

A Catholic  
Program for...

ADL 0045

Peace

# A Catholic Program for World Peace



The Catholic Association for  
International Peace

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

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*"May they all unite in the Peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent will envelop all the world."*

POPE PIUS XI, 1930.

## HISTORY



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

The Association is a membership organization. It came into existence to help American public opinion, and particularly Catholics, in the task of ascertaining more fully the facts of international life and of deciding more accurately what ought to be done that the relations between nations may become just, charitable and peaceful. Being an association of Americans, it directs itself in a special manner to the international relations of the United States.

## AIMS OF THE ASSOCIATION


- To study, disseminate and apply the principles of natural laws 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."*

## PLAN OF C. A. I. P. COMMITTEE WORK

HE opportunities and obligations of the United States have been greatly magnified by the new international position we now hold. A complex set of questions arises from both the opportunities and obligations. As citizens of a democracy and as Catholics, we are bound to see to it, as far as possible, that our citizenship is used to bring justice, charity and peace among the peoples of the earth. The Association wishes to do its part to help the United States and Catholics especially to know and live up to these opportunities.

It proceeds with the care due the complicated subjects with which it deals. Its present method is to bring together in Committees persons acquainted with particular phases of the question. These Committees prepare reports. The reports are discussed in the meetings of the organization. In the light of this discussion, they are then revised. Thereafter, they are presented to the Executive Committee which makes them public, not however as reports of the organization itself, but as reports of its Committees clearing the ground for further activities.

It enlists the aid of scholars to make special and lengthy research. It desires to encourage further and ampler unfolding of information and judgments. It welcomes discussion of its reports, and of the work it undertakes in papers, magazines and lectures.

This is, the Association considers, the most practical method it can follow to build up a body of information and of judgments soundly based upon facts and right principles. It knows that

while the ethics of international relations are in the main clear and definite, the application of these principles to particular cases requires an adequate knowledge of the facts. Herein lies the work of the various Committees in the preparation of their reports.

### *Activities*

The Catholic Association for International Peace, through its various Committees, prepares studies on world questions. Twenty-five reports and eight miscellaneous pamphlets have already been issued. Many of these have supplementary N. C. W. C. Study Outlines for use in colleges and lay groups. Besides this activity and the holding of Annual, Regional and Student Conferences, it promotes international study clubs in Catholic colleges, seminaries and lay organizations; it prepares and distributes special data, bibliographies, news releases, syllabi, study outlines, etc., on international problems; it translates and distributes foreign works on world subjects; it furthers annual Peace Programs in Catholic colleges, seminaries and Newman Clubs; it serves as a guide to and extends the program of the Student Peace Federation; it cooperates with Catholic Peace groups abroad and with some in this country; it invites all Catholics interested to participate in its program; and it aspires in various other ways to be of service to individuals and groups in their work of furthering "the Peace of Christ in the Kingdom of Christ."

### *Student Peace Federation of The Catholic Association for International Peace*

Regional Student Peace Federations of the Catholic Association for International Peace are being organized in various sections of the country to coordinate and extend the peace activities of students in Catholic universities, colleges and Newman Clubs. The membership in the federation is open to groups in these institutions and to Newman Clubs dealing with international questions. A yearly program will be followed and

semi-annual conferences held in the various regions. The work will be carried on, in cooperation with the Catholic Association for International Peace, with a Faculty Adviser from the Catholic institutions, and student representatives from the participating groups in the different areas. The Faculty Advisers will hold also an annual meeting during the annual Conference of the Catholic Association for International Peace. Group membership dues in the federation are \$10.00 with one-half of this sum going to the particular region and the other to the Catholic Association for International Peace.

### *General Membership*

The organization invites the membership of all Catholic persons interested in international affairs. It seeks especially the cooperation of those whose study and experience qualify them to assist in the preparation of the reports issued from time to time by its various committees.

Members are entitled to all publications of the Association. The membership dues are:

Contributing .....	\$5.00
Sustaining .....	10.00
Institutional .....	25.00
Life .....	100.00

### *Student Membership*

Individual College students may become members of the Catholic Association for International Peace. This membership entitles them to the Committee studies issued during the year of their membership. Student membership does not include Committee affiliation. College students are urged to join the group in their College that has membership in the Catholic Student Peace Federation in their particular region. (See Student Peace Federation of the C. A. I. P.) If there is no such group, individual student membership in the Catholic Association for International Peace is invited. The membership dues are:

Individual Student .....	\$1.00
Student Group .....	10.00

## Study Groups

One of the main interests of the organization has been the creation and extension of Study Clubs on international problems in universities, colleges, and lay societies. These have been formed in many of the principal educational institutions and in organizations in various parts of the country. In most instances the texts of and the N. C. W. C. outlines supplementing the Committee reports have been used. The value of these is obvious. The first and most generally obligatory means of promoting Peace is through intelligent preparation. "Human brotherhood," states the report, *International Ethics*, "must be intensively and extensively preached to all groups and classes; in theological seminaries, in colleges and schools; in the pulpit and in catechetical instructions; in religious books and periodicals." Unless this is done no fundamental progress toward World Peace can be made.

## PUBLICATIONS OF THE C. A. I. P.

Price—10c each; \$1.00 a dozen; \$8.00 a hundred

### PAMPHLET SERIES—

1. INTERNATIONAL ETHICS\*—

(The principles of right and wrong in International Relations. Is an avoidable war a just war?)

2. LATIN AMERICA AND THE UNITED STATES\*—

(Introduction to economic, political and cultural relations. Why there is anticlericalism in Latin America.)

3. CAUSES OF WAR\*—

(Moral, political and economic sources of international enmity) and

SECURITY, OLD AND NEW\*—

(Inter-relations of disarmament and security. Which comes first, Security or Disarmament?)

4. HAITI, PAST AND PRESENT (*Out of Print*).

5. VITORIA, FOUNDER OF INTERNATIONAL LAW—(*Out of Print*).

(The great Dominican Father's right to this title.)

6. AMERICAN AGRICULTURE AND INTERNATIONAL AFFAIRS\*—  
(How far does American Agriculture affect World Relations? Effects of city-ward movement.)
7. PORTO RICO AND THE UNITED STATES—  
(*Out of Print*).  
(Study of economic, political conditions. How can the United States affect them?)
8. EUROPE AND THE UNITED STATES: ELEMENTS IN THEIR RELATIONSHIP\*—  
(Analysis of causes drawing us to and from Europe. What should be our present policy?)
9. THE ETHICS OF WAR—  
(Conflicting opinions on right of war. Can there be a justifiable war today?)
10. NATIONAL ATTITUDES IN CHILDREN—  
(*Out of Print*).  
(Early causes of international ill will—how the school and home can eradicate them.)
11. TARIFFS AND WORLD PEACE\*—  
(War and its relation to this economic cause. International social justice and the tariff.)
12. MANCHURIA—THE PROBLEM OF THE FAR EAST\*—  
(Political account in relation to international welfare.)
13. INTERNATIONAL ECONOMIC LIFE\*—  
(Causes preventing it and possible solutions.)
14. THE CATHOLIC CHURCH AND PEACE EFFORTS\*—  
(History of national and international work of Church to promote peace.)
15. WAR AND PEACE IN ST. AUGUSTINE'S DE CIVITATE DEI—  
(Historical account of views held and relations to contemporary movements.)
16. PEACE EDUCATION IN CATHOLIC SCHOOLS—  
(Ways and means of promoting international goodwill. Excellent manual for teachers.)
17. PEACE ACTION OF POPE BENEDICT XV—  
(Review of efforts for peace and their frustration by Vice-Chancellor Michaelis.)
18. RELATIONS BETWEEN FRANCE AND ITALY—  
(Present situation between countries and events leading up to it. Maps and tables appended.)

19. CATHOLIC ORGANIZATION FOR PEACE IN EUROPE—

(Description of activities, purposes and influence of groups. Emphasis on correlation stressed.)

20. THE UNITED STATES AND THE DOMINICAN REPUBLIC—

(Critical treatise on political and social relations of the two countries.)

21. AN INTRODUCTION TO MEXICO—

(Able study of economic-political life of Mexico—its relation to present crisis.)

22. RURAL PROBLEMS AND INTERNATIONAL LIFE—

(Documented account of close relationship between agricultural questions and world harmony.)

23. PAPAL PEACE MOSAIC—1878-1936—

(Excerpts from the messages of Popes Leo XIII, Pius X, Benedict XV, and Pius XI.)

24. ARBITRATION AND THE WORLD COURT—

(History and activities—our relation to it.)

25. NATIONALISM—

(Menace to world cooperation—American nationalism past and present.)

MISCELLANEOUS SERIES—

PEACE TRENDS

PEACE STATEMENTS OF RECENT POPES  
(N. C. W. C.)

SYLLABUS ON INTERNATIONAL RELATIONS

APPEALS FOR PEACE OF POPE BENEDICT XV  
AND POPE PIUS XI

DISARMAMENT STATEMENT (FREE)

ARGENTINA — LAND OF THE EUCHARISTIC  
CONGRESS, 1934

THE CHRISTIAN WAY TO PEACE (N. C. W. C.)

PERMANENT PEACE PROGRAM OF POPE BENE-  
DICT XV

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\* Study Club Outline Included.

BOOKS—

THE CATHOLIC TRADITION OF THE LAW OF  
NATIONS—*John Eppstein.*

THE PEACE EFFORTS OF THE CHURCH DURING  
THE LAST THREE HUNDRED YEARS—*Josef  
Müller*



# PRINCIPLES AND PROGRAM

SELECTED BY THE EXECUTIVE COMMITTEE FROM  
STATEMENTS ISSUED BY C. A. I. P.  
COMMITTEES\*

## THE PEACE OF CHRIST IN THE KINGDOM OF CHRIST

*Unless we strive for peace by specific, practical methods all our pacific professions are hollow and futile.*<sup>1</sup>

I—*The Basic Causes of War:* The division of Christendom; the relegation of religion and morals to a narrowing field of life; the divorce of economics from morals; nationalism and imperialism.<sup>2</sup>

II—*The Basic Cure:* Extension of the Kingdom of Christ; national and international cultural, political and economic brotherhoods based on justice and charity.<sup>2</sup>

III—*The World Is One Society:* 'All States should unite in one sole society or family of peoples to guarantee their own independence and safeguard order in the civil concert of the peoples.'<sup>1</sup> (Pope Benedict XV—Encyclical *Pacem*, 1920.)

IV—*The Practical Impossibility of a Just War:* Necessary conditions of a just war—Actual or imminent violation of rights; certainty of this; injury proportionate to the evils of war; inefficiency of peaceful means; well-grounded hope of bringing better conditions; declaration by the sovereign authority; right intention.

An honest attempt to observe all these conditions would make war practically impossible.<sup>1</sup>

V—*The Means of Peace:* We should put particular emphasis upon the exploration of all pacific methods for avoiding a bloody conflict:

Direct negotiation; mediation and conciliation and judicial settlement; diplomatic pressure such as trade embargoes, boycotts and rupture of normal international intercourse; 'the calm, deliberate judgment of the people' (Bishops' Pastoral Letter, 1919); substitution of moral right for material force; general disarmament; compulsory arbitration; codification of international law; an international tribunal of justice; an association of nations; existing wrongs finding hearing and redress before a common forum of the nations;<sup>1</sup> national security

guaranteed by concerted action of all against the aggressor.<sup>3</sup>

VI—*Armaments*: The fallacy of indefinite preparedness;<sup>1</sup> disbursement of public funds in charity rather than on instruments of mutual slaughter;<sup>3</sup> the essential connection between armaments, security and justice;<sup>2</sup> general disarmament;<sup>1</sup> armaments breed hostility;<sup>4</sup> the United States is in a position to do more than any other nation, perhaps more than all combined.<sup>3</sup>

VII—*Consultation and Boycott*: A conference of nations that signed the Kellogg Pact, to negotiate an agreement to consult and join in an international boycott against any nation found to have violated its agreement to use only peaceful means to settle disputes.<sup>5</sup>

VIII—*World Social Justice*: A world social-economic order, founded in similar national and regional organization and supplemented by a world governmental order, to be provided by an international monetary and economic conference, so as:

1—To make the international interdependence itself efficient in producing all the goods that the changing variety of the world's resources, equipment and technique can give;

2—To distribute these goods so that the good of all universally will be obtained.

The Church's whole program of social justice on the world scale. Against economic nationalism and imperialism; against international capitalist cartels;<sup>6</sup> against monetary wars and for internationally managed currencies; reduction of tariffs; world cooperation on raw materials, markets and migration; reduction of world debt; no pressure for war debt payments.

World labor-union cooperation on the basis of sharing in world economic organization; the International Labor Office; world federation of farm cooperatives sharing in world economic organization.

IX—*Latin America*: Mutual agreement among the American republics upon their mutual rights and duties, formulated in code of law; a Pan

American Court; Inter-American sanction, not sanction by the United States alone; such regional organization not to take the place of world organization.<sup>7</sup>

X—*World Court*: Ratification of the Protocols (of the World Court) already signed by the Government should not be further delayed. Proposals for arbitration and judicial settlement must be judged not merely on their merits in the abstract but as alternatives to the anarchy of war. Experience would seem to indicate that, where common action is essential, progress lies in improvement of an institution already working rather than in a negative policy of abstention and isolation.<sup>8</sup>

XI—*The American Obligation*: Our power to influence world decisions is greater than we dream. Obligations are in proportion to capacity.<sup>5</sup>

XII—*The American Refusal*: We refuse to take full part in preventing war.<sup>2</sup>

XIII—*Striving for Peace*: Education of all groups and classes upon the universality of brotherhood; the possibility of permanent peace; the fallacy of indefinite preparedness; the principles of international ethics; and against nationalism.

Consider fairly and support, so far as abilities and conscience permit, practical proposals and arrangements for preventing war and making peace secure.<sup>1</sup>

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\* The conclusions in this Statement of Principles and Program are still in process of development and amplification by the Committees. These statements, having been taken from Committee reports, should be read in their context for fuller understanding.

<sup>1</sup> *International Ethics*. International Ethics Committee.

<sup>2</sup> *Europe and the United States*. Europe Committee.

<sup>3</sup> Disarmament Statement. International Ethics and International Law and Organization Committees.

<sup>4</sup> *Causes of War*. Committee on Sources of International Enmity.

<sup>5</sup> Boycott Statement from Chairmen of International Ethics, Economic Relations, and International Law and Organization Committees and thirty-one other signers.

<sup>6</sup> *International Economic Life*. International Ethics and Economic Relations Committees.

<sup>7</sup> *Latin America and the United States*. Latin America Committee.

<sup>8</sup> *Arbitration and the World Court*. International Law and Organization Committee.

# CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

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## WHAT CATHOLICS CAN DO FOR PEACE



CATHOLICS in the United States, blessed with a Faith that transcends barriers of nationality and color, are urged to cooperate both by education and action in the cause of Peace. None have so great and so sacred a responsibility as we to labor for international Peace, based upon goodwill, which can come only from Him in whose Mystical Body we are united. The present international chaos and the emphatic appeals of the present Pope to Catholics of all the world to unite in this movement make the work for Peace essential today. It is truly, as he has pointed out, "a vast and glorious field for all the Catholic laity."

"It is the duty of Catholics to assume their part in molding that public opinion and arousing that goodwill on which in the long run the Peace of the world depends," says the study on "Catholics and the Problem of Peace" issued by The Catholic Council on International Relations, England. "When public opinion is adequately informed of the requirements of justice, and there is everywhere a ready will to fulfill them, then Peace will be substantially secured. Among Catholics, above all, there should be no lack of a will to Peace and Justice; it is of the essence of their profession, the very spirit of their Faith. Hence the necessity of acquainting ourselves with both principles and facts in order to distinguish between genuine and false claims and the right conception of both national and international duty." In the publications of the C. A. I. P., can be found the answers to many questions which of necessity must confront Catholics concerned with international life and their relation as Catholics to it.

"The first and most generally obligatory means and action is education," states the report on International Ethics, C. A. I. P. "The people require instruction concerning the universality of brotherhood, the possibility of permanent peace and the fallacy of indefinite preparedness, while statesmen stand in particular need of becoming

familiar with the principles of international ethics.

"The second great duty in fulfilling our obligation of promoting world peace is to consider fairly and to support, so far as our abilities and conscience permit, practical proposals and arrangements for preventing war and making peace secure. In general terms these methods are pretty definitely formulated and pretty generally accepted."

The Association would have Catholics in the United States do more than their numerical part to prevent another world war. More than our patriotic principles are here involved. Or rather, our citizenship influenced by our moral obligation to justice and charity calls upon us to act.

It urges Catholics in the United States to place their trust in God, to pray earnestly that the world not lead itself again into the moral and physical shambles of war, and to study diligently and work faithfully for the Peace of the world.

The Association urges Catholics to extend Catholic Action and the knowledge of Catholic principles in order to banish enmity, to create a true love of Peace and a willingness to Peace throughout the United States. It urges also active cooperation with organizations of general membership when there is clearly no danger of any misunderstanding of the principles of the Catholic faith.

It commends particularly the reports that have thus far come from its Committees and invites Catholic organizations and individuals to use these reports as a basis of study and discussion. It trusts and confidently looks forward to equally able reports from its Committees in the future.

It urges a careful reading of the articles on international relations in the Catholic press. It wishes to recommend also that more articles appear in the Catholic press on the life and customs of foreign countries. Many such articles are to be found in the secular press, but they lack often the appeal and the intimate knowledge which should come from the wider contacts that Catholics have with their coreligionists in foreign countries.

It recommends also two steps that can well be

taken by Catholic organizations. One is to have frequent lectures and addresses at organization meetings on topics in the field of international relations. A second is to create groups for the study of international relations. Such groups may well begin with the reports of the Association on International Ethics, The Christian Way to Peace, International Economic Life, to be followed by the others listed on pp. 6, 7 and 8 of this booklet. Most of these studies are supplemented with study outlines as indicated on the list.

All persons interested in this work are urged to write to the Headquarters of the Association, 1312 Massachusetts Avenue N. W., Washington, D. C., for information and material dealing with the various problems of World Peace and Catholic Action.

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

—*Allocution*, December 24, 1930,  
POPE PIUS XI

*"Justice requires a state to promote peace for the sake of its own members, while charity obliges it to pursue the same end for the welfare of both itself and other nations. These duties rest not only upon governments, but upon peoples, particularly upon those persons and organizations which can exert influence upon public opinion and upon political rulers."*

INTERNATIONAL ETHICS.