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# THE PEACE OF CHRIST

by

MARTIN J. O'MALLEY, C. M.





# THE PEACE OF CHRIST

by

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Three addresses delivered in the nationwide Catholic Hour  
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On Sundays from July 16 to 30, 1939

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## INTELLECTUAL PEACE

Address delivered on July 16, 1939

The first word spoken by the gloriously reigning Pontiff Pope Pius XII after his election was the word spoken by the angels when the Savior of the world came upon this earth: "Peace, to men of good will." That message of the Vicar of Christ, the Prince of Peace, has been spoken down through the ages by Pontiff after Pontiff, echoing and re-echoing the first word of the Risen Savior: "Peace be to you." Great projects have been fostered by successive Popes for the organization of the world's powers and the consequent termination of quarrels and wars between nations. Admonition after admonition has been addressed to the rulers of states, from the epoch of Constantine to Pius XI and Pius XII. Diplomatic documents and encyclicals are not lacking in the records of the Church's efforts for peace. But, beloved brethren, behind and within all such external strivings, the Vicars of Christ are insistent in warning men that peace shall not prevail unless men give ear to the words of Him who is the Way and the Truth and the Life.

"Whatsoever he shall say to you, do ye." So spoke the Mother of Jesus at the marriage feast of Cana and the miracle was worked. Water was changed into wine at the word of the Master. Men marvelled at the power of Jesus at this first manifestation of His glory. But that miracle has been worked by the Prince of Peace through the centuries. Men have heeded the solemn injunction of the Mother of God and through the years the miracle has been

effected. The commonplace in life is transformed, lifted up, ennobled. Life itself is given its true meaning. The material is spiritualized, the natural is supernaturalized. "Whatsoever he shall say to you, do ye." And in earth's every region, in earth's every clime, century after century men have discovered the water of life changed into wine, the drab and the commonplace workaday existence inspired with the word of divine truth. It is my privilege this afternoon to remind you that the transformation of our troubled chaotic world will be wrought not by might, not by power, not by increased armament, not by economic systems, not by the ointment of formulas, not by parliamentary resolutions, nor declarations of Congress, nor peace conclaves; but alone and only by the spirit of truth. "Whatsoever he shall say to you."

Two philosophies of life there are and only two. We must make a clear and resolute choice between the material organization of the world and the Christian ideal of the spiritual order based on spiritual faith and animated by charity which is the spiritual will. For God, or against God: this is the alternative that decides the destinies not alone of individuals, but determines the destinies of all mankind in politics, in finance, in morals, in the sciences and the arts, in the state, in civil and domestic society. The lines today are drawn fine. Choose the material organization of life and you leave no room for human values. Man becomes a machine, or at best a cog in the big machine. Man is envisaged in this philosophy as an animal and nothing more than an animal, with a tiny acre of grass to browse upon; man is analyzed as a bit of carbonic acid and mud, an automaton worked by "conditioned reflexes"; the

soul does not exist because a scalpel has not probed it; a future life cannot be admitted because forsooth it has not been perceived under a microscope; God has no place in His own universe, for we have no picture of Him—He has not been seen through a telescope. Life thus becomes eating and drinking, not knowledge and love. One by one from such beginnings, led on by an inexorable logic, sacred principles, the guide of all social intercourse, are trampled on; the solid foundations on which the state should rest are undermined; polluted and closed are the sources of those ancient traditions which, based on faith in God and fidelity to His law, secure the true progress of nations. Peace? Peace? There is no peace.

Prophets rise up at every cross-roads to tell us of the solution of the economic crisis. Schemes and plans are offered to brush away the political ills that human flesh is heir to. Programs are invented which it is promised will work automatically to the perfection of the race. High-sounding theories and study-made formulas are presented which promise the re-discovery of the vanished Arcadia—Arcadia with its heart torn out, with no temple to the living God. Men upon whose brows shines the star of genius are noisy with their invention of a blessed robot—an earthly fairy waving her magic wand to transform this world of ours into fields of asphodels and crystal palaces—creating an Utopia of peace and joy and good will. My friends, be not deceived, be not mesmerized by such plans for peace.

Not this way lies peace. For the crisis today is not merely economic or political—it is a totalitarian crisis developing through three centuries. Great

changes take place gradually. In the course of the last three centuries the civilized nations, while still retaining the framework of a Christian civilization, have been little by little relinquishing the moral and religious ideas on which their civilization was based. The seventeenth century saw the de-Catholicization of Europe following upon the shattering of Christian unity in the century that went before. Came then logically the de-Christianization of the eighteenth century with its rejection of the supernatural, with its denial of revealed truth, with its dependence on reason alone. The nineteenth century saw the de-rationalization of European civilization: reason was dethroned, and in its stead was set up the tyrannical ruler, Blind Will, the will to live followed by the doctrine of the will to power. Man would live by bread alone. Is it at all surprising that we of the twentieth century are witnessing the shameful spectacle of the de-humanization of civilization, the slavish subjection of humanity to the cult of force, brute-force: the deification of power, power, and still more power?

“Ye blew the fire that burns ye.” We have sown the wind: we are reaping the whirlwind. Back once more are the gods of old, and behind the rulers of the nations today we behold with dread, riding through the sky full panoplied, the ghosts of a thousand tyrants of pagan antiquity. The wheel has turned full circle. Paganism is with us once again trespassing upon the territory and domain of individual freedom in the government of states. The true God has been swept aside like a broken idol from His temple. Man must worship something. He must have some God before whom he can bend the knee, to whom he can profess allegiance, and



with whom he can seek union. If he loses or rejects the true God he must perforce replace Him by a god of his own invention. Shall we wonder at the stateolatry—the worship of the absolute state so common today? The state controls economics, to be sure. The state controls science, the state controls ethics, the state today controls education, the state carries its muddied hoofs into the sacred sanctuary of the home, the state hesitates not to force its way into the Holy of Holies—individual conscience and the freedom of religious worship. In this new pagan order the state is not the creature of man, but man is the creature of the state. The state is not the servant of the citizen, but the citizen is the slave of the nation. The state of yesterday was looked upon as a policeman to clear the way for private enterprise, but the new state is not merely policeman, it is nurse. Not only is it nurse, it is also school-master. Not only is it school-master, it is employer. Not only is it employer, but it is also banker. Not only is it banker, it is also high priest. Not only is it high priest, it is god, omnipotent, omniscient, jealous god, before whom every citizen must bend the pregnant hinges of the knee: an idol before whom every citizen must bow in slavish adoration with bated breath and whispering humbleness.

The whirligig of time brings its revenges. Tribalism once more is the basis of international relations. Race theories and blood bonds bring us back to the days of Vandals and Goths, Huns and Visigoths. The work of the Christian centuries has been destroyed and once again the savage law prevails: *homo homini lupus*—now expressed *populus populo lupus*—every people a wolf to every other people. Only the wolf of the early ages knew no

poison gas, no bombing planes, no hand grenades or super dreadnaughts.

“Whatsoever he shall say to you, do ye.” The question today is plainly not one between dictatorship and democracy, not one between fascism and communism; it is more basic, more fundamental. Peace is nothing else than the tranquility of order. The question today is of the necessity of order: and first of intellectual order. The real question at issue is whether the order we create shall be exclusively a material one or whether it must also be spiritual. This is the vital issue of the modern world. It is now generally realized that we cannot progress indefinitely by drifting with the current, for the same current which has brought us to prosperity and power may equally drag us to destruction. Order and guidance are necessary if disaster is to be avoided. Where is that order to be found? Is every guidepost blown down? Is there no Northern Star fixed and constant to show the way to the longed-for haven of peace? “Whatsoever he shall say to you.”

The Church of the Prince of Peace is no mere mourner among the graves, no mere singer of songs by mouldering walls. Her voice is as vibrant today as when she stood unmoved as the ancient world perished. The same lesson she preached then, she preaches now. She has a positive program of life to offer and the means to attain it. She is no false prophet crying Peace, Peace, and there is no Peace. She knows full well the world cannot give peace and therefore she confronts the world and the wise men and the strong men of the world and she says to them: “Ye are wrong, notoriously wrong, hopelessly wrong; ye who are busy building a new Tower of Babel defiant of the living God. You have not here

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an abiding city; ye are strangers and pilgrims upon this earth. Ye are building upon the shifting sands; and when the rains fall, and the winds blow, your kingdoms shall collapse like castles of sand that children at play build upon the sea shore. When will ye learn that civilization is not primarily of the body but of the soul? That civilization is in the principles that guide the mind, not in material resources or material comforts? When will ye learn, ye who worship Force, that nations are not made of brick and mortar and turbine wheels: that peoples are not great because of giant navies and irresistible armies and multitudinous bombing planes: that if national aspirations are not directed by religion, the nation itself will soon degenerate? When will you learn the lesson written in letters of blood that all who have ever sought to build save on that cornerstone have been swept away by the first storm that blew—that naught can stand save it? Jesus Christ yesterday and today and the same forever.” “Whatsoever he shall say to you, do ye.”

## MORAL PEACE

Address delivered on July 23, 1939

How shocked were the Jews of old who heard the Divine Teacher, Christ Jesus, condemn in unmistakable language, the Scribes and Pharisees: "Unless your justice abound more than that of the Scribes and Pharisees," said He, "you shall not enter into the kingdom of heaven." The pharisees were meticulously exact about the observance of every jot and tittle of the external law. They gave tithes of all they possessed, they fasted twice in the week, they wore broad phylacteries upon their foreheads; yet eternal truth called them whited sepulchres, described their morality as a sham morality, a stucco morality and hypocrisy, a morality which was but a name, without substance because without solid foundation, because independent of God.

The Church of Christ has consistently taught this self-same doctrine of her divine founder. True morals must start from a consideration of man's true destiny which is supernatural; must regulate all his relations including, and foremostly, his relations with God. And throughout the centuries the Church of the Prince of Peace has made moral unity and moral peace. Am I suggesting that the Catholic Church has always secured the perfect practice of the moral code that was given to man amidst the thunder and lightning of Sinai? God forbid that I should make such a foolish claim. I do assert the direction was marked out: it was accepted: persons and groups marched, some with a sublime gait, some with a lagging tread, all with convinced minds,

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on the eternal journey to the Father's House set upon the Everlasting Hills. The great pair of wings, as Taine said in speaking of the faith, made the human race feel the wind of the open air even when toiling on the earth.

Now we are deprived of this help. Now we have reached what looks like complete moral disintegration. There is no longer any moral unity, and consequently no moral peace. In point of fact the dethronement of God, the closing of our ears to divine truth, of which we spoke last Sunday, leaves man a bewildered and despairing animal in an utterly unintelligible cosmos. It robs him of the basis of his sanity, his self-respect, his hopes. It undermines his spiritual and moral life, and leaves him without rudder, chart, or compass on a stormy sea, where treacherous rocks and sunken reefs abound, above which no stars shine, beyond which no port looms. Remembering this we shall understand the spectacle which saddens our eyes today—the spectacle of a world beginning to resemble a vast criminal asylum, full of neurotic unrest, full of hatred, greed, lust, murder, and every unrestrained instinct of the brute.

Men have come to maintain everything and anything: morals and the absence of morals. Some say let us draw up the rules and write our own ten commandments: others say there are no rules. Some there are who trace their morality to themselves, some to social tradition, some to civil law; and you will find others who have rejected all of these one by one until their theoretical morals consist in the arduous task of pleasing themselves. And so in discussing particular doctrines and personal and family and social morals, the most appalling divergencies come to life. Some advocate suicide, some homicide

in the name of the passions, debauchery disguised under the sacred name of love, adultery as the "heart's right," divorce or free union in the name of the right to happiness, class-war instead of class-concord. We hear all sorts of things, and we see every sort of thing systematized. This is the basis of the moral tragedy today. The masses take their ideas from the popular writers of the moment, never pausing to inquire into their credentials: take their ideas from articles and books shining with a deceptive brightness in the darkness of the modern world, where every vendor of new evangels who has a skillful pen can impress the generation, robbed of all its ancient certainties and following after an *ignis fatuus* showing through the night.

God help us all that we should be forever chasing the mirage and vainly dreaming that we can alter nature itself and reform everybody and everything excepting ourselves. If only an increasing number of men and women would look into their own souls and try to make their own lives conform to the moral law of God, what a different place the world would become. If we would really listen to those words of Jesus, "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you," we would attain to the kingdom of this world by concomitance. But by inverting the order we suffer an ironical but just judgment. We lose both worlds and flounder forever in the slough of despond.

How many people are there who have no other standard but what others do. They run in the grooves of custom, they drift to and fro on the current of fashion, they are blown up and down the roadway of life by the winds and modes of the moment. They

are only animated shadows, without principle, without consistency. They are masks without faces, hollow and unreal. And why not? Tell a man he is an animal and nothing more than an animal and he proceeds all too often to live like an animal—and I for one can find no flaw in his logic. Teach a man he is but a bit of protoplasm and nothing more, a tiny cosmic force, a thrust from below, and he sees no reason for a high ethical idealism. Teach a man that the body is man and the whole man, that immortality is a delusion, that his tomorrow spells utter and complete dissolution, and he takes for his gospel the *Rubaiyat* of Omar Khayyam: eat and drink and be merry, for tomorrow—there is no tomorrow. Teach a man that right and wrong are but glandular secretions like vitriol and sugar, tell a man that men are but machines, with no more responsibility than an automobile or a watch, and you have confounded the sinner with the saint, the rogue with the hero, Judas Iscariot with the sinless Christ. Teach a man, as the naturalists do, that he is only a part in the natural process, that he has no substantial spiritual soul, no ideas or mental states, that he is wholly committed to a naturalistic world—and you search and search in vain for moral peace. Contrariwise, the justice of the Pharisee prevails. Men are satisfied with a morality of clean linen and decent rooming, contented with an ethical code that does not get beyond external respectability. It is not evidenced all around us? A two-fold code we have today that makes so many boast a morality of broadcloth in the market-place and a morality of rags and tatters in private life. A morality that makes men to play the role of Doctor Jekyll and Mr. Hyde—Doctor Jekyll in the strong glare of public reputation and

Mr. Hyde in the shadows of closed doors; a morality like to a pink and white Dresden china shepherdess before their fellows, and a morality red and raw with rottenness and corruption where the civil arm cannot apprehend them.

Is it surprising? Between religious truth and morality we have builded a wall horse-high and bull-strong and pig-tight. We have leaned upon civic morality and hence upon legislation as our only hope of moral peace, and this is what it has brought us. We might have learned better, from the days when men chiseled out their laws upon tables of stone—that the mere civil law cannot make men good. Has it ever done so? It can try; can it succeed? Can legislation make man pure? It can try; can it succeed? Can legislation make man honest? It can try; has it ever succeeded? Read the daily press. Can legislation make man just to fellowmen? It can try; but it has never succeeded.

“You may as well go stand upon the beach,  
 And bid the main flood bate his usual height;  
 You may as well use question with the wolf,  
 Why he hath made the ewe bleat for the lamb;  
 You may as well forbid the mountain pines  
 To wag their high tops, and to make no noise  
 When they are frettened with the gusts of heaven;

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You may as well do anything most hard”  
 as to seek to discipline and control and restrain the passions of men and the leanings of his lower nature by laws of fellowman.

There is a modern fable which tells the story of a Hindu from the hill-country discovering, on his first visit to Calcutta, electric light. The miracle of



pressing a button and having darkness dispelled from a room fascinated him. Returning home he took with him an electric bulb and a switch and placed them in his home far removed from the influence of western civilization. He called in his neighbors and he said to them, behold this miracle of the western world. I press this button and the room is flooded with light. He pressed the button: but nothing happened. There was no light. Determined to prove himself right he brought in an engineer from the coast town. The engineer naturally looked at the light, looked at the switch, then asked: "Where is your generator, where is the dynamo?" "Generator, dynamo," said the Hindu, "I never heard of such things." My friends our modern civilization has all the apparatus, all the trappings, all the fixtures, but it has no moral light because it has rejected the one generator, the one dynamo, which is religion.

No, my friends, it takes a soul to move a body, a soul united to its Maker. Come down, come down ye dwellers on the hills, down into the valley where men and women live and toil and struggle and die, and understand that our human nature in its moral life needs to be stimulated by certain religious truth. Your abstract reason flies in an aeroplane past the windows of humanity and utters its high sounding word in passing. But who is there that lives by it? Come down into the market-place and learn that this weak nature of ours needs to be helped by means which are adapted to mankind but which surpass mankind, aids from the Holy Spirit, the worker of Divine Grace. For universal tradition makes it plain that without a higher aid the moral life neither endures nor uplifts itself, nor ex-

tends itself in a manner that satisfies us. Come down, come down into the lowlands, ye who are blind to the destinies of man and perceive with sadness that your so-called debunking of moral principles has led not to gladness but to the wasteland; not to harmony but to discord; not to moral peace, but to the worst of wars, endemic and chronic moral upheaval. Come down and face the startling statistics of juvenile delinquency and understand that morality without religion is like an engine without steam, like a human being without the flesh and force of life, like a man with the blood-carrying veins torn out. Come down and read the handwriting on the wall in the torrential flood of erotic and tommyrotic literature that rushes a black inky mountain wave across this land of ours. And understand, you can as well build the pyramid of Cheops on the gossamer clouds that float lazily through the evening skies these summer days, as erect a moral system without Law-giver or object or adequate motive or compelling sanction.

Well might you confess with poor Renan "I live by the shadow of a shadow." "By what shall men live after our days?" We boldly make reply: we shall always live by Christ; we shall live by His Church; she is the rock upon which the noble flame of moral life must ever ascend. She is the Mother of moral peace.

## SOCIAL PEACE

Address delivered on July 30, 1939

The history of the race is a story of love. The creative *fiat* is an act of love. The Gospel of Jesus Christ is a message of love. The record of His Church on earth is a chronicle of love. Love is God and love is the great force that rules the universe. Love it is that makes the tides to flow and the seasons to follow one another: love it is that makes the sun to rise and keeps the planets in their courses: love it is that has brought each one of us into existence.

And "God so loved the world, as to give his only begotten Son." In the fulness of time came the world's Redeemer. His commandment was a "new commandment"—the commandment of love. "This," said He, "is the greatest and the first commandment." "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind . . . And the second is like to this: Thou shalt love thy neighbour as thyself." The promised "Peace to men of good will," was to be realized in the fellowship of charity. The Father's kingdom would come on earth as it is in heaven by love of neighbor through the love of God. And in this divine teaching is found the formula of social peace.

The Incarnate Savior come not upon this earth as a social reformer. He came to redeem the world from sin. He came bringing light and life, regeneration and redemption, by love. And the function of Christianity is not to reform or devise economic or

social systems. Her function is to reform and transform men—to reform and transform the economists and sociologists themselves. The Church of Christ undertakes to change men, not systems. She knows that if men become what they ought, systems will become what they ought. She is more concerned about changing the actors than about changing the scenery. Hence her social principles are always the same: whether we find them in the writings of the Fathers of the early Church, in the Mediaeval economics of Antonino, composed at Florence six hundred years ago, or in the latest encyclical letter of the Vicar of Christ. These principles are rooted alike in the Gospel of Jesus and the laws of nature. They do not change. Amid externals, of which almost every feature has changed, the Catholic Church repeats the same message she delivered by the voice of Paul or Chrysostom: proclaims the all-importance of the moral foundations of social peace. She stands as peace-maker between warring classes—between embittered slaves and irresponsible masters of the Roman Empire, between the feudal lords and serfs of the Middle Ages, between the Renaissance burghers and nobles, and once more between employers and employed in the great industrial centers of our own day—urging again and yet again amid chronic back-sliding the renovation of society by the Reign of Christ. “If society is to be cured now,” I am quoting the modern Apostle of social reconstruction, Pope Leo XIII of glorious memory, “if society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions.” And the heart and nub of Christian life is in the blessed law of love.

Love of course supposes justice. “*Opus justitiae*

*pax*," says the Prophet Isaias. Peace is the work of justice. And what the Scriptures affirm is the sense of mankind itself. Peace is inconceivable apart from justice. And in a world unsettled as ours is today, with injustice rife in the social, economic, and political spheres, the necessity of correcting injustices as a necessary aid to peace is obvious to all. Render to each what is his due, is the precept of justice; and this is patently linked with the tranquillity of order. For order is the state wherein things are in their proper places, wherein each has what belongs to him, whether it is a question of material goods, social or educational opportunity, economic security, or even the most elementary rights of worship and marriage. "Charity cannot take the place of justice unfairly withheld."

Yet the love that Christ taught is more than justice; and it is necessary to the permanence of social peace. "For, justice alone, even the most faithfully observed," the words are the words of Pope Pius XI, "can remove indeed the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same heavenly Father, and that they are 'one body in Christ and every one members one of another.'" Reject the Christian commandment of love and you have no

other choice but selfishness and egoism and hatred. But egoism and hatred have never established anything on this earth. They are of their nature powers of destruction. Hate destroys wherever it is found—only love is fecund and productive. Hate brings in its train disorder, discord, and chaos. Love brings brotherhood, unity, and social harmony. For love is the unitive force of the universe. No, there is no *Open Sesame* at hand which will throw open the door to the treasure house of social peace. Men may work for — men should work for — the removal of the causes of poverty, for good legislation, for the suppression of disturbance and strife between class and class; but men must remember that such measures are but negative. “There are evils for which it is vain to seek a remedy in legislation, in threats, in penalties to be incurred, or in any other device of merely human prudence.” There is no social platform which automatically will bring the social millennium upon the earth. In war it is not the most advanced type of bomber that brings victory of itself; it is the man, the human being who mans it. What good are the engines of war if the operator be a coward, a traitor, an anti-militarist? And by the same token what worth are the most wisely conceived social systems yet given to a tired world when the men behind them have souls filled with hatred of fellow man, or an idolatrous and withering love of self.

In this light I will say a strong thing. The makers of true social peace in the world are the saints of Christ. They heard the Master say: “As long as you did it to one of these my least brethren, you did it to me”; and thus inspired, their lives are records of tremendous human activity. These heroic

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imitators of the blessed Christ spend themselves and are spent in the service of fellow man with magnificent intensity of devotion, urged on by the charity of Christ. They understood Christianity to be what it actually is, a divinely fashioned instrument made for the express purpose of transforming human nature. And they are the people who permanently benefit mankind. Their spirit and their works survive them and serve as an enduring leaven in the mass of humanity—a leaven of charity which is the bond of unity. Are these holy ones buried deep in the dust of centuries ago? No! No! They are with us today as yesterday. Not then from the impressive sociologists will come social peace (however valuable otherwise their findings may be) but from the uncanonized saints of today: from the good Christian mother who leans over the baby crib and from whose eyes shines into the soul fresh from the hand of God a true appreciation of what is good and just; from the mother who understands what her high responsibility is in fashioning and forming and moulding and shaping the character of the growing child—in making it “according to the pattern” of the Child of Nazareth. Not from the laboratories of social science (however helpful their experiments may be) will come social peace but from the humble nun who pours oil and wine into the wounds of humanity robbed and stripped and beaten and left by the road-side of life to die; from the self-effacing nun who labors for brother-man in season and out of season with no noise, no tumult, no vain display, no pitiless publicity, no dumb ostentation, no blustering fanfaronade; from the humble nun who teaches in the class room today the men and women of tomorrow’s society, the meaning and the grace

of the law of God: "Honor thy father and thy mother," respect all authority, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal;" who holds up before these growing citizens day in and day out the true ideal of social peace spoken by the gentle Christ: "Thou shalt love the Lord thy God with thy whole heart [and] thou shalt love thy neighbour as thyself." No, not the oracular theorist (how so good his intentions) will bring ultimate peace to society, but the Sister with heart overflowing with charity and mercy and compassion who makes actual the gospel of love in leper colonies and orphan homes and foundling asylums and hospitals, the woman who has heroically left all to become an eye to the blind, an ear to the deaf, a foot to the lame, without regard of color or race or creed.

Is this the vision of a dreamer? Perhaps, but the dream is the dream of the Divine Dreamer: the dream that did away with the slavery that was a hideous blot upon the great Empire of Rome—did away with it not by power of arms, not by learned dialectics, but by the power of love; the dream that emancipated womanhood and raised her to a new height the ancient world had not known or guessed; the dream that brought to our civilization the pregnant teachings of the dignity of human personality; the dream that emphasized so successfully and with such rich results the theory of natural rights. It is the dream actualized of universal brotherhood resting on love of the elder Brother, Christ Jesus.

This month of July, 1939, marks the 150th anniversary of the French Revolution which is the water-shed of modern social history. Its motto was the splendidly naive dictum of Raynal: "What can



man not hope to do, armed with geometry and the natural sciences." "Armed with geometry and the natural sciences" the French Revolution wrecked and sabotaged and destroyed ancient institutions to get rid of some very real evils that were present in the social body—burned down the house to exterminate the rats, and left upon the ruins for posterity only a placard bearing the legend, "Here at some undetermined future date will be builded by the natural sciences a new institution which will banish poverty from the earth, an institution which will leave as its historic contribution everlasting social peace." "Armed with geometry and the natural sciences" this movement which had begun sincerely to correct concrete abuses did succeed in bringing forth the greatest avatar of militarism the modern world has known—the prototype of our modern militarists, Napoleon Bonaparte. "Armed with geometry and the natural sciences" the twentieth century testifies in blood and tears to the degradation which follows such human attempts at social betterment without moral institutions and religion, without the Gospel of love.

My mind goes back to another period of French history, the seventeenth century. France had been devastated by eight wars in some thirty years. Penetrating the whole life of the nation was an atmosphere of suspicion, hatred, fear. The people were demoralized by desperate poverty, poverty that in the mere reading tears at the heart-strings. The church, the home, the school had suffered almost irreparable injury. Who would heal the bleeding gaping wounds? Who would carry to them the balm of Gilead? Who would restore some semblance of social peace?

Statesmen there were in that day, and practical sociologists of a sort, and of course politicians; but they were not equal to the task. None of them from the great Cardinal Richelieu down met the situation as effectively as a simple priest whose heart was on fire with love of God and love of his fellow man. You can look upon his gentle kindly face today in the Pantheon of Paris. His heroic figure in stone was placed there by the children of the Revolutionaries of '89: a deserving tribute to him who had been given the thrilling name "*Patre Patriae*," Father of his country. His name may not be found in every modern text of sociology that aims at social peace through the natural sciences. But his name is cut deep in the hearts of human beings these past three hundred years who have suffered from the coldness and hardness and glacial inhumanity of pagan society. His name is written large at the head of the Bede Roll of humanity's heroes, unto the ends of the earth. He is the grand exemplar of the doctrine of social peace through effective love of God. His name is Vincent de Paul—St. Vincent de Paul. God give this puzzled world the heart of Vincent de Paul! God grant that we may have ears to hear above the din of secularist cant and blurb for social reform the Christian law of love. God grant us, grant us, grant us social peace by justice through love.

## CARDINAL HAYES STATES PURPOSE OF CATHOLIC HOUR

(Extract from his address at the inaugural program in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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