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PAMPHLET NO. 22

A Papal Peace Mosaic

1878-1936

Excerpts from the Messages of
Popes Leo XIII, Pius X, Benedict XV and Pius XI

Compiled by

Mary Catherine Schaefer, M.A.



**THE CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE**

1312 Massachusetts Avenue, N.W.
Washington, D. C.

1936

APPRECIATION for their coöperation in sponsoring this report is hereby expressed to Mount Saint Joseph College, Chestnut Hill, Pennsylvania, in their response to the Holy Father's appeal, "May they all unite in the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world."

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PREFACE

THIS compilation is published as a result of the popular demand for an easily accessible collection of the peace statements of our recent popes. Unfortunately, the exigencies of space do not permit inclusion of everything that has been said or written or full quotation of all the documents cited. Some of the shorter statements dealing entirely with peace have been included in full, and the longer encyclicals on the subject, such as that on the Reestablishment of Christian Peace by Pope Benedict XV and that on The Peace of Christ in the Kingdom of Christ by Pope Pius XI have been quoted as extensively as possible. Brief excerpts only from encyclicals on other general topics have been used. Two papal prayers for peace, exclusive of those which occur in the body of the writings, have been included.

The writings and discourses are arranged in chronological order, both to reflect the historical picture in some degree and to convey a sense of that continuity of purpose and effort toward the attainment of the Peace of Christ for all men which is so eminently an attribute of the papacy. An index of subjects has been provided to facilitate the use of the pamphlet for reference. A thorough and authoritative discussion of the work of the papacy and the Church for peace in its various aspects is presented in "The Catholic Tradition of the Law of Nations" and in "The Peace Efforts of the Church During the Last Three Hundred Years."

Thanks are due, for translations of the material used, to the following: N. C. W. C. News Service; N. C. W. C. Social Action Department; Eppstein's "The Catholic Tradition of the Law of Nations" (Catholic Association for International Peace); "The Great Encyclicals of Pope Leo XIII" (Benziger); "The Encyclicals of Pope Pius XI" (Herder); *The New York Times*; *The Catholic World*, and *America*.

LEO XIII

ENCYCLICAL ON THE EVILS AFFECTING MODERN SOCIETY—
APRIL 21, 1878

Inscrutabili

“Again, if We consider the achievements of the See of Rome, what can be more wicked than to deny how much and how well the Roman Bishops have served civilized society at large? For Our predecessors, to provide for the people’s good, encountered struggles of every kind, endured to the utmost burdensome toils and never hesitated to expose themselves to most dangerous trials. With eyes fixed on heaven, they neither bowed down their heads before the threats of the wicked, nor allowed themselves to be led by flattery or bribes into unworthy compliance. This Apostolic Chair it was that gathered and held together the crumbling remains of the old order of things; this was the kindly light by whose help the culture of Christian times shone far and wide; this was an anchor of safety in the fierce storms by which the human race has been convulsed; this was the sacred bond of union that linked together nations distant in region and differing in character; in short, this was the common center from which was sought instruction in faith and religion no less than guidance and advice for the maintenance of peace and the functions of practical life. In very truth it is the glory of the Supreme Pontiffs that they steadfastly set themselves up as a wall and a bulwark to save human society from falling back into its former superstition and barbarism.”

ENCYCLICAL OF THE CHRISTIAN CONSTITUTION OF STATES—
NOVEMBER 1, 1885

Immortale Dei

“ . . . This honorable liberty, alone worthy of human beings, the Church approves most highly and has never slackened her endeavor to preserve, strong and unchanged, among nations. And, in truth, whatever in the State is of chief avail for the common welfare; whatever has been usefully established to curb the license of rulers who are opposed to the true interests of the people, or to keep in check the leading authorities from unwarrantably interfering in municipal or family affairs—whatever tends to uphold the honor, manhood and equal rights

of individual citizens—of all these things, as the monuments of past ages bear witness, the Catholic Church has always been the originator, the promoter or the guardian. Ever therefore consistent with herself, while on the one hand she rejects that exorbitant liberty which in individuals and in nations ends in license or in thralldom, on the other hand she willingly and most gladly welcomes whatever improvements the age brings forth, if these really secure the prosperity of life here below, which is, as it were, a stage in the journey to the life that will know no ending.”

CONSISTORIAL ALLOCUTION—JANUARY 15, 1886

Etsi Res

“Although it seemed hardly to be hoped for, in view of the present state of public opinion, Divine Providence desired that it should be so.

“The sovereign authority of the Church has received a witness of the highest regard from two nations great in name and power. Thanks to an action most fitting to its function, its intervention and counsels have succeeded in preserving peace and concord between them.¹

“This result must be attributed to the salutary and beneficent virtue which God Himself has vested, in creating it, in the power of the Sovereign Pontiffs and which, stronger than the jealousy of its enemies and the iniquity of the times, is never destroyed nor altered. . . .

“It is particularly in times such as ours, full of uncertainties and perturbations, that the Roman pontificate would procure to the world the greatest good, if enjoying its complete liberty and all its rights, it could exercise without obstacle all the influence that it possesses for the safety of the human race.”

ENCYCLICAL ON HUMAN LIBERTY—JUNE 29, 1888

Libertas Præstantissimum

“Nor does the Church condemn the desire that one’s own nation should not be subject to any foreign or despotic power, provided only it can be done without any violation of justice.”

¹ Papal mediation between Germany and Spain concerning the sovereignty of the Caroline and Palaos Archipeligos in 1885.

CONSISTORIAL ALLOCUTION—FEBRUARY 11, 1889

Nostis Errorum

“If it may be perhaps sometimes necessary to fight with arms, it is never without an enormous sum of calamities. And how much greater these calamities will be with the immensity of the modern armies, with the great progress of military science, with the multiplicity of the engines of death! . . . Nothing then is more important than to avert from Europe the danger of war, and thus all that can be done toward this end must be considered as a work of public safety.

“But to assure the public peace, it is not enough to desire it, and the will only to protect it does not suffice. Likewise, numerous troops and an infinite development of military array may be able to hold back hostile attacks, but they cannot procure a sure and stable tranquility. The menacing increase of armies is calculated rather to excite rivalry and suspicions than to repress them. It troubles men’s minds by a restless expectation of coming disasters and meanwhile it weighs down the citizens with expenses so heavy that one may doubt whether they are not even more intolerable than war itself.

“It is necessary to seek firmer bases for peace, and more in accord with nature. It is true, natural law permits man to defend his right by force and by arms; but what nature does not allow is that force shall be the source of the right.

“As peace is born from order, it follows that for States as for individuals, concord rests principally on justice and charity. Clearly it is in the care one takes of injuring no one, of respecting the sacred rights of others, of practicing mutual confidence and benevolence that we must look for the strong and immutable bonds of peace, the virtue of which is so efficacious that it has the power to destroy the very germs of enmity and jealousy.

“The Church never has had and never will have anything more at heart than to preserve, to propagate and to defend the laws of justice and of charity. . . . On the humble as well as on the powerful, on those who obey as well as on those who command—on all she imposes an obligation to observe the precepts of justice and not to enter into combat for an unjust reason.

“It is she who has united by the bond of fraternal charity

all the nations, however distant and however temperamentally dissimilar. Remembering the precepts and the examples of her Divine Author who wished to be called the King of Peace, and whose birth was announced by heavenly messengers of peace, she desires men to find rest in the beauty of peace, and in many prayers she begs God that for the safety and prosperity of the nations He will keep them from the dangers of war. Indeed, whenever there has been a need of it, and the times have permitted, she has had no more cherished task than to interpose her authority in order to restore concord and pacify kingdoms."

ENCYCLICAL ON THE CHIEF DUTIES OF CHRISTIANS AS
CITIZENS—JANUARY 10, 1890

Sapientiæ Christianæ

"The natural law enjoins us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land.

"To love both countries, that of earth below and that of heaven above, yet in such mode that the very love of our heavenly surpass the love of our earthly home, and that human laws be never set above the divine law, is the essential duty of Christians, and the fountainhead, so to say, from which all other duties spring."

ENCYCLICAL ON THE REUNION OF CHRISTENDOM—
JUNE 20, 1894

Præclara Gratulationis

"We behold the condition of Europe. For many years past peace has been rather an appearance than a reality. Possessed with mutual suspicion almost all the nations are vying with one another in equipping themselves with military armaments. Inexperienced youths are removed from parental direction and control to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture, or ennobling studies or trade, or the arts, to be put under arms. Hence the treasures of the States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impaired, and this, as it were, armed peace which now

prevails cannot last much longer. Can this be the normal condition of human society? Yet we cannot escape from this situation and obtain true peace except by the aid of Jesus Christ. . . .

“To repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitting than the Christian virtues and, in particular, the virtue of justice; for by its exercise, both the law of nations and the faith of treaties may be maintained inviolate and the bonds of brotherhood continue unbroken, if men are but convinced that *justice exalteth a nation*.

“If it be considered what influence is possessed by the Church, the mother of and peacemaker between rulers and peoples, whose mission it is to help them both with her authority and counsel, then it will be most manifest how much it concerns the common weal that all nations should resolve to unite in the same belief and the same profession of the Christian faith.”

DISCOURSE ON DISARMAMENT—APRIL 11, 1899

“To make rarer and less bloody the terrible play of arms, and thus to prepare the way for a more tranquil social life is an undertaking which will make illustrious in the history of civilization him who had sufficient intelligence and courage to take the initiative in it. From the beginning, we have greeted this plan² with that eagerness which befits him who has the supreme task of promoting and disseminating on earth the pacific influence of the Gospel. . . .

“Heaven grant that this first step may lead to the experiment of resolving disputes among nations by means of purely moral and persuasive measures.

“What could be more ardently wished for and desired by the Church, mother of nations, the natural enemy of violence and blood who could not happily fulfill her sacred rites without dispelling by her prayers the scourge of war? The spirit of the Church is a spirit of humaneness, of mildness, of concord, of universal charity. Its mission, like that of Christ, is peaceful and peacemaking by nature, because it has for its object the reconciliation of man with God. Hence, results the efficacy of the religious power to translate into actuality true peace

² Conference in favor of disarmament.

among men, not only in the domain of conscience, as it does every day, but also in the public and social order. . . .

“Whatever may be the fortune of the times, the Church of God will pursue her course with serenity, always doing good. Her gaze is towards heaven, but her action embraces heaven and earth, because all things have been united in Christ, the things of heaven as those of the earth.”

ENCYCLICAL ON THE CONSECRATION OF MANKIND TO THE
SACRED HEART OF JESUS—MAY 25, 1899

Annum Sacrum

“His Empire extends not only over Catholic nations and those who, having been duly washed in the waters of Holy Baptism, belong of right to the Church, although erroneous opinions keep them astray or dissent from her teachings cuts them off from her care; it comprises also all of those who are deprived of the Christian faith so that the whole human race is most truly under the power of Jesus Christ. . . .

“It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendor of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word.”

LETTER TO QUEEN WILHELMINA—MAY 29, 1899

“We consider that it comes especially within our province not only to lend our moral support to such enterprises,³ but to coöperate actively in them, for the object in question is supremely noble in its nature and intimately bound up with our august ministry, which through the divine founder of the Church, and in virtue of the tradition of many centuries, has been invested with the highest possible mission, that of being a mediator of peace. In fact the authority of the Supreme Pontiff goes beyond the boundaries of nations: it embraces all peoples to the end of federating them in the true peace of the Gospel. His action to promote the general good of humanity rises above the special interests which the chiefs of various

³ The first Peace Conference at the Hague.

States have in view, and better than anyone else, his authority knows how to incline toward concord peoples of diverse natures and characters.

“History itself bears witness to all that has been done by the influence of Our predecessors, to make more merciful the inexorable laws of war, to avert bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations, to vindicate courageously the rights of the weak against the pretensions of the strong.

“In spite of obstacles which may arise, we shall continue, since it rests with us to fulfill that traditional mission, without seeking any other object than the public weal, without envying any glory but that of serving the sacred cause of Christian civilization.”

ENCYCLICAL ON CHRIST OUR REDEEMER—NOVEMBER 1, 1900

Tametsi

“The Creator and Redeemer of human nature, the Son of God, is King and Lord of the world and holds absolute sovereignty over men both as individuals and as members of society. . . .

“The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty, the same influence that has once already delivered from destruction a world overwhelmed with far greater evils.”

APOSTOLIC LETTER—MARCH 19, 1902

Review of His Pontificate

“Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood and to bring all humanity into one great family, there has arisen little by little, in the international order, a system of jealous egoism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality

and justice and forget the protection which the feeble and oppressed have a right to demand.

"In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world; and to them is to be imputed the limitless increase of military establishments and that armed peace which in many respects is equivalent to a disastrous war."

ENCYCLICAL ON THE MOST HOLY EUCHARIST—MAY 28, 1902

Miræ Caritatis

"The Council of Trent (declared) that Christ left the Eucharist in His Church as a symbol of that unity and charity whereby He would have all Christians mutually joined and united . . . a symbol of that one body of which He is Himself the head, and to which He would have us, as members, attached by the closest bonds of faith, hope and charity."

PIUS X

LETTER TO DIOMEDE FALCONIO, TITULAR ARCHBISHOP OF
LARISSA, APOSTOLIC DELEGATE TO THE UNITED STATES
OF AMERICA, JUNE 11, 1911

*On the Occasion of the Founding of the Carnegie Endowment
for International Peace*

"To compose differences, to restrain the outbreak of hostilities, to prevent the dangers of war, to remove even the anxieties of so-called armed peace is, indeed, most praiseworthy, and any effort in this cause, even though it may not immediately or wholly accomplish its purpose, manifests, nevertheless, a zeal which cannot but redound to the credit of its authors and be of benefit to the States.

"This is especially true at the present day, when vast armies, instrumentalities most destructive to human life, and

the advanced state of military science portend wars which must be a source of fear even to the most powerful rulers.

“Wherefore, We most heartily commend the work already begun, which should be approved by all good men and especially by Us, holding as We do, the supreme pontificate of the Church and representing Him Who is both the God and the Prince of Peace; and We most gladly lend the weight of our authority to those who are striving to realize this most beneficent purpose.

“For We do not doubt that the same distinguished men who possess so much ability and such wisdom in affairs of State will construct in behalf of a struggling age a royal road for the nations leading to peace and conciliation in accordance with the laws of justice and charity, which should be sacredly observed by all. For, inasmuch as peace consists in order, who will vainly think that it can be established unless he strives with all the force within him that due respect be everywhere given to those virtues which are the principles of order and its firmest foundation?

“As for the remaining aspects of the matter, We recall to mind the example of so many of our illustrious predecessors, who, when the condition of the times permitted, rendered, in this very matter also, the most signal service to the cause of humanity and to the stability of governments; but since the present age allows Us to aid in this cause only by pious prayers to God, We therefore most earnestly pray God, Who knows the hearts of men and inclines them as He wills, that He may be gracious to those who are furthering peace among the peoples, and may grant to the nations which, with united purposes, are laboring to this end, that the destruction of war and its disasters being averted, they may at length find repose in the beauty of peace.”

CONSISTORIAL ALLOCUTION—MAY 25, 1914

Ex Quo Postremum

“Today more than ever is that peace to be desired, when class is rising against class, and nation against nation, when interior conflicts, by their increasing bitterness, not infrequently end in open hostility. The wisest and most experienced men are devoting themselves to the amelioration of hu-

man society and are trying to find some means of putting an end to the terrible massacres entailed by war, and to secure for the world the benefits of lasting peace. Yet this excellent endeavor will remain almost or wholly sterile, if at the same time an attempt is not made to establish in the hearts of men the laws of justice and charity.

“The peace or the strife of civil society and of the State depend less on those who govern than on the people themselves. When the minds of men are shut out from the Divine revelation and are no longer restrained by the discipline of the Christian law, what wonder if the greater number, inflamed with blind desire, rush headlong down the road to ruin, persuaded by leaders who think of nothing but their own personal interests.

“The Church constituted by her Divine Founder the guardian of charity and of truth, is the only power capable of saving the world. Would it not be more in conformity with social interests therefore, not only to allow her freely to fulfill her mission, but to help her to do so? As a matter of fact, it is the contrary that happens; the Church is too often looked upon as the enemy of the human race, when she is in reality the mother of all civilization.”

EXHORTATION TO ALL CATHOLICS ON THE OUTBREAK OF THE GREAT WAR—AUGUST 2, 1914

“While nearly all Europe is being dragged into the whirlpool of a most deadly war, of whose dangers, bloodshed and consequences no one can think without feeling oppressed with sorrow and alarm, We, too, cannot but be anxious and feel Our soul rent by the most bitter grief for the safety and for the lives of so many citizens and so many peoples for whose welfare We are supremely solicitous.

“Amid this tremendous upheaval and danger We deeply feel and realize that Our fatherly charity and Our apostolic ministry demand of Us that We direct men’s minds upwards to Him from Whom alone help can come, to Christ, the Prince of Peace, and man’s all-powerful Mediator with God. Therefore We do exhort the Catholics of the whole world to turn, full of confidence, to His throne of grace and mercy, and let the clergy lead the way by their example and by appointing spe-

cial prayers in their respective parishes, under the throne of the Bishops, that God may be moved to pity and may remove as soon as possible the disastrous torch of war and inspire the supreme rulers of the nations with thoughts of peace and not of affliction."

BENEDICT XV

EXHORTATION TO THE CATHOLICS OF THE WHOLE WORLD—
SEPTEMBER 8, 1914

"As from this place of Apostolic dignity We look around upon all the flock of the Lord committed to Our care, We are at once struck with horror and inexpressible sorrow at the awful spectacle of all this war, as We see so large a part of Europe wasted with fire and sword and red with Christian blood. By the Good Shepherd Jesus Christ, Whose place We hold in the government of the Church, the duty has indeed been laid upon Us of embracing all His lambs and sheep, how many soever they be, in the affection of Our paternal charity. And as, therefore, after the example of Our Lord, We are bound to be and are ready to lay down Our life for their salvation, We are firmly resolved so far as it is in Our power, to leave nothing undone which can conduce to the more speedy ending of this calamity. . . .

"But as for those who direct the affairs of the nations, We earnestly beg and implore them even now to turn their thoughts to the laying aside of their quarrels for the sake of the preservation of human society. Let them reflect that there is already too much of misery and grief linked with this mortal life, so that it should not be made still more wretched and sorrowful. Let them agree that already enough of ruin has been caused, enough of human blood has been shed. Let them hasten to open peace negotiations and join hands again. Thus will they gain from God glorious rewards for themselves and each one for his people; they will do the highest service to the cause of human civilization; and as for Ourselves, who in assuming this Apostolic office have to face the gravest difficulties arising from so seriously disturbed a state of affairs—let them know that they will thus do what is most pleasing and most highly desired by Us."

ENCYCLICAL LETTER—NOVEMBER 1, 1914

Ad Beatissimi

“Those days would seem to have come upon Us of which Christ Our Lord foretold: ‘You shall hear of wars and rumours of wars—for nation shall rise against nation, and kingdom against kingdom’ (Matthew xxiv. 6, 7). On every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men. The combatants are the greatest and wealthiest nations of the earth; what wonder then if, well provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror. There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly shed blood, and is covered with the bodies of the wounded and of the slain. Who would imagine, as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in heaven? Yet while with numberless troops the furious battle is engaged, the sad cohorts of war, sorrow and distress swoop down upon every city and every home; day by day the mighty number of widows and orphans increases, and with the interruption of communications trade is at a standstill; agriculture is abandoned; the arts are reduced to inactivity; the wealthy are in difficulties; the poor are reduced to abject misery; all are in distress.

“Moved by these great evils, We thought it our duty at the very outset of Our Supreme Pontificate, to recall the last words of Our Predecessor, of illustrious and holy memory, and by repeating them once more, to begin Our own Apostolic Ministry; and We implored kings and rulers to consider the floods of tears and of blood already poured out, and to hasten to restore to nations the blessings of peace. God grant, by His mercy and blessing, that the glad tidings the Angels brought at the birth of the Divine Redeemer of mankind may soon echo forth as We His Vicar enter upon His work: ‘On earth peace to men of good will’ (Luke ii. 14). We implore those in whose hands are placed the fortunes of nations to hearken to Our voice. Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good

will, and let arms meanwhile be laid aside. It is impelled with love of them and of all mankind, without any personal interest whatever, that We utter these words. Let them not allow these words of a friend and of a father to be uttered in vain."

ADDRESS TO THE CARDINALS—DECEMBER 24, 1914

"We could not forget that We were come to continue the work of Jesus Christ, Prince of Peace, described in the prophecies as He in Whose days should come at last the sun of justice and the abundance of peace. Remembering then Our more than human mission both in public and private We left no way untried that the counsel, the desire, the necessity of peace should be fully recognized. It was indeed with this scope that there came to Our mind the proposal to pierce this darkness of warring death with at least a ray, one single ray, of the Divine sun of peace, and We thought of suggesting to the fighting nations a truce, short indeed and limited, for Christmas, nourishing the hope that while We could not dissipate the black gloom of war, it might be given Us at least to bring one healing balm to the wounds it inflicts. Ah, the dear hope that We had cherished of consoling so many mothers and so many wives with the certainty that in the few hours consecrated to the memory of the Divine Birthday their dear ones would not have fallen under the enemy's lead; ah, the dear illusion that We held of giving once more to the world at least a taste of that peaceful quiet which for so many months now it has not known! Our Christian initiative was not, however, crowned with happy success. Still, We are not discouraged by this, and We intend to put forth every effort to hasten the end of the unparalleled scourge, or at least to alleviate its miserable consequences.

"It seems to Us that the Divine Spirit says to Us as once to the Prophet: '*Clama ne cesses.*' *Clama ne cesses*, and We have cried, not without hope of success, for the exchange of prisoners rendered unfit for further military service. *Clama ne cesses*, and We have asked that to the poor prisoners of war should be given priests who know their language, to bring them those comforts of which they have need, and at the same time offer themselves as willing intermediaries between them and their families who might be worn out and afflicted by lack of news. *Clama ne cesses*, and We praise the sacred

pastors and single individuals who have determined to promote or multiply public or private prayers to do sweet violence to the Most Sacred Heart of Jesus to obtain that an end may come to the terrible scourge which now grips and throttles such a great part of the world.

“Ah! may the fratricidal weapons fall to the ground! Already they are too bloodstained: let them at last fall! And may the hands of those who have had to wield them return to the labors of industry and commerce, to the works of civilization and peace. Ah! may at least today the rulers and the peoples hear the angelic voice which announces the superhuman gift of the King Who is born, ‘the Gift of Peace,’ and themselves too, by works of justice, faith and clemency show that ‘Good Will’ which is laid down by God as the condition for the enjoyment of the peace.”

CONSISTORIAL ALLOCUTION—JANUARY 22, 1915

“Alas, month after month passes away without bringing the gleam of a distant hope that this most deadly war, or rather slaughter, is soon to cease. If it is not given to Us to hasten the end of a scourge so heavy, would that We could at least mitigate its sorrowful consequences! With this aim We have, as you are well aware, hitherto done everything possible for Us, and We shall not cease in the future while the need lasts.

“To do more than this, today, is not granted to Us by the Apostolic office. To proclaim that for nobody is it lawful, on any plea whatever, to offend justice, belongs chiefly, beyond all question, to the Roman Pontiff as to Him who is by God appointed the supreme interpreter and defender of the eternal law; and We do proclaim it without qualification, condemning openly every injustice by whatever side it may have been committed. But to involve the Pontifical authority in the very contests of the belligerents, would surely be neither appropriate nor useful. Certainly, anybody who judges carefully cannot fail to see that in this enormous struggle the Apostolic See, though filled with the greatest anxiety, must remain perfectly impartial. The Roman Pontiff, as Vicar of Jesus Christ Who died for men, one and all, must embrace all the combatants in one sentiment of charity; and as the Father of all Catholics he has among the belligerents a great number of

children, for whose salvation he must be equally and without distinction solicitous. It is necessary, therefore, that in them he must consider not the special interests which divide them, but the common bond of faith which makes them brothers; were he to do otherwise not only would he not help at all the cause of peace, but, what is worse, he would create aversions and enmities to religion, and would expose to grave disturbances the very tranquillity and internal concord of the Church.

“But, though holding for neither of the two sides, We are, as We have already said, equally anxious for both; while with painful interest We follow the terrible phases of this war, all the more that it is to be feared that the violence of attack sometimes exceeds all measure. But, as is only natural, our thoughts turn insistently to where We note more vividly in our children their reverent affection for the Father of the faithful; and of this, as far, for example, as concerns the beloved Belgian people, one proof is to be found in the letter which We addressed recently to the Cardinal Archbishop of Malines.

“And here We appeal to the sentiments of humanity of those who have crossed the frontiers of the adversary nations, conjuring them that the districts invaded be not devastated more than is strictly required by the reasons of the military occupation, and that, more important still, the souls of the inhabitants be not, without real necessity, wounded in what they hold most dear: the sacred temples, the ministers of God, the rights of religion and of the faith. Concerning those who behold their Fatherland occupied by the enemy, We understand most well how heavy it must be for them to be subject to the foreigner. But We would not that the ardent desire to recover their independence should drive them especially to thwart the maintenance of public order, and thus greatly injure their condition.

“For the rest, Venerable Brothers, not because troubles so many and so heavy are trying Us, must We therefore be downhearted: nay, the darker looks the future the more *confidently We must approach the throne of grace to obtain mercy and to find grace through timely aid* (Hebrews iv. 16). And hence, it is necessary to address instant and humble prayers to the Lord, as We have already prescribed, that, Sovereign Master and Arbiter as He is of human events, He, Who alone is able, may turn to His infallible designs, by those ways which

best please Him, the wills of men. Think not that if peace has flown from the world, this has been without a divine design.

“God permits the peoples, who have set all their thought on the things of this earth, to be punished by one another, by internecine slaughter, for the contempt and the carelessness with which they have treated Him. Other events, too, happen from time to time to constrain men to humble themselves *under the powerful hand of God* (1 Peter v. 6); like that of recent days which We all know to be so full of horror and mourning.

“Since, then, prayer in common is more acceptable to God and more fruitful, We exhort all the good to propitiate the Divine mercy by praying not only in private but especially by attending the public prayers in the churches. And that an immense choir of suppliant voices may go up simultaneously to heaven We have, as you know, ordained two solemn functions of expiation, the first to be held by the Catholics of all Europe on the seventh of next February, the second for the rest of the Catholic world on March 21. At the first We have decided to assist in person in St. Peter’s in the Vatican, and We are sure that you, Venerable Brothers, will not fail to take part in it with Us.”

LETTER TO CARDINAL SERAFINO VANNUTELLI, AS DEAN OF
THE COLLEGE OF CARDINALS, AFTER THE ITALIAN
DECLARATION OF WAR—MAY 25, 1915

“The voice of the friend and of the Father, We say it with a heart crushed with grief, was not hearkened to; the war continues to imbue Europe with blood and on land and sea even means of offense which are contrary to the dictates of humanity and to international law are not avoided.

“And as if that were not enough, the terrible conflagration has extended even to Our beloved Italy, making one fear for it also that sequel of tears and disasters which is wont to accompany every war, even when successful.

“Our heart meanwhile bleeds at the sight of so many misfortunes. We have not desisted from devoting Ourselves to relieve and diminish, as far as lay in Our power, the deplorable consequences of the war. We give praise to God, Who has been pleased to crown with happy success the efforts which We made

to obtain from the belligerent nations the exchange of prisoners of war unfit for further military service. Furthermore, recently We have also exerted Ourselves, and with hope of success, in favor of wounded and sick prisoners of war, not wholly unfit for military service, with a view to render their condition less grave and to facilitate their recovery. . . .

“The hour through which we are passing is painful, it is a terrible moment; but *sursum corda*. More frequently and more fervently let us send up our prayers to Him in Whose hands are the destinies of the nations. Let us all address ourselves with confidence to the sorrowful and immaculate Heart of Mary, the most sweet Mother of Jesus and our Mother, that she may by her powerful intercession obtain from her divine Son that the scourge of war may soon cease and that peace and tranquillity may return.”

THE SPECIAL PRAYER ORDERED BY THE POPE IS AS FOLLOWS:

“Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From thy sacred Heart, Thou didst shed forth over the world divine Charity, so that discord might end and love alone might reign among men. During Thy Life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may the Divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe, over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness; do Thou heal the discords that tear the nations asunder; Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: *Save us, Lord, we perish*, Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquillity.”

APOSTOLIC EXHORTATION TO THE PEOPLES NOW AT WAR AND
TO THEIR RULERS, JULY 28, 1915

“Our first words, as the Chief Shepherd of souls, addressed to the Nations and their Rulers, were words of peace and of love. But Our advice, affectionate and insistent as that of a father and a friend, remained unheard. Our grief was aggravated, but Our purpose was unshaken; We turned, therefore, in all confidence to the Almighty, Who holds in His Hand the minds and hearts of subjects, as of Kings, begging of Him the cessation of the unprecedented scourge. We wished to associate all the faithful in Our fervent and humble prayer, and to make it the more efficacious, We arranged that it should be accompanied by works of Christian penance. But today, on the anniversary of the outbreak of the tremendous conflict, more intense is the desire of Our heart for the speedy conclusion of the war, still louder is Our fatherly cry for peace. May this cry, prevailing over the dreadful clash of arms, reach unto the peoples who are now at war, and unto their Rulers, inclining both to milder and more serene views.

“In the holy name of God, in the name of our heavenly Father and Lord, by the Blessed Blood of Jesus, the price of man’s redemption, We conjure you, whom Divine Providence has placed over the Nations at war, to put an end at last to this horrible slaughter, which for a whole year has dishonored Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin: there, where but a short time ago flourished the industry of manufacturers and the fruitful labor of the fields, now thunders fearfully the cannon, and in its destructive fury it spares neither village nor city, but spreads everywhere havoc and death. You bear before God and man the tremendous responsibility of peace and war; give ear to Our prayer, to the fatherly voice of the Vicar of the Eternal and Supreme Judge, to Whom you must render an account as well of your public undertakings, as of your own individual deeds.

“The abounding wealth, with which God the Creator has enriched the lands that are subject to you, allow you to go on with the struggle; but at what cost? Let the thousands of young lives quenched every day on the fields of battle make

answer: answer, the ruins of so many towns and villages, of so many monuments raised by the piety and genius of your ancestors. And the bitter tears shed in the secrecy of home, or at the foot of altars where suppliants beseech—do not these also repeat that the price of the long drawn-out struggle is great—too great?

“Nor let it be said that the immense conflict cannot be settled without the violence of war. Lay aside your mutual purpose of destruction; remember that Nations do not die; humbled and oppressed, they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge.

“Why not from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views, directly or indirectly, with the object of holding in due account, within the limits of possibility, those rights and aspirations, and thus succeed in putting an end to the monstrous struggle, as has been done under other similar circumstances? Blessed be he who will first raise the olive-branch, and hold out his right hand to the enemy with an offer of reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquillity of Nations rest upon mutual benevolence and respect for the rights and the dignity of others, much more than upon hosts of armed men and the ring of formidable fortresses.

“This is the cry of peace which breaks forth from Our heart with added vehemence on this mournful day; and We invite all, whosoever are the friends of peace the world over, to give Us a helping hand in order to hasten the termination of the war, which for a long year has changed Europe into one vast battlefield. May the merciful Jesus, through the intercession of His Sorrowful Mother, grant that at last, after so horrible a storm, the dawn of peace may break, placid and radiant, an image of His own Divine Countenance. May hymns of thanksgiving soon rise to the Most High, the Giver of all good things for the accomplished reconciliation of the States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and with the empire of right reestablished, may they resolve from now henceforth to entrust the settlement of their differences,

not to the sword's edge, but to reasons of equity and justice pondered with due calm and deliberation. This will be their most splendid and glorious conquest!"

ALLOCUTION—DECEMBER 6, 1915

"We feel Ourselves urged by Our Apostolic Office to teach once again the one and only means which can lead without delay to the extinction of the awful conflagration. To prepare the way for peace, the peace which is ardently desired by all humanity, a peace, that is just, lasting, and not profitable to only one of the fighting parties, the way which can truly lead to a happy result is that which has already been tried and found good in similar circumstances, and which We pointed out in that same Letter: that is to say that, in an exchange of ideas, directly or indirectly, there should be definitely and clearly put forward and duly weighed, with good will and serene conscience, the aspirations of each one, eliminating all that is unjust and impossible and taking count of all that is just and possible, with any arrangement and compensation that may be needful. Naturally, as is the case in all human controversies which are settled by the contending parties themselves, it is absolutely necessary that on one side and the other of the belligerents there should be concession on some point and renunciation of some hoped-for gain; and each should make such concessions willingly, even if it entail some sacrifice, in order not to assume before God and men the enormous responsibility of the continuation of a carnage which is without example, and which, if prolonged still further, might well be for Europe the beginning of the decadence from that degree of civil prosperity to which the Christian religion had raised it."

LETTER TO THE BISHOPS OF GERMANY—SEPTEMBER 8, 1916

"Certainly, if minds were not obscured by passion, they would not have failed to observe, what is in itself most evident, namely, that the Supreme Pontiff, Vicar of the King of Peace and Father of all the Christians, is supremely bound in conscience to counsel, suggest, inculcate nothing else but peace; that He, as such does not undertake the cause of *some* men but of mankind, and that especially in a war so murderous as the present, so much so that the man who could shorten its dura-

tion by even a single day would be well worthy of the gratitude of the human race.

“While awaiting then the peace for which We have prayed, We shall continue by every means in Our power to alleviate, at least in part, that awful accumulation of miseries which are the sad consequence of the war. And it is precisely in this field of charity that We perceive you signalizing yourselves with works of enlightened zeal, both by the federation of all the Catholic societies of Germany, devoted to well doing, so as to relieve with more promptitude and efficacy the manifold miseries of the distressed, and by those providential institutions intended to better the lot of all the prisoners in the empire. While then We praise this intervention of Christian Charity, We eulogize thereby both the solicitous cares of the Bishop and clergy of Paderborn and the liberality of all the Catholics of Germany. Yet the most lofty duty of charity today—which you are now fulfilling and in which We exhort you to persevere—is this, to strive unanimously to unite in the bonds of brotherhood the peoples whom the war has divided, procuring that hatred be not inflamed but rather gradually extinguished by mutual works of mercy.

“Thus shall the way be prepared, naturally as it were, for the peace which all good men desire; a peace which will be all the more lasting as it will have taken root more deeply in the hearts. Cease not then to implore, as you are doing, the divine aid by fresh expiatory supplications and by frequently inviting the children to the Eucharistic Table; there is no telling how much humble and suppliant prayers avail the Lord, especially when they are enhanced by penance and innocence.”

ALLOCUTION—DECEMBER 4, 1916

“It is a well-known fact in every human society and in the international domain itself that where observance of law flourishes, prosperity and peace reign; while, on the other hand, when the authority of the law is neglected or despised, and discord and caprice prevail, all public and private right is thrown into confusion. This is confirmed, where confirmation is needed, in a most striking way by what is happening today. The horrible madness of the conflict which is devastating Europe shows too clearly to what slaughter and ruin disrespect for the supreme laws which regulate the mutual relations of States may

lead. In this general convulsion of peoples, we behold the desecration of sacred things, and the vile treatment meted out to ministers of worship, even those of high dignity, although inviolable by divine law and by the law of nations; numerous peaceable citizens are taken away from their homes, amid the tears of mothers, wives, children; open cities and undefended populations are being molested, especially by aerial raids; everywhere, by land and sea, such misdeeds are perpetrated as fill the soul with horror and anguish. While deploring this mass of evils, and while again condemning the injustices that are committed in this war, wherever and by whomsoever perpetrated, We fondly entertain the hope, confiding in God for its accomplishment, that as with the promulgation of the new Code a happier and more tranquil era will, as We trust, dawn for the Church; so, too, may States soon enjoy the blessings of long expected peace, founded on reverence for right and justice, and bringing to all nations, once more united by the bonds of friendship, an abundance of all prosperity."

ADDRESS TO THE CARDINALS ON CHRISTMAS EVE—
DECEMBER 24, 1916

"How, indeed, could Our children aspire with Us to peace, to that just and lasting peace which is to put an end to the horrors of the present war, if no conditioned good has ever been attained without fulfillment of the condition, and the *pax hominibus bonæ voluntatis* rings out today as conditional promise neither more nor less than when it echoed for the first time round the crib of the newly born Redeemer. Time and again during the fearful course of the horrible storm which devastates so large a part of the world, while reading the petitions of mothers, wives, fathers, children and measuring with the eye and the heart the social and domestic ruins of the immense cataclysm, We have thought of the tears shed by Jesus at the sight of Jerusalem, sinful, unbelieving, forward. But more than the tears, eloquent as they are, it is the sorrowful words of Our Lord that terrify Us most: 'Hadst thou but known the things that are to thy peace, but now they are hidden from thine eyes, because thou hast not known the time of thy visitation.' Oh! let the world know now, amid the Angelic singing and the sweet attraction of the Babe of Peace, the things which

are for its peace; let those who wield powers second the voice of this illustrious Senate to arrest the course of the destruction of the peoples; let the Nations reflect that the Church, by the light of the Faith and through the assistance of Him Who is the way, the truth and the life, sees, nay, sees much farther than the eyes of human frailty; let the contending parties yield at last to the repeated admonitions and prayers of the Father of the Christian family."

ALLOCUTION—AUGUST 1, 1917⁴

"Since the beginning of Our Pontificate, when the horrors of a terrible war were let loose in Europe, We have had in view, above all, three things: To observe perfect impartiality toward all belligerents, as becomes him who is the common Father and who loves all his children with equal affection; to attempt constantly to do all the good possible without exception of person and without distinction of nationality or religion, as is dictated to Us by the universal law of charity and the supreme spiritual charge confided to Us by Christ; finally, as Our pacific mission also requires, to omit nothing in Our power which may contribute to hasten the end of this calamity by trying to guide the peoples and their leaders to greater moderation and so hasten a serene deliberation of a just and durable peace. . . .

"In such a terrible situation, confronted by so serious a menace, We, who cherish no political aim and are swayed neither by the suggestions nor by the interests of the belligerent parties, moved solely by the sentiment of Our supreme duty as the common Father of the Faithful, heedful of Our children imploring Our intervention and message of peace, raise again Our voice in the name of humanity and reason, and renew Our appeal for peace to those who hold the destinies of nations in their hands.

"To speak in general terms no longer, as circumstances counseled in the past, We now wish to make more concrete and practical proposals and to invite the Governments of the belligerent peoples to agree to a consideration of the following points, as a basis for a just and durable peace, leaving to them the task of analyzing and completing them.

⁴ For full text see Catholic Association for International Peace pamphlet, "Appeals for Peace of Pope Benedict XV and Pope Pius XI."

“First of all, as a fundamental principle, moral right must be substituted for the material force of arms. Out of this shall arise a just agreement for a simultaneous and reciprocal diminution of armaments, according to rules and guarantees to be laid down hereafter, without impairing, however, the force needed for the maintenance of public order in each State. In place of armed force should be substituted the noble and peaceful institution of arbitration according to regulations to be made and penalties to be imposed upon any State which might refuse either to submit a national question to such a tribunal or to accept its decision.

“Once the supremacy of right has been established, all obstacles to means of human communication between peoples would disappear; the true liberty and community of the seas would be assured by rules to be established later, a consummation which would help to do away with the present numerous causes of conflict as well as open new sources of prosperity and progress.

“We see no other means of solving the question of damages and indemnities than by proposing as a general principle complete and reciprocal condonation, which would be fully justified by the immense benefit to be derived from disarmament. So evident is this consideration that continuation of the present carnage solely for economic reasons is incomprehensible.

“In some instances there may be special reason for discussing this question on a basis of justice and equity. But pacific agreements, with the immense advantages that would accrue from such discussion, are not possible without a reciprocal restitution of the territories at present occupied. . . .

“Such are the principal bases whereon, We believe, the future reorganization of the peoples should be built. They are of such a nature that their acceptance would render impossible the return of similiar conflicts and would prepare a way to the solution of the economic situation, fraught as it is with such importance for the future and the material well-being of all the belligerent States.

“Therefore, in presenting these considerations to you, who direct at this hour the destinies of the belligerent nations, Our sole desire and purpose is to see them accepted and in their acceptance the conclusion at an early date of the terrible struggle which appears more and more to be only a useless massacre.

“The whole world recognizes that the honor of the armies of both sides is safe. Incline your ears, therefore, to Our appeal. Accept the fraternal invitation which We send you in the name of the Divine Redeemer, the Prince of Peace. Reflect on your very grave responsibility before God and before man.”

THE REESTABLISHMENT OF CHRISTIAN PEACE—MAY 23, 1920

Pacem Dei Munus Pulcherrimum

“If almost everywhere the war has in a way come to an end, and several treaties of peace have been signed, nevertheless, the germs of the old bitterness remain and you know well, Venerable Brethren, that no peace can have consistency, no alliance can have strength, though elaborated in daily laborious conferences and solemnly sanctioned, if at the same time hatreds and enmities are not quenched by means of reconciliation based on mutual charity. . . .

“And now, just as from the beginning of Our troubled Pontificate, the charity of Jesus Christ led Us to work both for the return of peace and to alleviate the horrors of the war, so now that a certain peace has been finally concluded, it is this same charity which urges Us to exhort all the children of the Church, or better, all men in the world, that they may put aside the old bitterness and give place to mutual love and concord.

“There is no need for Us to dwell long on showing how humanity is incurring the risk of terrible disasters if, while peace indeed is concluded, latent hostility and enmity among the peoples continue. No need to dwell on the harm to all that is fruit of civilization and progress, to commerce and industry, literature and the arts, all of which flourish only when the peoples live together in tranquillity.

“But more important still—grave harm would be done to the very life of Christianity, which is essentially based on charity, being called the very preaching of the law of Christ, ‘the Gospel of peace’ . . .

“Indeed, as you well know and as We have often called to mind, nothing was so often and so insistently taught by the Divine Master to His disciples as this precept of fraternal charity as the one which includes all the others in itself; and

Our Lord called that precept new and His own, desiring that it should be as the hall mark of the Christians by which they might easily be distinguished from all others. . . .

“What has already been said to teach the precept of charity holds good for the pardoning of offenses, no less solemnly commanded by the Lord. . . .

“We forgive all and everyone of Our enemies who knowingly or unknowingly have heaped and are still heaping on Our person and Our Work every sort of vituperation, and We embrace all with supreme charity and benevolence, neglecting no opportunity to do them all the good in Our power; and that is indeed what Christians really worthy of the name are bound to do towards those from whom they have received offenses during the war. . . .

“Christian charity in fact is not confined to not hating our enemies and loving them as brothers; it desires also that we do good to them. . . .

“Therefore We pray you, Venerable Brethren, and We exhort you in the bowels of charity of Jesus Christ, do everything in your power, not only to urge the faithful entrusted to you to lay aside hatred and pardon offenses, but also to promote more actively all those works of Christian benevolence which bring aid to the needy, comfort to the afflicted, protection to the weak, opportune assistance, in fact, of every kind to all who have suffered most gravely through the war. We wish that you should specially exhort your priests, as ministers of peace, to be assiduous in this work, which is indeed, the very compendium of the Christian life, in preaching love toward one’s neighbors, even if enemies, and being ‘all things to all men’ (1 Cor. ix. 22). So as to afford a shining example, let them wage war everywhere on enmity and hatred, knowing well that in doing so they are doing a thing very welcome to the most loving Heart of Jesus and to him, who, however unworthy, is His Vicar here on earth. And in this connection also they should exhort and pray Catholic journalists and writers in that ‘as elect of God, holy and beloved’ (Col. iii. 12), they may clothe themselves in ‘the bowels of mercy and benignity,’ expressing it in their writings, abstaining not only from false and empty accusations but also from all intemperance and bitterness of language which is contrary to the law of Christ and does no more than reopen sores as yet unhealed, especially

in that men who are suffering bitterly from recent wounds find it difficult to endure even the lightest injury.

"All that We have said here to individuals about their duty of practicing charity We wish to apply also to those peoples who have fought in the great war, in order that, when every cause of disagreement has been removed as far as possible, and saving of course reasons of justice, they may resume friendly relations among themselves. For the Evangelic law of charity is the same between individuals as between States and nations, which are indeed, but collections of individuals. From the moment that the war ended, both from motives of charity and also through a certain necessity of things, there has begun a universal drawing together of the peoples, moved to unite by their mutual needs as well as by reciprocal benevolence, which is more marked now that civilization is so extended and means of communication so marvelously increased. . . .

"Things being thus restored in the order desired by justice and charity, and the peoples reconciled among themselves, it would be truly desirable, . . . that all States should put aside mutual suspicion and unite in one sole society or rather family of peoples, both to guarantee their own independence and safeguard order in the civil concert of the peoples. A special reason, not to mention others, for forming this society among the nations, is the need generally recognized of reducing, if it is not possible to abolish it entirely, the enormous military expenditure which can no longer be borne by the States, in order that in this way murderous and disastrous wars may be prevented and to each people may be assured, in the just confines, the independence and integrity of its own territory.

"And once this League among the nations is founded on the Christian law in all that regards justice and charity, the Church will surely not refuse it valid aid, inasmuch as being itself the most perfect type of universal society; through its very essence and its aims it has wonderful power for bringing this brotherhood among men, not only for their eternal salvation but also for their material well-being; it leads them, that is, through temporal happiness so as not to lose the eternal. Well does St. Augustine say in this regard: 'This celestial city, while in exile here on earth, calls to itself citizens of every nation and forms out of all the peoples one sole pilgrim society; no thought is had of differences in customs, laws and

institutions; everything which tends to the conquest and maintenance of peace on earth, the Church far from repudiating and destroying, jealously preserves; for however these things may vary among the nations, they are all directed to the same end of peace on earth as long as they do not hinder the exercise of the religion which teaches adoration of the one supreme true God' . . . (*De civitate Dei*, lib. xix., capt. 17.)

"We meanwhile, coming back to what we said at the beginning, turn affectionately to all our children and conjure them in the name of Our Lord Jesus Christ to forget mutual differences and offenses and draw together in the embrace of Christian charity before which there are no strangers; and we fervently exhort, too, all the nations that under the influence of Christian benevolence they establish a true peace among themselves and join together in one single alliance which, under the auspices of justice, will be lasting; and finally we appeal to all the men and all the peoples of the earth to adhere in mind and heart to the Catholic Church and through the Church to Christ the Redeemer of the human race."

PIUS XI

LETTER TO THE ARCHBISHOP OF GENEVA—APRIL 7, 1922

"If, according to the fine motto of the Red Cross: '*Inter arma caritas*,' Christian charity should rule even during the clash of arms, this should be still more true when once arms are laid down and Treaties of Peace are signed. Indeed international hatreds, sad heritage of war, turn to the disadvantage of the victor nations themselves and prepare for all a very dreadful future; for it must not be forgotten that the best guarantee of tranquillity is not a forest of bayonets, but mutual confidence and friendship."

ENCYCLICAL ON THE PEACE OF CHRIST IN THE KINGDOM OF
CHRIST—DECEMBER 23, 1922

Ubi Arcano

"Public life is so enveloped, even at the present hour, by the dense fog of mutual hatreds and grievances that it is almost impossible for the common people so much as freely to breathe therein. If the defeated nations continue to suffer most

terribly, no less serious are the evils which afflict their conquerors. Small nations complain that they are being oppressed and exploited by great nations. The great powers, on their side, contend that they are being judged wrongly and circumvented by the smaller. All nations, great and small, suffer acutely from the sad effects of the late war. Neither can those nations which were neutral contend that they have escaped altogether the tremendous sufferings of the war or failed to experience its evil results almost equally with the actual belligerents. . . .

"Conditions have become increasingly worse because the fears of the people are being constantly played upon by the ever-present menace of new wars, likely to be more frightful and destructive than any which have preceded them. Whence it is that the nations of today live in a state of armed peace which is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountainheads of life, physical, intellectual, religious, and moral. . . .

"Peace indeed was signed in solemn conclave between the belligerents of the late war. This peace, however, was only written into treaties. It was not received into the hearts of men who still cherish the desire to fight one another and to continue to menace in a most serious manner the quiet and stability of civil society. Unfortunately the law of violence held sway so long that it has weakened and almost obliterated all traces of those natural feelings of love and mercy which the law of Christian charity has done so much to encourage. Nor has this illusory peace, written only on paper, served as yet to reawaken similar noble sentiments in the souls of men. On the contrary, there has been born a spirit of violence and hatred which, because it has been indulged in for so long, has become almost second nature in many men. . . .

"Men today do not act as Christians, as brothers, but as strangers, and even enemies. The sense of man's personal dignity and of the value of human life has been lost in the brutal domination begotten of might and mere superiority in numbers. Many are intent on exploiting their neighbors solely for the purpose of enjoying more fully and on a larger scale the goods of this world. . . .

"It is in the very nature of material objects that an in-

ordinate desire for them becomes the root of every evil, of every discord, and in particular, of a lowering of the moral sense. . . . The same effects which result from these evils among individuals may likewise be expected among nations. . . .

“These unsuppressed desires, this inordinate love of the things of the world, are precisely the source of all international misunderstandings and rivalries, despite the fact that oftentimes men dare to maintain that acts prompted by such motives are excusable and even justifiable because, forsooth, they were performed for reasons of State or the public good, or out of love for country. Patriotism—the stimulus of so many virtues and of so many noble acts of heroism when kept within the bounds of the law of Christ—becomes merely an occasion, an added incentive to grave injustice when true love of country is debased to the condition of an extreme nationalism, when we forget that all men are our brothers and members of the same great human family, that other nations have an equal right with us both to life and to prosperity, that it is never lawful nor even wise, to dissociate morality from the affairs of practical life, that, in the last analysis, it is ‘justice which exalteth a nation, but sin maketh nations miserable’ . . . (Proverbs xiv. 34).

“First, and most important of all, for mankind is the need of spiritual peace. We do not need a peace that will consist merely in acts of external or formal courtesy, but a peace which will penetrate the souls of men and which will unite, heal, and reopen their hearts to that mutual affection which is born of brotherly love. The peace of Christ is the only peace answering this description. . . .

“The peace of Christ can only be a peace of justice according to the words of the prophet ‘the work of justice shall be peace’ (Isaias xxxii. 17) for he is God ‘who judgest justice’ (Psalms ix. 5). But peace does not consist merely in a hard inflexible justice. It must be made acceptable and easy by being compounded almost equally of charity and a sincere desire for reconciliation. Such peace was acquired for us and the whole world by Jesus Christ, a peace which the Apostle in a most expressive manner incarnates in the very person of Christ Himself when he addresses Him, ‘He is our peace.’ . . .

“Thomas Aquinas, the Angel of the Schools, also discovered in this fact the very formula and essence of Our belief, for he

writes that a true and lasting peace is more a matter of love than of justice. The reason for his statement is that it is the function of justice merely to do away with obstacles to peace, as for example, the injury done or the damage caused. Peace itself, however, is an act and results only from love (*Summa Theologica*, II-II, Q. 29, Art. 3, Ad. III). . . .

“This peace of Christ, however, surpasses all human understanding—‘the peace of God which surpasseth all understanding’ (Philippians iv. 7), and for this very reason dominates our sinful passions and renders such evils as division, strife, and discord, which result solely from the unrestrained desire for earthly possessions, impossible. If the desire for worldly possessions were kept within bounds and the place of honor in our affections given to the things of the spirit, which place they undoubtedly deserve, the peace of Christ would follow immediately, to which would be joined in a natural and happy union, as it were, a higher regard for the value and dignity of human life. . . .

“The principal cause of the confusion, restlessness, and dangers which are so prominent a characteristic of false peace is the weakening of the binding force of law and lack of respect for authority, effects which logically follow upon denial of the truth that authority comes from God, the Creator and Universal Law-giver.

“The only remedy for such state of affairs is the peace of Christ, since the peace of Christ is the peace of God, which could not exist if it did not enjoin respect for law, order, and the rights of authority. . . .

“There is no one who cannot clearly see what a singularly important rôle the Catholic Church is able to play, and is even called upon to assume, in providing a remedy for the ills which afflict the world today and in leading mankind toward a universal peace. . . .

“Since the Church is the safe and sure guide to conscience, for to her safe-keeping alone there has been confided the doctrines and the promise of the assistance of Christ, she is able not only to bring about at the present hour a peace that is truly the peace of Christ, but can, better than any other agency which we know of, contribute greatly to the securing of the same peace for the future, to the making impossible of war in the future. For the Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only

our acts as individuals but also as groups and as nations must conform to the eternal law of God. In fact, it is much more important that the acts of a nation follow God's law, since on the nation rests a much greater responsibility for the consequence of its acts than on the individual.

"When, therefore, governments and nations follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts, and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another's word and trust in the peaceful solution of the difficulties and controversies which may grow out of differences in point of view or from clash of interests. An attempt in this direction has already and is now being made; its results, however, are almost negligible and, especially so, as far as they can be said to affect those major questions which divide seriously and serve to arouse nations one against the other. No merely human institution of today can be as successful in devising a set of international laws which will be in harmony with world conditions as the Middle Ages were in the possession of that true League of Nations, Christianity. It cannot be denied that in the Middle Ages this law was often violated; still it always existed as an ideal, according to which one might judge the acts of nations, and a beacon light calling those who had lost their way back to the safe road.

"There exists an institution able to safeguard the sanctity of the law of nations. This institution is a part of every nation; at the same time it is above all nations. She enjoys, too, the highest authority, the fullness of the teaching power of the Apostles. Such an institution is the Church of Christ. She alone is adapted to do this great work, for she is not only divinely commissioned to lead mankind, but moreover, because of her very make-up and the constitution which she possesses, by reason of her age-old traditions and her great prestige, which has not been lessened but has been greatly increased since the close of the war, cannot but succeed in such a venture when others assuredly will fail.

"It is apparent from these considerations that true peace, the peace of Christ, is impossible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, both in public and private life. If this were done, then society being

placed at last on a sound foundation, the Church would be able, in the exercise of its divinely given ministry and by means of the teaching authority which results therefrom, to protect all the rights of God over men and nations. . . .

“It is, therefore, a fact, which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ—‘the peace of Christ in the Kingdom of Christ.’ It is no less unquestionable that, in doing all we can to bring about the re-establishment of Christ’s kingdom, we will be working most effectively toward a lasting world peace.

“Pius X in taking as his motto, ‘To restore all things in Christ,’ was inspired from on high to lay the foundation of that ‘work of peace’ which became the program and principal task of Benedict XV. These two programs of Our Predecessors We desire to unite in one—the reestablishment of the Kingdom of Christ by peace in Christ—‘the peace of Christ in the Kingdom of Christ.’ With might and main We shall ever strive to bring about this peace, putting Our trust in God, Who when He called Us to the Chair of Peter, promised that the divine assistance would never fail Us. We ask that all assist and coöperate with Us in this Our mission. . . .

“There can be no question of the fact that these conditions [of Catholic Action] are at times very difficult, and exact of both pastors and the faithful a great and increasing amount of sacrifice and labor. But since such work is vitally necessary, it is without question an essential part of our Christian life and of the sacred ministry and is therefore indissolubly bound up with the restoration of the Kingdom of Christ and the reestablishment of that true peace which can be found only in His Kingdom —‘the peace of Christ in the Kingdom of Christ.’ . . .

“Tell your faithful children of the laity that when, united with their pastors and their bishops, they participate in the works of the apostolate, both individual and social, the end purpose of which is to make Jesus Christ better known and better loved. . . . Then . . . they are more than ever united with Us and with Christ, and become great factors in bringing about world peace because they work for the restoration and spread of the Kingdom of Christ. Only in this Kingdom of Christ can we find that true human equality by which all men are ennobled and made great by the selfsame nobility and greatness, for each is ennobled by the precious blood of Christ. . . .

“Many believe in or claim that they believe in and hold fast to Catholic doctrine on such questions as social authority, the right of owning private property, on the relations between capital and labor, on the rights of the laboring man, on the relations between Church and State, religion and country, on the relations between the different social classes, on international relations, on the rights of the Holy See and the prerogatives of the Roman Pontiff and the Episcopate, on the social rights of Jesus Christ, Who is the Creator, Redeemer, and Lord, not only of individuals, but of nations. In spite of these protestations, they speak, write, and what is more, act as if it were not necessary any longer to follow, or that they did not remain still in full force, the teachings and solemn pronouncements which may be found in so many documents of the Holy See, and particularly in those written by Leo XIII, Pius X, and Benedict XV.”

AUTOGRAPH LETTER TO CARDINAL GASPARRI—JUNE 24, 1923

On the Occupation of the Ruhr and Reparations

“When, with the intention of repairing the very important damages suffered by populations and districts formerly prosperous and flourishing, the debtor (*i. e.*, the State owing this reparation) gives proof of a serious determination to arrive at an equitable and final agreement, soliciting an impartial decision upon the limits of his own solvency and pledging himself to furnish the arbiters with every means of arriving at a true and exact estimate of his resources, then justice and social charity, as indeed, the very interest of the creditors and of all the nations, exhausted by wars and athirst after tranquillity, seem to oppose the claiming from the debtor what he would be incapable of giving without draining himself entirely of his own resources and of his own capacity of production. For this would result in an irreparable injury to the debtor as well as to the creditors themselves and in the danger of social upheavals which would be the definite ruin of Europe, and of rancors which would keep up a continued menace of new and more disastrous conflagrations.

“Similarly, it is just that the creditors should possess guarantees proportionate to the amount that is owed to them and which assure the recovery of it, upon which depend interests equally vital for them.

“Nevertheless, we ask them to examine whether with this object, it is necessary to maintain, in every hypothesis, territorial occupations, which impose heavy sacrifices upon the occupied areas and upon the nations occupying them; or whether it would not be better to substitute for this territorial occupation, even if only by stages, other guarantees not less effective, and, most certainly, less hurtful.”

ENCYCLICAL ON INSTITUTING THE FEAST OF CHRIST
THE KING—DECEMBER 11, 1925

Quas Primas

“Nor is any distinction to be made between individuals, the home, or civil society, for men are no less under the dominion of Christ when united in social groups than as single individuals. He alone is the source of both individual and public welfare. . . . If the heads of nations wish the safety of their governments and the growth and progress of their country, they must not refuse to give, together with their people, public testimony of reverence and obedience to the empire of Christ. . . .

“If men, both in private and publicly, will but recognize the sovereign power of Christ, the signal benefits of true liberty, of calm order, of harmony, and of peace will descend upon the whole human race. . . .

“As for the effect of all this upon concord and peace, manifestly the vaster the Kingdom of Christ and the more widely it embraces mankind, so much the more will men become conscious of the bond of brotherhood which unites them one with another. As the consciousness of brotherhood banishes conflicts, so too it softens bitter feelings and turns them into feelings of love. If the Kingdom of Christ, which *de jure* embraces all men, should in fact embrace all, would we then despair of that peace which the King of Peace brought to earth, that King Who came to ‘reconcile all things, Who did not come to be served but to serve others.’ . . . Oh, what happiness might we not enjoy if individuals, families and States would only allow themselves to be ruled by Christ! . . .

“Today We again grieve . . . over the seeds of discord sown everywhere, the rekindling of hatreds and rivalries between peoples which prevents the reestablishment of peace; We grieve

over those unrestrained passions so often hidden under the mask of promoting the public good and of love of country. . . .

"The annual celebration of this feast will also become a means of recalling to the nations their duty of publicly worshipping Christ, that to render Him obedience is not only the duty of private individuals but of rulers and governments as well."

LETTER TO THE VICARS APOSTOLIC OF CHINA—JUNE 15, 1926

Ab Ipsis Pontificatus Primordiis

"The most holy work of the missions would be still more fruitful, if one could destroy a prejudice, from day to day more tenacious and wider spread, notably amongst young people badly informed in whose mind it takes root: We refer to the prejudice which attributes to the action of the Catholic Church and her missionaries, not the service of Religion, but that of the interests and the politics of foreign nations. Whence one concludes that the Church is hostile to the independence of the peoples whom she evangelizes, as well as to the free exercise of their national aspirations. . . ."

ENCYCLICAL ON TRUE RELIGIOUS UNITY—JANUARY 6, 1928

Mortalium Animos

"Never perhaps in the past have the souls of men experienced as vividly as they seem to do in our days, the desire to reinforce and extend for the common good of human society as a whole the relations of brotherhood whereby their common origin and nature bind them together. Indeed, the nations have not yet the full enjoyment of the blessings of peace. On this side and on that old-standing discords and new differences provoke seditions and internal struggles, and many controversies which jeopardize the tranquillity and prosperity of the peoples can never be solved save by the joint action of the heads of States or of those who direct or administer the country's interests. And so it is very easy to understand the longings of a great many people to see, in the name of this universal brotherhood the establishment of an ever closer and closer union between the various nations, all the more because all acknowledge the unity of the human race."

ALLOCUTION—DECEMBER 24, 1930⁵

And now Venerable Brothers and most beloved sons, Our wish to you, inspired in Our heart and placed on Our tongue by the solemn and dear feast which We are once again preparing to celebrate: 'Peace on earth.'

"What wish could be more timely or more attuned to the universal call for peace, peace? And for this very reason, Our wish is addressed not only to you but to all the world. To all the world because Christ came to save all, but especially to all the beloved sons of the great Catholic family of the Church which Christ came to found.

"Thereby Catholics are called not only to a wider and more perfect enjoyment of the peace of Christ but to the strengthening and widening of the Kingdom of Christ, and therefore to the strengthening and widening of His peace through the manifold apostolate of word, deed and prayer, so easy to all and so powerful, yes, all powerful with God. The glory and the duty of this apostolate of peace belong principally to Us and to all called to be ministers of the God of peace. But here is a vast and glorious field for all the Catholic laity, too, whom We unceasingly call upon and ask to share in the hierarchical apostolate. To Catholics of all the world and particularly those who study, labor and pray in Catholic Action, We turn today with this warm invitation and plea. May they all unite in the peace of Christ and for the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world.

"But We wish you the 'peace of Christ,' not a sentimental, confused, unwise pacifism, because that only is true peace that comes from God and that bears the essential and indispensable marks and priceless fruits of true peace. . . .

"The peace of Christ, the true peace, transcends therefore the senses. It is a grave error to believe that true and lasting peace can rule among men and among peoples so long as they turn first and foremost and avidly in search of sensible, material, earthly things. . . .

⁵ For fuller text see Catholic Association for International Peace pamphlet, "Appeals for Peace of Pope Benedict XV and Pope Pius XI."

“Another error, against which the apostolic word, divinely inspired, wishes to fortify us, is that of supposing that true external peace can reign between men and peoples where there is not internal peace, where, that is to say, the spirit of peace does not possess the intelligence and hearts, or better, the souls of men—the intelligence so as to recognize and respect the claims of justice, the hearts so that charity may be joined to and even prevail over justice. . . .

“Even more difficult—not to say impossible—is it for peace to last between peoples and States if in the place of true and genuine love of country there rules and abounds a hard and selfish nationalism, which is the same as saying hatred and envy, in place of mutual desire for the good, distrust and suspicion in place of the confidence of brothers, competition and struggle in place of willing coöperation, ambition for hegemony and mastery in place of respect and care for the rights of all, even those of the weak and the small.

“It is totally impossible for peoples to possess and enjoy that tranquillity in order and freedom, which is the essence of peace, so long as they are beset at home and abroad by threats and dangers which are not balanced by sufficient measures and provisions for defense. And certainly threats and dangers are inseparable from antisocial and antireligious propaganda; yet not with material defenses alone can they be scattered and conquered.”

ENCYCLICAL ON RECONSTRUCTING THE SOCIAL
ORDER—MAY 15, 1931

Quadragesimo Anno

“It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic coöperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another’s help. . . .

“This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition which permits the survival only of those who are strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

“This concentration of power has led to a threefold strug-

gle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles. Finally, the clash between States themselves.

“This latter arises from two causes: Because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because, *vice versa*, economic forces and economic domination are used to decide political controversies between peoples.

“As regards the relations of peoples among themselves, a double stream has issued forth from this one fountainhead, on the one hand, economic nationalism or even economic imperialism; on the other, a not less noxious and detestable internationalism or international imperialism in financial affairs, which holds that where a man’s fortune is, there is his country.”

 APOSTOLIC LETTER ON UNEMPLOYMENT AND
 RELIEF—OCTOBER 2, 1931

Nova Impendet

“Since the unbridled race in armaments, which on the one hand is the consequence of international rivalry, and on the other is the cause of enormous expenditure taken out of the resources available for the public well-being, is not the least of the reasons for the present crisis, We cannot refrain from renewing and making Our own the grave warning of Our Predecessor. We deplore the fact that it has not yet been heeded and We exhort you, Venerable Brethren, to employ every means at your disposal through preaching and through the press to enlighten men’s minds and to incline their hearts to the requirements of right reason and, even more, of the law of Christ.”

 ENCYCLICAL ON THE SACRED HEART AND WORLD
 DISTRESS—MAY 3, 1932

Caritate Christi Compulsi

“Right order of Christian charity does not disapprove of lawful love of country and a sentiment of justifiable nation-

alism; on the contrary it controls, sanctifies, and enlivens them. If, however, egoism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified; and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy if it is done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and holds in a single family all nations and peoples with one Father Who is in Heaven, there enters hatred, driving all to destruction. In public life sacred principles, the guide of all social intercourse, are trampled upon; the solid foundations of right and honesty, 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; secured the true progress of nations. . . .

“In the name of the Lord, therefore, We conjure individuals and nations, in the face of such problems and in the throes of a conflict of such vital interest for mankind, to put aside that narrow individualism and base egoism that blinds even the most clear-sighted, that withers up all noble initiative as soon as it is no longer confined to a limited circle of paltry and particular interests. Let them all unite together even at the cost of heavy sacrifices, to save themselves and mankind. . . .

“Let peace be implored for all men, but especially for those who in human society have the grave responsibilities of government; for how could they give peace to their peoples if they have it not themselves? And it is prayer precisely that, according to the Apostle, will bring the gift of peace; prayer that is addressed to the Heavenly Father Who is the Father of all men; prayer that is the common expression of family feelings, of that great family which extends beyond the boundaries of any country and continent.

“Men who in every nation pray to the same God for peace on earth cannot be at the same time bearers of discord among peoples; men who turn in prayer to the Divine Majesty cannot foment that nationalistic imperialism which of each people makes its own god; men who look to the ‘God of Peace and of Love,’ who turn to Him through the mediation of Christ, Who is ‘Our Peace,’ will know no rest until finally that peace which

the world cannot give, comes down from the Giver of Every Good Gift on 'men of good will.' . . .

"'There is no peace to the wicked,' says the Holy Spirit, because they live in continuous struggle and conflict with the order established by nature and by its Creator. Only when this order is restored, when all peoples faithfully and spontaneously recognize and profess it, when the internal conditions of peoples and their outward relations with other nations are founded on this basis, then only will stable peace be possible on earth. But to create this atmosphere of lasting peace, neither peace treaties, nor the most solemn pacts, nor international meetings or conferences, not even the noblest and most disinterested efforts of any statesman will be enough unless in the first place are recognized the sacred rights of natural and divine law."

CONSISTORIAL ALLOCUTION—MARCH 13, 1933

"The critical international situation continues as heretofore, a situation rendered uncertain, uneasy and disquieting by reciprocal mistrust, by conflicting interests, by inadequate and frequently contradictory measures proposed and attempted by exaggerated and unjust nationalism, than which nothing is more contrary to that brotherhood of men and peoples which can find its vital roots healthy and can find satisfying nourishment only in the dictates, inspirations and practice of Christian charity. In the name of this charity, and solely under its impulse, We have not ceased to preach peace between nations.

"Those who would overthrow all order turn their most violent, unwearying, relentless assaults against God and against all religion, principally against the Catholic religion and the Catholic Church. Does not this mean, and do not the facts show, that they too see in God and in the Catholic religion the surest support and strongest bulwark of all that they combat and would destroy? . . . But when the Spirit of God sees the impious arise in a host of many peoples, He sees at the same time their efforts frustrated, God mocking and smiting them, arming all creation to wreak Divine Vengeance and the whole earth doing battle with Him against the insensate. . . . Is not this a call for all to reflect and consider whether and to what extent the present war on God, more impious and

provocative than ever before, is responsible for the world-wide catastrophes of war and economic crisis from which all are still suffering so terribly on every hand?

“Beneficent relief will be obtained from Divine Mercy by the universal concert of prayers and good works, were it only by drawing down the necessary light and still more necessary concord upon conferences and conversations that will take place precisely during this Holy Year for world economic re-adjustment, for disarmament—may it be effective materially and morally—and for war debts. For all these intentions We propose to pray every day and We invite everyone to do so with Us.”

ADDRESS TO THE CARDINALS ON CHRISTMAS EVE—
DECEMBER 24, 1934

“Beloved Sons, never has this canticle had more reason to become Our prayer, Our incessant supplication, than today, as it will be tomorrow on the lips of all the Church on all shores, because this is Our prayer, Our thought, Our most profound desire. It is said *si vis pacem para bellum* (if you want peace prepare for war) almost as though one would say that all these armaments are none other than a precaution, a guarantee of peace. We still believe it; We desire to believe it because a reality contrary to this desire would be too terrible. If peace is wanted We, in invoking peace, bless peace, pray for peace! If by chance there be those who—through an impossible supposition, through a new phenomenon of suicidal or homicidal mania—really prefer war to peace, then We have another prayer which is, alas, Our duty, and We must say to the blessed God: ‘Scatter Thou the nations that delight in wars.’

“We wish instead to have always in Our heart and on Our lips that other prayer . . . Glory to God in Heaven and peace on earth, peace, peace, peace.”

ALLOCUTION—APRIL 1, 1935

“Since the rumor of war, universally spread, is the cause of agitation to all and arouses the utmost fear in all, We think it

opportune to speak of it as the apostolic office entrusted to Us seems to require.

“That peoples should again take up arms one against the other; that the blood of brothers should again be shed; that on the earth and sea and from the sky destruction and ruin should be shed on all would be a crime so enormous—a manifestation of fury so foolish—that We believe it absolutely impossible according to that juridical saying: ‘Things which are against right may not be and ought not to be believed as possible.’

“Indeed, We cannot persuade Ourselves that those who should have the prosperity and well-being of peoples at heart could wish to push into murder, ruin and extermination, not only their own nation but a great part of humanity. But if any should dare to commit this evil crime (may God remove the sad presage, which We, on Our part, do not believe will be fulfilled), then the least We shall be able to do is to turn again to God with embittered soul and the prayer: ‘Scatter Thou the nations that delight in wars.’”

PIUS XI'S PRAYER FOR PEACE AT THE TRIDUUM
AT LOURDES—APRIL 28, 1935

“Immaculate Queen of Peace, have pity on us.

“Immaculate Queen of Peace, intercede for us.

“O Mother of Compassion and Mercy who assisted thy Sweet Son while on the Altar of the Cross He fulfilled the Redemption of Mankind, being a co-redeemer and participator in His suffering; and who here from your holy grotto have deigned to bless so many Bishops and priests of all the Catholic world renewing during this most holy Triduum the Sacrifice of the Cross; let this be a commemoration with grateful soul of thy benign and beneficent apparitions; let this be the offering of acts of grace to God in happy fulfillment of the Holy Year of the Redemption. Preserve in us and increase each day, we beg of you, the precious fruits of the Redemption and of thy passion.

“Thou who art mother of all, grant that in purity of customs and dignity of life, in unity of minds and harmony of souls, the peace of peoples remaining safe, we may finally enjoy untroubled the gifts of peace. Amen.”

DISCOURSE ON THE OCCASION OF HONORING THE
VENERABLE JUSTIN DE JACOBIS—JULY 28, 1935

“And while We honor this great Italian, this great Abyssinian by adoption, there are between Italy and Abyssinia clouds which cross the sky, clouds the sight, the significance, or rather the mystery of which—since it is still a mystery—can escape no one.

“Most dear Sons, in a moment so solemn, so historically solemn and important, We wish to add only a very few words . . . : some, to extend to all an invitation to imitate this sublime example of virtue and heroism in the accomplishment of one’s duties; others, to say that We hope, still hope and shall always hope in the Peace of Christ in the Kingdom of Christ.”

DISCOURSE TO THE INTERNATIONAL CONGRESS OF
CATHOLIC NURSES—AUGUST 27, 1935

“Though war makes Us tremble, We already see that abroad they speak of conquest and an offensive war. This is a hypothesis whereon We wish not to dwell. War of pure conquest would be unjust, an indescribably sad and horrible war. We cannot think of an unjust war, and deliberately dismiss this thought.

“On the other hand, in Italy it is said to be a just war, because it is a war of defense to insure frontiers against continuous, incessant dangers and a war become necessary to care for the expansion of a population that is always increasing. However, it is true that, if this need for expansion exists and there is also necessity to insure frontiers, We cannot but hope that it will be possible to arrive at a solution of every difficulty by other means than war. It is not easy to say how, but We believe that it is possible. There is need to study this possibility.

“It seems to Us beyond doubt that, if necessity for expansion is a fact which must be taken into consideration, the right of defense has limits and confines which must be observed so that the defense will not be a guilty one.

“We pray God that He will second the activity and industry of far-seeing men who understand the exigencies of real happiness and social justice, of these men who do their utmost, not by means of threats which can only aggravate the situation

in irritating spirits and rendering this situation more difficult, more menacing—men who do their utmost—not by temporizings which only represent a loss of precious time—but with a really humane and good intention, to make a work of pacification, to make a work of peace, with the really sincere intention of keeping war off. We pray God that He will bless this activity, this industry, and engage you to pray for it with Us.”

ADDRESS TO PILGRIMAGE OF WAR VETERANS—
SEPTEMBER 7, 1935

“We pray constantly for peace because the whole world sighs for peace, desires peace, implores peace. All the world, remembering the last war, wants peace.

“We pray for peace because We are the vicar of Christ, Who is the King of Peace, Who was heralded by the prophets as the Prince of Peace, Who when He had come on earth was announced by the angelic canticle of peace to men of good will. As the vicar of this Divine Master, as the common father of all souls, We pray for peace. This is Our particular and essential duty, without which it is impossible to conceive of a Pope.

“And We desire also, together with peace, that the hopes, exigencies and needs of the great and good people which is Our own people may be recognized and fulfilled, that its rights may be fulfilled and satisfied, but with justice and in peace; with justice, because without justice there is only sin and sin renders a people miserable. With justice and in peace because peace means the absence of all evils that war brings in its train for all the peoples that are afflicted by it and because peace is an essential condition of all prosperity, the foundation of all that is good in this world, the basis of order and tranquillity.

“May this be the Lord’s wish! May God give the world peace—peace, justice, truth and charity—a peace made of honor and dignity, of justice and respected rights, a peace that shall spread happiness and well-being in the world.”

RADIO ADDRESS TO CLEVELAND EUCHARISTIC CONGRESS—
SEPTEMBER 26, 1935

“With earnestness We have desired to share with you in the spiritual sweetness of this rich Feast and to join Our prayers

and intercession with yours . . . to deprecate the unspeakable material and moral havoc of wars and their dire aftermath of tears and sorrow—an action which We can never sufficiently commend; to implore that peace so much desired by all—peace to those who are near and peace to those who are far.”

RADIO MESSAGE. FIRST NATIONAL EUCHARISTIC CONGRESS
OF PERU—OCTOBER 27, 1935

“Now, together with the news of your Eucharistic Congress, your faith is proclaimed to all the world. Now, all the world sees with what spirit you, a few years ago and very recently, have been led to the inestimable benefits of peace. May God grant that this Christian spirit, the sole source of true peace, be diffused over all the earth and quickly come and move and reconcile the hearts in those parts, above all of Europe and Africa, where peace, alas, is already too disturbed and gives fear of worse misfortune.

“For this peace, never separated from justice, truth and charity, pray with Us to the Eucharistic, Peaceful King as We pray and shall pray for you all that will preserve among you the most precious fruits of the Christian spirit of life deriving from the benefits of your peace and your First National Eucharistic Congress.”

CONSISTORIAL ALLOCUTION—DECEMBER 16, 1935

“For the rest, We have spoken out Our mind on this subject in regard to those things which might properly and legitimately be expected of Us where truth, justice and charity were concerned, and We know that Our words, pronounced in various circumstances, have been so widely published by the press that they could not have failed to become known to those who not only desire the truth but sincerely and with deep interest await it from Us.

“Let this be taken as an admonition by those especially who have seemed to be surprised and to have taken offense as if We had not satisfied the demands of the office of teacher which has been divinely committed to Us. We have never failed when occasion offered, nor shall We fail in the future,

to speak out in this sense and We desire again, before terminating this allocution, solemnly to assert it; namely, that We ardently desire peace conjoined with justice, truth and charity for all men of good will; that We shall wish with all Our power for it and seek to obtain it, and that in fervent prayers We have besought it from the great and good God."

ENCYCLICAL ON THE CATHOLIC PRIESTHOOD—
DECEMBER 20, 1935

Ad Catholici Sacerdotii Fastigium

"The priest contributes most effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts, embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men both can and should aspire.

"Consider the truths themselves which the priest, if faithful to his ministry, must frequently inculcate. Ponder them one by one and dwell upon their inner power; for they make plain the influence of the priest, and how strong and beneficent it can be for the moral education, social concord and peaceful development of peoples. He brings home to young and old the fleeting nature of the present life; the perishableness of earthly goods; the value of spiritual goods and of the immortal soul; the severity of divine judgment; the spotless holiness of the Divine Gaze that reads the hearts of all; the justice of God, which 'will render to every man according to his works.' These and similar lessons the priest teaches: a teaching fitted indeed to moderate the feverish search for pleasure, and the uncontrolled greed for worldly goods, that debase so much of modern life, and spur on the different classes of society to fight one another like enemies, instead of helping one another like friends. In this clash of selfish interest, and unleashed hate, and dark plans of revenge, nothing could be better or more powerful to heal, than loudly to proclaim the 'new commandment' of Christ. That commandment enjoins a love which extends to all, knows no barriers nor national boundaries, excludes no race, excepts not even its own enemies."

ADDRESS TO THE CARDINALS—DECEMBER 24, 1935

“And now We come at last to the preoccupations which are so grave they keep the world painfully in a state of torture and suspense. We wish to declare that We have tried within the limits of possibility . . . to influence the present state of affairs beneficially.

“We had even hoped, up to a short time ago, that We would be able in this holy season of the year to contribute a reassuring word, serenely spoken. Our hopes, alas, have been disappointed. But this does not mean that We have abandoned all hope. We will not abandon hope, We do not lose hope. We cannot lose it because We are in the happy position of always maintaining our hope, even in the worst hypothesis, because this for Us is not only the need but also the duty of Christian life.”

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THE Catholic Association for International Peace has grown out of a series of meetings during 1926-1927. Following the Eucharistic Congress in Chicago in 1926, representatives of a dozen nations met with Americans for discussion. In October of the same year a meeting was held in Cleveland where a temporary organization called The Catholic Committee on International Relations was formed. The permanent name, The Catholic Association for International Peace, was adopted at a two-day Conference in Washington in 1927. Since 1927 the Association has held the following Conferences: six Annual in Washington, one in Cleveland and one in New York; four Regional, at St. Louis University, Notre Dame University, Marquette University and Villanova College; seven Student, at the College of Notre Dame in Baltimore; Trinity College, Washington; Our Lady of the Lake College, San Antonio; Saint Mary College, Leavenworth, Kans.; one in Richmond; College of St. Elizabeth, Convent Station, N. J.; and Rosary College, River Forest, Ill. It is a membership organization. Its objects and purposes are:

- To study, disseminate and apply the principles of natural law and Christian charity to international problems of the day;
 - To consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere;
 - To examine and consider issues which bear upon international goodwill;
 - To encourage the formation of conferences, lectures and study circles;
 - To issue reports on questions of international importance;
 - To further, in coöperation with similar Catholic organizations in other countries, in accord with the teachings of the Church, the object and purposes of world peace and happiness.
- The ultimate purpose is to promote, in conformity with the mind of the Church, "The Peace of Christ in the Kingdom of Christ."

The Association works through the preparation of committee reports. Following careful preparation, these are discussed both publicly and privately in order to secure able revision and they are then published by the organization. Additional committees will be created from time to time. The Association solicits the membership and coöperation of Catholics of like mind. It is seeking especially the membership and coöperation of those whose experience and studies are such that they can take part in the preparation of committee reports.

The Committees on Ethics, Law and Organization, and Economic Relations serve as a guiding committee on the particular questions for all other committees. Questions involving moral judgments must be submitted to the Committee on Ethics.

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