North America seems to have decided that it is not the proper thing to allow the fear of war to disrupt the nice cosy pleasurable way of life. So people ignore the glaring fact that the threat of war is as imminent as ever; or, if they have difficulty ignoring the facts, they make every effort to be complacent about their portent.

Perhaps it is unjust to blame the current attitude of complacency entirely on the average citizen. Certainly there have been many events in the past few months which have been exciting enough to take our minds off the possibility of world conflict. The Korean armistice talks have been opened for the second time. And surely there could be no war when the leaders of the forces in the red-hot Asian struggle are parleying for peace. Then there was the sudden dismissal of General MacArthur, which news for a time eclipsed anything Korea ever had to offer. And, in September, those never-say-die New York Giants accomplished the impossible by winning the National League pennant. Less than a month later the democratic, free-enterprising world rejoiced in the election of Winston Churchill and his Conservatives to power in England.

During all this time the front pages were reporting the play by play descriptions of the latest world armaments race. Nor did they neglect any part of the Egyptian and Iranian crises with Great Britain, any one of which could be the spark that would ignite a third world war. At the same time the war was still going on in Korea, with the Communists doing Stalin's stalling to perfection.

Actually, then, in the last few months, there have appeared in the world more, not fewer, incidents that could touch off a war. Even if there were no new ones, the fact that the armaments race has increased considerably in tempo should be enough to make everyone realize that the threat is still grave. When, in the history of the world, has an armaments race resulted in anything but open conflict?



That is precisely the reason why we make use of the one story that is never old. And it grows not old because it is so true and so meaningful and so important to the reeling old world. What but the hardest heart does not thrill and take new hope in the Christmas Story, the awful tale of the birth of the Prince of Peace, of the Saviour of the world.

The point of it all is that there is no peace without Christ, whether it is peace in the family or peace among nations. Furthermore, the sad state in which the world finds itself at present is a result of the rejection of Christ. That means very little to those who have never heard of Christmas or who have classified the great event (what pitiful words!) as mythical or superstitious. But there are millions to whom it should mean everything. They are the ones who are charged with the responsibility of prevailing on the Holy Family to preserve the world in peace. We are numbered among them. Our job is to pray, and pray, and pray. If we are not conscious of this now when we are reminded again of the Christmas Story, featuring Mary, the Mother of God, the Queen of Peace, and her Divine Son, Christ the Lord, the Prince of Peace, then it is very unlikely that we shall ever do anything about our grave responsibility of procuring peace through prayer.

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#### DO WE DESERVE THIS?

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We do not know how the majority feel about it. We do know that every decent citizen should be very much perturbed about it. For our own part we feel insulted and betrayed by those in whom we believed we might have faith. We refer to the utterances of a Justice of the United States Supreme Court, Fred M. Vinson, who has been widely quoted as saying: "Nothing is more certain in modern society than the principle that there are no absolutes . . . all concepts are relative." We refer to the CBC radio programs which have featured such scandal mongers as Brock Chisholm and Bertrand Russel whose themes usually run thus: "Sin is not only a myth but psychologically evil. There is no other evil than that which represses man. It is bad to teach religion and the concept of original sin."

What has happened to us that we can tolerate such trash? How do these men rate positions of influence and responsibility? And, above all, how do some of them get on the radio? Has North America as a continent rejected



God and the moral law entirely? Does "I am the Lord Thy God" not mean anything anymore? Have we discarded "Thou Shalt Not Kill," "Thou Shalt Not Steal," "Thou Shalt Not Commit Adultery." Are we really so foolish as to believe that each man makes his own rules and that they are right because he has made them?

Imagine what would be the reaction if it was discovered that a Communist was a Supreme Court Justice. What fury would not be directed against those responsible for the appointment? And how enraged we all should be to learn that Communists were given time on a national radio network to express themselves freely! We should consider it the greatest of insults and a traitorous act.

Much more to be feared than the Communists are those who would insult Almighty God and the Church that He has founded by denying the validity of the moral law. The Communists are our accepted enemies but these others who, too, would destroy the very foundations of liberty come as friends and leaders. What sort of depravity is it that says there is no sin! It is like saying there is no God; there is no man; there is nothing. It is that serious.

Probably only God alone knows how these men got to where they are today. Certainly all of us are somewhat to blame. If we had been living what we believe such insults could never come to pass. If those among us who have the great responsibility to defend their principles and beliefs (and who hasn't?) continue to hide under that ominous bushel then we cannot be too surprised at such things. And it is true that so very many have shunned their obligations and many others have compromised. So many have done so, and so serious is the crime that we may be richly deserving of insults and betrayal.

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### DISINTEGRATION OF THE FAMILY

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The customs of man are continually changing; civilization is continually changing. This changing taking place around us brings with it new problems for each generation. So that today, the present generation is confronted with grave problems which were of little significance two or three generations ago. In order that the present generation will be able to recognize these problems, discover the basic causes for them, and resolve upon some plan of action to combat them, education must be adapted accordingly. That is, education today has certain super-added



burdens. Among many of these super-added burdens of education such as the crisis in morality, secularism, corruption in politics, is the disintegration of the family.

By this disintegration or breaking down, the family is being regarded less and less as a divine institution. It should not be necessary to point out the importance of the family and the home. That it is the primary social unit; that the well being and stability of society depend upon the well-being and stability of the family, and that the health of the Church depends upon the health of the family. We cannot just accept the fact that family life is disintegrating. It is only natural that we enquire into the reasons for this disintegration. When we do this, we discover that the reasons are many in number and often interwoven with other forces. However we can discern displacement of education, displacement of religious instruction, divorce, and "extra-domestic" social life as being contributing factors to the disintegration of the family.

The place of education has been transferred from the home to the school. When a child comes to school-age, one parent says to the other, "It is time Junior started to kindergarten or grade school." And so Junior starts to school. What a relief it is to the parents! He'll not be getting into mischief now, or if he does, the teacher will correct him. If he doesn't learn his lessons, the teacher will chastise him. Thus the responsibility of the parents is shifted to the teacher. Religious instruction presents a particular instance in which education is left to the school. Children start to school without knowing the simple prayers and simple truths of their religion. This work is left to the teacher. Now, the parents of any child are always the nearest and most intimate to him. They know his temperament and personality better, and therefore they are the ones who can best instruct him. They can give him this instruction not only by their teaching but also by their example: by daily prayer of the family in common, by their relations with one another, and, in general, by the promotion of the Christian atmosphere in their home. If this was done universally, what a changed situation there would be!

The practice of divorce has become a deadly cancer to the family today. In a survey made in the U. S. over the period 1900-1945, it was discovered that there were more than eight million divorces. Actually, this meant that every seventh person you met was a partner of a divorce! Very striking, isn't it? It is plain to see what are the



results of so many divorces. What is going to become of the children involved in such marriages. For them, there is no such thing as home, family life, or parents. They are alone in the world and are willing to accept whatever the world offers them—Communism, Atheism, Paganism,—anything. It all started from a divorce, a broken home, a dissolution by the State of a union made by God.

Social life has come to be composed of "extra-domestic" activities. Teen-agers meet their friends at the theatres, in the ball-rooms, in the pool-rooms, etc. It is always a question of "Where shall we go tonight?" Parents too, are no exception. Baby-sitters are called in so they "can get clear of the daily routine and have some fun." In such instances the family circle is of little importance. But it would be of great importance if the members of the family decided to have fun together in their homes and entertain their friends there. How much more economical it would be too! Then parents could enjoy genuine fun, being at home with their children—their true joy and happiness.

In considering these factors which contribute to the disintegration of the family, we should not narrow our consideration of them to our fair province of P. E. I. We must look beyond to other parts of the world and see to what extent they exist there. It can safely be said that these factors do not exist here to the extent to which they have been described. But it has been said that P.E.I. is forty years behind the times as far as the development of social problems is concerned, but that it will only take ten years to catch up. In ten years time, will the family be disintegrated to the same extent here as it is now in other places? The answer to this question is entirely up to us, the people of the province, isn't it? If we leave education and religious instructions to the school, if we permit divorce by civil law, and if we don't restore the home as the centre of our social activities, it seems the odds are against us.

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Men should not talk to please themselves,—but those that hear them.—Sir Richard Steele.

The idea of perfection as an inward condition of the mind and spirit is at variance with the mechanical and material civilization in esteem with us.

—Matthew Arnold.