



## EDITORIALS

### OBITUARY

It may be a bit too coldly realistic for many sentimental Canadians, it helps make the point much better, but there are two tremendous events which remind us that royalty is still a tradition which means a great deal to many peoples and many nations. One is the Coronation of a King or Queen; the other is the death of a King or Queen. It is the latter, the more realistic of the two, with which we are most concerned. For even yet, more than a month after his sudden passing, a large part of the world is mourning the death of George VI of England.

A great many tributes can be paid to a deceased monarch, especially such a one as the late King. We feel that His Excellency Bishop Boyle of Charlottetown put it best when he said that George VI was "a good man and a good king." Really there is not much more that could be said. And it is doubtful if anyone would wish more said.

The proof that George VI was a good man and a good king was evidenced in the hours and days which followed his death. The genuine shock and sorrow of his countrymen revealed that royalty is still very much a part, a most important part, of the English heritage. The sadness and sincere tributes paid the King by other peoples of other countries, and the sadness of Canada was probably exceeded by that of no other nation, clinched the worth of the expression which we think bespeaks most adequately and most admirably the esteem in which the late monarch was held. "He was a good man and a good king."

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### JUST LOOK AROUND

Down through the ages the Church has seldom been devoid of persecution. The present day is in no way different from any other period of history in this respect. A brief glimpse at current periodicals and newspapers is enough to make us aware of the persecution of the Church in China, and the satellite countries of Europe. In these



places, Communism has used force on the servants of the Church who are attempting to spread truth to those who know not. Once again the blood of martyrs flows as priests and religious are dragged through the streets to places where they are "tried" on trumped up charges and are often convicted to many years of imprisonment or banishment from the country.

Such is the persecution of Communism against the Church. But do we have to go to Europe and the Eastern countries to find violent attacks made upon the Church? No, we need not go outside our own continent to find them. When such men as Paul Blanshard and others come out with statements that the Church is incompatible with democracy; that Catholicism is identified with Communism as an equally dangerous threat to civilization; that the Kremlin and the Papacy have more similarities than differences; that an investigation should be held for suspected conspiracy of the Church; that the Church aims at world domination; then, we say, we need only to look in our own back yard for attacks on the Church.

Such attacks upon the Church originate from hatred and ignorance. The minds of men become so warped with hatred and contempt that they must give vent in some manner and invariably it is in the direction of the Church. Their works are saturated with misconceptions, half-truths, contradictions and inconsistencies. What makes the situation a grave and serious one is the fact that the books written by these men are the best sellers of the nation. People are so duped by these "outbursts of madness" that they discuss such theories and even go so far as to accept them. The situation is indeed that serious.

So while we are prone to think of the persecution against the Church only in terms of the persecution from Communism abroad, we should not be unmindful of the dangers which exist in our midst. In view of such attacks, we cannot remain lukewarm or passive, but must be continually strengthening our faith. We have to seek out the truth with regard to these attacks on the Church and become informed so that we can see the fallacies in them. This will we do in confidence that the great institution of the Church has withstood the attacks of all ages and will continue to do so until the end of time.

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Are honor, virtue, conscience, all exiled?

—Burns.



### HOPE

One of the many distinguishing characteristics of our age is a furious fad which might be aptly termed the vogue of sensationalism. It is confined to no particular area, and it seems to be the special favourite of radio, television, newspapers, magazines, and all mediums of public entertainment and "enlightenment." Now there is nothing wrong with bringing to the attention of the public those incidents of world shaking importance. Nor is it wrong to denounce that which seems harmful and evil.

But, it seems to us that there is something wrong when this "sensationalism" begins to depend on evil almost to the entire exclusion of good for its material. It seems wrong and unrealistic to continuously emphasize the presence of evil in the world so that the reality of good and goodness is obscured.

And this is what is happening. Scandals, animosities, jealousies, all forms of viciousness and vulgarity are the subjects of these stories of "sensationalism." Sin, either the denial or affirmation of it, races through the books of the leading novelists. Grim portents because of economic, political, or sociological changes are forecast by eminent intellectualists in book after book. And underlining much of it is the theme of insecurity.

It reminds us of a story a retreat master once told about a young man who broke down while making the stations of the cross. It was at the ninth station, the third fall of Jesus, and suddenly he was filled with resentment at it all. He fled to the priest fearing that he was losing his faith. The wise priest assured him that the experience was not caused by his lack of faith but rather by his lack of hope. To the young man everything hinged on Faith. Hope was an obscure virtue that either did not mean much or else was synonymous with Faith.

We suggest that it is the same ignorance concerning Hope that the priest found in the young man that is behind the vogue of sensationalism and the current obsession with sin and evil of every sort. Because we have ceased to hope, and hope is synonymous with trust, we have ceased to appreciate the good things which are so abundant about us. And there are so many good things that it would be an insult to the reader's intelligence to point them out.



Of course, if Hope is what we need to overcome the dread of insecurity and to install a proper proportion to reality, then we must have something in which to hope and in which to trust. There is that something, has been, in fact, for hundreds of years. It is scarcely plausible that anyone who would rightly understand the Resurrection of Jesus Christ, the Lord and Saviour of the world, would ever want for hope, could ever fail to trust in the present or future.

No, with everything that is in us, we believe that anyone who sees in the rise of Christ from the dead the answer to the why and wherefore, the confirmation of the fact that Christ was the Son of God, and that His Word is true and will be fulfilled, could never be too much concerned with the trials and misfortunes and evil which torment the world on every side. So we conclude that the trouble is that not enough of us understand what means the Resurrection. And failing to understand it, we fail to appreciate it.

Yet it must be difficult for those who glory in the Resurrection to be too much concerned even with the lack and loss of Hope. For them the Resurrection is still a reality; indeed, the greatest most important reality in all the world's history! To them it connotes only one thing: Hope. Now that He is risen there is no need to fear. Truly, the world has been saved; there is a goal which transcends all earthly ends; there is Divine Grace which perfects nature. God is, has been always, and will ever be, in His Heaven. There is Hope!

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The boast of heraldry, the pom of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour.  
The paths of glory lead but to the grave.

—Thomas Gray.

I see the rural virtues leave the land:—

—Goldsmith.

A tombstone is the only thing that will impress some drivers and even that goes over their heads.