

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50 per annum.

Classified Advertising 15 cents per line. Remittance must accompany the order.

The Catholic Record has been approved and recommended by Archbishop Falconio and Scarett, late Apostolic Delegates to Canada.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 299 Main St., and John J. Dwyer.

In Montreal single copies may be purchased from J. Millay, 185, Catherine St., West.

In Ottawa, Ont., single copies may be purchased from J. W. Dwyer, 14 Nicholas St.

In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.

The following agents are authorized to receive subscriptions and canvass for the Catholic Record.

General Agents—M. J. Hagarty, Stephen V. James, George J. Quigley, Resident Agents—Miss Beria Sawyer, H. C. Chamberlain, H. D. Smith, 282 Boniface, St. Boniface, St. Boniface, Manitoba.

John P. O'Farrell, 48 Aberdeen St., Quebec City, Miss Margaret E. Mulligan, Canon, Sask.

LONDON, SATURDAY, JULY 7, 1938

PEACE IN IRELAND

To the friends of Ireland, and especially to those many millions of the Greater Ireland beyond the seas, the last year of fratricidal strife has been distressing, heartbreaking. It strained the ties of affection, which always bound the sea-divided Gael with the motherland; they never faltered in their loyal support of every phase of the age-long struggle to achieve the political freedom of the land of their fathers.

Devilish? Yes, but not a whit exaggerated or highly colored: The Protestant Professor of Belfast University whom we have quoted, merely sketches in broad outline the policy of galling oppression under which the Catholic Irish lived for generations after generation. It is the miracle of history that they did not degenerate into degraded and contented loyalists.

At any rate we have here the genesis and development of the Ulster question. England followed her Irish policy as long and as ruthlessly as she dared until the last black chapter of the Partition Act and the Black and Tans.

chains were forged for it which, heavier and more galling than any forged for any nation before, seemed to offer a perpetual guarantee of slavery, misery and degradation. Ireland was henceforth to be administered as a kind of convict settlement. The law, in the words of a famous judgment, did not presume the existence of such a person as a Catholic Irishman; that is to say two-thirds of the inhabitants of the country had no legal existence. Legal existence was the privilege of Protestant Englishmen living in Ireland and of such Protestant Irishmen as claimed it.

And this brings us to the second consideration. Will Northeast Ulster enter into political union with the rest of Ireland? With stable government, security for life and property, with the inevitable prosperity and progress that will follow, there is not a doubt in the world that Ulster will come in. Geography, nationality, economics, and business reasons will impel them to do so.

In that happy day when Protestant and Catholic Irishmen will work together for the good of their common country, we believe that aspirations after that shadowy and very much idealized republic will vanish in the realization that as a self-governing Dominion Ireland has every opportunity, cultural, commercial, industrial, that would be hers with complete separation.

A REAL PREVENTIVE OF WAR

The veterans and various bodies of workmen have been urging that if human life is drafted during a war everything else needful should be drafted. Wealth and Capital are surely less important than human life; yet, during the last war, wealth grew wealthier, capital profited enormously; and the "heroes" got one dollar and ten cents a day while the workers in munition factories, thousands of miles behind the danger zone, waxed fat and merry on ten dollars a day; and even at that pled up enormous fortunes for patriotic profiteers.

Many are now urging the Churches to create a specific Christian sentiment against all war; and there is some response on the part of the Churches. But when war breaks out it is safe to predict that the Churches will again be found to vie with the recruiting sergeant and the war-propagandists in urging the patriotic duty of going to war or supporting and sustaining all war work.

Two considerations emerge. That there should be Irishmen who are dissatisfied, impatient, resentful of any settlement short of complete separation from England is the most natural thing in the world. None but blind fool can fail to see that. That these disappointed Irishmen should resort to arms we believe was a huge mistake, a stubborn adherence to wrong-headed methods for the attainment of a natural and perfectly legitimate object. But, as Michael Collins often urged in extenuation, it must be remembered that Ireland had just undergone a radical revolution. And, like all revolutions in the history of the world, it was bound to be followed by a period of unsettlement, turmoil and comparative chaos.

is idle and foolish to say that the oath of allegiance prevents their trying to achieve their aims through Parliament. There are royalist deputies in the French Parliament, republicans in the Spanish and Italian Parliaments, Socialists everywhere, and at least one Communist member of the British House of Commons.

But, as we said before, the great national question of immediate and pressing importance is not the Republic vs. Dominion, but National Unity.

President Harding has indicated a very effective method of creating a strong sentiment against war, if not of preventing war altogether. The reasonableness and the efficacy and the justice of the President's proposal should secure for it universal acceptance and support. And it is now, in time of peace, not when war clouds darken the horizon, that this reasonable and just distribution of war burdens should be accepted, supported, and propagated until it becomes the general public sentiment and settled conviction with regard to war.

INTERFERENCE WITH FREE CONTRACTS

By THE OBSERVER There is in the English and Canadian laws of shipping an illustration of necessary and just interference by law with the contracts of men with other men.

Parliament has enacted in the case of seamen that they shall have no power to make a contract which will deprive them of, for instance, the benefit of certain rules which are made for their protection against fraud. Usually a man may sit down and sign an agreement that will deprive him of the benefit of any law. He may, for instance, agree that he will do without a certain notice which the law gives him the right to receive.

In the United States there is trouble about legislation and labor time laws. Sometimes laws which are designed to shorten the hours of labor are declared to be unconstitutional and invalid because they diminish the constitutional freedom of contract by which a man may agree on any terms he pleases with his employer. There is no such limitation on the law making power of a Canadian legislature.

The World Court, so dear to President Harding, may fulfil the hopes of its sponsors; but there is nothing in human nature, politics or history that justifies the faith that it will do more than the Hague International Court.

A few years ago Parliament was obliged in consequence of the

increasing oppression and frauds of money lenders to pass an act enabling the courts to set aside contracts to pay interest, when they thought it just to do so. This is still another instance of legislative interference with the making of contracts.

Neither by the moral law nor by the law of the land does a contract necessarily bind because the parties have signed it. If it did, the stronger and more cunning could have always the advantage. But it is to be noted that while the court will always set aside a contract for fraud practiced and proven in certain ways, the cases to which we have just referred go further than the ordinary case.

Take for instance the first case we have mentioned: The sailor has been from time immemorial the object of fraud and injustice. He wanders in far lands where he is helpless and friendless. He is in danger of being stranded in hostile and foreign countries, where even the language does not lend itself to his uses.

"I THEN perceived that under the dirty covering, and indeed on the cold ground itself, a child of four years was lying, and seemed to be one mass of sores: eyes, ears and lips were covered with blood, and the little body was writhing in convulsions. Tenderly I lifted him on the mat, felt his pulse and very soon discovered that he had only a short time to live.

NOTES AND COMMENTS

AN EPISODE illustrative of missionary work in China, of more than ordinary interest and edification is related by a Salesian, Father Charles Braga, in the current issue of the Don Bosco Messenger.

Two days after the river rose in flood and tearing up plants and shrubs in its course, its turbulent yellow waters rushed towards the little grave and very soon the coffin containing my little treasure was carried out upon the ocean.

This is interesting and inspiring, no doubt, to those who like that sort of thing. But this whole matter of indiscriminate circulation of the Bible receives a curious comment in the adjoining column of the same paper, where we are piously assured that "a large element in the Church have ceased to believe in the final authority of the Bible," this condition being attributed in large measure to "Modernism."

And since Modernism, as we are further told, "represents the naturalistic as opposed to the supernatural view of Christianity

her arms and offered him to me, saying: 'Take him, carry him to your house, to your institute. He will be safe with you, I know.'

"I REPLIED, thanking her for the gift, and telling her that she would have to wait till evening, until I could effect the transportation of her little one. The woman was greatly comforted, and finding her in such good disposition, I spoke to her of Our Lord, and of the reward which God would give to the good and to little children regenerated by Baptism, and without more ado I asked her if she was willing that I should baptize her little son since she was giving him as a gift to the Institute. The good woman said 'yes' so cordially and so spontaneously that my heart was gladdened and I murmured a fervent 'Deo gratias!'

"I TOOK him in my arms, little angel as he was through the saving waters of Holy Baptism, and offered him to Our Blessed Lord, who would, I hoped, welcome him in Paradise, make him guardian of our orphanage and invite him to watch over and protect as many boys as would be gathered there and educated.

"TOWARDS evening I returned to Ho-si to find my newly-made Christian. I saw the mother and asked her about the child. With a tired gesture, her eyes swollen with weeping, she pointed to a mound of freshly-dug earth at the foot of the giant tree and said in broken accents: 'He is there! He died at sunset.'

"TWO days after the river rose in flood and tearing up plants and shrubs in its course, its turbulent yellow waters rushed towards the little grave and very soon the coffin containing my little treasure was carried out upon the ocean."

THE EIGHTEENTH Annual Report of the Canadian Bible Society which has just been issued contains the usual quota of childish tales regarding the work of distributing the 300,000 copies of the Bible which we are assured is the annual output in Canada.

Two days after, the river rose in flood and tearing up plants and shrubs in its course, its turbulent yellow waters rushed towards the little grave and very soon the coffin containing my little treasure was carried out upon the ocean."

This is interesting and inspiring, no doubt, to those who like that sort of thing. But this whole matter of indiscriminate circulation of the Bible receives a curious comment in the adjoining column of the same paper, where we are piously assured that "a large element in the Church have ceased to believe in the final authority of the Bible," this condition being attributed in large measure to "Modernism."

And since Modernism, as we are further told, "represents the naturalistic as opposed to the supernatural view of Christianity

and the Bible, and assumes that it is new, whereas the fact is there is no objection which Modernism makes to the Bible which has not been made repeatedly since the second century of the Christian era." This is undoubtedly true, the misfortune being that the system called Protestantism has by the rejection of legitimate authority thrown away the only weapon which can successfully cope with the evil thus lamented.

NOTABLE MOVEMENT IN FRANCE

CHRISTIAN MARRIAGE SOCIETY FOR THE PROTECTION OF FAMILY LIFE

Abbe Marie Jenn Viollet, of the diocese of Paris, member of the Institute and Professor of Canon Law at the Ecole des Chartes, founder of the Christian Marriage Association and of various other associations all intended to promote the education and development of the family spirit, represented France at the National Conference of Social Work. The following article was written especially for the N. C. W. C. News Service by Abbe Jean Viollet.

France is, perhaps, of all the countries of the world the one in which there is found the most striking opposition between the traditional conception of the family and the new tendency toward voluntary restriction called "Neo-Malthusianism."

TWO-FOLD FIELD OF ACTION

The French family is defending itself in the two-fold field of spiritual life and economic life. But it does not wish to confuse the field reserved to the Church with that which is more particularly the concern of civil society, and for this reason its activity is manifested in a two-fold movement, the one purely religious and the other strictly social.

The religious work is concentrated in the Christian Marriage Association (92 rue de Gergovie, Paris). This association is presided over by Cardinal Dubois, Archbishop of Paris, and by his auxiliary, Mgr. Chaptal. Its field of action is spiritual and educational.

The parochial sections attend a "Family Mass" regularly and organize study circles for parents, young men and young girls. The questions treated in these study circles include the development of sentiment and family love, the education of children and, in a general way, the virtues which prepare for marriage and family life.

The sections of the Christian Marriage Association are in charge of moral propaganda in the parish. They demand of their members the example of purity before marriage and the observance of the moral law in conjugal life.

But the movement which has the greatest future is undoubtedly that which strives to organize preventive, preparatory work with young families. The president of this work is M. Francois Marsal, Deputy, former minister. This movement has organized the Federation of Family Associations 92 rue de Moulin Vert, Paris.