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WHY APOLOGIZE?

By
WILLIAM I. LONERGAN, S.J.

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AMERICA

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I

The Church and World Culture

THIS is the first of a series of talks¹ on the general theme of the equipment which the Catholic Church desires for her laity and, according to her own opportunities and their capacity and circumstances, actually affords them. Our first study will be confined to what relates directly to the perfecting of the layman's intellect.

In her God-given mission of applying Christ's redemptive graces to the human family, Catholicism aims, as the Pope has suggested in more than one of his recent Encyclicals, to help man to re-create in himself the Divine image after which he had been originally fashioned but which was sadly disfigured when our first father, Adam, sinned, and brought upon himself and his descendants the privation of sanctifying grace, and, in consequence, darkness of intellect and weakness of will. Her function is to form men after the image of the "new Adam," as St. Paul styles Christ, to help them put off the old man that they may put on the new, "the perfect man," that with the same Apostle each may be able to say, "I live, now not I, but Christ liveth with me."

Obviously a religion with such a Divine mandate must have some body of knowledge to communicate to its members that will offset their native intellectual darkness. It has. On the assumption that the object of the human intellect is the attainment of truth, an assumption that is one of the primary conclusions of any sound system of psychology, the Catholic Church can make the challenging statement, bold as it may seem, that she comes nearest of all institutions in the world, to being able to satisfy the mind's desire for truth.

When the God-Man established His Church, He sent upon it the Holy Spirit, as we read in the Acts of the Apostles, the spirit of Truth, that would teach it all truth, that would make it in the familiar Scriptural phrase, "the pillar and ground of the truth." As a result, it alone is the custodian on this earth of the revealed truths that God wishes

¹Broadcast by the Paulist Radio Station, WLWL, January 15, 22, 29, 1930.

men to possess; it alone can teach them infallibly and with certainty. To some I fear that claim will sound irritatingly dogmatic. It is dogmatic. Only the Catholic Church can speak with authority about the most intriguing problems with which the human mind may speculate, God and the soul, the Trinity and the Incarnation, the creation and the Redemption, and the other mysteries of Faith. Only the Catholic Church is the mistress of the science of theology in its totality, that science which, because it treats of the Deity, is the most excellent of all branches of knowledge, and she offers it in its completeness to those who wish and can take it.

CHURCH AND SECULAR LEARNING

This evening, however, we are not precisely concerned with the religious truths, valuable and informative as they may be, which the Church proposes for the perfection of the human intellect. To know the Father and Jesus Christ whom He has sent, may sum up, as St. John tells us, eternal life. But we would rather emphasize just now that, in addition to the revealed doctrines she has to communicate, the Catholic Church offers man a philosophy of life and a set of norms by which the principles, if not the facts, involved in purely secular branches of knowledge, may be safely tested and properly appraised, so that though primarily instituted to convey religious truths to mankind, even in the field of profane learning she has a distinctive and well worth-while contribution to make towards the perfection of the minds of those who listen with docility to her teachings.

Please do not mistake the implications of that last remark. Catholics do not foolishly maintain that without their Church the race would grovel in ignorance, much less that it has any monopoly of secular knowledge, or that it is entirely or immediately responsible for all the inventions and discoveries that have given us our civilization and culture. On the other hand, though often misrepresented as anything but favorable to the progress of learning, as a sort of intellectual reactionary, it is a thoroughly sound and historically justifiable position to assume, that the Church has been the mistress and promoter of the arts and sciences through the centuries, so that the intellectual heritage we

now enjoy is largely her bequest. In great part she has preserved for our age the intellectual treasures of antiquity and her benign influence has habitually fostered learning and scholarship. Above all, however, we owe it to her that the human mind has been safeguarded from the vagaries of error, for in the various departments of knowledge she has ever sifted the gold from the dross. This she was and is qualified to do because, protected by Divine assistance from making mistakes in matters that directly concern Faith or morals, as a corollary she could not go astray on points of secular learning indirectly relating to Faith or morals, and most of the important fields of scholarship have some such relationship.

CATHOLIC SCHOLARSHIP SECURE

An illustration will clarify this point. Take, for example, evolution. Any careful scientist may unearth and verify the facts and accurately inform us about them. When, however, it comes to philosophizing about those facts, unlike the atheist or agnostic or unbeliever, the Catholic scholar will never be led, in interpreting or theorizing about them, to conclusions opposed to the fundamental truths of life, for if his findings contradict Revelation or are at variance with religion, or promote immorality rather than make for edification and virtue, he will be sure that there is something radically wrong with his interpretative processes. In the same way the Catholic sociologist will never be tricked by the fallacies of birth control or euthanasia, or the Catholic political scientist deceived by exaggerated notions of the powers of government.

To gain a better insight into the vast store-house of secular knowledge which the Church has so influenced that it may be said to be her peculiar contribution to our times, and which makes up the rich intellectual inheritance of the Catholic layman, it may be well to make a brief survey of the outstanding fields of secular learning and study her attitude towards them.

ARTS AND LETTERS

In the realm of the fine or æsthetic arts it is a truism to say that the Catholic Church has ever made them the hand-

maid of religion, using them to convey religious instruction and stir up religious devotion. She is to be thanked for most that we have that is enduring in music, painting, sculpture, architecture and, though not so noticeably, even letters. It was in her monasteries during the early centuries that the best in the art and literature of the nations of pagan antiquity was treasured up and made available for future generations. To the rich legacy that Greece and Rome bequeathed to the world the Church added her own magnificent contributions. One has but to recall the paintings of a Raphael, a Correggio, a Murillo; the sculpture of a Michelangelo, a Da Vinci, a Pisano; the architecture of the great cathedrals of Amiens, Rouen, Chartres, Reims; or the musical compositions of a Palestrina, a Beethoven, an Allegri, all of which show the powerful influence of Catholicism. Indeed, it may be said that almost without exception the great painters, sculptors, architects and musicians, even our more recent non-Catholic artists, found the inspiration for their best art in the Catholic tradition. In oratory the pulpit was ever the rival of the forum and the senate, and the masterpieces of a Chrysostom, a Bossuet, a Bourdaloue, and a Father Tom Burke are as significant a contribution to the world's finest oratory as those of Demosthenes, Cicero, Pitt and Edmund Burke. Dante and Petrarch, Chaucer and Milton, Tennyson and Wordsworth and the immortal Shakespeare all betray the Catholic spirit and influence. And all this treasury of art the Church offers the laity for their enjoyment, their inspiration, and their cultural and moral ennoblement.

PHYSICAL SCIENCES

What is true of the fine arts is equally true of the natural and physical sciences, though because of the marvelous development the latter have undergone in modern times, especially in the materialistic countries of Germany, England and the United States, it is not an unpopular parlor game to speak of the Church, indeed of all Christianity, as antagonistic to science. There are obvious explanations for the contemporary movement, but that should not blind us to the fact that in every field of scientific research the Church has had her illustrious workers and has them to-

day—in archeology, in anthropology, in geology, in mathematics, in biology, in physics, in chemistry, and the rest. Scientists like Clavius, Copernicus and Mendel occur spontaneously, to say nothing of a Pasteur, an Ampere, a Volta, a Galvani, a Marconi. In the single field of electricity Catholic names have given us quite a vocabulary. Is it not to the Church that we owe our present calendar? Gunpowder, the magic lantern, the laws of crystallography, even clocks, all originated with priests or monks.

SCHOLASTICISM

However, it is preeminently in the realm of philosophy that the Church's contribution to scholarship and learning shines out conspicuously. Master-minds like Augustine, Aquinas, Anselm, Suarez, and others too numerous to mention, have cooperated to pass on to our time a system of philosophy, much decried, it may be admitted, in many quarters, but none the less the most intellectually consistent and satisfying that the world has even known. Carefully winnowing out the false in a Plato and an Aristotle, and clearly differentiating the possible and probable from the certain, these men and their colleagues have reared the temple of Scholasticism along side of which such philosophic systems as our contemporary Behaviorism, Evolutionism, Positivism, Pragmatism, Idealism and Mechanism, have little to support them.

CATHOLIC EDUCATION

Education, too, is the debtor of the Catholic Church. The first popular schools were the monastic and episcopal schools. Her attitude toward the education of the masses is early evident from a decree of the Third Ecumenical Council of the Lateran, in 1178: "The Church of God, like a tender mother, is obliged to see that the poor who have not sufficient resources in the condition of their parents be not on that account deprived of the means of learning and making progress in letters and science." Indeed, the beginnings of nearly all the great universities of Europe were encouraged by the Holy See, if they were not its actual handiwork: Bologna, Cambridge, Coimbra, Heidelberg, Ingolstadt, Louvain, Oxford, Padua, Paris, Salamanca, Valencia and Valladolid, to mention but a few.

ATTITUDE TO PUBLIC SCHOOLS

While the Catholic philosophy of education is altogether alien to our contemporary American philosophy of education, as the Holy Father has pointed out in his recent Encyclical, the Church is by no means an enemy of education. He and we American Catholics are often challenged for our opposition to the public schools. This is neither the time nor the occasion to go fully into this question but in view of recent utterances appearing in the daily press as the words of some of our prominent local educators, let me end this very superficial survey of what the Catholic Church offers her laity intellectually, by noting that, in the first place, though popular education is an American tradition with which the Church is heartily in accord, the public schools as we know them today are not. Not a single one of our great statesmen up to the second quarter of the last century was trained under such a system. Historically our first schools were religious and mostly private, many of them actually subsidized by the various States. These were practically the only ones the Colonists knew. In the second place our original American schools were builded on the principle so splendidly enunciated by Washington and repeated by nearly every President since, that religion and morality cannot be divorced and that there can be no education without morality. Today, thanks chiefly to Horace Mann, God is debarred from our public schools and so, too, though not nominally, morality, for without God there is no such thing as a stable morality.

It is chiefly on this account that we say the public schools are unsafe places to train our little ones, though, even apart from that, we would still defend the right of the private school to function, and of the parent to send his children there, a claim that the Supreme Court of the United States has justified in its decision a few years ago in the Oregon school-law case. At most, a school where God is taboo can bring children up only as high-grade animals, with worldly ideals and influenced by natural motives. Catholics believe that children are more than animals, and that there is such a thing as another world, and supernatural virtue, and they want their children to imbibe these ideals and share the blessings that go with them.

II

The Moral Appeal of Catholicism

THAT the Catholic Church has a body of revealed truth to offer the world amply justifies its existence. That it is, in addition, the promoter of secular knowledge to such an extent as to make our intellectual culture largely its debtor, enhances its merit. However, learning is not the measure of a man's worth. Nobility of soul, strength of character, rectitude of life is what really counts. Ultimately it is upon one's good or bad will that personal merit and demerit depend. A man will be pardoned his ignorance if his heart be good. The highly intellectual scoundrel, on the other hand, is always anathema.

Now, it is only religion that can furnish principles and ideals powerful enough to build up a stable and harmonious character. The claim that of all religions Catholicism does this most adequately and efficiently may sound extravagant; but it is well grounded. I am not maintaining that all Catholics are men of character; much less, that none but Catholics are men of character. But there is in Catholicism a means of enriching one's spiritual nature, of cultivating a vigorous personality, of developing character, that will be looked for elsewhere in vain.

NEED FOR CHARACTER TRAINING

It may not be amiss here to emphasize just how widespread its need is. Statesmen and schoolmen are moralizing a good deal about the numerous social ills infecting the body politic. We are told that there is a want of rectitude among many in positions of public trust, an absence of a professional spirit among our doctors and lawyers, a disregard of ethical norms in much of our industrial and commercial life, a lack of respect for authority among the masses, a weakening in the traditional value in which men have heretofore held human life and personal and property rights. To cure these evils panaceas of all sorts are proposed by politicians and statesmen. What the nation needs, however, is not more

statutes but more attention to the Ten Commandments, not more investigations and commissions but more men and women with the love and fear of God in their hearts.

DEFICIENT MORAL PRINCIPLES

Only last week at a meeting of the New York State Bar Association Judge Cuthbert W. Pound of our Court of Appeals and other speakers deplored the type of men getting into the legal profession. As if more thorough scholastic requirements would remedy the evil and develop a proper *esprit de corps*, much was said of the need of modifying the intellectual preparation of the law student. Doubtless there is room for improvement here. But if the Association would honestly clean house it must go to the root of the evil. It is not numbers that hurt the profession but the fact that men, clever and brainy but characterless, get into it. Judge Pound admitted as much, and he conceded further that the law schools, to quote his words, "shrink from the task of character training." Yet it would seem to be obvious that raising scholastic standards will not give us a better Bench and Bar unless simultaneously a right attitude is inculcated in the schools regarding the natural principles of justice and charity. That can come only from accepting an eternal, unchangeable natural law, based on the admission that there is a personal God, and from fortifying the wills of the students by the ideals that admission implies. Any other basis of reform must prove inadequate and futile.

What is true of the law holds also for medicine. Statistics record an unconscionable number of abortions and other types of malpractice in the country. These evils, however, do not bespeak an absence of intellectual training so much as a deficiency in moral principles. The same may be said of evil-doers in industrial, commercial and social life. In a sense we of the United States are the most well-informed and educated people in the world. From the viewpoint, however, of character, we are surprisingly lawless.

SUPERNATURAL HELPS

The Catholic Church's contribution to character building is unique. Fundamentally it is supernatural. Faith

teaches that without God's help man cannot avoid evil or do good. As original sin darkened his intellect so it weakened his will. Not only Catholics but orthodox Protestants who have not been infected with contemporary Naturalism and Modernism, accept that principle. Technically the Divine help that man gets to act conformably to his nature and God's good pleasure is called grace. Now grace comes to man as God's gift, indirectly in answer to his prayer, and directly and more commonly through the Sacraments which Christ instituted. Of these the Catholic Church is the sole custodian. That may sound arrogant but certainly they were not entrusted to any of the sixteenth-century or subsequently established religious groups. In consequence the Catholic Church has in her keeping the supernatural means that men need to conquer passion and foster virtue. Experience proves that through them, particularly through the confessional and the Eucharist, great sinners have become great saints. If Augustine be recalled it is chiefly because his marvelous conversion is a matter of indisputable history.

This evening, however, in emphasizing the character equipment the Church offers her laity we will prescind from what her supernatural graces can effect in their souls and stress rather her contributions in this important field from another angle.

Without going too deeply into the philosophy of character training it may be asserted that it includes three important elements,—*principles, motives, ideals*. Now the Church has, as regards all of these, a decided advantage over other ethical and religious groups.

THE CHRISTIAN CODE

So far as principles are concerned the Gospel code of morality is the highest and best. Most people, even those who do not accept Christianity as a Divinely revealed religion, admit this. Now it is this code in its entirety that the Church proposes to her laymen as the guide of their conduct. It covers all a man's duties to God, his neighbor and himself, and it is offered without any toning-down of its more difficult exactions, without any minimizing of obligations, with the thou-shalt-nots as well as with what is attractive to human nature.

That code teaches the fatherhood of God and the brotherhood of man, not as an empty slogan but as something very vital. That code teaches justice and charity, honesty and truthfulness, temperance and piety, filial love and civic loyalty, kindness and mercy, penance and mortification, self-restraint and unselfishness, continence and chastity, and respect for the person and property of others. What God hath joined together no man may put asunder is insisted on equally with the cognate command, thou shalt not commit adultery. To render to Cæsar the things that are Cæsar's is proclaimed as sacred a duty as to render to God the things that are God's. And so the Catholic Christian who is ready to accept his Church's teaching has a program of life that suits his needs, magnificent, complete, consistent, ennobling, that will reestablish in his fallen nature the image and likeness of God that he was originally meant to reflect.

FEAR AND LOVE OF GOD

In addition, however, to furnishing principles for the regulation of their conduct, the Church presents her members with motives sufficiently powerful to make those principles effective. Though proposed in many different forms these motives are reducible to the love and the fear of God. Man is told, on the one hand, that God is infinitely worthy of being served by the exercise of the most perfect virtue, and, on the other, that any serious infringement of His law or disregard of one's duties exposes one to the fires of hell and other Divine chastisements.

Of the psychological value of love as a motive for right doing, there is no doubt. When love is strong no sacrifice is too great, no self-conquest impossible, and one can readily rise to heroic heights. To stress fear, however, as a motive for shunning evil or living virtuously, is, I admit, a bit out of harmony with most modern psychological systems. But theorizers to the contrary notwithstanding, the experience of centuries proves its deterrent effect. The wise man's saying still has merit, that the fear of the Lord is the beginning of wisdom, and Christ Himself who understood human nature thoroughly, habitually employed it. While the higher mo-

tive is certainly desirable, still when the intellect is clouded to the path of duty, when passion is clamoring for satisfaction—revenge, lust, anger—when Divine love grows momentarily cold in the heart, then reverential fear of an avenging God can alone restrain corrupt nature.

NATURAL MOTIVES

Outside of the Catholic Church today insistence on virtuous practices is motivated chiefly by mere social obligations, by altruism, by a vague sort of humanitarianism, by even such a naturalistic argument as that it carries its own reward in mental quiet and physical well-being. But taking human nature as it is, under stress of strong temptation, these will not always keep a man upright, honest, temperate, chaste or truthful. The will needs stronger stimulants. And they are afforded only by the fear and love of God.

THE IDEAL OF CHRIST

Besides high principles and strong motives there is another element making for worth-while character formation that the Catholic Church is peculiarly fitted to offer her laymen. It is in line with the admitted basic truth that men are by nature hero-worshippers and that they are more readily influenced by example than by preaching so that, given the right ideal, there is nothing that may not be hoped for from them. Now at every stage of life and in every shifting circumstance the Church proposes to her children for their admiration and imitation the most perfect model of manhood, Christ Jesus. Learn of Him, she says to them. Imitate Him.

That the powerfully attractive personality of the God-Man has a distinct fascination and is capable of inspiring the utmost enthusiastic imitation is a fact of history. Napoleon inspired men; Charlemagne inspired men; Washington inspired men; Lincoln inspired men, but none of these has inspired the human race as Christ. Inflamed with His love a Saul of Tarsus unflinchingly faced toil and hardship and suffering and even death, a Francis of Assisi, an Ignatius of Loyola, a Xavier, renounced all their worldly prospects to put themselves at the service of their fellows. It was

the ideal of Christ that made St. Louis of France a just and holy ruler; that made Blessed Thomas More a first-class statesman. Through the centuries that ideal has not failed to arouse generosity and magnanimity, to engender fortitude and courage

One contemplates Christ's self-sacrifice and he is moved to unselfish thoughtfulness of others; one studies His sympathy with the needy, and the spirit of mercy and compassion for suffering mankind takes root in his own heart; one notes His loyalty to civil government and he, in turn, is the readier to discharge his own civic duties; one ponders His meekness, His temperance, His charity, His self-restraint, His purity of life, and he is less hesitant when there is a call for the exercise of these virtues on his own part.

THE PERFECT MAN

Other leaders have left their mark on the world but in the last analysis always their human weaknesses appeared to mar the ideal or limit its influence. But Christ stands out as the perfect man without failing or blemish. In this lies His perennial power to help men control their passions and stabilize their fickle, vacillating wills, and put purpose and steadfastness into their lives. And because today the Catholic Church stands practically alone in presenting Jesus Christ to mankind for what He is, the God-Man, who can show men what perfection is and help them to its attainment, she has a decided advantage in character training that others lack.

PRACTICAL CHARACTER BUILDING

In practice Catholic character formation begins in the Catholic home at the knee of pious fathers and mothers; hence, in part, the opposition of the Church to mixed marriages where principles, motives and ideals will not be uniform. It continues in the Catholic school where supernatural as well as natural incentives are suggested to meet all crises; hence, too, the insistence of the Church on a specific type of education for Catholic youth, such as a godless school cannot give. It is fostered, finally, in sacramental confession and by Holy Communion where Divine

grace more and more purifies the soul from its shortcomings and more and more fortifies it against its innate weakness.

Naturally and supernaturally, then, the Church offers the laity a philosophy and method of character building that makes good men and good citizens, honest, just, charitable, temperate, chaste, and adorned with all those domestic and social virtues implied in the concept of a real man and a true Christian.

III

The Catholic Social Program

HUMAN nature is essentially social. Pride himself as he will on his individuality man is, nevertheless, not self-sufficient. From the cradle to the grave his life touches the lives of others. The patent fact needs no demonstration. Not from choice but of necessity at the very moment of birth we all get membership tickets in two great societies, the one domestic, the other civil. We are units in the family and units in the State. As such we have duties and responsibilities. Properly and successfully to discharge these supposes very definite personal qualifications. One will fulfil his domestic and civic obligations as he should only if he is suitably equipped for the task.

Now just as the Catholic Church best fits man for his fuller individual living by affording him peculiar opportunities for intellectual culture, and principles, motives and ideals to develop a vigorous personality, so she has a distinctive contribution to make towards preparing one for a happy family life and useful citizenship. The reason is that her theories about both the home and the State are rational and consistent, and because she teaches the Faithful that the duties these social relationships impose are matters of conscience and sacred, the while she offers them efficient helps, particularly supernatural graces, to enable them to perform those duties completely and perseveringly.

STATE AND FAMILY IMPAIRED

It is no over-statement of contemporary conditions to say that the family and the State have fallen on hard times. Domestic and civic virtues no longer enjoy the honored position accorded them by our fathers. Family stability is sadly impaired. The patriotism even of many public officeholders is of a very questionable nature. The marked increase of sexual vice among the young, the commonness of illicit familiarities during courtship, the advocacy of companionate marriage, the lightness with which marital infi-

delity is coming to be viewed, the growing contempt manifesting itself for parenthood, the widespread propaganda to popularize contraceptive practices, the prevalency of divorce, all bespeak a lowering of ideals that threatens to undermine domestic society. On the other hand, those who are well informed about political science tell us that the country is honeycombed with organizations and individuals whose professed purpose is to replace civic peace and order by Communism, Sovietism and anarchy. Even in our educational institutions which should be the promoters of a correct social idealism philosophies subversive of both family and State are defended and endorsed, and on the score of free speech and a free press charlatans are allowed to use our public platforms and the Sunday supplements of some of our daily journals to infect the masses with the deadly virus of social radicalism.

THE CHURCH AND THE FAMILY

As for domestic society, while the vast majority of the people have come to base it on a contract as rescindible as any other that two individuals may enter into, and to question its permanence and sacredness, in the Catholic theory it is grounded in an agreement that postulates unity and indissolubility, and that has a sacramental value. In consequence for the Catholic Christian family life and the home have a supernatural foundation, and where the foundation is thus secure there is solid hope that the superstructure builded upon it will not collapse.

Without going into the nature, origin or purpose of domestic society, much less the story of how a fallen race degraded it from its pristine dignity until Christ ennobled it with a sacramental character, it suffices to remark that as the Catholic Church conceives the family circle all its members, husband and wife, parents and children, have their distinctive functions, rights and obligations. Fifty years ago Leo XIII splendidly summarized these:

The mutual duties of husband and wife have been defined and their several rights actually established. They are bound, namely, to have such feelings for one another as to cherish always very great mutual love, to be ever faithful to the marriage vow, and to give to one another an unflinching and unselfish help. The husband is the

chief of the family and the head of the wife. The woman, because she is flesh of his flesh and bone of his bone, must be subject to her husband and obey him; not, indeed, as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church [according to the analogy of St. Paul who likens the relations of husband and wife to those of Christ and His Church], let there always be, both in him who commands and her who obeys, a heaven-born love guiding both in their respective duties.

• PARENTS AND CHURCHES

In an age that has another philosophy about family life, doubtless those words of the Holy See sound quaintly medieval. They are. But none the less they are true and they are wise, as are the injunctions laid down in the same letter of Leo XIII regarding children.

They ought to submit to their parents and obey them and give them honor for conscience' sake, while, on the other hand, parents are bound to give all care and watchful thought to the education of their offspring and their virtuous bringing-up.

Similar sentiments are contained in the recent Encyclical of our present Pope, Pius X, on Christian education. After expressing regret over the lamentable decline in education for domestic responsibilities while endless time and energy are devoted to preparing men and women for business and professional careers, he deplors the "now too common relaxation of family discipline from which untamed passions grow in adolescence," and he warns parents "to see to it that they rightly use the authority given them by God, of whom they are in a true sense vicars, not for their own personal comfort, but for the right bringing-up of their children."

THE MARRIAGE RITUAL

The whole Catholic attitude about marriage and the home is so beautifully expressed in the exhortation which the Ritual suggests be addressed to the bridal couple as they stand before the priest to plight their troth, that its inclusion here is justified, despite its length.

You are about to enter into a union which is most sacred and most serious. It is most sacred because established by God Himself; most serious, because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence

your whole future. That future with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other that recognizing their full import, you are, nevertheless, so willing and ready to pronounce them. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life by the complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth, you will belong entirely to each other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect the sacrifice is complete. God so loved the world that He gave His only-begotten Son; and the Son so loved us that He gave Himself for our salvation. "Greater love than this no man hath, that a man lay down his life for his friends."

No greater blessing can come to your married life than pure, conjugal love, loyal and true to the end. May, then, this love with which you join your hands and hearts today, never fail but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God. Nor will God be wanting to your needs; He will pledge you the life-long support of His graces in the holy sacrament that you are now going to receive.

It would seem to be almost self-evident that the idealism of convictions such as these, reinforced by the assurance that Divine grace is at hand to help a married couple to weather the storms incidental to every matrimonial venture, is the surest guarantee that domestic society will be stabilized, for it eschews both implicitly and explicitly, haphazard unions, marital infidelity, birth control, divorce, sexual indulgence outside of matrimony, and whatever else would debase the marriage relation—the very things that today create our so-called domestic problem and give all high-minded people, let alone Catholics, grave concern for the home and the family.

CIVIC DUTIES

In the same inspiring and practical way in which the Catholic layman is instructed in his duties as a unit in the domestic circle, does the Church propose to him his civic obligations and assist him to meet them. Unlike the anarchist and the Bolshevik, he is not taught that government is an evil thing, that it stands in opposition to his individual welfare, that its destruction or annihilation will be to his advantage. It is no part of the Catholic doctrine that in the Communistic sense all men are equal.

Contrarywise [to quote Pope Leo again], from the Gospel records equality among men consists in this, that one and all, possessing the same nature, are called to the sublime dignity of being sons of God; and, moreover, that one and the same end being set before all, each and every one has to be judged according to the same laws and to have punishments or rewards meted out according to individual deserts.

There is, however, an inequality of right and authority which emanates from the Author of nature Himself, "of whom all paternity in heaven and on earth is named." As regards rulers and subjects, all without exception, according to Catholic teaching and precept, are mutually bound by duties and rights, in such manner, that, on the one hand, moderation is enjoined on the appetite for power and, on the other, obedience is shown to be easy, stable and wholly honorable.

The Church teaches the citizen that "there is no power but from God," and that the legitimately enacted laws of the State are as much His will as is the Decalogue or ecclesiastical legislation. She teaches him, too, that patriotism is no mere matter of flag-waving and hurraing and singing patriotic airs, but a virtue to which at times even personal and family convenience must be generously sacrificed.

RIGHTS AND OBLIGATIONS OF STATESMEN

What more salutary advice for statesmen and the masses than the following from another Encyclical of Pope Leo XIII?

They, therefore, who rule should rule with even-handed justice, not as masters, but rather as fathers, for the rule of God over man is most just and tempered always with a father's kindness. Government should, moreover, be administered for the well-being of the citizens, because they who govern others possess authority solely for the welfare of the State. Furthermore, the civil power must not

be subservient to the advantage of any one individual, or of some few persons; in as much as it was established for the common good of all. But if those who are in authority rule unjustly, if they govern overbearingly or arrogantly, and if their measures prove hurtful to the people, they must remember that the Almighty will one day bring them to account, the more strictly in proportion to the sacredness of their office and pre-eminence of their dignity. . . .

Then truly will the majesty of the law meet with the dutiful and willing homage of the people, when they are convinced that their rulers hold authority from God, and feel that it is a matter of justice and duty to obey them, and to show them reverence and fealty, united to a love not unlike that which children show their parents. To despise legitimate authority, in whomsoever vested, is unlawful, as a rebellion against the Divine will; and whoever resists that, rushes wilfully to destruction. "He that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation." To cast aside obedience and by popular violence to incite to revolt is, therefore, treason, not against man only but against God.

Elsewhere the same Sovereign Pontiff wrote:

Should it, however, happen at any time, that in the public exercise of authority rulers act rashly and arbitrarily, the teaching of the Catholic Church does not allow subjects to rise against them without further warrant, lest peace and order become more and more disturbed, and society run the risk of greater detriment. And when things have come to such a pass as to hold out no further hope she teaches that a remedy is to be sought in the virtue of Christian patience and in urgent prayer to God.

CATHOLICS AND PUBLIC AFFAIRS

It is with such and similar principles and injunctions that the Church prepares her laity for the discharge of their civic duties. They are told that it is characteristic of a good citizen to take a prudent part in public affairs lest "if they hold aloof, men whose principles offer but small guarantee for the welfare of the State will the more readily seize the reins of government." Finally, their philosophy of civil society warns them to guard against the errors of a too narrow nationalism and to realize that their perspective must be clear and broad enough to make proper allowance for a legitimate internationalism that will make for peace and good will on earth. In consequence, there is only one type of Catholic dangerous to any government, and that is the man who is Catholic in name only. No one who is

disloyal to God will be loyal to civil government. No practical Catholic was ever an anarchist or Communist: only such as may have given up their religion.

In his whole social program, whether there be question of family life or civil society, the Catholic is made to see that it is nothing more nor less than a specialized application to concrete human problems of the great Second Commandment, "Thou shalt love thy neighbor as thyself." It is on love, Divine love, that the Church's theory of society is founded. Based on their common natural origin, all men are, in a very real sense, brothers. This relationship gets a supernatural character because Divine Providence has raised man above the exigencies of his nature and given him a supernatural destiny. For Christians it is enhanced by the Incarnation through which they are incorporated into Christ's mystical body, the Church. Only on this triple assumption, a common creation, a common destiny, a common fellowship with Christ, has the Fatherhood of God and man's brotherhood significance. In our highly individualistic age man needs his social sense developed and it may safely be said that only the Catholic Church is giving him the principles on which to develop it safely and sanely, along with the inspiration and encouragement that will stimulate him to abide by those principles.

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