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CATHOLIC IDEALS IN SOCIAL LIFE

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Man, in his individual life, seeks peace. No matter what his ideas may be, he desires a good collective life, which may be secured only by peaceful politics, congenial social relations, and material prosperity, founded on religious and ethical principles. But the conditions upon which the happiness and welfare of mankind depend are violated by apostasy from religion, from Christian morals, and from charity, which is a repudiation of the doctrine established by Christ and fostered by the auxiliaries of the Church of Christ.

"Peace on earth to men of good will!" So sang the angels in harmony with the message delivered to the world by Christ, the Prince of Peace. And when He was about to leave His Apostles, who were destined to carry His message to others, He said: "Peace I leave you, My peace I give unto you!" And His words of parting have re-echoed in the hearts of men down through the centuries. The desire for peace is inherent in every human being irrespective of race, colour, creed, or state of civilization. "Whoever desires anything desires peace" is a truth which underlies all human activities and aspirations, says Saint Thomas of Aquin, the great doctor of medieval theology and philosophy. But true peace for the individual, family, or State will be found only where human conduct and aspirations are in unison with the laws of God, and where men

are seeking above all "the Kingdom of God and His justice."

When Pius XI ascended the papal throne in 1922, the aftermath of the World War engulfed the world, and from that hour to this he has sought with ardour and assiduity to establish the universal peace which Christ bequeathed to His followers. In his first Encyclical Letter, he set forth his watchword and motto: "Pax Christi in regno Christi," which is the epitome of Catholic Ideals. Never has he ceased in his efforts to promote the reign of Christ and its peace, without which the longings of the human heart cannot be adequately satiated. The Holy Father warned rulers that Christ has been excluded from the arena of public affairs, with the result that men consider authority to be derived, not from God but from men, so that its foundations totter. Of special significance, then, was the institution by Pius XI of a feast to honour the Kingship of Christ.

The Historical Background

Establishing Christian Peace: The Apostles continued the teaching of the Master's doctrine of brotherly love. The sick and poor were cared for in the homes of the early Christians who shared with them what they possessed. The Epistles relate the teachings and works of the Apostles and disciples of Christ. With the dispersion of the Jews throughout the vast Roman Empire, the Christians were scattered far and wide. A common language

in the empire facilitated intercourse and assisted the spread of Christianity, but frequent persecutions limited the membership of the infant Church, for only those with a firm conviction of Christian truths would risk their lives in support of their belief. The high tenor of their lives, exhibiting earnestness, zeal, and high moral character, brought these Christians into important civil positions, thus broadening their field of social and civil influence. The haughty Romans unconsciously immortalized early Christian charity in their recorded comment: "See how these Christians love one another." When Constantine made Christianity the State religion, it spread rapidly.

As the number of converts from paganism increased, the Church amassed great riches. Many pagan temples became Christian churches. But Saint Jerome laments that as wealth increased, too often the virtue of the members diminished. The management of Church discipline fell to bishops, who acknowledged the Bishop of Rome Head of the Church and successor of Saint Peter. The early Christian emperors retained certain powers over ecclesiastical affairs until the fifth century, but Christian obedience inspired submission and fostered discipline under most trying circumstances.

The effort to reconcile deep-rooted pagan principles with Christian doctrine often led to heresy; nevertheless the early Fathers of the Church in combating these deviations from the teachings of Christ consolidated the pristine doctrine into

formal dogma and liturgy retained to the present day.

Justinian: For five centuries, the Papacy was subordinated to the Emperor of Rome, but the crumbling of the Empire favoured the growing authority of the Pope in social as well as religious matters. The Emperor, Justinian the Great (A.D. 527-565) fostered the building of institutions of charity of every kind and thousands of Christian men and women gratuitously laboured in the interests of the aged, the crippled, the blind, the helpless, the orphans, and the poor.

Christianity and Slavery: Slavery was the curse of Roman society and did more than the barbarians to ruin Italy. As soon as the Church was free, she concerned herself with the slaves in the Roman villas. Many were converted to Christianity along with their masters. All caste differences were suppressed. Slaves might be priests or bishops or even become Pope of Rome. Herein lies "the true source of all modern democracy." (Shahan, "The Middle Ages", p. 152) Yet servants and masters learned their respective duties as formulated by Saint Paul. The teaching and practice of the Church restored labour to its rightful place of honour in the minds of men. The Christian emperors made laws for the protection of slaves, liberated through the instrumentality of the Church. Slaves became serfs and were attached to the soil. Gradually the principle of "equality before the deity" was applied, until slavery slowly gave way under the benign action of the Church.

Christianizing the Laws: Justinian also undertook to abolish gambling, blasphemy, perjury, and the greater social crimes. He recast the laws of Rome and made them serviceable for all time. The rights of the moral code were incorporated into the legal code so that religion was no longer separate from conduct. The immortal Dante praises him as a "living justice", who upheld the standard of order and equity, and thereby

> "placed the world in so great peace
> That unto Janus was his temple closed."

(Shahan, "The Middle Ages", p. 104) Everywhere the poor and the lowly and the humble were cherished by the Church in the name of that great Friend of all "who labour and are heavy burdened" --Whose tender yet puissant cry: "I have pity on the multitude" --still resounds adown the ages.

Monasticism: By the early inroads of the barbarians, Roman industry was extinguished and commerce paralyzed. The fertile lands of Italy and France were left uncultivated, and forests obliterated the villas and palaces of Old Rome. Then arose another mighty force of the Catholic Church, the monks of Saint Benedict. Their rule was admirably suited to the social requirements of the day. It prescribed equally the labour of the field and the labour of the brain, and so during the sixth and seventh century, all Europe benefited by the toil of the Benedictine monks. Their settlements were invariably made in desert or waste places. They cleared the forests, raised crops,

built ditches, bridged streams, laid necessary roads; by draining and irrigation, they increased the area of arable land; they built walls, fences, and granges on every estate that they had created out of nothing.

From these monks, who counted in their ranks the best educated and best born men of the time, the barbarian peasants learned the traditions of old Roman agriculture. The cleared lands were leased permanently at a nominal rent to the peasants, whose children were kept busy in the kitchen and barns of the monastery.

The monasteries became centers of consumption and distribution. Cloth was required for the habits; grapes for the altar; silver and gold, ivory and wood, embroideries and tapestries were constantly in demand to supply the needs of new church furniture. Thus was planted the seed of our economic system, in which there should be "an ownership not limited to a few nor absorbed by a communistic State, but personal to the workers themselves. The attainment of it should depend upon justice, thrift and ability, aided and guarded by Christian laws." (Husslein, "Democratic Industry", p. 46) Thus, too, was preserved the learning of an ancient world for a new civilization in which labour was humanized, sanctified, and dignified.

About the monasteries, become centres of industry, grew up the towns and cities of Europe. These same self-sacrificing monks

saved all the social arts and professions which they had laboriously gathered from the wreck of Graeco-Roman life or created anew amid the turbulence and lawlessness of barbarism. The monastery infirmary is father of the modern apothecary shop. Every monastery became the home of the educational virtues of economy, order, regularity, division of labour, and foresight, together with the useful virtues like patience, humility, submission, and charity. The priest was friend of the people, and earned their gratitude "by an anonymous devotion during the thousand years that covered the infancy of our modern States." (Shahan, "The Middle Ages", p. 159)

Authority: As the Church nursed the common weal of the developing nations, so also was she creating the "Christian Law of Nations", the forerunner of our present International Law. The common law of the gospel and general customs of Christian life and experience constituted the basis of legal procedures. Gradually there grew up an unwritten code that governed the civilized world, the life-giving centre of which was the Prince of Peace, soliciting mankind to follow Him. The Church called men to obey not a human will but the divine will of Christ, whose messages were heralded throughout Europe by bishops and missionaries. Rulers of every nation quailed before the spiritual arrows of these holy men--the unholy relinquished the estates they had robbed; the orphans' rights were vindicated, and the widows' portion restituted. Monogamous marriage was defended,

and life was declared sacred. Canon Law, which comprises the rules and regulations established by the authority of the Church, took form, and the Church's spirit of peace penetrated every sphere of life. The obedience demanded was hard and humiliating but it cleansed and comforted the soul and made men Godlike.

Such an authority, which was able to withstand the selfish turbulent tendencies of the first Christian emperors, and the whims and vagaries of the newly Christianized barbarians, is capable of coping with any civil authority. Thus Medieval authority learned from the Church the nature, scope, and spirit of authority. "It learned how to temper severity with mildness; how to restrain the ardour of justice by equity and prudence; how to insist on the written evidence and to preserve the records; how to surround justice with due solemnity." (Shahan, "The Middle Ages", p. 169)

Men were taught to look on public life from a moral point of view, as a trust to be used with conscience. Public life in the Middle Ages was dominated by "the sense of personality and the sense of responsibility". The end of human society then seemed to be not the securing of comforts, and the increasing and hoarding of worldly fortune, but a means to enable men to know, love, and serve the Master here on earth and be happy with Him hereafter.

In saving the Roman Law from destruction by the barbarian conquerors of Rome, the Church saved for future society the

spirit and the principles of social authority in the State. "The homely republican virtues of Old Rome, the humane and discriminating soul of Greek philosophy, the tradition of a golden age of equality and simplicity, a religious respect for distributive justice, a great sense of the utility and loveliness of peace and harmony,--all these are so many visible traits of the Roman law that render it applicable in all times to all mankind." (Shahan, "The Middle Ages", p. 190)

From the semi-savages developed polite industrious nations; from ignorant brutal warriors were formed Christian Knights and soldiers; from the enemies of the fine arts were fashioned cunning artificers and craftsmen; out of the scum of humanity beaten down by the Roman sword grew gentlemen like Bayard and ladies like Blanche of Castile.

The great amalgamation of nations subservient to a common understanding of the principles of life, under one directing head at Rome, was made possible only by the supreme influence of religion. And this organized worship of God lies at the basis of all European civilization. The Christian people became "bound together by ties holier and deeper than race, or tongue,or nationality, or human culture could create--a sense of mutual responsibility, a public conscience, and a public will." (Shahan, "The Middle Ages", p. 210)

The great modern vernaculars were then formed from the rustic language of soldiers and peasants through the solicitude

of the Church, whose policy has ever been to respect the natural and traditional in every people to whom she carries the gospel. Many of the national epics were made and preserved in the monasteries.

"The institution of chivalry with its mystic idealization of woman; the ever increasing authority and influence of woman herself; the honour of saintly character; the function of the pilgrim, the monk, the papal envoy, as disseminators of general views and principles; the publication of great papal documents with their lengthy arguments; the multitude of friars drawing their office and authority from a central source and upholding its prestige at every village cross; the genuine influence of the great festivals; renunciation of high office and worldly comforts; the frequent reformation of manners--all these and other agencies were everywhere and at once at work, and helped to give the medieval life that intense charm of motion, color and variety" that merits the admiration of men in all ages. (Shahan, "The Middle Ages", p. 219)

Feudalism: While the Church was establishing the spiritual kingdom of Christ in the known world, feudalism was gradually developing from the transformation of the slave into the serf. Land-holding was the foundation on which all social life depended, since all men were in some way attached to the land. The wealthy land-owners controlled great estates on which they retained a large number of serfs. The overlord protected the serfs, who

paid him rent not in money, but in service as he required: military, in time of war; agricultural, in time of peace. The medieval manor was self-supporting, and a well-conducted estate was characterized by peaceful industry. Each family produced independently the necessary clothing, food and shelter required. As the serf was in reality a small partner in the concern and shared its profits, he was thus encouraged to do his best work. And in those days the nobleman and peasant met on a common footing in the village church.

Peace Guilds: At an early date, the freemen banded together, forming an association called the Peace Guild, the object of which was to maintain public peace; to preserve the life, honour and property of individuals; to secure justice when feuds arose. Religious charity and brotherhood were dominant principles in the guild statutes. Honesty was guarded in a special way, and stealing was severely punished by the guild court. The poor and afflicted received special consideration, and pilgrims were given assistance in accomplishing the fulfilment of pious vows. Everywhere the same forces were at work and all guilds promoted the Christian ideal of brotherhood, religion, mutual helpfulness and social fellowship among equals. Thus, when not engaged in work for their overlord, the craftsmen were free to practise their various trades. Greater freedom gradually developed, until a man was permitted to substitute the payment of a tax for his rent in place of personal service, whence

serfdom itself passed out of existence.

Merchant Guilds: In the earliest labour guild, called the merchant guild, each craftsman was likewise a merchant. He manufactured his wares and personally sold them in his own shop, in the market, or at the fair. He purchased the raw material of his trade, and thus a system of trade developed. The merchant guild was a protection against the feudal lord, and special charters shielded the guildsmen from unlicensed competition of non-members and foreigners. Unlike trading monopolies of our day, which concentrate trade in the hands of a few, these guilds sought to unite all eligible merchants and craftsmen of the town. In fact, the town developed and prospered along with the guild.

Another object of the guild was to set a fair price on goods that would satisfy consumer and tradesman alike. Heavy fines were imposed for cheating, and for poor work; moreover, no individual or group could monopolize any product. Genius consisted not in accumulating fortune but in producing the most perfect article for the consumer. The social justice of the Middle Ages looked upon unfair competition as despicable, every man being given a fair chance in his own rank of society. Besides affecting trade and commerce, the guilds exercised several important civic functions. The supervision of sanitary conditions, the care of lepers, defence of the town, assistance in time of flood, shipwreck, fire, robbery, and temporary pecuniary difficulties were among the obligations imposed on the

merchant guild of a town. The guild treasury always retained sufficient money to provide for old age, impoverished brethren, and all cases of emergency. The fundamental ideal of the guild was to help one another whenever and however assistance might be required. In the minds of these simple guildsmen, religion was not merely the humanitarianism of the Christian Socialist. It implied compliance with faith, dogma, and external worship, as well as tender solicitude for the temporal needs of the neighbour. "The science of philanthropy was never again to reach the development it attained in the Middle Ages, but it was inspired by religion and therefore became charity because done in the name of Christ." (Husslein, "Democratic Industry", p. 141) Many a social evil was scientifically averted by Christian love. Entrusted with all that concerned the social improvement of the town, the merchant guild legislated with the aim of placing social interests above class or individual interests. This, indeed, is the supreme ideal to be attained in all social organization and legislation.

Arts and Crafts: No modern social movement arouses the interest of men more than that of the arts and crafts. It tends to lift the working man up above the mere machine he might become through monotonous occupation at his trade. It requires a workman "to use his intellect in the designing, his taste in the arrangement, and his artisan skill for the execution of beautiful things." (Walsh, "The Thirteenth, The Greatest of Centuries",

p. 124) The movement will do more to solve the problem of social unrest than social agitation which too often raises hopes that are destined to be unrealized to the greater disappointment of the labouring man. But a solution could be found in giving men such an interest in their life work, that their chief pleasure would be found in their occupation, to which they would daily return anxious to accomplish what fatigue and time forced them to leave unfinished on the previous day.

The men who worked on the Cathedrals of the thirteenth century could direct the artisans of to-day to the happiness they seek. Every man who worked around a cathedral had the opportunity of giving expression to the best that was in him. "Every portion of the Cathedral was to be made as beautiful as the mind of man could conceive, his taste could plan and his hands could achieve." (Walsh, "The Thirteenth, The Greatest of Centuries", p. 125) Thus the carpenter expressed himself in the woodwork, and the blacksmith demonstrated his skill in the hinges and latch for the door. Each man was in reality a designer and an executor of the work assigned to him. The sense of competition must have stirred those men to the depths of their souls, yet they were not inspired by a heartless rivalry that crushes when it succeeds, but they were inflamed with a desire to do the best possible without belittling the efforts of others. Those men turned with confidence to God for Whose glory they laboured; and they found a joy and satisfaction in thinking of the reputation of their native

town and fellow-townsmen. To forward art and architecture, technical schools developed around the cathedrals.

Education: In the Middle Ages, the peasant was given little or no book-learning. Medieval education was in the hands of the ecclesiastics, and the schools were originally founded for those who intended to devote their lives to the Church interests. By the end of the twelfth century, professors formed a guild to which was given the name "university". Great centres of learning flourished everywhere, and were generally connected with cathedrals, monasteries and guilds. Both students and masters were subject to guild authority. These early Catholic Universities were in the strictest sense popular and democratic institutions. In all educational matters, there was universal confidence in the judgment and justice of the Papacy from the ninth century to the time of the counter-reformation in the sixteenth.

To assist the poor in obtaining the benefits of learning, the Church (in the Third Lateran Council A.D. 1179) prescribed that a benefice be assigned in every cathedral church to a schoolmaster, who would teach the poor clerics and scholars free of charge. Thus began the System of free public schools. "The democracy of learning as of industry was the natural result of the genuinely democratic spirit of the Catholic Church which has never changed since the Galilean fisherman was made the Rock on which Christ constructed it." (Husslein, "Democratic Industry", p. 245)

Education, in the 13th century, did not consist essentially

of teaching everybody to read and write, but it was a training of the faculties so that the individual might express what was best in him. Yet the age produced a Dante, the most universal of poets, whose "Divina Commedia" is more than a magnificent poem, or the opening of a national literature, it is one of those rare and solemn monuments of the mind's power which measure and attest to what it can attain.

Literature: Latin was universally known and Latin hymns exerted an uplifting and cultural influence on the masses. These hymns are among the greatest poems ever written. They were the expression of the religious sentiments that arise in the soul under varying circumstances--joy, sorrow, fervour and ecstasy. The Dies Irae is regarded by modern Latin scholars to be a triumph of Latin literature. The famous Stabat Mater of Jacapone da Todi has been considered by some critics as quite as beautiful as the Dies Irae in poetic expression, though below it as poetry because of the lesser sublimity of its subject. Even distinguished professors of philosophy and theology occasionally indulged themselves in the privilege of writing Latin hymns and, what is more surprising, succeeded in making poetry of a very high order. Among these are St. Bonaventure, the Franciscan, and St. Thomas of Aquin, the Dominican. St. Bonaventure's hymns on the Passion and Cross of Christ represent what has been most beautifully sung on these subjects in all the ages. St. Thomas' poetic work centers around the Blessed Sacrament in whose honour he was so ardent and

so devoted that the composition of the office for its feast was confided to him by the Pope. Doctor James J. Walsh pays tribute to the genius of St. Thomas of Aquin in the following words:

"It has indeed been considered almost miraculous, that this profoundest of thinkers should have been able to attain within the bounds of rhyme and rhythm, the accurate expression of some of the most intricate theological thoughts that have ever been expressed, and yet should have accomplished his purpose with a clarity of language, a simplicity and directness of words, a poetic sympathy of feeling, and an utter devotion, that make his hymns great literature in the best sense of the word."

Music: The music of the century is as great a triumph as any other feature of its accomplishment. The generation that produced cathedrals gave to the world that most suitable musical form for congregational singing, the Gregorian chant, which reached the acme of its development in the thirteenth century. And the Catholic Church, after having tried modern music, is returning to this medieval musical mode for devotional expression. The Church music gave birth to the popular music of the time with its "glee songs" and "folk music", and inspired troubadour poets who chanted the legends to peasants deprived of books.

Prose: The vast wealth of prose literature includes the philosophic and theologic prose of Saint Thomas Aquinas, Vincent of Beauvais, the encyclopedist, and John Duns Scotus; the numerous chronicles and biographies; the stories of travel and exploration,

and literary and scientific works of all description. The energy and culture of the period must have been exceptional, since this great store of literary productions was left to future generations one hundred and fifty years before printing was invented.

Mystery Plays: Nor did the Church forget to provide a source of amusement, a form of drama, that has been popular in all ages. The mystery plays were systematically organized to celebrate religious festivals in an appropriate manner. As no printing press existed, and books could not easily be obtained by the masses, these plays provided an enjoyable means of educating the people. About the biblical narratives was woven a thread of humour that enhanced the interest. All the town people were engaged in the necessary preparation for the production of the plays. This provided a diversion from the routine of their regular lives. The elevated thoughts inspired must have prevented much debasing dissipation among the poorer classes.

The Bookmen: Medieval books had to be made by hand, the parchment used, binding, cutting of sheets, copying of script, were all hand work. It was part of the life in every monastery to make books, and for several hours daily the monks laboured in the scriptorium, where manuscripts were carefully copied. Later, scribes were found wherever education was carried on. The number of books was not large, but they were works of art in every particular. Closely allied to the work of the scribe was that of the illuminator. The illuminated manuscripts of the thirteenth

century are amongst the most beautiful examples of medieval art in existence. Men appreciated the books for their value and beauty.

Libraries: The Libraries were connected with a monastery or university. Reading and study was an important part of a monk's life. The books were kept in great cupboards in the cloister, but as the number increased, special rooms were set apart where they were stored. After the fourteenth century, the universities used separate buildings as libraries.

Kings and princes began collecting books and thus was laid the foundation of the great libraries of Europe. The professors at Sorbonne bequeathed to the library whatever books they collected, so in time it became the best library in Europe. Manuscripts were borrowed from other libraries and were copied by the scribes, or duplicate copies were made and exchanged to avoid the risk entailed in the journey from place to place. In 1212, the diocesan council of Paris advised religious to lend books, and the practice increased and promoted the spread of learning. From the earliest times, books on medicine were collected at the Hotel Dieu, the great hospital of Paris. It possessed the first hospital library.

City Hospitals: "While the thirteenth century was engaged in solving the problems of the higher education and of technical education for the masses, and was occupied with the questions of the rights of man and the development of law and liberty, other

and more directly social and humanitarian works were not neglected." (Walsh, "The Thirteenth, The Greatest of Centuries", p. 337)

Christian charity led people to open their homes to care for the sick stranger with a sense of human duty more binding than in the modern world, and with a solicitude not understood in our colder age. But as numbers of sick and injured increased their care became a problem of deep importance, and a movement began which has proved to be of far-reaching practical benevolence. Pope Innocent III (1204) established the mother city hospital at Rome. Bishops of many centres in the Christianized countries were inspired by the influence and enthusiasm of the pope, who had humbled emperors and deposed kings, and yet could turn an eye of sympathy towards the poor and sick, and seek the helpless and neglected on the streets, and save forsaken children from death in the waters.

At the same time, Leproseries were erected where lepers might receive adequate and sanitary attention, and be isolated to prevent the spread of the disease. As a result of this segregation, leprosy disappeared within the next three centuries. Lessons in sanitation and prophylaxis, given to the world in the thirteenth century, are only now bearing fruit, because during the intervening centuries lack of knowledge led to ignorance of their importance and advantage.

The same pontiff and his successors encouraged the foundation

of religious congregations, which would be devoted to the care of the sick and the ransoming of captives taken by the Saracens. The self-sacrificing spirit of these religious was equalled by their zeal in arousing an interest in poor captives. It was in this period that the religious habits worn by women originated. The covering of the head was introduced to prevent spread of disease. And strangely enough the custom has been adopted for nurses and doctors in the operating rooms of our modern hospitals.

Social Life Prior to the Reformation

From a study of the records, wills, and homilies of the period, valuable information regarding social relations may be gleaned. A lively faith influenced every detail of life and bound together the social and supernatural interests of men. Wills, indicating that the home and estate passed from generations from father to son, bear witness to the strength of the family spirit, so weakened in present society. Charitable institutions and the church were endowed by the wealthy, because social activities gathered about these institutions. Religious orders cared for the sick, poor, and afflicted; conducted inns for travelers; and performed the services now delegated to Red Cross Workers. They were but trustees of the accumulated wealth of others, and as individuals they enjoyed no luxury.

Travel and communication were often essential to the spiritual needs of the community; therefore, to encourage the faithful

to construct and repair roads and bridges, and to build hospitals and churches, the church considered contributions for this purpose to be a form of alms benefiting the soul of the donor. Saint Thomas Aquinas, who has expounded the teaching of the Church regarding social life, proved that "Almsgiving is a precept," since the precept of brotherly love implies "well-doing" to the neighbor when he is in need. And Saint Paul says: "Bear ye one another's burdens." (Gal. VI, 2)

"In Piers Plowman" (1398), William Langland vividly pictured the social conditions of the age. While he recognized the evils, he never lost faith in God nor respect for religion. The Black Death that devastated Europe, resulted in universal suffering and poverty. Although the "Plowman" criticizes officials, legal and ecclesiastic, who abused of their rights of position, yet he insists on the social duties, and regards that religion vain which is not manifested in good works. Like Erasmus and Saint Thomas More, Langland had visions of loftier things, and bewailed the abuses he beheld around him. As H. S. Spalding remarks in his book, "Chapters in Social History", p. 226: "Such a story could have been written only for a people whose religion was intimately bound up with their civic, social, and workaday lives."

Monopolies and Usury: Unfortunately, as the guilds were being perfected, there gradually arose a class of merchants who unscrupulously seized a monopoly on certain goods of exchange, which they bought and sold to their own advantage. At the same time, a

spirit of greed and craving for wealth developed, and the extremes of wealth and poverty became separated by a lasting barrier. The poor were despised and downtrodden while the rich gained in power and arrogance. Trade and commerce came to be considered as disgraceful and dishonest business owing to abuses introduced by wealthy traders. Moreover, the international trade resulting from the Crusades, involved exchanging and loaning of money. Money-changers soon established the social disorder of usury. "Woe to the day when the reins fell into hands of wealth, and gold began to beget ever more and more gold!" wrote Wimpheling. A bitter feeling for the usurious Jews seized the high and the low, and they were banished from many cities, the innocent suffering with the guilty. The Popes of the age in turn sought to restrain the rage of Christian rulers against the Jewish populace. To replace the usurious system with a just method of lending and borrowing money, banks were established, and the Church favoured and encouraged the movement.

The Mendicant Friars: The teaching of the Church regarding money questions would have been ineffective without the power of example. As the monks of Saint Benedict taught the wandering nations of Europe the Christian ideal of labour, so when the Christian nations became wedded to wealth and luxury, it was Saint Francis of Assisi (1181-1226) who won the hearts of the people from the greed and pleasure of the world. His spirit is entirely opposed to the sordid principles that are the basis of success in

modern life. He believed that happiness consists in complete freedom from unsatisfied desires. To him duty was self-denial, not self-seeking under any pretext. His supreme ideal was living the gospel. The Christian peoples of the thirteenth century, indeed, believed the gospel; but the majority failed to understand and to practise it, and the chasm between theoretical and practical faith became wider and wider in all ranks of society. Saint Francis, who forgot himself to think of others, is as far as possible from the individualism prevalent to-day. Matthew Arnold said of his work: "He transformed monachism by uprooting the stationary monk, delivering him from the bondage of property, and sending him as a mendicant friar, to be a stranger in the most crowded haunts of men, to console them and to do them good. Poverty and suffering are the condition of the multitude, the immense majority of mankind; and it was towards this people that his soul yearned." (Walsh, "The Thirteenth, The Greatest of Centuries", p. 256) He stripped himself literally of everything and lived a life of poverty in imitation of Christ. He urged his followers to preach by their example, and thus lead men back to the simplicity and the purity of the ideals set forth in the gospel. Professor Wm. James of Harvard wrote: "The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." (Felder, "Ideals of St. Francis", p. vii) Men of ideals are usually men of working ideas. Roger Bacon, the scientist, Duns Scotus, the philosopher,

and Bonaventure called Saint Francis "Father", and Dante, Volta, Galvani and Ampere were members of his Third Order founded for seculars. Religious women following his example belong to the order he founded with Saint Claire as the foundress.

About the same time in the west, Saint Dominic founded an order of mendicant friars, who also championed strict poverty, but among the Dominicans learning was to replace the simplicity which Saint Francis desired for his sons. The monasteries of these two great orders attracted gentle spirits, and have in all ages been homes of learning and of piety, where unselfish men learn to think less of themselves and more of their labour.

The more than human intellectual acumen of Thomas of Aquin won for him the title of "Angelical Doctor", and his supremely unselfish character merited from the Church the title of "Saint". Pope Leo XIII insisted that this great Dominican be the standard of teaching in philosophy and theology, as he considered him to have laid the foundation stone of Christian Apologetics. His co-ordination of secular and religious knowledge satisfies the human mind better than any other system of philosophic thought.

The generations of the thirteenth century faced social problems more serious than ours, for the common people had no rights at its beginning, yet secured them with such satisfaction as to lay the foundation of the modern liberty. In his treatment of society, its rights and duties, and its mutual relationships

with the individual, Saint Thomas attained the triumph of his work in Ethics. Pope Leo said: "Domestic and civil society, even, which, as all see, is exposed to great danger from the plague of perverse opinions, would certainly enjoy a far more peaceful and a securer existence if more wholesome doctrine were taught in the academies and schools--one more in conformity with the teaching of the Church, such as is contained in the works of Saint Thomas Aquinas.

"For the teachings of Saint Thomas on the true meaning of liberty--which at this time is running into license--on the divine origin of all authority, on laws and their force, on the paternal and just rule of princes, on obedience to the higher powers, on mutual charity one towards another--on all of these and kindred subjects, have very great and invincible force to overturn those principles of the new order which was well known to be dangerous to the peaceful order of things and to public safety." (Walsh, "The Thirteenth, The Greatest of Centuries", p. 279)

Destruction of the Peace of Christ And Medieval Unity

I. The Renaissance

After the Crusades, an extraordinary enthusiasm for antiquity set in. It was accompanied by boundless freedom of opinion, and a laxity of morals which has ever since given scandal to believers

and non-believers alike. In its festal magnificence, the period paralleled the days and nights of Nero.

Introduction of the breakdown in Christian Morals: The Renaissance first appeared in the Art at Florence, where beauty of form was preferred to pure Christian inspiration. This led to a return to nature in quest of beauty, which in itself was not condemned by the Church. The passion for literature, quickened and vivified by the recovery of buried classic marbles, intoxicated the generation, and often led to licenses of an objectionable nature. The invention of the printing press offered a means to disseminate the newly-found knowledge. Literature never attained such a degree of obscenity. The most hideous vices of antiquity were glorified, and consequently most infamous vices reigned without concealment. In the days of its triumph, the Renaissance sacrificed duty and looked up to beauty. Some of the highest dignitaries of the Church lost all sense of Christian ideals, and many became stained by pagan vices.

Humanism: "To raise the humanity within oneself to the highest degree of intensity, to know all, to experience all,--such is the moral law of humanism; a law that is in marvellous concord with the aspirations and lack of scruples to which the political and social conditions gave rise in the Italy of the fifteenth century." (A. Baudrillart, "The Catholic Church", p. 16) Villari describes the humanistic movement as "a prodigious intellectual

activity accompanied by moral decay." In France, Rabelais exalted all that glorifies human personality with its pride, and its desire for the satisfaction of every instinct by pleasure in all its forms.

Attack on Faith: Revelation proved to be an obstacle to the reign of reason, hence began the attack on the teachings of Christianity, which some humanists treated with disdain. Ridicule was heaped on that essence of Catholicism: the principle of authority and the mortifying of the senses. Scholasticism was mocked and the foundations of Catholic theology were attacked. The monks were necessarily despised since they represented the Christian ideal of renunciation. In his comparison of the humanists with the monks whom they ridiculed, A. Braudrillart says: (p. 21) "The humanists pushed individualism even to the denial of all dependence and all bonds; the monks, by their vow of obedience and constancy, fought and overcame independence. The humanists exalted pride and wit; the monks opposed them with humility and voluntary abasement. The humanists glorified riches; the monks took a vow of poverty. The humanists justified sensual pleasure; the monks mortified their flesh with penance and chastity." As the faith of the people for the time being had become weakened, iniquity became rampant in Italy.

Ecclesiastical Support of Humanists: Yet a humanist was privileged in all things, because he had talent and knowledge. He

might even ascend the pulpit and deliver a funeral oration or a marriage sermon. This exaggerated favour ended in the downfall of the humanists. Soon they became greedy for gold, and puffed up with pride. Youths were exposed to scandalous excesses, and to infidelity they soon added immorality. Unconsciously the Church dignitaries supported the humanistic movement by entertaining at their voluptuous courts those people of semi-pagan leanings, who cast scorn on all that remained dear to the people.

The Paganism of Humanism: Soon the national culture was threatened. The free and spontaneous use of intellect, supposedly but freshly awakened, led to an appeal to the pagan ancients, for the solution of the great problems which Christianity had solved for preceding generations. The Renaissance is opposed to the spirit of Christianity in its return to the spirit of pagan antiquity. This it is that places the Italian Renaissance at the antipodes of Christianity. The Christian concept of life is based on the idea of a fallen nature that is corrupt and reduced to feebleness; on the idea of sin and the necessity of divine help to avoid sin, while the ancient pagan concept of life is based on the deification of nature itself, physical and human. Christianity places the supernatural order above the natural, and humanism takes no account of the supernatural order. For pagans, following nature is the means to the final good, since for them there is nothing above nature and reason. Too many humanists influenced by the pagan principles of antiquity proclaimed the goodness of

nature, its power and efficacy as a means to all ends.

Humanism outside Italy: Germany, England and France were organized States with legitimate governing powers and authority worthy of respect. The masses were neither demoralized nor unchristianized as in Italy. Therefore the Renaissance movement in these countries did not tend to paganism but led to Christian reforms. In Germany, reforming zeal scattered libraries and emptied universities, until its fury was spent. The spirit of Puritanism in England had no affinity with classic culture. At its touch, the world of art, dramatic poetry, painting, and humanism in life and outside of schoolbooks, fell into dust. In France, Rabelais (1490-1553) treated the Christian religion as a creed outworn, and fell back upon a kind of liberal Platonism; he would leave men to their instincts and the joy of life. Montaigne (1533-1592) wrote essays tinged with scepticism and disenchantment. These two writers opened in France the anti-christian war which has lasted, with growing violence down to our time.

Results: Thus freedom of thought in secular matters led to independence in religion. Criticism of the clergy increased, and heresy took root and flourished. In his book, "Renaissance and Reformation", Edward M. Hulme says: (p. 70) "The insistence upon individuality was the greatest of the many factors that gave rise to the Renaissance. It causes men to question the authority of external control, and inspired them to develop their latent powers beyond the restricting confines of authority. It made

them ready to question the conventional standards of conduct. It filled them with a vivid apprehension of life and a zeal for activity of all kinds." It was the seemingly illimitable vitality of the individual force of princes and popes, of statesmen and scholars, of poets and painters, that made the Renaissance one of the most remarkable eras in the history of the world.

II. The Reformation

The Protestant Revolt: Imperceptibly for two centuries the storm clouds had been gathering over Europe, when the great religious crisis of the sixteenth century actually burst in Germany. It was not merely a spontaneous revolt of Christian conscience; it was the consequence of a political and national, rather than of a religious movement. Social, intellectual and economic conditions played their role in the upheaval.

Politically, it was merely the culmination of several centuries of controversy between the temporal and spiritual authorities. The royal power, desiring to exalt the State, was determined to bring into subjection to it, not only the nobles and common people but the clergy also. The clergy strongly defended the special powers that they had long enjoyed in various European states. The Church had effected the transformation of the races of Western Europe and a glorious development of religious and intellectual life, and wielded a powerful political influence during the period of National formation. But the rapidly developing National sentiment and royal power would brook neither a superior nor an equal.

Incessant disputes set Church and State at variance, and divided the hearts of the people between fealty to two causes almost equally dear to them. "The autocratic sovereigns desired to enlist the wealth and influence of the Church in their behalf; and coveted her lands, her taxes, and her courts." (Hayes, "Political and Social History", p. 125) Moreover, financial administration of the Curia bore heavily on the masses and created serious dissatisfaction that caused the development of a feeling of resentment towards the papacy and Curia.

During the long exile of the papacy at Avignon, with the scandalous rivalry of popes, each soliciting the support of national rulers, there developed the tendency of National Churches to rule themselves under the jealous supervision of civil powers, who were thus permitted to interfere in ecclesiastical affairs. The growing national self-consciousness weakened Christian unity; selfishness gained ground, and the rift between politics and morality grew wider.

The papal authority was impaired by scandals connected with the court at Rome. Simony, nepotism, even immorality and worldliness aroused the hatred of the people against all ecclesiastical order, and a cry arose throughout the West for a "reformation of the Church in its head and members."

But the papacy, allured by the charm of the Renaissance, was not aware of the danger, and was proud to lead the march of the new civilization. It became stamped with a dominant political

character, and too often relegated purely religious considerations to a second place. A crude materialism in the higher classes of society and in the educated world was characterized by a gross love of pleasure, a desire for gain, and a voluptuousness of life diametrically opposed to Christian morality. Humanism waged war against Scholasticism and new methods of theology threatened to affect ecclesiastical dogma. A group of religious leaders, including Luther, Cranmer, Zwingli and Calvin took advantage of the situation, and made an open break with the Church.

It can be proved, that in none of the countries that revolted were the political, social, religious, intellectual, and national causes sufficient to justify or explain the separation from the Catholic Church. Protestantism in its final victory was due to the civil power, which had something to gain by its success, and did not scruple to protect it either by stratagem or force.

Germany: In Germany, the princes, desiring independence, opposed state assemblies, pillaged the peasants and reduced them to serfdom. The townsmen also were absolutely selfish in their politics, and were easily inflamed by preachers with social tendencies. The peasants revolted and were everywhere inspired by the spirit of equality and socialism, but the revolt assumed a religious character because it was set in motion by an ex-monk and a so-called reformer. He was supported by the monks and priests who were hostile to the episcopal power, and by those who were

scandalised by the disorders among the clergy.

The Lutheran movement offered satisfaction to contemporary tendencies. Luther combined in himself the aspirations of many of his fellow citizens, and became the personification of the tendencies governing the revolting masses. His doctrine of "Justification by Faith alone" relieved the situation for many. In rejecting the supernatural remedies offered by the sacraments, disturbances of conscience were eliminated. In denying the meritoriousness of good works and condemning monastic vows and Christian asceticism, it relieved dissatisfied monks. It denied the divine institution of a priesthood and papacy, and in substituting the Bible as the sole rule of faith, it rejected all ecclesiastical authority. Secular power was made the supreme judge in purely religious matters. The princes were masters of their subjects' consciences as well as of their bodies, and they were anxious to maintain a state that was favourable to their cupidity and the preservation of autocracy.

England: In England, the development of national sentiment and strong royal power gave rise to the movement of opposition to the Papacy. Social conditions like the Black Death affected the conditions of labour, the relations of classes, and disturbed the good organization of the clergy. Wars had exposed the people to many evils and destroyed the old aristocracy, leaving the Tudors free to establish absolute power. The Church which fell into the hands of the King, required reform as it did in Germany. The truly

draconian laws, the armed repression, and atrocious tortures used by the Tudor Reformers planted Protestantism in England.

Scandinavia: In Sweden and Denmark, the Reformation was the result of politics advancing the interests of sovereigns like Gustavus Vasa and Christian II, both of whom adopted Lutheranism to establish an absolute monarchy. A. Baudrillart says in his book on the Church (p. 106): "It is only too easy for a government which is strong and knows how to take advantage of certain passions, to lead a people, against their will, in the matter of religion at least, if the people do not energetically resist their government."

France: In the sixteenth century, France remained Catholic because the French people were neither to be seduced nor coerced. They forced their will upon their King, Henry IV, while the English and Scandinavians had been compelled to accept the choice of their sovereigns regarding religious practises. The French Church also needed reform, for general relaxation of discipline had led to avarice and pride in too many clerics and monks. And ill-will towards Rome was part of that national heritage which every government was anxious to defend and preserve. The Gallican Church itself seemed no less jealous for its national freedom than the civil power. "The French genius is not mystical as is that of the Germans. It needs concrete doctrines which are distinctly defined, rational and well-considered; which are approved and promulgated by authority." (Baudrillart, "The Catholic

Church The Renaissance and Protestantism", p. 115) While Calvinism spread, the Huguenots remained always in the minority. However, when France had ascertained that true Protestantism meant a religious revolution and the complete breaking of all the traditions sacred to her, she recovered herself, collected her powers, and rose almost in entirety to safeguard her faith.

Results: (1) Unity of faith was destroyed, and ceaseless disputes caused divisions into sects that separated members of the same land.

(2) The secularization of religious, charitable, and educational institutions deprived the Church of large revenues required for her good works.

(3) Instead of freedom of belief being granted by the reformers, the greatest tyranny in matters of conscience was displayed.

(4) Most baneful "Caesaropapism" was fostered, as the secular authorities were supreme in matters of state and religion. Thus arose National Churches entirely discordant with Christian universalism.

(5) The Reformation was a fundamental cause of the evolution of royal absolutism.

(6) Everywhere civil wars wrought horror and devastation, and the poor peasants were oppressed and enslaved.

(7) Countless treasures and priceless manuscripts were destroyed in the confiscation of the monasteries.

(8) In the destruction of the monasteries, the poor were deprived

of relief, and thus was initiated the necessary "Poor Laws.

The Catholic Revival: "One of the greatest difficulties confronting a government which has entered on a wrong track is to retrace its steps and once more strike the right road." (L. Von Pastor, "History of the Popes") Unhappily the necessary reforms came too late to prevent a division in the Christian Church. Everywhere the peasants were conservative and clung to the old faith, and were loath to follow the example of the townsmen. The Renaissance was a bourgeois movement, and its critical spirit, sardonic wit, and sarcastic literature did not affect the country people who had neither the wealth nor leisure necessary for reading. The zeal of the Spanish rulers and the ardour of cultured Italians did much to preserve the old faith in large areas.

New Orders: Following the victory of Protestantism, many religious fell away, discipline relaxed and religious life came to be dispised and ridiculed. Yet the revolt merely whetted the fervour and zeal of a large number of holy men, who founded new orders, or reformed old ones. This constituted the "true means of the restoration of the Roman Church". The Order of Capuchins restored the austere rule of Saint Francis (1528) and worked with zeal to re-establish the Catholic faith among the lower classes. The Oratorians were founded by Saint Philip Neri (1574), who when still a layman, entered upon a "home mission work" to aid the sick and destitute. His association of secular priests, living by rule but without vow, laboured to promote science and

to instruct the people by simple direct sermons. The Theatines were founded by Saint Cajetan (1524) to reform the secular clergy and infuse fresh vigor into religious life. These priests, who lived in austerity and strict poverty, preached in public, cared for the destitute pilgrims, and tended to the dying in hospitals. The example of this body of vigorous and zealous men exerted a mighty influence on the papacy, the Church, and popular religious life. The Brothers of Mercy founded by Saint John of God (1540) cared for the sick. Saint Teresa reformed the Carmelites of Avila (1562) restoring the ancient spirit of penance, labour, poverty and seclusion and infusing an apostolic zeal that directed their life of prayer to the conquest of souls. Saint Angela Merici founded the Ursulines (1537) for the education of young girls. The Sisters of the Visitation were founded by Saint Francis of Sales (1610) and the Sisters of Charity by Saint Vincent de Paul (1633), for teaching and the care of the sick. The Sisters of Good Shepherd (1644) laboured for the reformation of fallen women and the preservation of young girls.

Jesuits: Important as these orders were in the service of the Church, that of the Jesuits, founded by Saint Ignatius Loyola (1540) over-shadowed them all. Knowing the causes that made many nations revolt from the clergy, he made learning, piety and obedience the governing principles in his plan of reform. His followers early acquired a great reputation for sanctity and learning, by associating an active life in the world with absolute sacrifice,

utter renunciation of personality and self-will. In the missionary fields and in different spheres of education, they helped to revive the spiritual life of both people and priests, and won many Protestants back to the faith. Ranke says: "There never has been, nor will there ever again be, such a combination of science and tireless zeal, of study and eloquence, of magnificence and mortification, of worldwide propoganda and unity of purpose." Everywhere, the Jesuits introduced rigid discipline, and made education an important instrument of reform in their colleges, where they introduced a literary-classical scheme. "Even Protestants confided their children to masters who knew how to cultivate not only the intelligence but also the hearts and the wills of their pupils." (A. Baudrillart, "The Catholic Church", p. 179)

Spanish Inquisition: The Catholic reform was accomplished by men who worked with the people and clergy and themselves set the example of what the clergy should be. It began in Spain, where loyalty toward the Church became the chief element in Spanish Nationalism. The pitiless court of the Spanish Inquisition (1480) was designed to exterminate heretics. In the days when all Christians were Catholics, the heretic was to Christianity what a criminal is to the modern State, one to be eliminated for the general social and civil good.

Reformed Papacy: Pope Adrian VI (1520-23) was unpopular with the Curia owing to his determination to reform the papacy. He was slow to bestow canonries; his treasury was empty; his

economies caused resentment. Furthermore, he withdrew all permission given to princes since Innocent III to present candidates for benefices, for he intended to fill all posts with good men. He sent his nuncio to the Diet of Nuremberg with orders to make a frank statement about the corruption in the Curia and hierarchy. He died ere he could accomplish much, but he courageously laid bare the scandals of the Church and showed an honest purpose to amend them, suggesting the right methods to employ.

Later, Paul III (1534-49) reformed the Curia not by imposing a rigid regime upon the cardinals, but by selecting excellent men for high offices. He wisely appointed French and Spanish prelates, giving the Sacred College a more international character, to the satisfaction of Francis I and Charles V. His statesmanship combined moderation, determination, and ability to choose men who could be trusted to carry on the work of reform.

He inspired the actions of the General Council (1545-1563), which he called to meet at Trent on the confines of Italy and Germany. "It defined clearly and precisely the doctrines of the Church that had been disputed by Protestants; and also issued decrees on discipline for the correction of the abuses that had afflicted the Church so disastrously. An invitation was extended to the Protestants to attend the sessions of the council; but they declined, because their demands to adopt the Bible as the only rule of faith were rejected." (McSorley, "Short Story of the Catholic Church", p. 187) "With new youth and strength", says

Ranke, "Catholicism again faced the Protestant world." This Council gave great attention to the reform of the episcopate and all orders of the clergy, and established the seminaries to provide a religious rule for secular clergy.

Pope Pius V (1566-72), assisted by Saint Charles Borromeo and Saint Philip Neri, carried out the reforms decreed by Trent. The "Catechism of the Council" was published, and many abuses within the Church were corrected. He lived the austere life of a monk and edified all with whom he came in contact. Nothing helped the cause of Catholicism so much as the succession of irreproachable popes. The city of Rome sought to regain her position as centre of the Catholic world by becoming more Christian in morals and manners.

The Outcome: Through all the vicissitudes of the trying period of the sixteenth century, the Catholic doctrine remained unchanged. "In dogma Catholicism places all intelligences on the same level; the learned and the ignorant, the genius and the vulgar are bound by the same detail of belief, the same practices are imposed on rich as well as poor, the same austerities on strong and on weak; Catholicism compromises with no man--it manages to unite all classes of society at the foot of the same altar as they are united in the eyes of God." (Baudrillart, "The Catholic Church", p. 317)

The French Revolution

Antecedents: Louis XIV was the personification of the absolute monarchy of the seventeenth century. At his court assembled the nobility, who, though shorn of political power, were exempt from taxation and enjoyed the privileges of their high estate. The Middle Class or Third Estate, composed of the professional and mercantile classes, enjoyed comparative security and prosperity and held important offices of State administration. The King introduced some reforms through Colbert, his minister of Finance, who zealously promoted manufactures and commerce and protected inventors and new industries. Unfortunately, as the mercantile class became unduly enriched and selfish, the nobles became more wasteful and pleasure-loving. The lot of the peasant grew worse under the unrelieved burden of a triple taxation with dues to his feudal lord, his Church, and his king. Thus was consumed three-quarters of his meagre income.

Social Discontent: But the bourgeoisie of the towns were progressing with the industry and commerce. Government regulation was now added to guild regulations, for numerous guilds still controlled the industries of France. The enterprising business man was encouraged to introduce new branches of manufacture, for which he was rewarded with privileges, titles, and other favours. Although commerce was restricted by antiquated customs, yet it augmented the wealth and strength of the bourgeoisie. All-powerful in the business world and educated in the science, culture

and philosophy of the age, the bourgeoisie desired more political power. They resented the precedence given to the nobility and clergy, and freely talked of a national parliament, in which they could regulate finance and prevent the extravagant and wasteful expenditure of royal money. The Bourgeoisie and peasants no longer received assistance from the lords as in medieval times, and they loathed to see the nobility favoured with rank, possessions and privileges, especially exemption from taxation.

Philosophy: At this time, the rational philosophy that produced skepticism and Deism spread, and its evil influences weakened Christian faith. It destroyed reverence for the Church; encouraged philosophers to evolve new systems of belief; and there resulted a great increase of indifference to religion. Voltaire (1694-1778) enthusiastically wrote on the triumph of deistic philosophy and sarcastically criticised the Church and society with its long-standing abuses. Diderot (1713-84) edited the Encyclopedia, which was a "manifesto of radicalism", and expressed the current ideas of religion, society, and science. Rousseau (1712-78) denounced learning as the "badge of selfishness and corruption" and espoused the cause of the ignorant peasant. In his "Social Contract", he expounded the theory of the Republican government and contended that wealth should not be divided among the few. These ideas were the inspiration of the republican phase of the French Revolution.

Economics: François Quesnay, a bourgeois physician, attacked

the mercantilism of the age. He taught "that a nation's wealth comes from farming and mining; that manufactures and traders produce nothing new. (Hence) the manufacturers and merchants should therefore be untaxed and unhampered." (C. J. Hayes, "A Political and Social History", p. 425) Laissez-faire was the principle he gave to Turgot, the minister of finance under Louis XVI. Adam Smith, quite in harmony with Quesnay, wrote the "Wealth of Nations" which became the "declaration of independence for industry"--Let each man, each employer of labor, each seller of merchandise follow his own personal business interests without let or hindrance. No labor organization, no State intervention was to prevent the full, free contract between individual employer and individual laborer. This "Liberalism" in economics was to produce baneful results in later years, giving to everyone full scope for unlimited self-aggrandizement. "The clamor of the economic doctrinaires became: Manufacture, produce, set all the wheels of industry in motion, enlarge your markets, enrich your nation, get wealth, wealth, wealth; the more the better!" (Husslein, "Manifesto", p. 38) Pope Leo XIII condemned the theory. The avaricious selfish employers gained wealth but the lower classes were more miserable and discontented than ever.

Absolutism: During the eighteenth century, the French Government went from bad to worse under the pleasure-loving Louis XV (1715-74). He gloried in feeling "the sovereign authority is vested in my person." But he established an organized system

of government supervisors to control all departments of the national life. In the towns, the old guilds continued to elect a Town Council that managed local business relating to property, tax-collection, customs, duties and the like. Overlapping of powers soon led to confusion. Laws were ill-defined and the courts were as bad as the laws; moreover "justice" was often bought and sold. Confused administration, antiquated laws, corrupt magistrates and a disorganized army betrayed the weakness of the French monarchy. Disastrous wars increased the national debt and taxes were multiplied. The unfortunate Louis XVI inherited a bankrupt France.

The Estates-General Revised: The hopes of the nation rose when Turgot became minister of finance. "Laissez-faire" was to be the order of the day; finances were to be reformed, taxes lowered and extended to clergy and nobles. Relief seemed at hand, when Turgot was suddenly dismissed. The privileged classes feared the reforms. But the king faced financial embarrassment, and to save the nation he summoned the Estates-General, which had not been convened for one hundred and seventy-five years. It consisted of three separate bodies, elected to represent the three estates of the realm, clergy, nobility, and commons (Third Estate) and each estate voted as a unit. Elections were ordered according to the ancient customs, and the electors were invited to prepare a report of the existing local abuses and proposed remedies. All these "cahiers" demanded reforms in government and society, and insisted

on the removal of social inequalities and abuses. The king was thus warned of danger, but did not act accordingly.

Universal Suffrage Demanded: At once the commoners demanded a reform be made in the system of voting. They began to argue that the Estates-General should be organized as a single body, in which each member would have one vote. Such voting would represent the nation and the assembly would concern itself with a general reformation of the entire government and social life. Liberal nobles under Lafayette and many curates agreed with the commoners' argument. But, when the king wavered in his decision, and the privileged orders displayed an uncompromising attitude, the Third Estate solemnly proclaimed itself a National Assembly (June 17, 1789). Led by Mirabeau, they took an oath to draw up a constitution for France. Unsanctioned by the king, the ancient Estates-General had been transformed into a National Assembly, and the absolute divine-right monarchy ended to be replaced by a limited monarchy based on the popular will.

The Revolt: The Parisian populace supported the National Assembly and for three days there was wild disorder in the city. Confusion spread throughout France, and the oppressed peasants banded together to destroy the chateaux of the nobles and many monasteries. The central government was transferred from Versailles to Paris and French Absolutism was at an end. Radical social readjustments were to accompany changes in the government and administrative body. Thus the revolution was to be social as well

as political.

Rule of Assembly: At once the National Assembly legally destroyed feudalism and serfdom, thus tending to establish social equality. Liberty, formerly considered a privilege, henceforward was to be identified with equality. It next sanctioned an equality of taxation for all classes, and the suppression of feudal and servile dues. It next set to work on the constitution and France was given a "Declaration of the Rights of Man", granting men "liberty, property, security, and resistance to oppression." Religious toleration, freedom of speech, and liberty of the press were affirmed. The officials of the State were to be responsible to the people.

Secularization of Church Property: To provide funds the rich church lands were seized, and the clergy were to be made salaried officials, governed by a minister of Worship, and priests were to be appointed by the votes of the citizens. The king was forced to sign a decree compelling the clergy to take a solemn oath of allegiance to the "Civil Constitution". This was a second attempt to establish a National Church subject to State control. In 1682, Louis XIV had convoked the bishops to Paris and demanded them to accept the "Four Articles" which he presented to them. But the Pope then condemned the rising Gallicanism, and his successor likewise condemned the new "Civil Constitution" and the oath of allegiance. The Church thus became the opponent of the Revolution. Rather than swear the oath condemned by Rome, the

king fled. He resigned in 1792. In September 1793, Atheism was decreed. Churches were closed or converted into "Temples of Reason". The complete shattering of the old regime had been accomplished by the National Assembly.

Rise of Proletarians: When the revolution had reduced the royal power and abolished the special privileges of nobles and clergy, a sharp cleavage between the proletariat (poor working people in the towns) and Bourgeoisie became apparent. The urban proletariat, who had gained least by the revolt, now resolved to gain liberties and a voice in the government. They demanded radical changes in the constitution that would better their condition socially and politically. The radical movement was spread abroad by pamphlets and papers. The proletariat of Paris revolted against the liberal monarchy, invaded the royal palace and arrested the royal family. Fear deepened into panic, and supreme power was vested in Danton as Dictator of the revolutionary commune. He urged the frenzied mob to terrify the royalists. This was the signal for a wholesale massacre of the royalists in Paris. Royalty was abolished and anarchy reigned in France. The unfortunate sovereigns were executed.

Anarchy: Under new leaders, the revolution assumed a distinctly socialistic character. The ornate clothing of the nobility was abolished and the calender was revised to obliterate the memory of Christianity. The National Convention then ceased to press reform in behalf of the proletariat and came under the

influence of the more moderate bourgeoisie. The radicals championed the cause of the proletariat and demanded an equalization of wealth and the abolition of poverty. These forerunners of modern socialism were suppressed at once. Napoleon finally seized the reins and militarism supplanted the short-lived democracy.

Liberalism: Unconsciously the French despots had signed the death warrant of absolutism by encouraging the literary men imbued with tendencies to skepticism and radicalism. Their broadcast criticism of authority, religious and civil, resulted in universal liberalism. It broke up the framework of the Christian Civitas by proclaiming religion to be but a private affair with no relation to the government. Thus was born secularism, which could mean only religious agnosticism, and disregard of God. The practical consequence of the principles of liberalism was the separation of religion from every manifestation of collective life. Hence, separation of State from Church; separation of science, literature and art from religion; separation of the law from Christian morality. And hence secularism--the de-christianisation of all political and social ordinances, of all public institutions, of all State services. Schools were secularised and handed over to the State; by means of civil marriage, the family was secularised; the army was secularised by the suppression of chaplains and religious services; benevolence was secularised by the removal of beneficent works from the control of the Church; the law was

secularised, and so were all the organs of public life. The Church was thus deprived of her immemorial social function. The un-religious State soon became the anti-religious State; separation turned into persecution, secularism, anti-clericalism." (C. C. Martindale, "A Manual of Catholic Action", p. 107) Liberalism denied the Church all authority in political matters because it separates the politics from morals and religion. But the French Revolution was wrecked as a movement towards freedom when it touched the "Rock of Saint Peter".

The Concordat: In 1801, Napoleon made peace with Pius VII, and "the document was signed which bound the Church by links of steel and gold to every French Government down to 1905." (Wm. Barry, "The Papacy and Modern Times") The reconstitution of the Gallican Church by the Pope was the end of Gallicanism. Napoleon became the precursor of the Vatican Council, which decreed that the Pope had ordinary jurisdiction over every bishop in Christendom. In 1830, the Constitution took away from the government its monopoly of education and so gave to Catholics, above all to religious orders, a freedom which would have made them independent. The struggle in modern times between Christian and unchristian theories must be fought out in the schools.

Abbé F. De Lamennais: This victory favouring Catholic Education was due to Lamennais, who was neither a liberal nor a revolutionist. To him religion meant everything. He longed that the Catholic Church should have power as it has authority. His

early writings contained an enthusiastic defence of the Church, but some of his statements offended the government officials, and his first book "Reflections on the State of the Church in France during the Eighteenth Century" (1808) was suppressed by the police. The "Essay on Indifference in Matters of Religion" (1817) made him popular, and the second edition of the "Essay" appeared in 1820. Not content with discrediting infidel philosophy, he attacked the new popular Cartesian rationalism. The method he then employed was based on a new theory of certitude, and he made statements which too broadly explained Catholic doctrine, and touched questions that should have been left to legitimate authority. It was pointed out that his philosophy and apologetics favoured skepticism. He submitted his book to Rome, where he was well received in 1824. In 1825, he denounced Gallicanism and extreme liberal tendencies in a pamphlet, which aroused the displeasure of the French bishops, as well as the House of Bourbon since he censured their laws of 1682. He was condemned for his ultramontane ideas.

Associated with Lacordaire and Montalembert, he edited L'Avenir (1830), in which he defended the Church against extreme liberalism. The boldness of his ideas provoked accusations against him and aroused suspicion of his orthodoxy. He, therefore, suspended the publication of the journal, and went to Rome to submit his cause to Gregory XVI. He was not as warmly received as in 1824. When his two companions submitted to papal decisions, he

obstinately debated his point. Upon discovering that some of his ideas were condemned in the Encyclical "Mirari vos" (1832), he retired, but he cherished resentment as shown in his correspondence. In 1834, he loudly proclaimed his rupture with the Church and died outside its pale. He was, however, the first apologist publicly to attack Gallicanism in France, and he prepared the way for its defeat, the crowning work of the Vatican Council. He also inaugurated the struggle that was to issue in freedom of education. Despite his blamable excesses, we must trace to him that reconciliation between Catholicism on the one hand and popular liberty and the masses of the people on the other, upon which Leo XIII set the final seal of approbation.

The Reconstruction Period

In the midst of this apparent chaos--religious political, social, and otherwise, God's Providence seems to have raised up two of the Church's most illustrious pontiffs, Pius IX and Leo XIII. Their long reigns, respectively of thirty-two and thirty-six years, gave to their work the continuity necessary to the reconstructing of Christian solidarity.

Pius IX (1848-78): Ecclesiastical and religious achievements marked his reign. In spite of the deluge of severe trials that afflicted him, he fearlessly fought against the false liberalism threatening to destroy the very essence of faith and religion. In his Encyclical "Quanta Cura" (December 8, 1864), he condemned

sixteen propositions touching on the errors of the age. At the same time, he gave the world the famous "Syllabus Errorum", a summary of eighty previously censured propositions bearing on Nationalism, Socialism, Communism, Secret Societies, Errors on the State and its Relation to the Church, on Natural and Christian Ethics, on Christian Marriage, on the Temporal Power of the Pope, on Modern Liberalism and other topics. While malice and misunderstanding combined to designate the Syllabus as the embodiment of a narrow minded servility to papal authority, it has been of inestimable service to Church and society by unmasking the false liberalism which attacked Catholicism. The enemies of the Church were not slow to recognize in it a formal rejection of modern culture, the pope's declaration of war on the modern State. To the present day, it is a stumbling block to all those imbued with the principles of false Liberalism. All Catholics are bound to accept the Syllabus. The contents of any thesis in it must be explained by means of the papal document connected with it. It opposed the high tide of the intellectual movement of the nineteenth century, which sought to sweep away the foundation of all order, human and divine. It admirably defends the inalienable rights of God and the Church. It is an earnest and energetic protest against the attempt to eliminate the influence of Catholicism on the life of nations and of individuals, on the family and the school. "It threw a sharp clear light upon reef and rock in the intellectual currents of the time." (Catholic

Encyclopedia, Vol. XIV, p. 368)

Dogma of Immaculate Conception: Pius IX had always cherished a tender devotion to the Blessed Virgin. At the opening of his reign (1849), he invited the bishops to give expression to their views on the subject of the Immaculate Conception of Mary. Theologians had always considered that the privilege was amongst the truths revealed by God. No controversy had ever arisen regarding this belief. During the middle of the last century, when atheism openly sought to influence men, the Holy Father met its denials of religious truths by defining the dogma of the Immaculate Conception, making it an article of faith. (Dec. 1854) Catholics were called upon openly to submit their reason to their faith, and render submission to legitimate authority, which the French Revolution had destroyed.

Papal Infallibility: Having had his mind for years fixed on the improvement of society, and on the means whereby the much-needed improvement could be affected, Pius IX had long contemplated calling a General Council. Accordingly, on December 8, 1869, seven hundred and sixty-four prelates of the Church assembled in the Vatican. A venerable group it was of different cast of features and shades of colour, variety of costumes, countless tongues, and varied rites, yet all closely united in one faith, and recognizing the supremacy of Rome. After systematizing the dogmatic Constitution on the Catholic Faith, the question of papal infallibility was introduced. This doctrine was as old as

the Church. It implies that the Roman Pontiff, when he speaks ex cathedra, that is, on matters of faith and morals, cannot err. This prerogative was transferred by Christ to the Church when He said to His Apostles: "All power is given to me in heaven as in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (St. Matthew, XXVIII, 18-20) He established the Primacy of Saint Peter and his successors when He said to Saint Peter: "Feed my lambs; feed my sheep." (St. John, XXI, 1, 15-17) In this is comprised supreme doctrinal authority. But the unity, strength, and stability of the Church rest on the primacy of the Roman Pontiff, which had become the object of violent attacks from the enemies of the Church. To offstand this rejection of authority, Infallibility was made an article of faith, when Pius IX promulgated the dogma of the Infallibility of the Pope. The Rock of Peter, therefore, was made more firm, if possible, than ever before to resist the onslaught of the enemy. The Infallibility is to be, for all ages, a safeguard to the purity and integrity of Catholic Faith.

Leo XIII: He followed the path of peace; he would relegate wars and international jealousies to the realms of night and oblivion. He kept his finger on the pulse of humanity, and his heart throbbed with the movements of the age. When he spoke

all the world listened, and the pen in his hand became a powerful instrument for good. As teacher, he was not content with improving universities and seminaries, but zealously issued his own instructions based on principles of reason and revelation relating to the family, liberty, socialism, politics and the duties of the Christian citizen, ruler and State. As priest, he was solicitous for unity, integrity, and the splendour of worship. His long life was spent in an honest, weariless attempt to bring heaven down from the skies, so that even here and now the toil-worn children of men should realize something of the peace and joy of Paradise.

Origin of Civil Power: In the Encyclical, "Immortale Dei", he reminds us that by nature man lives in society, nor can he dwell apart from it. He must be a member of the family, of society, and of the State. But no society can hold together unless it be directed by a ruling authority, which has its source in God, from whom all power must proceed. "There is no power but from God." (Rom., XIII, 1) God has willed this authority and those "invested with it should reflect the divine power and providence in some measure over the human race." (Encyclical, "Immortale Dei") Rulers should be directed by a father's kindness, and seek solely the well-being of the citizens they govern. Furthermore, civil power must exist for the common good of all, not for the advantage of any individual or particular group of persons. When men feel that their rulers hold authority from God, they will be inspired

to obey and reverence them. "Let every soul be subject to higher powers." (Rom., XIII, 1) Christ respected the authority of the State when He said: "Render to Caesar the things that are Caesar's." But He implied the Divine Source of all authority, when He spoke thus to Pilate: "Thou shouldst not have any power against Me, unless it were given thee from above." (John, XII, 2) The apostles showed their belief in this doctrine in their reply to the rulers of the Synagogue: "We must obey God rather than men." (Acts, V, 29.)

Philosophy of the State: The essence of the Catholic philosophy of the State is contained in Pope Leo's Encyclical "On the Condition of Labour, the Rerum Navarum": "The State must not absorb the individual or the family; both should be allowed free and untrammeled action, as far as is consistent with the common good and the interest of others." (Rerum Novarum, 28) The form of government in a State depends on the choice of the people, but the power binding on the consciences of the citizens which those in authority will possess comes, not from the people, but from God. The object for which the ideal State exists is the good of the community and the protection of all legitimate, social, domestic and individual interests.

Through the State, men reach that greater natural perfection which, of themselves, they could not attain. Moreover, cultural development is made feasible, and its interests are protected beyond the limits possible to individuals or families. The State

must promote peace and good order, family interests, and a high standard of morality and justice. While the State must provide for the common good, which must take precedence of the private good, yet the rights of the family or of the individual are not to be yielded up to the accidental rights of the State, nor is the Spiritual ever to be sacrificed to the material.

Economics: The human race is governed by two distinct powers, the ecclesiastical and the civil. Each in its sphere is supreme, and each has fixed limits defined by nature and by particular circumstances. The Church must safeguard not only the spiritual interests pertaining to divine worship, but also those secular problems involving considerations of justice, morality or charity, such as the questions of property and ownership or what has a bearing on the general good, and involves a moral issue.

Right to Private Property: Socialists feign to offer a solution of the problems of the working man, by encouraging community ownership of productive property and the means of distribution and exchange. But Pope Leo XIII says that under socialism, the workingman himself would be the sufferer. He says: "It is surely undeniable that when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession." (Rerum Novarum, 4) Man has a natural right to possess property and to dispose of it as he wishes. Saint Thomas of Aquin says: "It is lawful for a

man to hold private property, and it is necessary for the carrying on of human life." If he lives sparingly, saves his money and invests his savings in land, his little estate is merely his wages in another form. By depriving man of his land, the socialists remove the liberty of disposing of his wages, and hence deprive him "of all hope and possibility of increasing his stock and bettering his condition in life." (Rerum Novarum, 4) Pope Leo condemns the socialistic principle and encourages each working man to invest his wages in productive property--land, stock, bonds, or interest-bearing savings. Given a true participation in modern industry and an opportunity to develop his material goods, the labouring man will be contented and happy. The Christian ideal of Pope Leo encourages the multiplication of private owners, not the increase of individual possessions favoured by Individualism nor the State ownership of Socialism. Actual Socialism invariably destroys all such precious liberties as freedom of the press, liberty in education, every form of independent organization, legitimate self-defence, and above all, it demolishes the freedom of worship and instruction. Socialism may ultimately lead the poor workingman to worse condition than he endures under Capitalism. Pope Leo desired to see the ownership of the means of production widely distributed among the masses of the people.

Capital and Labour: "It is ordained by nature that these two classes (rich and Poor) should exist in harmony and agreement." (Rerum Novarum, 15) Capital and Labour are mutually necessary to

each other. The labouring man should carry out honestly "all equitable agreements freely made." And the employer must remember that "Religion teaches the rich man and the employer that their employees are not their slaves." Labor is to be respected. The rich man must religiously refrain from cutting down the workingman's earnings, either by force, fraud, or by usurious dealing." (Husslein, "The Christian Social Manifesto," p. 127)

Use of Money: A man is not absolutely free to dispose of his possessions as he wishes. Leo XIII again quotes from Saint Thomas Aquin: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need." (Rerum Novarum, 19) Thus the "right of property must be distinguished from its use. It is an axiom of commutative justice, that man faithfully respect the possessions of others by not encroaching on the rights of another nor exceeding the rights of ownership." (Husslein, "Manifesto," p. 133) The Holy See admits that the capitalist may employ for his own use as much of the profits of his business as may be reasonably required to live becomingly according to his station of life in a Christian way. But we are governed in our exercise of our charity by the Gospel which states: "That which remaineth, give alms." (Luke XI, 41) For Christ said: "As long as you did it to one of My least brethren you did it to Me," and from God we shall receive the reward for good works.

Strikes: Pope Leo XIII affirms that the chief thing to be

obtained by the State is "the safeguarding, by legal enactment and policy, of private property." (Rerum Novarum, 30) Good laws would prevent strikes, but, should the labourer need to protect himself against injustice, strikes must be governed by the principles of equity.

Wages: Lastly, the Holy Father warns employers that: "The labour of the workingman is not only his personal attribute, but it is necessary. Each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work or wages." (Encyclical on Labor) This is an ethical and a religious question as it is a matter of "justice". In all cases: "The remuneration must be enough to support the wage earner in reasonable and frugal comfort." (Husslein, "Manifesto", p. 177)

Trade Unions: The natural impulse which unites men in civil society, makes them band together in associations to better conditions. Even partial organization elevates the entire position of the wage-earning class. Pope Leo wrote in great detail on Labor Union (Rerum Novarum, 36-40), because many rulers in his day were infected with Liberalism, and regarded Unions with disfavour. But the relation between Capital and Labour must never degenerate into selfish struggle for the spoils of war and a ruthless class supremacy. Most perfect harmony is obtainable only when men united in an association are of one mind and one heart regarding the issues involved. All must be guided by the same moral principles in solving social problems related to social justice and Christian charity.

Hence economic questions are also religious questions.

Pius X: In spite of the great difficulties that confronted him, in his relatively short pontificate (1903-14), Pius X secured practical and lasting results in the interest of Catholic doctrine and discipline.

Modernism: By 1905, the spirit of modernism had infected the minds of a large number of Catholics in every rank of society. Modernism may be explained as a tendency towards that radical transformation of human thought in relation to God, man, and the world, which was prepared by the Humanists and solemnly promulgated at the French Revolution. It would eliminate God from all social life, and it covers Liberalism in all its phases. Modernists endeavoured to "explain away Christian dogma in such a way as to make it accord with the dominant speculations of modern thought." (Stebbing, "The Story of the Catholic Church", p. 649) The Sovereign Pontiff recognized it to be the greatest enemy of the Church, since its attacks were from within her ranks. It was most dangerous, because it aimed at the very root of Catholicism, the faith itself in its deepest fibres. The Modernists went so far as to deny the Divine inspiration of the Holy Scriptures in whole or in part. Modernism effectively accomplished its ends without attracting great attention, because modernists wore the cloak of Catholicism, while they had killed its soul. Many of them had kept the words of the Creed, but had changed their meaning. To its followers, Modernism was a complete emancipation

tending to weaken ecclesiastical authority; emancipation of science, which must traverse every field of investigation without fear of conflict with the Church; emancipation of the State, which must not be hampered by ecclesiastical authority; emancipation of conscience, which must not be controlled by papal definitions. It was a spirit of movement and change that abhorred anything fixed and stationary. The unerring foresight of the Holy Father saw that its propagation would mean the adulteration and final destruction of that Apostolic Faith of which he was the guardian. Once convinced of this, he struck at the error with vigour and precision by the decree "Lamentabili", or his Syllabus of July 1907, in which he condemned in sixty-five propositions, the chief tenets of Modernism, many of which were expressions of insidious heresy. The Syllabus laid bare the postulates of Modernism which had not been easily grasped. We can now recognize how the Modernists had tried to destroy the foundations of all natural and supernatural knowledge. Moreover, it emphasized the importance to the laity of having a working knowledge of the chief dogmas of our faith that errors might be more easily recognized and refuted.

This decree was supplemented by the Encyclical "Pascendi" (September 8, 1907), in which the Holy Father expounds and condemns the system of Modernism, pointing out its danger to philosophy, apologetics, history, liturgy, and discipline. He indicates in each case, the contradiction between the innovation and the ancient

faith. He established an official body of "censors" of books. As if to put a triple emphasis upon his condemnation of Modernism, he subsequently issued the "Motu Proprio", in which he prohibited the defence of the condemned propositions in the Syllabus under penalty of excommunication (November 18, 1907).

Gallicanism: In France, Pius X had inherited quarrels and menaces. The frowning antagonism between the radical leaders and the Holy See reached a climax with the Law of Separation of Church and State (December 11, 1905). Since then the Catholic Church in France has suffered greater poverty indeed, through the withdrawal of all financial grants, but she has enjoyed a greater freedom from State control, especially in the matter of the selection of pastors. Pius X firmly refused his consent to the formation of the "Associations Cultuelles", because these associations threatened to intrude lay authority into the natural operation of the Church with regard to the ownership and control of Church property and edifices. This decision of the Holy Father received the absolute obedience of the Catholics.

Gallicanism had received its death blow in the Vatican Council, and had survived merely as a heresy. But with the separation of Church and State it became extinct.

Frequent Communion: Before all else, Pius X directed all his efforts to foster and deepen piety among the faithful. When "Modernism and irreligion threatened the very life of the Church, he counteracted those evil influences by calling the faithful to

frequent, even daily Communion." (Stebbing, "Story of the Church," p. 650) This he considered to be the ideal for all Catholics who aim at the true service of God. He revised the rules governing the Eucharistic fast in favour of the sick. (December 1906) Further, by the decree "Quam Singulari" (August 15, 1910), he declared that little children are fit subjects to receive Holy Communion as soon as they attain the age of reason. Hence, he recommended that the first Communion of children should not be deferred too long after they reach the age of discretion.

Pope Benedict XV, The Apostle of Peace, (1914-1922): Elected to the Supreme Pontificate on the eve of the great World War, his reign was filled with sorrow and anxiety. He at once addressed himself to the well-nigh hopeless task of trying to reconcile the contending nations. His first Encyclical concluded with a prayer for Peace. He persevered in his determination to treat all nations as his children and so he held firmly to his policy of complete impartiality. He appealed to the warring nations to cease their struggle for the sake of suffering humanity and for the love of God.

When he perceived that his appeals for peace were unheeded, he devoted himself to the Christian work of intervening in favour of the wounded, the prisoners of war, and those reduced to hunger and want. His efforts were crowned with success and he was responsible for the repatriation of thousands of men.

His peace policy was issued six months before the famous

Fourteen Points of President Wilson, but the Allies could not make peace at the time, for they considered Germany then in the ascendant. Rather than permit this, the Allies continued the war. But the Holy Father patiently prayed the God of Peace to spare the warring nations. And he constantly urged Catholics to guard against dissensions, and to think and act unitedly.

Pius XI (1922 ----) our reigning pontiff.

Historical setting--The Advance of Communism in Italy and in Europe.

Italy: After the "March on Rome" (October 1922), Benito Mussolini, with the authorization of King Victor Emmanuel III, proceeded to substitute a Dictatorship for a Parliamentary Government. The chief feature of the Fascist State is the exaltation of the State. Militaristic in form it glorifies war, putting "the stamp of nobility on the people who have the courage to meet it." (Mussolini) Fascism has no use for liberty; it means the Totalitarian State with "nothing without the State, nothing against the State, everything for the State." Education and press are subject to State control. It tolerates only one political party and has no use for equal citizenship. Trade-unions, called Syndicates, have a place in the government of the State, and the representative Assembly is composed of members chosen by these Syndicates, which themselves are dominated by the State.

Having seized the reins of government, Mussolini suppressed all opposing parties including secret societies, whose aim he

recognized to be the subversion of peace and order. Among the harmful influences he condemned was Communism, which had almost gained a footing in Italy. Mussolini was wise enough to know that, as Italy is a solidly Catholic Country, it would be an advantage to the State to establish peace with the Catholic Church. Hence, he sought means to solve the "Roman Question", which had vexed both Italy and the Church for more than sixty years (1870). In 1929, his signature and that of Cardinal Gasparri were affixed to the celebrated documents known as the "Lateran Treaty" and the "Concordat". Both were ratified by Pius XI and the King, and Italy at last became a united state, under conditions recognized by the Sovereign Pontiff. At the same time Italy rose from a third rate power to a nation of the first rank.

Communism in Europe: In its general significance, communism is the philosophy of a social system in which all productive property is owned by the community instead of by individuals. Communistic anarchism would abolish political government along with private property. Socialism means collective ownership by the State and the management not of all property, but only of the material agencies of production, distribution and exchange. The form of communism condemned by the Church generally becomes militantly atheistic as in Soviet Russia. Not only is religion deprived of State support, but neither liberty nor rights are granted to it. Soviet Russia would annihilate religion and the teaching of religion to a group of children is made a capital crime. Again,

the State officials were wise enough to realize that the closing of the churches would have been stubbornly resisted by faithful Catholic subjects. Church property was seized, but some churches were left open for services.

Communistic governments claim the right to train the children from their tenderest years. They are taught devotion to the institutions of their country, and the teaching of atheism is compulsory in the schools. It is a part of the traditional Marxian creed that religion is incompatible with Socialism. The Soviet government, therefore, is quite right in regarding the Catholic Church as its chief enemy, for along with the right to private property, marriage and the family life have been abolished as far as possible. Such unchristian principles will never be tolerated by the Church.

While Catholics must dread and oppose atheistic communism as an enemy of the Faith, yet they must not be deceived on occasions when communists are seeking good aims, such as the opposition to tyrannical dictatorship, unjust war and cutting of wages. Class warfare based upon violence and hatred forms the core of the communistic government, and it has disrupted Russia and Mexico. At present, Spain is the victim of its ravages. We may still count upon the power of Christianity to reject Socialistic errors as it does egoistic passions, although it champions truths preached by modern reformers without retaining their illusions, and it adopts the ideal of fraternity without sacrificing liberty.

Christian Marriage: In his Encyclical "Casti Connubii", the Holy Father reminds men of the divine institution of matrimony, its sacramental dignity, and its perpetual stability. He emphasizes "that it is an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God." This has been the constant tradition of the Universal Church, and was solemnly defined by the Council of Trent in 1563, which declared and established "from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity and its firmness." (Encyclical, "Casti Connubii)

Indissolubility: To prove the indissolubility and firmness of the marriage bond, the Pope quotes from Christ Himself Who said: "What God hath joined together let no man put asunder." (Matthew, XIX, 6) and "Everyone that putteth away his wife and marrieth another committeth adultry." (Luke, XVI, 18) And he repeats the words of Saint Augustine "In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring." And the Holy Father emphasizes that this stability "does not depend on the will of men nor on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated." (Encyclical on Christian Marriage)

The union between the contracting parties symbolizes the union between Christ and the Church, and, therefore, those about to marry "should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church." (ibid)

Divorce: The advocates of the neo-paganism of to-day would advance many and varied grounds for divorce, but the Church absolutely forbids divorce as she always has done. Thus only may the contracting parties be inspired with a sense of safety and security. The stability of the marriage bond strengthens good-will and co-operation in the daily life of husband and wife. Both parties are enabled to preserve their purity and loyalty. The proper rearing and the education of children are properly promoted, and many avenues of discord, rivalry and jealousy are closed.

Mixed Marriages: Moreover, the Holy Father discoufages mixed marriages, because where there is danger of "diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken or at least weakened." (ibid)

Christian Education: Quoting the words of Christ Himself: "Suffer the little children to come unto Me," (Mark X, 14), Pius XI introduced one of his greatest Encyclicals entitled "Christian Education of Youth". The Catholic Church has always taught that there can be no true education which is not wholly directed to Man's last end, and that "in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten

Son, Who alone is 'the way, the truth and the life', there can be no ideally perfect education which is not Christian education." (Encyclical, "Divini Illius Magistri") This established the supreme importance of Christian education, not merely for each individual, but for families and for the whole human society, whose perfection depends upon the perfection of the elements that compose it.

The Rights of the Church: Education belongs preeminently to the Church by reason of the express mission and supreme authority conferred upon her by her Divine Founder: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations." (Matthew, XXVIII, 18-20) Therefore with authority the Church promotes letters, science, art, in so far as these are necessary and helpful to Christian education, in addition to her work for the salvation of souls. She founds and maintains schools and institutions adapted to every branch of learning and degree of culture. Her mission in the field of education embraces every nation without exception, and no power on earth may lawfully oppose her or stand in her way.

State Rights: In the family the father's power is such that it cannot be destroyed or absorbed by the State; for it has the same origin as human life itself. The State enjoys the rights conferred upon civil society by the Author of nature Himself, not by the title of fatherhood, but in virtue of its authority to promote the common temporal welfare, for which it exists. This object

will be attained if the families and individual citizens have the freedom to exercise their rights in peace and security, and at the same time enjoy the spiritual and temporal prosperity possible in this life. Accordingly, the function of the civil authority residing in the State is twofold: to protect and to foster, but never to absorb the family and the individual, or to substitute itself for them. In the matter of education, it is the right, rather the duty, of the State to protect in its legislation, the prior rights of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

The Pope's Warning: The Pope warns us against certain grave dangers.

(1) False Naturalism which may in any way exclude or weaken the supernatural Christian formation in the teaching of youth.

(2) Exaggerated Sex-Instruction which the Church maintains should be given by a good father and wise mother. She prefers to stress modesty as the best preservative of purity in the young.

(3) Co-Education is not objectionable in early training. But during the stage of adolescence, the sexes should be trained separately. The Creator intended the sexes to "complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during the years of formation, with the necessary distinction and corresponding

separation according to age and circumstances." (Encyclical, "Christian Education")

Achievements in Christian Education: The wisdom of the Church's teaching stands out conspicuously in the lives of the numerous saints, whom the Church alone has produced, and in whom is perfectly realized the purpose of Christian education. They have in every way ennobled and benefited human society. The saints have ever been the greatest benefactors of society, and among them are found perfect models for every class and profession, for every state and condition of life. The work of the missionaries, who carry the gospel to barbarous tribes along with the benefits of civilization and the light of faith, or that of the founders of social, charitable and educational institutions cannot be measured.

The teachings of our Holy Father upon which I have barely touched "is so truly a property of the Church as to form her very substance, since she is the Mystical Body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher." (Encyclical, "Divini Illius Magistri")

Christian Social Principles: To commemorate the fortieth anniversary of the "Rerum Novarum" of Leo XIII, Pope Pius XI who wrote his Encyclical, Quadragesimo Anno in which he stated his social principles. He corroborated all the statements of Pope Leo, and then elaborated the points pertaining to conditions that had

changed in the interval.

(1) He condemned the enormous fortunes of the few, resulting in the oppressive poverty of the multitude of workingmen.

(2) He sought to avert the pending clash between Capital and Labour, and pointed out that while the two classes must exist, yet social justice forbids one class to exclude the other from a share of the profits.

(3) His wisdom detected the supreme obstacle to peace and concord to be a general moral deterioration, and he urged a return to Christian principles in social life, pointing out that the Decalogue, which was given to all men, does not provide special laws for business and another code for private life.

(4) The Holy Father remarks that the immense number of propertyless wage-earners on the one hand and the superabundant riches of the fortunate few on the other is an unanswerable argument that the wealth of this industrial age is not rightly distributed.

(5) The free competition of a healthy guild system has been replaced by unbridled ambition for dominance, so that life for the wage-earner "has become hard, cruel and relentless in a ghastly measure."

(6) The Holy Father probes deeper still and attacks the economic Nationalism and equally fatal and detestable financial Internationalism which seeks the glory, wealth and economic supremacy of the nation at any cost, with no consideration for the rights of other nations. The Holy Father condemns this evil because the

Nation is made an end in itself, almost to the extent of worship. The evil is leading to the splitting of Christendom since everywhere conflict arises between Nationalism and Catholicism. A powerful bureaucracy in each state, a rigid centralisation, and cumpulsory State instruction are evils developed along with Nationalism.

(7) The Holy Father calls upon the world to fall back upon the principles of right reason, Christian social philosophy and brotherly love, which requires us to love our neighbour for the love of God. Mere social reforms are useless unless the root of the evils be remedied by blotting out ill-ordered ambition, lust for gain, unbridled passions and engrossing selfishness. It is the unquenchable thirst for riches and temporal possessions that impels men to break the laws of God and trample on the rights of their neighbour. The only remedy is a return to the stern moral law.

(8) As for Socialism, the Holy Father says: "It cannot be brought into harmony with the dogmas of the Catholic Church, (because) it conceives human society in a way utterly alien to Christian truth." (Quadragesimo Anno, 38)

(9) Under present social conditions, Pope Pius XI considers that the "Wage Contract" should be modified in such a way as to give the wage-earner a part-ownership in the business. In the first place, the wages paid to the workingman should be sufficient for the support of himself and his family, while mothers of families, who should devote their work to the home, should not be engaged

outside the domestic walls owing to the insufficiency of the father's wages. The guiding spirit in the crucial decisions between employer and the employed in their plans and efforts to overcome obstacles should be that of mutual understanding and Christian harmony. To lower or raise wages unduly with no consideration for the common good is contrary to social justice. (10) A long period of unemployment is a dreadful scourge causing misery and temptation to the labourer, and it ruins the prosperity of nations, endangers public order, peace and tranquility the world over. The State manifests wisdom in leaving it to smaller groups to settle business of minor importance, while retaining for its own authority matters of gravity and of greater influence. The Holy Father urges the world to seek remedies for the economic and social evils now existing in the reformation of moral conditions which are leading to the ruin of countless souls. Let Charity unite the hearts and minds of a people, and the stability of their institutions will be secured.

The Ideal Catholic Action

Our Pontiff Pius XI has incessantly called upon the Catholic laity zealously to forward the work of the clergy in their efforts to re-establish the Kingdom of Christ on earth. He has named this "participation of the laity in the apostolate of the Church's Hierarchy" Catholic Action. The apostolic Bark is not a pleasure boat, but more like a man-of-war, of which all the faithful are

the crew. Christ, the Captain, assigns to each his station and duty on this boat, that is to ferry us across the sea of time. Each must be willing to work his passage towards the shores of eternity, and whether his tasks were performed in the full light of the upper deck or down in the hidden recesses of the hold, his work will be rewarded according to the zest and love with which he has performed it. Without the loyal support of the Catholic laity, the Holy Father feels he would be unable to accomplish his great task of restoring social order in the world.

Leo XIII in 1891, called for cooperation when he wrote: "Every one must put his hand to the work which falls to his share, and that immediately, lest the evil which is already so great may by delay become absolutely beyond remedy." (Rerum Novarum, 45) Had these words been heeded, perhaps the outbreak of Bolshevism, the strengthening of Socialism in Europe, the Labour uprising, and the terrible scourge of unemployment might have been averted.

Under ecclesiastical control and guidance, Catholic Action exercises its influence in every phase of life. It aims at the coordination of efforts and concerted action on the part of all Catholic societies working towards the common end. In it is nothing new or complicated, for of old the first Christians worked with their Bishops and priests to win the pagan world for Christ. St. Agnes, the tender maiden, and Saint Tarcisius, the fearless youth, died for principles that to-day are the inspiration of all Catholic Action.

Lay people to-day are better educated in every way than were the people of a century ago. A vast variety of activities are clamouring for the attention of the alert man or woman, art, charity, philanthropy, politics, education, social reforms, the press, radio broadcasts, the interests of the Catholic Schools, Christian morality and decency of dress, and the cinema. The layman finds his way into fields where clergymen cannot penetrate.

That they may adequately guide others, this phalanx of social workers must prepare themselves with zeal for their sublime work. In frequent Holy Communion, they become familiar with the secret longings of the Divine Master. Like the Baptist, they too must be a "burning and a shining light" (John I, 35), since all are to announce Christ to the world. But the lamp receives oil from the careful housewife, burns it up, and changes it into light, and this in its turn illuminates all that are in the house. (Matthew V, 15) So each participator in Catholic Action, having received the oil of Christian doctrine, must change it into the light of truth and warmth of life, to give light to the souls with whom he works. Indeed, the life of the Christian Apostle is well expressed by the meaningful words of Saint Thomas Aquinas: giving to others what you have seen; "As it is better to illuminate than merely to shine, so it is better to show to others what you have seen than merely to see it." There is nothing greater to be accomplished than the restoration of Christianising influences in family life.

As if to forewarn the Great Shepherd of the flock of the numerous difficulties which would confront him, Christ endowed His Church with indefectibility--not necessarily with peace. He said: "In the world you shall have tribulation; but be of good cheer; I have overcome the world" (John XVI, 33, and XV, 20). The Holy Father is encouraged to continue his fight against the evil one, when he contemplates the host of three hundred millions of Christians firmly linked together with the aid of their bishops and clergy into an invincible army, marching against the common foe, and bearing aloft the fair white banner with its motto: "Pax Christi in regno Christi."

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