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R. HILLENBRAND

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Peace Education in the Curriculum of the Schools

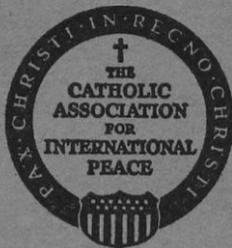
By

Right Reverend Monsignor John M. Wolfe, S.T.D., Ph.D.

and

Peace Education Committee

A REPORT OF THE PEACE EDUCATION COMMITTEE



THE CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE

1312 Massachusetts Avenue, N. W.,

Washington, D. C.

1934

THIS is a Report of the Peace Education Committee of the Catholic Association for International Peace and is being issued as a Study from this Committee. It was presented and discussed at the regular annual meeting of the organization. The Committee cooperated in the final form of the Report and it was presented to the Executive Committee which ordered it published. As the process indicates, this Report, being the report of a Committee only, is not a statement from the whole Association. Included in this pamphlet is the address given by the Right Reverend Monsignor John M. Wolfe, S.T.D., Ph.D., at the annual conference of the National Catholic Educational Association in Chicago, June, 1934.

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PEACE EDUCATION IN THE CURRICULUM OF THE SCHOOLS¹

The matter of education for peace, and its introduction, more specifically and generally in elementary and secondary Catholic schools in a practical plan and way have come up frequently in the proceedings of the Catholic Association for International Peace, since the beginning of the formation of the Association. This has been dictated by the findings, which are similar to those of other groups of this character, namely, that education is perhaps the most potent force in molding human attitudes, in laying the groundwork for great movements for the advancement of human welfare, and that, in the face of this fact every medium and device have been used to produce better international relations but the educational one.

Through its Secretary, the Association has made frequent requests for rather formal draftings of a process and programs, and for the selection of materials, that might be used by schools in a conscious procedure to fashion peace attitudes, and to make such a program at least a supplement of the regular course of studies. Whilst thus far, in general reports and papers, much has been written of a suggestive nature regarding peace education, still a determined policy has not been formed as to the fashioning of a program for the schools and of methods for its prudent introduction.

This may not be said with as much definiteness for the curricula of colleges and universities, because all of the materials that have

¹This Report was prepared under the direction of Rt. Rev. Msgr. J. M. Wolfe, S.T.D., Ph.D., chairman of the Committee on Peace Education. Questionnaires on ways and means of promoting Peace Education in the schools were sent out to members of this group and to others and the results of these were incorporated in this study.

come from the several committees of this Association could form valid content for college and university educative processes. Only indirectly, however, but nevertheless effectively, would these be constructive measures and instruments for the elementary and secondary schools, and this by way of forming the teachers' attitudes, who contact such materials in college and university courses. Teachers prepared in courses of that kind would either consciously or unconsciously carry back to the elementary and secondary-school levels, the attitudes which they formed under the educative influence of these surroundings and materials.

REPORT OF THE EDUCATION COMMITTEE

The Report might consequently limit itself very reasonably to peace education in elementary and secondary schools. In compiling it, the Chairman of the Education Committee sent out an informal questionnaire to the members of the Committee, and is prepared to make only an unscientific type of report, on account of the free nature of the responses to the questionnaire. It can easily be presumed that even the members of this Committee would be at great variance in their opinions, in regard to the policy to be pursued in selecting materials and fashioning them into curricular form, and consequently, it is with some hesitation that I attempt to interpret the thought of the members, and this hesitation is not lessened by the absence of fear, for even wars can be started at a peace conference.

THE FIRST PRINCIPLE

It may be first stated as the mind of the Committee that materials should be prepared for our schools, which would clarify and emphasize the peace motive, and mold racial prejudices and national attitudes in the ways of peace-mindedness. The character of such peace-mindedness should not only have a negative range, and tenor, so that it would be merely passively opposed to war, but it should be positive in its active efforts to preserve or to

secure peace. It might be cautioned here that such selection and preparation cannot be done without the greatest amount of prudence, because the formation of peace attitudes and the nature of peace attitudes themselves are likely to draw forth a great variety of political opinions.

THE SECOND PRINCIPLE

The second principle on which the Committee would apparently agree is that war and peace motives, as politicians, owners of munition plants, propagandists, and destroyers of international good will often think of them, should be carefully scrutinized and wrong steps scrupulously avoided. The approach to the study should thus be rather from the religious, spiritual, moral, social, and cultural standpoints than from any other.

Much of the material in textbooks is written from the political, militaristic, and nationalistic viewpoint, and unless students are taught to discriminate carefully between the ethical and the political, the very use of these books will develop a war-mindedness by coloring and tempering the attitudes with a martial tinge. Thus sources from which materials are gathered should be carefully evaluated.

Students in colleges, universities, and seminaries, according to the Committee, should be made more conversant with the realistic interpretation of history and facts behind issues of international import, so that they may discern the falsity in such assumptions as historians set out. Such assumptions are that wars are necessary and therefore inevitable—that they are the instrument of national integration and progress, and this despite the fact that historians should recognize educational and ethical values. There is perhaps no recent presentation of a historical nature, which contains so many false assertions within the limits of one book, as Lord Raglan makes in the *Science of Peace*.¹

¹Lord Raglan, *Science of Peace*. London: Methuen and Co., Ltd., 1933.

THE THIRD PRINCIPLE

The Holy See has spoken of the burdensome and destructive nature of armaments that have been enlarged to so great extent in recent years, but the policy of a government in regard to armaments, when discussed in a school, can readily become a topic rather for the political arena than the forum of morals. Even the discussion as to whether war can be avoided through ample preparation, or whether ample preparation through armament building for purposes of defense, would not be an instigation to war, has evidently not been settled with conclusiveness in all minds. In our system of schools, the Church authority would in all probability not look with favor upon the use of materials, processes, and opinions, in the schoolrooms, which would be determinative of the political opinion of the home from which the children come, or which would lead to notable opposition by the political opinion of certain large groups of homes.

It is true certainly that the Church will make no compromise in regard to her religious teaching in the field of faith and morals as they affect the economic and social structure, nor would she hesitate to promote the teaching of the deposit of faith, even though certain types of political agitation or economic philosophy might be opposed to it; with her there is a cowardice that is at the same time apostasy.

There is no doubt that the thorough fashioning of consciences through religious teaching can easily lead to certain political opinions, but wherever the faith can be taught without agitating the political mind, we can presume that the Church herself would pursue a peace policy. Defenders could be found within the Church for either side of the extremes of pacifism, and the contenders would in each case lay claim to a thoroughgoing Catholicism. Many men and women, who loathe the horrors of war, are easily and hastily responsive to the calls of a spurious pacifism, which places peace above everything else in the moral code. There is true Catholic wisdom in the injunction of Napoleon—"To trust in God and to keep our powder dry."

The Church in truth, however, teaches a modulated course in the moral theory of unjust aggression, and the preservation of order in the face of threatening anarchy, and has a firm foundation of Catholic truth and duty. Whilst she is dedicated to the ideals of the beatitude: "Blessed are the peace-makers for they shall be called the children of God,"¹ and pursues the footsteps of the Prince of Peace, Who said: "Put up again thy sword into its place, for all that take the sword shall perish with the sword,"² yet she understands the meaning of the same Master's words, when He said: "Think ye that I am come to give peace on earth,"³—"I am come not to send peace but a sword."⁴ In the one instance the Divine Master refers to aggressive warfare, and in the other, to the continuous conflict of the spirit with the powers of evil.

The Committee would in all probability agree on the third principle that teachers themselves should be instructed to avoid the extremes of false pacifism and aggressiveness, and the false theory of the so-called conscientious objectors. At the same time, they should be duly instructed as regards the rights and duties of conscience, when it is validly formed according to right principles, rather than by fear hysteria, or a false philosophy.

THE FOURTH PRINCIPLE: THE PEACEFUL PERSONALITY

This involves the fourth principle that there is a Catholic philosophy of life, which comprises peace-mindedness, and also a philosophy and a theology of spiritual and religious values and virtues, which individuals and groups should pursue in their order of excellence, so that they may achieve the high emotional, intellectual, and moral achievements of the peace personality. There is an insistent demand by members of the Committee that orthodox Catholic thought be given more propaganda, so that the jingoism of orators and popularizers, who hide their Catholic

¹St. Matthew, V: 9.

²St. Matthew, XXVI: 52.

³St. Luke, XII: 51.

⁴St. Matthew, X: 34

inferiority by promoting the heresies of political philosophers with a large and loud following, may be generally dispelled, by sane attitudes and expressions.

In the matter of a fourth determinant of what constitutes peace-mindedness or the peaceful personality, the thought varies. The following are the general terms used: Some of the connotations respect the components in the personality and others the outer causative factors which affect the personality for peaceable attitudes and relationships. The following expressions are significant of the first; of these some emphasize the mental or ideational processes and positively and negatively. In the negative sense are found: "The present college students are a war generation"; "The educated man can be a war man or a peace man." In the positive sense are: "Peace-mindedness"; "War-mindedness"; "Peace is concerned with a man's philosophy of life"; "World-mindedness."

Others emphasize the instinctive, emotional, affective, and volitional powers: "Racial antipathy"; "In peace and in war, interests, emotions, attitudes, are primary factors, rather than the imparting of information on economic and political aspects of international relations"; "War and peace are primarily matters of emotions and interests"; "Peace rests upon attitudes and volition."

Others regard both the affective and ideational as important: "World friendship and understanding"; "International understanding and good will"; "Seeds of peace—tolerance, forbearance, and understanding"; "True peace consists in the disarmament of the spirit."

The following impress the fact that outer forces are the causative factors in unstabilizing the peaceful personality: "No instinctive bases can be found in the best scientific studies for the usual racial attitudes"; "Animals of the same species are not given to antipathy"; "The peace spirit consists in the desire to be objective—to resist the influence of propaganda and the sway of words with emotional fringes, such as 'Go fight for God and Country, pacifism and patriotism'"; "Racial dislikes are an insidious factor in

human life and are primarily used to secure the approval of one's own group by agitating for the disapproval of another or of others."

The mind of the Committee on this item may be composed as follows: As to his original nature, man is potentially capable of both a peaceful and a warlike personality. His instinctive nature is not determined to either, but his emotions react to the culture from without, and when unstabilizing forces working through his cognitive nature tend to instigate antagonistic feelings, the emotions become bellicose, and are likely to control both reason and volition. The peaceful personality is, therefore, a culture in which enlightened and right reason directs and controls the instinctive, the emotional, and the volitional powers. In a peaceful personality right reason is the ruling power, and in the warlike, misdirected emotions and attitudes control.

THE FIFTH PRINCIPLE: METHODS OF PEACE EDUCATION

The fifth element in moral disarmament and peace education that the expressions of the members of the Committee suggest may be classified under the head of methods. The method comprises the general systematic procedure by which the individual or groups may be related to the outer world and vice-versa to the end of effecting peaceful attitudes. The expressions of the Committee emphasize both how to effect individuals and groups and the type of teacher and influence. As to the first, the following modes are suggested: "The methods thus far have been through appeals to reason, and these should at least be balanced by an endeavor to uproot attitudes based on selfish nationalism and racial hatreds"; "The development of the peace mind must be more along affective than cognitive lines"; "No group treatment of social attitude in a classroom would in itself be sufficient; individual counselling, which brings the mind of the unprejudiced teacher directly in contact with that of the prejudiced student, while the latter is uninfluenced by the social pressure of his own group, would do more than any specific treatment of racial antipathies in class"; "Group treatment of racial attitudes may be

insufficient and generally ineffective, as individual treatment, both as a personal and a social process plays a vital part"; "Create an international outlook"; "The mental attitude which tends to preserve peace is a growing consciousness of the reality of international organization"; "Train the mind in the kindergarten, the junior, and senior high schools to look beyond national frontiers in their thinking"; "The development of world citizenship through a greater knowledge of world affairs"; "Develop habits of sympathetic understanding by utilizing the social studies, wherever possible, in setting up problems, which incline to put all into the time and place conditions of the countries and peoples studied"; "Develop world-mindedness through daily catechism lessons, which would require a new type religious teacher, or new methods for teaching"; "Embuing of the young with the spirit of the Truce of God, and more glorification of peace heroes."

The following set out the kind of outer influence and of teachers: "Education should fashion a philosophy of life"; "A new relationship among the nations"; "A new relationship among men"; "Careful interpretation of the peace treaties that have followed all wars"; "Conference for the scientific study of international relations"; "A psychology for peace should be developed, which should make it less easy for a nation to be drawn into war"; "World peace should be given a significant place in the general objectives of Catholic-Action groups"; "The growing consciousness that we (as a nation) are not sufficient unto ourselves, and that no nation (if self contained) can live in an interdependent world; as we, for instance, import thirty essential products from other parts of the world"; "There is still a great amount of old thinking lying like a heavy weight on the framework of our civilization"; "In Catholic schools as well as in public, after the primary grades, most of this kind of work (peace education) stops and the wretched subtle propaganda, or what amounts to the same for a super-nationalism, with its subconscious instillation of superiority and inferiority reactions of major and minor hatreds, sets in and falls as a blight on the curriculum"; "The prejudices inculcated in the impressionable years of childhood are due pri-

marily to educative agencies, and particularly to the absorption of adult attitudes, which must be offset, unless we are to have a war-minded generation"; "The change of attitudes cannot come as the result of one course, but as the outcome incidentally through a change of heart and attitudes on the part of teachers dealing with children"; "Kindly international and interracial feelings spread to the children from the teachers, who must first uproot from their conscious and subconscious selves racial biases, prejudices, and major and minor hatreds."

THE SIXTH PRINCIPLE: PROCESSES OF PEACE EDUCATION

The sixth consideration which enters into the thought and proposed plans of the Committee may be comprehensively designated as processes. The process should entail the succession of operations which would effect the desired result in either direct development or in changing and redirecting mal-development. The following are suggested: "Parishes and seminaries should help to effect changes all along the line"; "More complete programs should be formulated for teaching world friendship and understanding in teacher-training institutions and departments of education in colleges and universities"; "Exchange of teachers"; "Blood is thicker than water and parents have to be reached, as home and parent attitudes influence the child more in such subtle matters, than school and teachers' attitudes and methods"; "Home-School and Parent-Teachers' Associations should be made conscious of their obligations to help remove racial and national lines in all school relations"; "Prepare a supplementary program for teachers with suggestions for pupil activities in history, geography, literature, and science"; "Devote at least ten minutes daily to facts and attitudes, presented in a unique and readable style, which involve such questions as the Sino-Japanese controversy, disarmament, the new German situation, traffic in arms and munitions plants, the relation of the United States to the world-peace machinery, national security, and the influence of religion on peace movements"; "Study essential facts in secondary schools, such as the World Court, the Hague Tribunal, the

League of Nations, and these in correlation with American and European History."

THE SEVENTH PRINCIPLE: THE PROCEDURE OF PEACE EDUCATION

The educative procedure, as a seventh head for classification, might bring together in summary the remaining thought of the members of the Committee. The procedure or definite manner of acting and series of acts is referred to by the following expressions: "Devote more time to the study of international customs and among children of foreign lands, and especially their habits, games, festivals, and observances"; "The formation of small museums"; "Frequent exhibits of handwork and articles peculiar to other countries"; "The mission forces in the schools might set up a custom, similar to that of the Junior Red Cross, by which the children exchange souvenir booklets with the several types of projects with children of foreign countries"; "The outline courses of the Palladin Series developed by the Catholic Students' Mission Crusade should be more generally adopted"; "Through such literature as 'The Children of Many Lands,' much may be done in the primary grades to bring about international and interracial good will, because it shows those of other nations and races as very human and likeable people"; "Feature the current releases of war pictures"; "By inquiries into educational broadcasting"; "When an approved course is provided and generally accepted, publishers of texts will hasten to have it incorporated by their writers and editors in their elementary and secondary texts."

PATTERN UNITS OF STUDY IN PEACE EDUCATION PROGRAMS

In connection with the procedure, units of study were proposed which show the possibilities for the definite introduction of relationships, which would prove interesting and vitalizing. These provide study plans along the following lines: (A) The general plan for all studies includes: (1) the objectives to be aimed at, (2) the approach, (3) the development of the problems and activi-

ties of the unit and the correlation with other content, (4) the set up of desirable outcomes, (5) bibliography and visual aids.

(B) These items in each case are set out in detail. The details of a specific set of objectives are analyzed after the following scheme: (1) to realize that the whole world is full of the most interesting people, (2) to orientate the children's minds not to look upon other lands as queer places, full of funny people, but as communities, where most interesting children live, and play, and grow up into a kaleidoscope but homogeneous brotherhood of men, (3) to instil a lively interest in people and things outside the children's environment, (4) to show the wants of boys and girls in foreign countries are the same as their own wants, (5) to realize that they are dependent upon people of other countries for many things that they use, and that foreign children in turn are dependent upon the people of the United States for many things they use.

THE EIGHTH PRINCIPLE: ORGANIZATION AND AFFILIATION

The eighth specific item to which attention of peace educators is called is that of the organized affiliations, which promote such education. Amongst these are: (1) The International Organization of Intellectual Cooperation, which is one of the four technical organizations of the League of Nations, and is composed of a committee of seventeen, appointed by the League Council, (2) The International Institute of International Cooperation at Paris, which carries out the decisions of the Committee, (3) The International Educational Cinematographic Institute of Paris, (4) The Pax Romana, composed of twenty National Federations of Catholic Students (Pax Romana, Caius College, Cambridge), which is made up of several committees and subsections, and commissions for Finance, Women Students, Missions, Intellectual Cooperation, and the Students' Press, (5) World Federation of Education Associations, and (6) The League of Nations Association, Inc. There is also the pertinent suggestion to found a society of which the descendants might boast of their peace lineage as do the D.A.R.'s

of their war ancestors, so that there may be less boasting of military antecedencies.

SUMMARY

These specific items of observation and recommendation taken from the individual reports may be rationalized into a general summary of proposals to Catholic institutions of learning: (1) The first proposal respects the higher institutions and all adult groups, as it is the general conviction that the war or bellicose mind, racial antipathies, international misunderstandings, suspicions, distrust, and hatred are rather cultures than instinctive reactions, and are acquired by the young through contacts with teachers, parents, community and civic leaders, and propagandists in the press, on the rostrum and the radio, though the instinctive nature in children may have varied potentials and proclivities, which make them capable of such expression. A careful distinction should be made between the peace mind and class consciousness, which is effected by social and economic factors in the life of the individual or of the group, because they are of a different composition.

(2) The second regards the more explicit, definite, and complete exposition of the true philosophy of life and the psychology of the peace mind and spirit, so that they may be better defined in the content of thought and spirit of those, who not only determine the general composition of life situations and influences, but impress their own thought and spirit on the coming generation. At present our language is entirely too indefinite, abstract, and generalizing.

(3) The third calls for more specific determinations and definite delineations of the components of a peaceful personality and a peaceable character. To construct a course in peace education that will integrate with the entire curriculum and become an effective instrument in the hands of teachers, the outcomes should be more definitely outlined in detail, and the integral parts of desirable virtues carefully analyzed and exposed. Some of the opinions cited emphasize the mental and others the emotional

elements in the peaceful personality, while such a personality undoubtedly embodies an orderly relationship, in which right reason controls the emotions, and directs them for rational and spiritual ends.

(4) The fourth proposal suggests the need of determining the gradations of values and standards to be aimed at, because in the ultimate the mind must be the integrating and stabilizing power of the emotions that impel the reason. Unaided reason, however, is unable to discern a sufficiently clear and definite way ahead for even the individual, and much less for a group or the whole community or family of nations. Right reason, religion, and faith are the only guides that can provide a way ahead by unifying thought and emotion in a stabilized personality and in nations that strive for peace.

It is the whole and ultimate destiny of the individual and of the nations that must loom large and strong in the vision of values, before right and adequate theorizing can be entered into respecting parts and elements. The faith of Catholics provides a source of permanent standards for moral and religious conduct, and for a conscious vision of the moral consequences of irreligious and unethical forms of thought and behavior, and raises their convictions far above the maze of changing economic theories and the varying conflicts of political alignments, and they should thus develop a firmness and a definiteness regarding all problems of peace and war.

(5) Thus the fifth proposal would emphasize the importance and significance of the unity in origin and destiny of all human beings, and the social, spiritual, and religious unity of individuals and nations in the mystical body of Christ.

The principles may be made effective and the proposals be partially achieved in elementary and secondary schools: (a) through a definite and specific understanding of the peaceful personality, both as to the components and as to forces and agencies that effect peaceful attitudes; (b) the methods to be used in the development of such personality are cultural, and respect both the character and personality portraits of the personality, which

is to be the outcome, and the nature of the forces that can effect these; (c) the process of rearranging the influences that can mold the peaceful personality is to comprise not only a refashioned curriculum but a school and home environment, which could effectively condition peace attitudes; (d) the procedure involves definite curriculum formation and programs which are to effect the peaceful character. The program should contain definite units of study, which are to have as their immediate objective the determination of racial and national attitudes; (e) cooperation with groups and associations in other countries, which are developing a technique and program for the betterment of all human, interracial, and international relations.

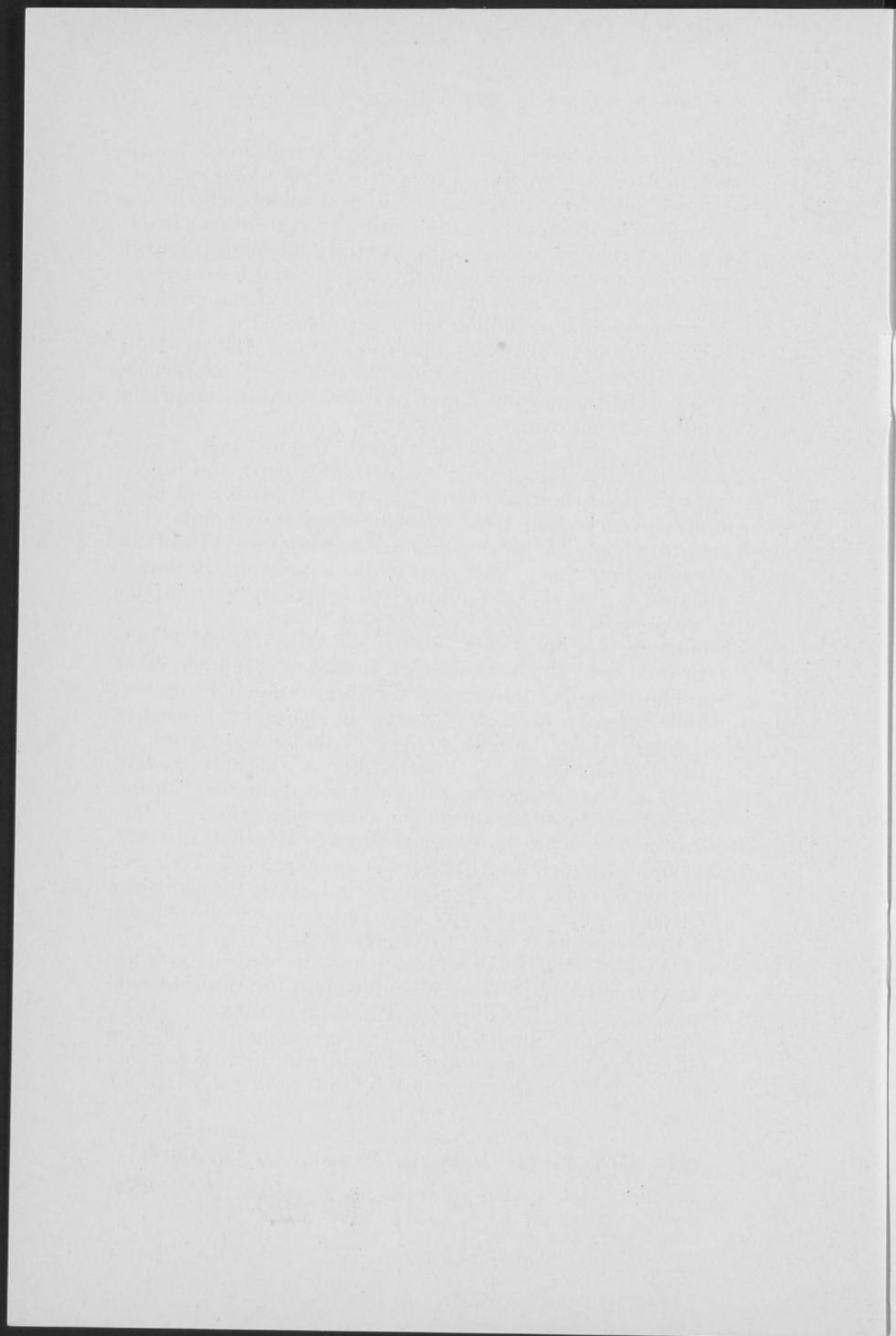
REFERENCES

NOTE: This list is incomplete but comprises materials and references that will help to contact practically all related materials, thought, and associations.

- (1) National Attitudes in Children; Rev. Maurice S. Sheehy, Ph.D.; The Catholic Association for International Peace, 1932. This is a study of facts as they exist in a cross section and generous sampling of Catholic elementary and secondary schools. A careful reading will help teachers in such schools survey their local conditions and attitudes.
- (2) An Analysis of the Attitudes of American Educators and Others towards a Program of Education for World Friendship and Understanding; Henry Lester Smith and Leo Martin Chamberlain; Bulletin of the School of Education, Indiana University, 1929. The study is valuable because of the generous expression of many teachers, which reveals their interest in such education, and in the methods and programs to be used.
- (3) Tentative Program for Teaching World Friendship and Understanding in Teacher Training Institutions and in Public Schools for Children Who Range from Six to Fourteen Years of Age; Smith, Henry Lester, and Crayton, Sherman Gideon; Bulletin of the School of Education, Indiana University, Vol. V, No. 5, 1929. An excellent draft of tentative practical course.
- (4) World Friendship; A Series of Articles Written by Some Teachers in the Los Angeles Schools and by a Few Others

- Who are Likewise Interested in the Education of Youth; Committee on World Friendship, Los Angeles City School District, 1931. This is a booklet which was compiled for the purpose of eliciting the interest of teachers in a program and a course of study for World Friendship; it contains excellent units of study and lesson plans, and references to reading materials for all of the grades—a rather complete bibliography is appended.
- (5) *The Prevention of War by Collective Action*; The Rt. Hon. Lord Howard of Penrith; Burns, Oates and Washbourne, 1933. The proposal of a plan of world organization which would prevent war.
 - (6) *Nationalism and Catholicism*; Lord Hugh Cecil. Macmillan, 1921. This pamphlet presents a clear and precise exposition of the real nature of true patriotism and moderated nationalism from the Christian standpoint.
 - (7) *The Church and War*; Franziskus Stratmann, O.P.; P. J. Kenedy and Sons. A book by an eminent theologian that deals frankly and simply with modern war and the avoidance of it from a Catholic standpoint.
 - (8) *Catholic Action for Peace*; Francis E. McMahon, Ph.D.; reprinted from the *Ecclesiastical Review*, November, 1933, for The Catholic Association for International Peace.
 - (9) *Catholic Organization for Peace in Europe*; Catherine Schaefer, M.A.; bulletin of The Catholic Association for International Peace. A brief outline of the nature, character, and purposes of Catholic associations in Europe, which have been organized for peace education.
 - (10) Education Department, Florence Brewer Boeckel, director, National Council for Prevention of War, 532 17th St., Washington, D. C. Supplies varied types of educative materials, which can easily be adapted to schoolroom use on the elementary and secondary levels.
 - (11) *Select List of Books, Pamphlets, and Periodical Articles, with Annotations*; Carnegie Endowment for International Peace Library, 700 Jackson Place, Washington, D. C. This pamphlet should be in the possession of all who study to promote international good will, as it lists practically all of the best materials and associations to be contacted.

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CATHOLIC THOUGHT ON INTERNATIONAL PEACE

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Catholic thought on International Peace finds its basic principles in divine revelation and in the dictates of reason regarding the sanctity of life and the dignity of the human personality in general, and in particular as stated in the fifth commandment, in the morality of unjust aggression, and in the natural necessity of order in the physical, political, economic, social, spiritual, and religious levels of life in order to secure and preserve life in the individual and in groups of the several denominations and sizes.

Peace is related to both life and order; in its first aspect peace is order in the physical realm, the political, economic, social, spiritual, and religious. It is order in each phase of these aspects of society and it is order in their interrelations and activities, inasmuch as the ends attained by orderly activity on a lower level are means to and subservient to the ends of activities on the ascending higher levels.

Secondly, the tranquility of order is conducive to the preservation and extension of life and its activities, and, in our study, especially of the rational, spiritual, and religious life of the souls of individuals. Whilst order is God's means of this preservation and extension of life, disorder is the only justifying cause for which these two may be frustrated.

In the positive sense, therefore, peace is for order, and order is for the preservation and extension of life. In the negative sense, war and disorder are related. War in so far as it is at all justifiable is to remove disorder, to establish order, peace, and thereby to preserve and extend life. This aspect of war gives it a righteous end and therefore makes it circumstantially and conditionally justifiable, on account of related ends, but not justifiable in itself or the immediate ends of its acts. Were there

reasonable doubt that chaos would ensue rather than order and peace, war would in that circumstance be unjustifiable.

Consequently the moral and ethical teachings of the Church have been traditionally outlined in the following requisites for war, which contain the Christian tradition, natural and international ethics, in the interests of order, peace, and the preservation of life:

(1) All pacific means and every possibility of peaceful settlement, must be resorted to and exhausted for the solution of international difficulties. It is but in keeping with natural reason that every means should be used before the physical clash of arms and legalized murder are resorted to, and this is all the more obvious in view of the fact that the physical harm is so much overshadowed by the moral evils, resulting from armed conflict, which were everywhere in the picture, before, during, and after, the late war in deliberate campaigns of vilification, falsehoods, suspicion, enmity, hatreds, and revenge.

(2) A just and proportionate cause must be apparent, for it is an immemorial tradition of the Church that arms may not lawfully be used except as the instrument of justice and in the last resort. Just causes of war are: (a) Self-defense against aggression. (b) Vindication of justice, when a grave injury has been suffered, and then only after resort has been made to the highest tribunal.

(3) In regard to the highest tribunal the mind of the Church is expressed in the words of Benedict XV, in his Letter to the Heads of States engaged in War, of August 1, 1917: "The fundamental point must be that the moral force of Right shall be substituted for the material force of arms." In his Encyclical *Pacem Dei Manus Pulcherrimum* of May 23, 1920, he states: "In the general restoration of justice and charity and reconciliation of nations it is much to be desired that all nations enter without misgiving into a general society, or rather family, for the purpose of protecting their individual independence and for the preservation of order. Such a comity of nations is recommended amongst other reasons, by the widely felt need of abolishing or reducing military armaments which weigh so heavily on the resources of the State, and

in this way war with its train of evils will be entirely avoided or at least rendered less menacing, and the liberty and territorial integrity of every nation safeguarded." In the same reference Pius XI writes in his Letter to the Archbishop of Genoa, of April 7, 1922: "For it must not be forgotten that the best guarantee of tranquillity is not a forest of bayonets, but mutual confidence and friendship."

Pope Benedict had written the same basic principle in his Letter referred to above: "Next for the setting up in the place of armies of a Court of Arbitration with its high peacemaking function, subject to the regulations to be agreed on and sanctions to be determined against the State which should refuse either to submit its international disputes to arbitration or to accept an arbitral decision."

The thought of the illustrious Pontiff is but interpretative of the Christian tradition regarding the organization of religious and civil society. In this tradition as contained in the Public Law (*Jus Publicum*) of the Church there is in the proper and adequate composition of civil society to be a natural society of nations, thus organized that the civil order throughout the world shall be preserved and extended and the physical life of creatures protected. The proper and adequate structure of civil society would parallel the organization of the Church, because it also should be a necessary, complete, and perfect society, supreme in its own order, as the Church is in her order of the spiritual, religious, and supernatural.

The use of armaments in this society is for purposes of defense or restoration of order within the complete society as such, in which each imperfect and incomplete society must regard the impelling duties, as well as the rights of each and all. As a deduction from this we have the corollary that the natural law urges the reduction of armaments within the needs of conserving such order.

Modern armaments have another bearing upon the problems of peace and war, as set out by recent Popes. Leo XIII in his allocution *Nostris Errorem*, of February 11, 1889, states: "The

menacing multiplication of armies is calculated rather to excite rivalry and suspicion than to repress them."

In 1911, Pius XI in a Letter to the Apostolic Delegate to the United States writes: "To remove even the anxieties of so-called armed peace is indeed most praiseworthy, and any effort to this cause, even though it may not immediately or wholly accomplish its purposes, manifests, nevertheless, a zeal which cannot but rebound to the credit of its authors and be of benefit to the State."

Benedict XV in his Letter mentioned above, writes: "Thence must follow a just agreement of all for the simultaneous and reciprocal diminution of armaments, in accordance with rules and guarantees to be established thereafter and to a degree consistent with the maintenance of public order within each State."

In this regard there is also the statement of Pius XI in his Apostolic Letter, *Nova Impendet*, of October 2, 1931: "Since the unbridled race in armaments, which on the one hand is the consequence of international rivalry, and on the other is the cause of enormous expenditure taken out of the resources available for the public well-being, is not the least of the reasons for the present crisis."

Excessive armaments are the outcome of the evils of modern nationalism. In his allocution of December 24, 1930, Pius XI states the following: "It is difficult for peace to last between peoples and states if in the place of true and genuine love of country, there rules and abounds a hard and selfish nationalism, which is the same thing as saying hatred and envy in place of mutual desire for the good, distrust and suspicion in place of willing cooperation, ambition for hegemony and mastery in place of respect and care for the rights of all, even those of the weak and the small. . . . Here then is found a vast and glorious field for all the Catholic laity, whom We unceasingly call upon and ask to share in the hierarchial apostolate. To Catholics of all the world, and particularly those who study, labor, and pray in Catholic Action, we turn today with this warm invitation and plea. May they all unite in the peace of Christ in a full accord of thoughts and emotions, of desires and prayers, of deeds and words—the

Spoken Word, the Written Word, the Printed Word—and then an atmosphere of genuine peace, warning and beneficent, will envelop the world. But We wish you the 'Peace of Christ,' not as a sentimental, confused, unwise pacificism, because that only is true peace that comes from God and that bears the essential and indispensable marks and priceless fruits of true peace."

The recent general investigations bearing on the vicious propaganda on armaments in the above relation of armaments to nationalism present an appalling condition in modern civilization. They show definitely the position, power, influence, and activities of munitions manufacturers in the building up of armaments. The data is here taken from the speech of Senator William E. Borah, which he made in the Senate April 12, 1934, in favor of a Resolution calling for an investigation into the manufacture and traffic in arms and munitions, to the end of shaping legislation to eventually "take the profit out of War."

The munitions manufacturers, to which he refers, are given in this partial list (previously listed in the Senate Records on the occasion of a proposed investigation): In the United States: The Bethlehem Steel Works, Colts Firearms Mfg. Co., Remington Arms Co., Du Pont de Nemours Co.; in Germany: The Krupp Steel Works; in England: Vickers-Armstrong, with subsidiaries in all countries; in France: Schneider-Creusot; in Czeckoslovakia: Skoda; in Italy: Societa Vickers-Terni; in Japan: The Japanese Steel Works. As typical of the treachery of the operations of these, Senator Borah, quoting generously from an article in a recent issue of the magazine, *Fortune*, has the following: "The great Czechoslovakian Armament Company, controlled by Frenchmen, promoted the rise of Hitler in Germany, and contributed millions of marks to Hitler's campaign."

As to the profits of war for munitions manufacturers, the Senator states that it cost \$25,000 to kill a soldier during the World War. He observes further: "It is a fact that the munitions manufacturers have been realizing profits of 12 and 20 and 30 per cent during the entire period of the depression. . . . They have sordid ulterior motives such as have characterized the great

munitions manufacturers throughout the history of the world." The propaganda that issued either directly or indirectly but always through their influence is exposed by his following statements: "Vicious and sordid propaganda is constantly disseminated by munitions manufacturers. . . . They carry on with ability and persistency a campaign of misrepresentation."

Their influence upon statesmen and politicians is given in the following: "These men (owners of munitions manufacturers' plants) then, as they do today, held positions of great prestige and influence, and they were often successful, as I believe they are at this time (in regard to the imbroglio that is being nursed between the United States and Japan, respecting the recognition of Russia) in inducing public men and statesmen to accept as facts the baseless statements of their false propaganda." The Senator's final charge is thus stated: "To foment discord and to spread false and sordid statements, to engender bitterness and suspicion and hate and fear among nations, all that such profits may be made and enlarged reaches the dead level of human depravity. There is nothing lower in the scale of human avarice."

In his speech before the Army Industrial College in Washington on June 23, 1934, Mr. Bernard M. Baruch, international financier and chairman of the War Industries Board during the World War, advocated the elimination, at least partially, of the evils resulting from the vast profits of war and the antecedent propaganda, by the following process: "Society demands the elimination of profiteering and above all the profit incentives of war. . . . It means the recapture of all profits, in bulk, made by all industries engaged in war supplies above a small and reasonable return on the investment. . . . It would not only meet the requirements of social justice but prevent vast and unnecessary expansions that played so large a part in bringing about our present post-war confusion. . . . All must be denied the right to enjoy a joy ride at the expense of the nation. . . ."

Life, order, peace, justice, war, nationalism, avarice, armaments, propaganda are thus bound up in this order of casualty, or rather they condition one another in the relationships outlined above.

Life is the supreme gift in the order of nature and in the rational creature conditions everything else for higher or for lower efficiency, for more or for less of human welfare and advancement.

Peace is truly a condition or state of mind in which people live, who have no wish, reason, or occasion to fight. The modern world does not present that state of peace, because at best peace is now only a cessation from hostilities among armed camps, which are ready to throw the little orderly living and peaceful international relations, by any provocation of injustice or insult that may be effectively propagandized, into the most destructive war of all history.

The relation between greed, avarice, and propaganda is easily understood; so is the effectiveness of propaganda upon competition in armaments. Historically, nations are political subdivisions of mankind, which flare the nationalistic spirit, mania, or hysteria for war-like purposes, and for this end political leaders surround the national idea with an amount of sanctity. International relations have in recent decades been made all the more complex by the haggling of the embittered political leaders.

Despite the continuous confusion of the word, nation, and the word, race, national hatreds and racial antipathies are two different things because human-kind is not sectored into divisions which identify national or political units with racial groups. A nation is physically merely an area or country under one government. Nations are consequently not homogeneous (racial) groups, but of such as were of different racial and linguistic origin, and have been thrown together and have developed some uniform culture. Rarely has there been found a nation of one race and of one language. A racial reaction is not a national or political reaction; nationalistic tendencies are not racial tendencies; they are in every way and notably differentiated. Language is neither a national nor racial reaction; it is a cultural development, which is not definitely identified with any country. There is no such entity as the Latin race or races, or the Nordic language, because one set of designations refers to cultures, while the other refers to physiological developments. However nations may be meas-

ured and evaluated there are no superior races, and there are no inferior races, as measured by acceptable racial standards.

A race is a group of people, who resemble each other in their physical characteristics, and specifically in such features as size and shape of head and of body, color of skin, of hair, of eyes, and texture of hair, and in their psychological attainments, such as comparative sensory, memory, and intellectual powers. Racial characteristics, therefore, respect the structure, whilst the national result from political affiliations; racial antipathies are an instinctive physical response, whilst national hatreds are instigated by emotional appeals to political loyalties. The six main races of mankind are distributed unequally over the known world and are blended variously in the compositions of the hundreds of political divisions.

Cultures cut through both racial characteristics and national affiliations and develop from generation to generation. They are acquired through some interrelation of inner needs and the offerings of the environments in which peoples move. What is one generation's culture may become a succeeding generation's need, and this development makes the demarcation between natural and acquired needs a moving line or an elevating plane.

Generally, culture represents the ways of life of people whether in their racial or national alignments. Natural cultures result from the attainment of the six human needs in the arts of food getting—hunting, fishing, gathering, domestication of plants, animals, shelter, clothing, weaving, pottery, tools, weapons, transportation, communication. The social cultures respect the social institutions, such as the family, position of women and children, state, property, trade, commerce, labor, recreation, fine arts, speech, language, education, science, philosophy, ethical codes, morals, magic, religion. Religious cultures respect a people's magic, worship, sacrifices, and concepts of the Deity, spirits, etc. The findings of anthropology reveal that the religious cultures dominated and motivated those on the lower levels.

As a result of the several forms of culture moving irregularly upwards on account of the struggle for natural and acquired

needs we have the social classes. In the acquiring of culture and the differentiation of classes there arise the various inequalities also within classes, inasmuch as function and wealth add to or subtract from the opportunities of acquiring culture.

Cultures in their developmental aspect are marked off into primitive or barbarian and civilized, and these promote civilization and consequently human progress in the measures in which they level down inequalities, and give equitable opportunities to use material things to secure spiritual and religious ends. It requires decades of direct culture through educative forces to dissipate inequalities because they remain physiologically and psychologically long after social barriers have been removed. These remnants are apparent in the individuals and groups, who in one generation have advanced socially and economically from a lower to a higher class level.

Cultures can thus retard civilizing processes through the differentiations which result from varying opportunities to attain a uniform level of culture; the resultant classes which separate groups from groups, and individuals from individuals bring in the different levels of wealth and vocational functions, which reciprocally effect class distinctions, and international trade wars and acrimony. They can advance civilization amongst all by removing the inequalities of opportunities of culture, through a regard for the spiritual equality of those on different levels of wealth, and vocational functions and service.

Wars retard and in their present ability to use instruments of destruction could easily destroy the existing civilization. They are rather conflicts of cultures than of racial or national groups. They are not natural, in the sense that the instinct of pugnacity is natural, because the instinct is the natural basis of that fortitude, which enabled man to endure hardship in the struggles and conflicts incident to his progress. It cannot be proven that primitive man was warlike; this was a later culture and development. Such struggles and conflicts in their origin and nature differ entirely from those of the historic and particularly modern wars, which result from artificial and exaggerated nationalism fanned

into a far-sweeping hysteria of war spirit and war mind by insidious propaganda. Man's natural struggle upwards has led to much of his good, but wars have always been unmixed evils. Whilst racial and physiological differences may have frequently led to conflicts and contests, wars came with the evils of economic nationalism. Nationalism itself is a type of culture and when it makes a religion of this culture, as it always does, it easily lends itself to the fiercest hysteria, and as it has done historically to the bloodiest of wars. It is but natural then that the leaders of the new German nationalism should aim to give it a religious motivation, and should also strive to make it one with their racial structure and cultures.

Catholicism is a culture—it is culture. Catholicism is civilization because it directs not only the satisfaction of human needs in the quest of the material, but also of the spiritual things in the unity of a common brotherhood in Christ. To the Church all races partake of a common humanity; to her all political alignments are units in the unity of mankind. The Church has the key to the peace of the world in her continuity, universality, moral, spiritual, and religious indefectibility.

The Church has ideals of social and political orders for all in which culture is directed to avoid class distinctions and inequalities by allowing equal opportunities for the divinely given talents and gifts as stipulated by the gospel. She can supply the motives which can dominate all others and bring the nations and races of the world into the understanding that will assume the harmonies of peace.

She has also in her cultural inheritances and powers the means and agencies to obviate the causes of war. On November 1, 1914, in his Encyclical *Ad Beatissimum*, Benedict XV wrote: "Our Lord Jesus Christ came down from Heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the envy of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love."

War is not a part of the natural plan; it is the culture of vicious impulses. It is not a reasoned thing, but unreasoning avarice

and greed. It is a consequence of the disorder between feelings and reason in the individual and in the various groupings of individuals. Whether it is in the form of brotherly quarrels, class strife, racial conflicts, tribal feuds, or the clash of national arms it is always the extension in one way or another of avarice and greed—greed for power, greed for wealth, greed for vast rule, which men and nations seek, whether consciously or unconsciously to compensate their weakness and insecurity which have come from sin.

In no case would quarreling and warring be necessary if the men on both sides were capable of separating themselves from their purely subjective opinionation and emotionalized reasoning and give themselves over to the conclusions of objectively valid knowledge.

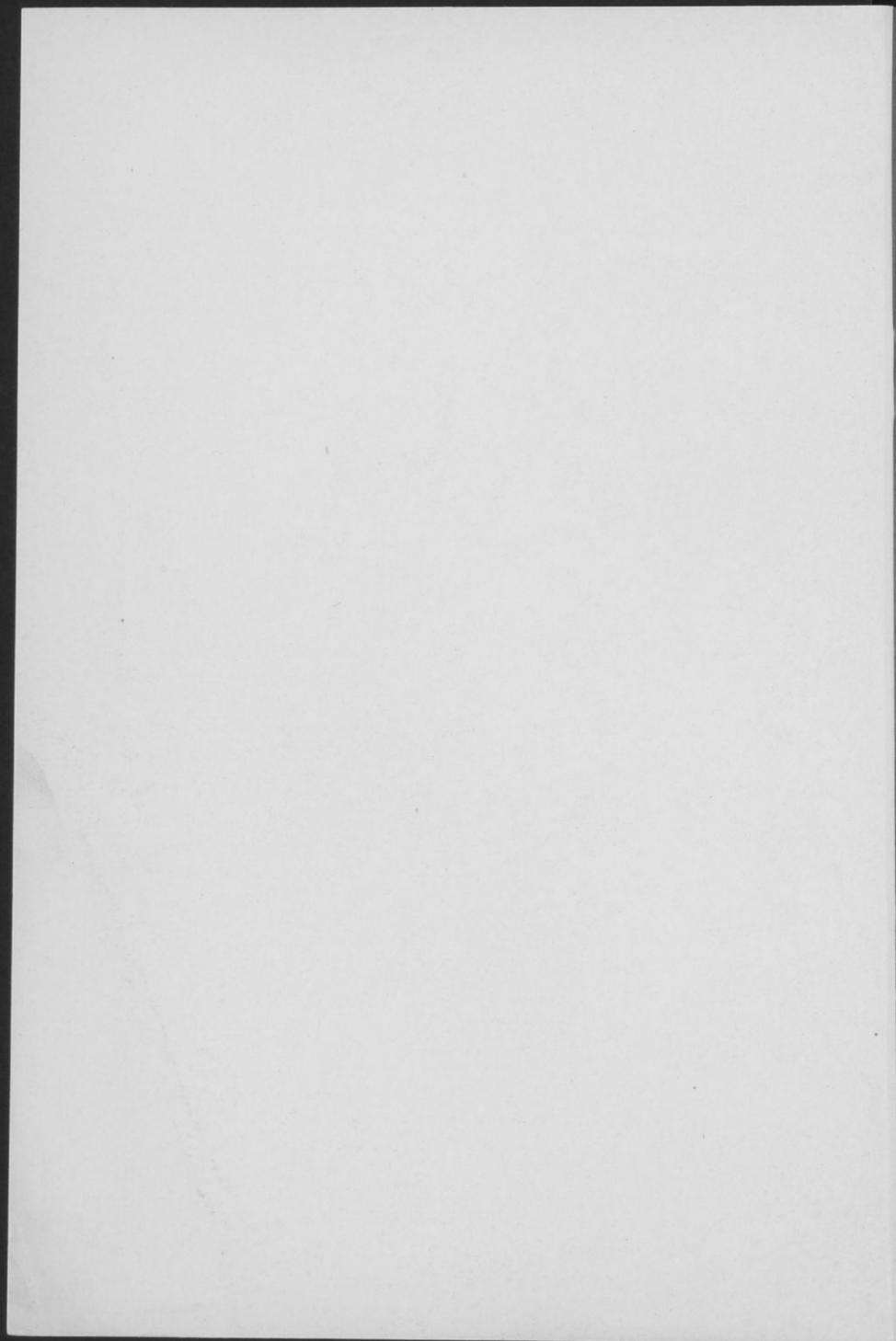
War, conflicts, strife, quarrels—all tap at bottom the same wellspring in national groups, races, tribes, classes, and family circles. Individuals as well as nations must learn to know themselves, because it is within themselves that all these ravages against charity first take place. After all it is a matter of the individual reenforcing himself behind the family, group, class, racial, tribal, or national group. It is a feeling of weakness coupled with ambitious desire, which breaks the bonds of charity through envy now, as in the ages gone by, and as at the beginning of all envy broke the peace of the first paradise and of original innocence.

Only the charity of Christ can displace envy and conscript every moral power, and beget the best desires of men in tolerant understanding and cooperativeness in an interdependent world. Peace, which is not only order within the individual, but in all human and divine relations, is the effect of charity. The world can receive that gift of charity, international good will and confidence by prayer, personal influence, and contributions to national policy.

The Church in her teaching and culture exhorts her children to know themselves—that they tend to reason themselves into God, whilst they should accept the true God, His Christ, and His Church, and that “flesh and blood have not revealed it to them, but My Father in Heaven.” (Math. XVI, 17.)

The Church as teacher of these truths is the truest educator. As educator she is concerned about peace principles, peace movements, and peace organizations. Well then should we accept with active minds the exhortation of the great Pontiff, Pius XI, given in his Apostolic Letter of October 2, 1931: "We exhort you, Venerable Brethren, to employ every means at your disposal through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and even more of the Law of Christ."





THE Catholic Association for International Peace has grown out of a series of meetings during 1926-1927. Following the Eucharistic Congress in Chicago in 1926, representatives of a dozen nations met with Americans for discussion. In October of the same year a meeting was held in Cleveland where a temporary organization called The Catholic Committee on International Relations was formed. The permanent name, The Catholic Association for International Peace, was adopted at a two-day Conference in Washington in 1927. Annual Conferences were held in the same city in 1928, 1929, 1930, 1933 and 1934; in New York City, 1931; and in Cleveland, 1932. All-day regional Conferences took place in Chicago on Armistice Day, 1930, in St. Louis on Washington's Birthday, 1932, and at the University of Notre Dame, Notre Dame, Indiana, on November 19, 1933. It is a membership organization. Its objects and purposes are:

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

The ultimate purpose is to promote, in conformity with the mind of the Church, "the Peace of Christ in the Kingdom of Christ."

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

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

Publications of the Catholic Association for International Peace

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- No. 1—International Ethics.
- No. 2—Latin America and the United States.
- No. 3—Causes of War, and Security, Old and New.
- No. 4—Haiti, Past and Present [out of print].
- No. 5—Francis de Vitoria.
- No. 6—American Agriculture and International Affairs.
- No. 7—Porto Rico and the United States.
- No. 8—Europe and the United States—Elements in Their Relationship.
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