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Catholic Organization for Peace in Europe

Mary Catherine Schaefer, M.A.
and
The Europe Committee

INTERNATIONAL ORGANIZATIONS
YOUTH ORGANIZATIONS
NATIONAL ORGANIZATIONS

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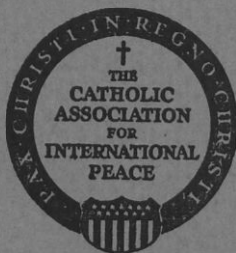
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A Report of the Europe Committee

PRICE 10 CENTS



THE CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE

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

1935

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

CATHOLIC ORGANIZATION FOR
PEACE IN EUROPE

Study Presented

to

The Catholic Association for International Peace

by

The Europe Committee

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1312 Massachusetts Avenue N.W.
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THIS is a report from the Europe 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. It was presented to the Executive Committee which ordered it published. As the process indicates, this report, being the report of only one Committee, is not a statement from the whole Association.

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INTRODUCTION

THE present trend of excessive nationalism in practically all of the great countries—the glorification of national pride and haughtiness and the resultant recrudescence of national hates and prejudices—is a serious threat to the peace of the world. With the horror of 1914-1918 still blackening the memory of this generation, intolerance and violence are striving for the ascendancy.

This movement, as are all movements subversive of true peace, is alien to the doctrine and principles of the Universal—the Catholic—Church, which was founded by the Prince of Peace that all men might call each other brother and be saved. His earthly Vicar, Our Holy Father Pope Pius XI, has chosen for his motto "Pax Christi in Regno Christi" and his loyalty to it has been evinced by tireless and unremitting efforts. His Encyclical *Ubi Arcano Dei* has been fittingly referred to as "the Magna Charta of Christian Internationalism," and it is a commonplace that his predecessor, Benedict XV, strove all during the last conflict to bring the nations to sanity and concord.

If the four hundred million and more Catholics in the world were to heed the call of Rome and further the will to international peace and friendship, the menace of war which now walks abroad would be immeasurably lessened. Their efforts in this respect cannot be too great, too earnest, to meet adequately the requirements of Catholic doctrine. It is true that most people do not desire war for themselves; but the inarticulate will to peace of individuals, uninformed as to practical issues, is helpless before the organized forces of pride and greed. It is encouraging to know that active efforts are being made to give voice to this will to peace. Everywhere intelligent Catholics have grouped themselves not only to study the Church's doctrine on peace and war and its application to the frequently serious international questions confronting their countries but to disseminate this knowledge and promote understanding and goodwill among peoples.

The following list of European organizations and their activities has been compiled to inform those interested in the maintenance of peace of the work of Catholics in their own and other countries. It is hoped the result will be to encourage

them in their endeavors. The compilation is not a comparative or critical study. It is desired principally to show the extent of Catholic organization for peace in so far as available knowledge permits. Some of these societies are international in character; others work chiefly within the boundaries of one country; all have a common purpose. Since the War, the tendency has been to strengthen and tighten the bonds between nations by the formation of international groups in all provinces of thought and action and Catholics have been among the most active in this connection. However, due to lack of space, these groups cannot be treated here and large international Catholic bodies having definite peace programs, but founded for and concerned primarily with other purposes, can be merely mentioned. The German Catholic peace group, although now suppressed, is included because of the importance of its work and to indicate the existence in Germany of great numbers of Catholic people opposed to war. In view of its coöperative relations with Catholic peace organizations of Europe—exchange of literature, interchange of information and lecturers—the activities of the Catholic Association for International Peace of the United States are likewise briefly summarized. In every country youth has contributed a large part to the current nationalistic spirit; some day the youth of the world must control the policies of the world, whether it be for war or peace. Because of this, youth movements for peace are treated and also one international youth group which was not established specifically for the promotion of peace.

I

INTERNATIONAL ORGANIZATIONS

UNION CATHOLIQUE D'ÉTUDES INTERNATIONALES¹

Catholic Union of International Studies

History and Purpose. The Catholic Union of International Studies was founded in 1917 by Baron Georges de Montenach at the Catholic University of Fribourg, with the help of Catholic intellectuals of various countries, for the study of international questions in the light of Catholic principles and traditions. Even during the War, it found a warm interest and support among Catholic scholars, and as early as 1918 two national groups were founded—in France and Switzerland. With the end of the World War and the growth of national groups, it included in its purpose the representation and defense of Catholic interests in international assemblies, particularly the League of Nations and its various committees. Its first general assembly was held in Paris in 1920, followed by other sessions in Paris, Fribourg, Milan, Vienna and Warsaw from 1921 to 1930. In 1929, it organized the first International Catholic Week of Geneva, the general topic for discussion being "Catholicism and the Great Problems of the Present Time." The holding of the International Catholic Week on some pertinent subject prior to the opening of the League Assembly has since become an annual affair.

Organization. The Union is composed of national groups, which meet once a month, in thirteen countries: France, Germany, Austria, Hungary, England, Switzerland, Italy, Poland, Yugoslavia, Czechoslovakia, Belgium, Ireland and Spain. It has individual contacts in Holland, Portugal, the Baltic countries, the United States and Canada. Its governing body consists of an International Committee, a delegate of each national group, and, in an advisory capacity, of one representative for each of its four international committees. The principal officers of the Bureau are: Honorary President, Msgr. Besson, Bishop of Lausanne, Geneva and Fribourg; International President, Count Gonzague de Reynold; General Secretary, Rev. Joseph Gremaud.

¹Case Postale 190, Fribourg, Switzerland.

Activities. The activities of the Union, besides general international assemblies, meetings of national groups and the International Catholic Week of Geneva, center largely in the work of its international committees, which are: (1) Intellectual Coöperation, to maintain coöperation between Catholic intellectuals throughout the world and to deal with the International Commission of Intellectual Coöperation of the League; (2) Social and Humanitarian Affairs, to follow the humanitarian activities of the League and the International Labor Bureau—on such subjects as slavery, forced labor, white slavery, protection of women and children; to represent these interests before the League and to keep the principal Catholic associations devoting their efforts to these problems duly informed of the activities of the League; (3) Minorities, to deal with religious aspects of such; and (4) Juridical and Doctrinal Questions, to consider problems calling for a special study of Christian principles. Because of the present apparent breakdown of international coöperation and the general renaissance of nationalism, questions coming under this last head have assumed a particular importance in the work of the Union. In the future, while the Union will continue its concern with international matters, it will concentrate chiefly on doctrinal questions of the national order—such as nationalism, totalitarianism, liberalism, dictatorship and race—studied in their different aspects and in the light of Christian principles. Private sessions at which such matters were considered took place in the late fall of 1934.

Through the Union there have come into being the International Bureau of Catholic Journalists and the Catholic International Bureaus on Radio and Motion Pictures.

Publications. The proceedings of the International Catholic Week, which include papers by well-known Catholic authorities on pertinent international questions, have been published² in the following volumes: *Les Grands Problèmes Internationaux de l'Heure Présent* (1929); *Pensée Catholique dans le Monde Contemporain* (1930); *Les Grandes Activités de la Société des Nations devant la Pensée Chrétienne* (1931); and *Le Désarmement Moral et la Pensée Chrétienne* (1932). The Union has also published *La Société Internationale*³ and *Opinions Catholiques sur la Limitation et la Réduction des Armements*.

²Editions Spes, Paris.

³Gigord, Paris.

CERCLE CATHOLIQUE DE GENÈVE⁴

Catholic Circle of Geneva

History and Purpose. During September, 1927, Catholics from many countries who were assembled at Geneva met to consider the possibility of establishing a center of information for Catholics visiting in Geneva in connection with the League of Nations, International Labor Office, and the various international activities centered there. They gave the work of establishing the statutes to a provisory committee and on approval of the same, the Catholic Circle of Geneva began its work, July 1, 1928. The statutes received the approval of Bishop Besson and were by him submitted to Pope Pius XI, who warmly approved of the movement. This group endeavors to offer to visiting Catholics of all nations a convenient meeting place where they may find the newspapers and reviews of their countries and to act as a permanent secretariat for information on all matters pertaining to the League of Nations and other international activities at Geneva. It is equipped to furnish reliable data concerning numerous international organizations having their headquarters in Geneva. Special information is also supplied by correspondence.

Organization. Membership in the Catholic Circle is open to Catholics in all countries. The General Committee, elected from active members at each annual meeting, is composed of fifteen members and appoints the Executive Committee, which comprises a President, Vice-President, Secretary and associate members. The Chairman of the Honorary Committee is Michael Francis Doyle, Philadelphia, Pa., U. S. A. (a member of the Catholic Association for International Peace); the President, William Andrew Mackenzie, K.S.G.; and the Secretary, Hermann Henseler, of the International Labor Office.

EARLY INTERNATIONAL BODIES

Before the War, the international organization of Catholics for peace was not very extensive. However, in 1911, on the initiative of Alfred Vanderpol of France, *La Ligue Internationale Catholique pour la Paix* was formed in Brussels. It had small national centers in almost all European countries. The members studied and sought to clarify the Church's doctrine on

⁴ 66 rue du Rhône, Geneva, Switzerland.

peace and war as exemplified in the writings of Vitoria and Suarez and the earlier Doctors. Vanderpol's works, of which *La Doctrine Scolastique du Droit de Guerre*⁵ is most important, received papal commendation. The organization was automatically dissolved at the beginning of the War. Since the leading spirit, Vanderpol, had died in the meantime, the group was not reorganized thereafter.

During the War, Rev. Dr. M. J. Metzger of Austria, a war chaplain, founded the *Weltfriedenswerk vom Weissen Kreuz*⁶ which later became the *Weltfriedensbund vom Weissen Kreuz*.⁷ His purpose was to find readers and supporters of Pope Benedict XV's peace letters. Even during the War, a Catholic paper published in Esperanto appeared to aid his cause and after the War his ideas were promulgated in three successive periodicals printed in the same language.

From the *Weltfriedensbund vom Weissen Kreuz* were formed the IKA (International Catholic League) and the MOKA (World League of Catholic Youth), both of which are listed below. The use of the auxiliary language, Esperanto, as an aid to international understanding by these three groups is to be noted.

INTERNACIONO KATHOLIKA OR IKA⁸

International Catholic League

History and Purpose. The *Internaciono Katholika* was founded in 1920 by Dr. M. J. Metzger, whose peace activities have been mentioned as dating from 1916. It was intended to be an international organization to further fraternal contacts among Catholics of all nations and to spread the knowledge and application of Catholic principles on national, international and social life. The first international congress took place at Graz, Austria, in August, 1921, where the chief topic of discussion was the international coöperation of Catholics, and congresses were held annually until 1931 in various European cities. In 1924, Dr. Metzger severed his connection with the IKA and his activities were assumed by Msgr. Nikolas Pfeiffer of Czechoslovakia. The work of this organization, hindered by

⁵*The Scholastic Doctrine of the Right of War* (Paris, 1925, rev. ed.).

⁶The World Peace Work of the White Cross.

⁷The World Peace League of the White Cross.

⁸Kosice, ul. Srobarova 6, Czechoslovakia.

lack of funds, has been greatly curtailed during the past few years.

Organization. There is a general committee of thirteen members from different countries, headed by the Protector of the IKA, Msgr. Sigismond Waitz, Bishop of Feldkirch, Austria. The Acting Secretary is Msgr. Nikolas Pfeiffer. Any interested Catholic or Catholic organization may have membership. No formal method of financing the IKA has been used.

Activities. Yearly international congresses, to which eminent Catholics of all countries are invited, are held. Individual contacts at these meetings are greatly relied on to promote international understanding. Although English, French and German are principally used at the congresses, Esperanto is considered a valuable means of international contact and is employed in certain cases, as is Latin. Circulars and correspondence of international interest have been disseminated in forty countries and releases sent to 300 Catholic periodicals throughout the world. Ten languages have been made use of for this purpose. An extensive list of Catholic individuals, groups and papers interested in peace, was compiled about five years ago by Msgr. Pfeiffer.

MONDJUNULARO KATOLIKA OR MOKA⁹

World League of Catholic Youth

History and Purpose. The World League of Catholic Youth originated during the Great War. In 1917, the World Peace League of the White Cross with its headquarters at Graz, Austria, which had been established by Catholics of various countries, strove for a better response among Catholics to the efforts of the Pope for the speedy restoration of world peace. Within the League, leaders of the youth movement and young people formed a special group, known under the Esperanto name, *Mondjunularo Katolika* (MOKA). The definite foundation of the World League of Catholic Youth as an independent organization took place at The Hague in 1920. The International Secretariat was first at Graz, Austria, in Cologne, Germany, until the middle of 1933, and is now in Luxembourg. Its relations with the IKA have been very close.

The chief object of the League has been to build up inter-

⁹ 77, Montée de Pilate, Luxembourg-Eich, Lux.

national friendship between young Catholics, particularly from countries whose governments are or have been in conflict with each other. It seeks to be an international community of ideas and action of young Catholics who accept the peace principles proclaimed by Benedict XV and Pius XI. In particular it wishes to bind the personal relations of young Catholics of all countries for the exchange of ideas and experiences and to prepare them to work for peace among nations, for social justice and for the renewing of private and public life in the spirit of Christ.

International congresses of the MOKA have been held regularly in different European cities, as have international conferences on particular problems. It has participated in the organization of some 75 other international gatherings, among which may be mentioned the Peace Through Youth Congress at Bierville (France), 1926; the World Youth Peace Congress at Eerde (Holland), 1928; the International Meeting of Catholic Labor Youth and the European Youth Disarmament Crusade, 1932.

Organization. Membership is open to individuals and groups who agree with the League's purposes and give their moral and material support. There are secretaries in 23 countries, members in 40, readers of the international organ in 80 and the International Secretariat has relations with individuals in more than 100 countries. The League is represented in each country by a secretary, assisted by a national committee with delegates in each important center. An international committee, consisting of the National Secretaries, the International Secretary and a Spiritual Protector, directs the work of MOKA. The Protector is Msgr. Dr. G. K. Count Majlath, Bishop of Transylvania, Alba Julia, Rumania, and the International Secretary is Dr. Wilhelm Solzbacher. The League is supported by small membership fees,¹⁰ although for years there has been no paid officer in the movement, the work being contributed by volunteers.

Activities. Conferences, international friendship camps and week-end meetings near frontiers have been organized. Correspondence, study tours and information service, reaching individuals as well as youth magazines and sometimes the general press, have been used as means to achieve a better understand-

¹⁰ 30 cents, or, with subscription to the international organ, 80 cents.

ing. The International Secretary has visited youth groups and addressed audiences in practically all European countries and America. The International Secretariat is in close communication with the Catholic Youth Movement and the Peace Movement in all countries and information is supplied regularly, on request, to individuals and groups. The activities of the local groups consist of study clubs on international questions, circulation of foreign magazines, organization of study tours abroad, etc. The auxiliary international language, Esperanto, is promoted and extensively used as a practical and necessary means for international coöperation.

Publications. The international monthly organ of the MOKA is *La Juna Batalanto*.¹¹ It is printed in Esperanto and contains articles on international questions, news of international youth and peace movements and reviews of pertinent literature. Information bulletins, printed or mimeographed, have been published in Esperanto, French, English, German, Spanish, Italian, Hungarian, Danish, Polish, and Chinese.

PAX ROMANA¹²

International Secretariat of Catholic Student Associations

History and purpose. *Pax Romana*, while not primarily a peace organization, offers such opportunities for furthering international understanding among young Catholics that it has been included in this compilation. The international meetings, exchange of ideas, and other activities of this group form a solid basis for real international coöperation. Through student exchanges, trips, etc., the students receive a more intimate contact with the culture of other countries and realize that the true *Christian culture* is the real bond of union among the family of nations and thus are aroused to strive for the culture of that civilization and to study international problems.

In 1887 the idea of a confederation of Catholic university students was advanced by the Baron Georges de Monténach. As president of the League of Swiss Students in 1888, he called a meeting of foreign delegates at Fribourg to create an international organization. After various conferences, a constitutional assembly, which was unsuccessful, met in Rome in 1891.

¹¹*The Young Warrior.*

¹²Fribourg, Switzerland.

After the Great War, a Spanish-Swiss-Dutch committee of Catholic students was formed for the purpose of creating an international organization of young Catholic intellectuals. They received for this work the benediction of the Pope, July 5, 1921, and the first congress was held in Fribourg. Each year annual congresses have been held with an average attendance of 250 delegates. The chief purpose of the *Pax Romana* is to organize the exchange of ideas and experience among the different national student and alumni organizations in all phases of Catholic university life, to represent Catholic students before official and neutral bodies and to serve as an international center of Catholic university action.

Organization. In December, 1933, the membership consisted of 33 national student and alumni federations in 22 countries. The federation members elect each year the secretaries of the committees and an executive committee which meets several times a year to determine the policy and action of *Pax Romana*. The Honorary President is His Excellency, Msgr. Besson, Bishop of Lausanne, Geneva and Fribourg, and the General Secretary and Ecclesiastical Assistant is Abbé Gremaud.

Activities. Annual congresses are held in the countries affiliated and study weeks for directors of federations are arranged on some fundamental Catholic doctrine in the field of sociology and international relations. Exchange of students, correspondence and assistance to Catholic students abroad, are all part of the Secretariat's activities. A *Vade Mecum* for the Catholic student, containing addresses and information concerning the organization of the great universities, has been prepared. There are five committees: (1) Women students; (2) Missions;¹³ (3) Press; (4) Medical, for students of medicine;¹⁴ and (5) Social, to develop contacts between great charity and social organizations and Catholic students.¹⁵ Worthy of particular mention is the Press Committee, formed by the incorporation in *Pax Romana* of the *Secretariat Internationale de Presse Universitaire Catholique*¹⁶ (SIPUC) which was *de Presse Universitaire Catholique*¹⁶ (SIPUC), which was Catholic student publications from all over the world and has published several volumes containing the most interesting ex-

¹³Student mission societies may affiliate with this committee.

¹⁴Secretariat at Naples.

¹⁵Headquarters at Freiburg i. Br., Germany.

¹⁶Catholic University Press International Secretariat, 125-127, rue Meurein, Lille.

tracts from these, thus aiding Catholic students in widely separated countries to understand one another. A committee of university journalists heads the SIPUC. The President, a member of the C A. I. P. in the United States, is M. J. L. O'Sullivan, Dean of the College of Journalism of Marquette University, Milwaukee, and director of the Catholic School Press Association, and the General Secretary is M. Leon Verschave of Lille.

Publications. The *Pax Romana* publishes a quarterly *Folia Periodica* in French and German, and the SIPUC issues to its subscribers among the university and general press a fortnightly news service, entitled *l'Agence Universitaire Catholique Internationale*, containing student news from all parts of the world.

SECRETARIAT INTERNATIONAL DES MESSES POUR LA PAIX¹⁷

International Secretariat of Masses for Peace

History and Purpose. The International Secretariat of Masses for Peace works in a purely spiritual way, by seeking to have Masses for peace celebrated in all parts of the world. It was founded on the belief that all true peace, the real spirit of peace, comes from God alone. Only through His aid may the fundamental opposition of interests and mentalities of the different nations be reconciled. Thus all those desirous of peace must pray for it to God, Who long ago promised peace on earth to men of good will. And the supreme prayer is the Sacrifice of the Mass.

On February 13, 1931, Father Desbuquois, director of the *Action Populaire* of France celebrated at Notre-Dame des Victoires, Paris, the first Mass for Peace. Dr. Brauns, who was for eight years Minister of Labor in Germany, being then in Paris, offered Mass for the same purpose at the same time. A monthly Mass for Peace was said thereafter at the church and a "Peace Pulpit" was founded where each month a sermon on the Church's peace doctrines was given by a different speaker. In August, 1931, all the cardinals of France joined Cardinal Verdier, who sponsored the work soon after its inception, in their patronage. Meanwhile Portugal had

¹⁷ M. l'Abbé Jourdain, Curé de la Basilique de Notre-Dame des Victoires, rue la Feuillade 4, Paris, France.

celebrated its first monthly Peace Mass and the Hierarchy of Germany assembled at Fulda approved a resolution by Cardinal Bertram to the effect that a monthly Peace Mass be instituted in all the dioceses of Germany. Spain, Belgium, Russia, Greece, Armenia, Switzerland, Canada and Italy now all have monthly Peace Masses, some in several dioceses. Religious orders, such as the Carmelites of Lisieux have adopted the institution, and Masses for Peace are now a part of the programs of Catholic congresses, as for example, the *Semaines Sociales de France*. In September, 1931, the "Golden Book" was opened at Notre-Dame des Victoires, the international headquarters. This book is destined for the Holy Father and in it are written the names of the nations, the dioceses, the priests, the faithful and the groups belonging to the movement, as well as a record of the number of Masses offered or heard for peace.

Organization. The nation affiliating with the International Secretariat undertakes to have a Mass celebrated for peace every month and designates a national secretary and a delegate secretary residing at Paris and forming part of the International Executive Committee. Each national group has an honorary committee and an executive council. Where several dioceses have Masses, diocesan secretaries are appointed. Mlle. Magdeleine Dommange is General Secretary of the Secretariat.

Activities. The Secretariat endeavors to promote Masses for Peace in all countries, among religious orders, at places of pilgrimage and special devotion and carries on a certain amount of propaganda to that end in the religious press. It seeks to have all Catholic lay groups attend such Masses in a body once a year, each in its turn, so that the Mass will assume for the organization the character of an institution of its own.

OTHER INTERNATIONAL ORGANIZATIONS

* Among the pioneer peace activities, although interdenominational, those of Marc Sangnier of France are not to be overlooked. The majority of the members of his International Democratic Peace Action¹⁸ in twenty-seven countries are Catholics. Soon after the War he espoused the cause of Franco-German reconciliation; and, at the first international democratic peace congress which he called in Paris in 1921, he invited

¹⁸ 34, Boulevard Raspail, Paris.

Dr. Metzger, a German, to speak to the assembled group, consisting largely of Frenchmen. He continues to hold peace congresses and his weekly papers, *La Démocratie*, *La Jeune République*¹⁹ and *L'Éveil des Peuples*, to a large extent echo the papal teachings on peace.

Although restricted to one phase of international relations, the efforts of Abbé Henri Demulier of France may well be mentioned. A French army chaplain, he made many contacts in Germany as a war prisoner and after the War started an exchange of correspondence between the French and German soldiers. After some time, when the correspondence had grown to a considerable extent, following proposals from men of both countries, it was decided that on the first Sunday of each month, Mass and Communion would be offered for Franco-German reconciliation. In 1923, the first issue of the Bulletin, *The Franco-German Catholic Correspondence*, appeared. This, as well as all other public activities of Abbé Demulier, was discontinued several years later.

Of special interest, because of the emphasis on Oriental-Occidental relations and the racial question, is the new organization, *Association pour l'Union Fraternelle entre les Races*,²⁰ formed at Lille, June 23, 1932, under the presidency of His Eminence Cardinal Lienart, Bishop of Lille, by a small group of lay students at the University. Their interest in the cultural and political problems involved in the future of Asia and Africa has induced them to dedicate themselves to the Church as laymen to lessen, in so far as they are able, the friction among peoples caused by racial and cultural differences. The central idea of the group is a universal state of Christian charity, in which all nations, while preserving their originality, work to complement each other. A first meeting, attended by representatives of twelve nations, took place at Rheims in 1933, a second at Paris, February 12-13, 1934. Of their very nature, the various mission societies foster a spirit of international friendliness.

In the realm of youth associations, the International Secretariat of Catholic Youth Associations in Rome, representing over 100,000 young people of all walks of life throughout the world, performed a practical service in international coöpera-

¹⁹Now edited by George Hoog.

²⁰This group is also known as "Ad Lucem."

tion. This organization, founded in 1921, on the initiative of the *Giuventù Cattolica Italiana*, served as a liaison among the various Catholic youth groups and held yearly congresses. It was dissolved, unfortunately, in 1927, and since that time, there has been no one body to take its place. However, an international monthly paper, *Jeunesses du Monde, Journal International des Jeunes Catholiques*,²¹ first issued in April, 1934, hopes to act as a liaison periodical, furnishing news of all Catholic youth activities. The offices of the paper are an international press center for Catholic youth, where more than 600 Catholic youth organs are received, classified and clipped.

Among the international bodies having effective peace programs, might be mentioned the International Federation of Christian Trade Unions,²² composed largely of Catholics, with all its affiliated international unions and national trade union federations; the International Union of Catholic Women's Leagues,²³ comprising 25,000,000 women in organizations in 30 countries; and the Kolping Society²⁴ for working apprentices and journeymen.

II

NATIONAL ORGANIZATIONS

AUSTRIA

FRIEDENSBUND OESTERREICHISCHER KATHOLIKEN²⁵

Peace League of Austrian Catholics

History and Purpose. The Austrian Catholic Peace League was founded in October, 1930, by Kaspar Mayr, former General Secretary of the IKA. It is the pioneer group for peace work among Catholics in Austria and promotes study, propaganda and activities in political, educational and religious life. Owing to the fact that the tension between the various parties and classes in Austria is very strong, it endeavors to support efforts of political and social reconciliation.

²¹ 125, rue Meurein, Lille, France. Subscription for U. S. A., 30 francs.

²² Drift 12, Utrecht, Holland.

²³ Mariaplatz 33b, Utrecht, Holland.

²⁴ Kolpingsplatz 9-13, Cologne, Germany.

²⁵ Vienna XVII, Nachreihengasse 48, Austria.

Organization. Although local groups have been started in various towns, the most important part of the group's membership is centered in Vienna. The membership dues are graduated and an infinitesimal fee provides for membership of the unemployed and young people. The governing body is composed of a General Council of fifteen members from the various federal states and an Executive Committee of seven members, which is at the same time a committee for activities in the city of Vienna.

Activities. The Austrian Catholic Peace League is active in promoting the study and distribution of peace pamphlets and literature, in giving lectures and supplying speakers to other Catholic organizations. A film on the life of prominent Catholic peace workers and Catholic peace activities has been prepared. The institution of Peace Masses has been furthered and sermons on peace encouraged by the organization. It cooperates with the Austrian Peace Cartel, a federated body of some fifteen peace societies, and supports such political activities as the Cartel sponsors in public life, such as those for international disarmament and disarmament of the political parties which maintain armed groups, and those against military training of youth, reintroduction of conscription, war films, etc. It has been active in working for Polish-German reconciliation.

Publications. From its beginning, the Austrian Peace League shared with the German Catholic Peace League in the periodical of the latter, *Der Friedenskaempfer*.²⁶ Since the suppression of this magazine, the Austrian group has joined forces with the Swiss group, *Pro Pace*, in the publication of the bi-monthly, *Weckrufe*,²⁷ which first appeared in November-December, 1933. This is the only Catholic peace periodical published now in the German language.

BELGIUM

The Belgian Catholic peace activities are conducted largely by the youth element. However, an intelligent group centers around *La Terre Wallonne*,²⁸ a monthly magazine edited by Elie Baussart, which is devoted to the social principles enunciated in the Encyclicals *Quadragesimo Anno* and *Ubi Arcano Dei* of

²⁶*The Peace Warrior.*

²⁷*The Reveille.*

²⁸ 18, rue de la Montagne, Charleroi.

Pius XI and coöperates nationally and internationally in endeavoring to bring about a better understanding of peoples and the organization of peace among states, the elimination of war, economic peace, etc. Attempts have been made to form a Belgian Catholic peace society, but differences between the Flemish and Walloon sections have made this impossible to date.

In Flanders there is a radical Catholic youth peace movement, founded in May, 1931, which has a membership of about 2,000. This movement, *de Katholieke Jongeren Vredes Aktie*,²⁹ coöperates with a group of the same name in Holland and shares with it and similar groups in the Dutch Indies and South Africa its monthly magazine, *Vredesaktie*.³⁰ The Flemish and Dutch members meet on the third Sunday of August every year in Dixmude in Flanders, where a pilgrimage is held by the Pilgrimage Committee of the Graves along the Yser.³¹ In 1933, about 200,000 attended the meeting. Erected on this spot is a large monument in the shape of a cross, which bears, on the outside, the inscription, "No more war," in English, French, German and Dutch, and on the inside, in Dutch, the words, "I forswear war"³² outlined in war medals. Last year through the efforts of the KJVA, Masses were offered up in ten countries on this day for peace. The Secretary is Tone Lasure.

FRANCE

LIGUE DES CATHOLIQUES FRANÇAIS POUR LA JUSTICE ET LA PAIX INTERNATIONALES³³

League of French Catholics for International Justice and Peace

History and Purpose. In 1907, the *Société Gratry* was founded in France. Two years later it assumed the name of the *Ligue des Catholiques Français pour la Paix* and on its initiative similar sections were formed in Belgium, Switzerland, England and Spain. Thus, in 1911, from these groups the *Ligue Internationale Catholique pour la Paix* mentioned above was formed

²⁹Young Catholics' Peace Movement, Aarschotstraat 36, Brussels.

³⁰*Peace Action.*

³¹Bedeavaart Komiteit naar de Graven aan den IJzer.

³²"Ik vloek de oorlog."

³³4, rue des Fosses-Saint-Jacques, Paris (V). This organization, it has just been learned, has temporarily discontinued its activities and no longer publishes its bulletin.

in Brussels. The War, which put an end to the activities of the International League, also doomed the French organization. Following the War, on the initiative of Msgr. Beaupin and P. LeFebvre-Dibon, French peace work was resumed by the formation in 1921 of the *Ligue des Catholiques Français pour la Justice Internationale*. In the general assembly of 1928, on the motion of Rev. Yves de la Brière, whose recently published volumes on international organization and the Church have received wide commendation, the word "*Paix*" was added to the title of the organization. The purpose of the League is to spread among French-speaking Catholics the Christian doctrine of international relations; to keep them informed of the activities of the League of Nations and other international associations; and "to show the harmony between international duty and national duty—between the care for the common peace and the just vigilance of patriotism."

Organization. The Executive Committee and the large Sponsoring Committee are composed of men prominent in political, social, literary and educational fields. The principal officers are: Honorary President of the Sponsoring Committee, His Eminence Jean Cardinal Verdier, Archbishop of Paris; President, P. LeFebvre-Dibon; Secretary General, Msgr. Beaupin; Editor of *Justice et Paix*, the monthly organ of the League, Rev. Yves de la Brière.

Activities. National conferences and other meetings are held, press notices and literature of interest to the Catholic peace movement are distributed. Affiliated with the League, and having programs in sympathy with its spirit are the following groups: *Association Catholique de la Jeunesse Française*; *Ligue Patriotique des Français*; *Union Feminine Civique et Sociale*; *Action Sociale de la Femme*.

ASSOCIATION POPULAIRE CHRÉTIENNE POUR LA PAIX³⁴

The People's Christian Peace Association

History and Purpose. In 1927, Charles Gravey and Maurice Vaussard of the *Bulletin Catholique International* founded the *Association Populaire Chrétienne pour la Paix* for workers, the agricultural population of France and the masses generally. It stresses charity in all human relationships. According to its

³⁴Route de l'Hautil, Triel-sur-Seine (Seine-et-Oise), France.

own words, "An association concerned solely with truth and charity, and specializing in the apostolate of peace has a rôle to play in giving expression to constantly peaceful thoughts and agitating ceaselessly for better relations of nations."

Organization. The membership, consisting of individual Catholics, because of its nature, is assessed as low as five francs a year. The sponsoring committee is composed of Catholic social liberals. The Secretary General is Charles Gravey and the Administrator is M. Germain.

Activities. The activities of this group are largely spiritual—prayer, Masses and Communion to obtain charity among nations. Conversations and conferences also are held with study clubs and parochial groups; there is propaganda of pontifical documents on peace, correspondence with Catholics of other countries, etc. In close affiliation with the *Bulletin Catholique International*, it has been particularly active in the work of Franco-German reconciliation.

Publications. The *Bulletin de l'Association Populaire Chrétienne pour la Paix* appears at irregular intervals throughout the year, formerly as a supplement to the *Bulletin Catholique International*, which discontinued publication.

ACTIVITIES OF OTHER FRENCH GROUPS

La Comité Catholique des Amitiés Françaises à l'Étranger,³⁵ headed by Msgr. Baudrillart, Rector of the *Institut Catholique* of Paris, by its large distribution throughout the world of the *Almanach Catholique Français* and weekly press releases on religious and social matters and by its material and spiritual aid to foreign students in France, works to achieve understanding between France and other countries.

Worthy of mention because of its contribution to international understanding in France, is the *Semaines Sociales de France*,³⁶ founded more than thirty years ago. It meets for one week, in a different French city each year, to consider some one question of great social importance. While it is not in the general sense a popular institution, inasmuch as it is concerned primarily with theories and principles of social life in the light of Christian teaching, its educational effects are far-reaching.

³⁵The Catholic Committee for French Friendships Abroad, 4, rue des Fosses Saint-Jacques, Paris (V).

³⁶16, rue du Plat, Lyons.

Papers and discussion by nationally and internationally known Catholic authorities are presented before audiences which have numbered 3,000. In 1926, the topic for the week's discussion at Havre was "The Problem of International Life" and in 1932 at Lille, "The Disorder of International Economic Life and Christian Thought."

Les Compagnons de St. François,³⁷ a youth organization which received its impetus from an international youth meeting at Bierville and from the help of Nicholas Ehlen, a Catholic youth leader of Germany, endeavors through contacts with young people of other countries, at meetings, pilgrimages, etc., and through a simple religious outdoor life to foster the will to peace. There are separate boys' and girls' sections. Abbé L. Remillieux of Lyons is general chaplain.

The large youth groups—The *Association Catholique de la Jeunesse Française* (Catholic Action group), the *Jeunesse Ouvrière Chrétienne* (labor) and the *Jeunesse Indépendente Catholique* (employers) all have peace programs which are reflected in their publications. They, together with the other French national civic and social Catholic organizations (15 in all) signed a Peace Manifesto, published widely in April, 1931, pledging themselves to further the cause of world peace as expounded in the messages of the Popes.

There is in France a large body of Catholic periodicals which use their columns to expound and further the papal pronouncements on peace. Of these, worthy of first mention is *Le Bulletin Catholique*,³⁸ edited by Maurice Vaussard, which was founded in 1925, when due to its efforts not less than 100,000 Catholics received Communion at Christmas for the peace of the world and particularly peace between France and Germany. Its pages are devoted almost completely every month to articles on international questions and Catholic doctrine on world relations. Other periodicals of a similar nature are: *La Vie Intellectuelle*, *La Vie Catholique*, *L'Aube* and *Le Sillon Catholique*, all of Paris; *Les Dossiers de l'Action Populaire* (Vanves) and *L'Alsace* which is edited by Oscar de Ferency, well-known peace worker.

³⁷ 7, rue Antoine Chevrier, Lyons.

³⁸ Triel-sur-Seine. It has temporarily discontinued publication due to lack of funds.

GERMANY

The groups described under this country have been dissolved and are no longer functioning. They are listed not only because of their historical interest, but to indicate the importance and extent of the peace sentiment of which they were the expression and which may still exist, though the organizations do not.

FRIEDENSBUND DEUTSCHER KATHOLIKEN³⁹

Peace League of German Catholics

History and Purpose. The impulse for the German Catholic peace movement originated in Dr. Metzger's work. In 1919, a German national section of the White Cross peace organization was formed and four years later, this, together with other Catholic friends of peace, following Marc Sangnier's annual International Democratic Peace Congress in Freiburg i. Br., founded the German Catholic Peace League as a separate and autonomous group. As it aimed to be a popular movement, it devoted itself first of all to expansion and to the establishment of numerous local groups through the activities of Dr. Theophil Ohlmeier, whose book *Nie und Nimmer Krieg*⁴⁰ was a great factor in attracting numbers of people to the movement. In 1924, the work by the Rev. Franziskus Stratmann, *Weltkirche und Weltfriede*,⁴¹ appeared and has been since considered generally as the standard work on the subject. Because of the restrictions of the present regime in Germany, the Peace League was dissolved in the late spring of 1933. Those prominently identified with the organization have in many cases been subjected to difficulties, such as loss of position, and sometimes imprisonment because of their activities. Father Stratmann, O.P., the Honorary President, and Paulus Lenz, the Secretary, were among those who at one time suffered the latter fate. Father Stratmann is now in Rome.

The object of the Peace League of German Catholics was to make known and to clarify the Christian and theological doctrine concerning war and peace and to restore peace activities to their true Christian character by showing how they are

³⁹Frankfurt A. M., Liebfrauenberg 37, Germany.

⁴⁰*Never War at Any Time.*

⁴¹*The Church and War.* Kenedy, New York, 1928.

contained in the teachings of the Church. It sought to arouse and foster the will to peace among all German Catholics.

Organization. The Peace League of German Catholics was a popular movement with a large membership. It attracted great numbers of scholars, such as Dr. Franz Keller, Professor Dietrich von Hildebrand and Dr. Herman Hoffman, and was liberally approved and supported by ecclesiastical authority. In 1931, there were over 90 local groups established in different cities and districts, with an individual membership of 9,000 and a corporate membership⁴² of 45,000. Of special note were the local groups of Berlin, Breslau, Frankfurt, Muenchen, Muenster and Paderborn. An executive committee of 20, elected at the annual meetings, chose a steering committee of five. The Honorary President was Rev. Franziskus Stratmann, O.P.; the President, Dr. Gunst; and the Secretary, Paulus Lenz.

Activities. Annual conferences of the entire organization were held in different cities of Germany. There were also regular regional meetings at which definite problems of peace were discussed, as well as particular conferences working especially for Franco-German and German-Polish reconciliation. Among other activities were distribution of books, pamphlets and bulletins on peace, lectures and Peace Sundays.

Publication. *Der Friedenskaempfer*,⁴³ a monthly of about fifty pages, founded in 1924, was the official organ of the Peace League. *Der Friedensfreund*, a popular sixteen-page quarterly, was founded in 1928.

ACTIVITIES OF OTHER GERMAN GROUPS

The *Grossdeutsche Volksgemeinschaft*,⁴⁵ a large and active youth group devoted to German individual and national development through truth, simplicity and charity, concentrated its most important efforts on peace. This group and the German section of the World League of Catholic Youth and the *Friedensbund Deutscher Katholiken* were the three Catholic groups included in the German Peace Cartel—an organization federating all specific peace groups in Germany. The monthly periodical of the Pan-German People's Union, *Von Frohen*

⁴²Includes families of individual members.

⁴³*The Peace Warrior.*

⁴⁴*The Peace Friend.*

⁴⁵The Pan-German People's Union, Alfons Erb, Berlin-Weissensee, Elsassstr. 57.

Leben,⁴⁶ was shared likewise by the *Grossdeutschen Wandervoegel*⁴⁷ and the German branch of the World League of Catholic Youth. Numerous Catholic youth organizations, including workers' groups, etc., had strong peace tendencies and programs.

Die Arbeitsgemeinschaft Katholischer Pazifistischer Erzieher,⁴⁸ an organization of Catholic teachers whose purpose was the teaching of history and the social sciences on a Christian basis, was some four or five years old at the time of its dissolution. A special number of *Von Frohen Leben* each year was dedicated to the organization, its aims and activities. This group, which had held meetings in Essen, Dortmund and Hamm, had recently gone on record against military conscription and militarized sport for young men.

There were a number of Catholic periodicals, particularly those appealing especially to youth, active in promoting the cause of peace.

GREAT BRITAIN

CATHOLIC COUNCIL FOR INTERNATIONAL RELATIONS⁴⁹

History and Purpose. In October, 1923, a conference was held at Reading, England, under the patronage of His Eminence Cardinal Bourne, with the special blessing of Pope Pius XI, to study "The Catholic Citizen: His National and International Responsibilities." A provisional committee appointed by that conference advised the formation of a permanent and representative body among Catholics in Great Britain to create a Catholic public opinion, which, informed by the traditions of the Church, should be a real power for international justice and peace. This proposal was approved by the Hierarchy of England and Wales and as a result the Catholic Council for International Relations was formally constituted in 1924. In 1928, the members of the Scottish Hierarchy officially recognized the Society and became Vice-Presidents.

The C. C. I. R., which works to enable Catholics to understand, appreciate and criticize from the standpoint of their religion the international organizations and movements of the

⁴⁶*Happy Life.*

⁴⁷*Pan-German Wander Birds.*

⁴⁸*The Union of Catholic Teachers for Peace.*

⁴⁹Kensington Palace Mansions, de Vere Gardens, London W. 8, England.

day, has had conferences regularly since 1925 on particular problems, such as "Catholics and Disarmament," which was the general topic for the 1931 meeting.

Through its efforts, British Catholics have been represented at international Catholic congresses in thirteen countries; the facts concerning the persecution of Catholics by the Mexican Government in 1927 were made public in the press, and by a campaign of lantern-slide lectures throughout the country; and funds have been raised for such causes as to aid the Christian victims of the Turkish deportations during the Mosul frontier dispute in 1926 and the Albanian Christians during the famines of 1928-1929.

In collaboration with the Catholic Union of International Studies, a memorandum, based on the requirements of Catholic missionary authorities concerning the restriction and eventual abolition of forced labor in colonial territories, was laid before the International Labor Conference in 1930 by the C. C. I. R.

In November, 1932, it issued jointly with the Irish Branch of the Catholic Union of International Studies and the Catholic Association for International Peace of the United States a statement on "The Catholic Church and Disarmament" which had wide distribution in America, England and abroad.

Organization. The membership consists of groups and individuals. The Executive Council, which is the governing body, is composed of representatives of each constituent society, of corporate and individual associates and certain co-opted members.

The eighteen organizations in the C. C. I. R. represent outstanding Catholic social, charitable and professional groups, *e. g.*, The Catholic Social Guild. The Chairman of the Executive Council is the Right Rev. Msgr. Myers, Bishop of Lamus. The Cardinal Archbishop of Westminster is President and the Archbishops and Bishops of England, Wales and Scotland are Vice-Presidents; V. L. P. Fowke is the Honorable Secretary and editor of *A Catholic Survey*.

Activities. Besides the holding of regional, national and international conferences, literature is distributed and speakers are supplied to constituent societies and corporate associates. In London during the year a series of lectures is also regularly given on subjects likely to appeal to students of international problems. Monthly luncheons are held at which papers are read

by distinguished Catholics of all nationalities. Articles are contributed to the general Catholic press. The C. C. I. R. keeps in close touch with Catholic organizations abroad and welcomes Catholics of all nationalities visiting England and acquaints them with English Catholic activities; acts as an information bureau regarding all aspects of Catholic life in Great Britain; arranges for British representation at international congresses; and contributes articles to foreign papers relating to Catholicism in England. The C. C. I. R. constitutes the English branch of the Catholic Union of International Studies.

In November, 1933, under the auspices of the C. C. I. R., The Breakspeare Club was founded. Its object is to promote the social and intellectual interests of Catholics and to provide a center where they may meet, interchange views and entertain their friends. Membership is open to Catholics of both sexes irrespective of nationality. All members of the Club are *ipso facto* members of the C. C. I. R.

Publications. *A Catholic Survey* is the organ of the C. C. I. R. and is published quarterly. It contains scholarly reviews of international questions and chronicles Catholic peace activities.

HOLLAND

ROOMSCH KATHOLIEKE VREDESBOND IN NEDERLAND⁵⁰

The Roman Catholic Peace League of the Netherlands

History and Purpose. Following a Peace Week held by the Catholic Social Action group of Holland, the Dutch Catholic Peace Association was founded in Amsterdam, November 7, 1925. This was done largely on the initiative of the journalist, K. de Haan, who is now Secretary in charge of propaganda. Its purpose, as stated, is to promote international peace based on Catholic principles by cultivating a spirit conducive to peace, by studying the peace problem in its various relations, and by spreading Catholic doctrines on peace in collaboration, wherever possible, with like-minded associations at home and abroad. In 1926, the Peace League sent an international peace greeting to all daily papers, and on its initiative in April, 1929, a meeting

⁵⁰Albertinum, Dreihuizerweg, Nyemegen, Holland.

was called at The Hague of Belgian and Dutch political leaders to discuss the differences between the two nations. A similar meeting followed two months later at Brussels. At the International Peace and League of Nations Exhibit in The Hague in 1930, through the good offices of the local Hague Committee of the Association, it gave a detailed exhibit of all that was done by Pope Benedict XV to promote international peace. Yearly conferences are held.

At a great demonstration in Amsterdam, which was attended by the highest ecclesiastical and secular authorities, the signatures of 400,000 Catholics were appended to a petition to the Disarmament Conference.

Organization. There are about 2,000 individuals in the membership of the Dutch Catholic Peace Association, which enrolls groups as well. In many cities and districts there are regional boards, although the policy of the association is determined by the General and Executive Committees. Rev. J. B. Kors, O.P., is President of the Peace League, and Rev. D. Beaufort, O.F.M., Secretary.

Activities. Besides the holding of conferences, Peace Days are also arranged in various sections, lectures given and lecturers supplied to other groups, and reports on peace problems are issued and distributed. Study groups on international questions are organized.

Publications. A monthly, *Pro Pace*, was started in May, 1929. Besides pamphlets, the following brochures have been issued: *R. K. Vredesbond in Nederland*, *Studie-en-Werkprogramma van der R. K. Vredesbond* and *Katholieke Vredesaktie*.

Affiliated with the Flemish KJVA, is the Dutch radical Young Catholics' Peace Movement, *de Katholieke Jongeren Vredes Aktie*,⁵¹ founded in May, 1932. This group, which has about 600 members, many of them teachers and laborers, works autonomously and devotes itself exclusively to the Dutch Catholic youth, coöperating internationally not only with the Flemish group, but with groups of Catholic peace friends in 14 countries, under the title, International Catholic Front against War and Preparedness for War.⁵² The purpose of this latter

⁵¹ 49 Mauritslaan, Hilversum, Holland (Secretary, Bertus Stom).

⁵² International Roomsch Front tegen oorlog en oorlogstoerusting.

is to create a United Catholic opinion against war, and in the furtherance of this idea, it held a congress on that general subject in May, 1934, in Amsterdam. Most of the members, in common with other youth groups, adhere to the practice of simple living. Holiday trips are exchanged with peace friends of other countries.

ITALY

LEGA EUCHARISTICA PER LA PACE DI CHRISTO

Eucharistic League for the Peace of Christ

There is in Italy as yet no Catholic organization definitely devoted to the study of peace problems and the dissemination of Catholic principles on international relations. However, there is a purely spiritual organization directed toward peace composed largely of clerical members—the Eucharistic League for the Peace of Christ. In response to the Holy Father's appeal for peace it was founded in Naples in 1914, canonically recognized and established in Rome in the Basilica of St. Mary Major on August 10, 1922. Its aim is the promotion of Christian Peace—peace among individuals, families, classes and nations—a peace that can be obtained only by a thorough reform of moral standards, and by striving to bring about a recognition of Jesus Christ as King not only of individuals but also of society. Conferences are held yearly on some question of peace. Conditions for membership for lay adults is monthly communion. The League is under the protection of Our Lady Queen of Peace and of St. Francis of Assisi, the apostle of brotherhood. Besides the Capuchin Fathers, whose work predominates in this League, Rev. Angelo Brucculeri, S.J., of Rome, has been actively engaged in writing on the subject of peace for a number of Catholic periodicals.

POLAND

CATHOLIC PEACE ASSOCIATION⁵³

A Catholic Peace Association has been established recently in Poland. Rev. Jan Rostworowski, S.J., a Vice-President of the Catholic Union of International Studies, has long been active

⁵³ul. Mickiewicza 57, Cracow.

in peace work, even before the establishment of the Peace Association. The Secretary of this group is Dr. H. O. Dembinski, professor at the Catholic University in Lublin. The Catholic Student Association, which is affiliated with *Pax Romana*, co-operates with this organization.

SWITZERLAND

PRO PACE⁵⁴

History and Purpose. Although, following the War, many Catholics were active in working for peace in Switzerland, the first Catholic peace group was not founded until 1931. This took place in Basel, when following an address by Father Franziskus Stratmann, O.P., of Germany, *Pro Pace* was formed. On April 7, 1932, a similar group was founded in Zurich for the specific purpose of arousing all Catholics from their theoretical and passive peace attitude to definite peace action. Zurich has become the center of the *Pro Pace* activities.

Organization. There are 120 members in the *Pro Pace* group, comprising men and women of all classes with the clergy particularly active. The officers are: Adolf Geiges, President; Otto Spahni, Secretary; Rev. Dr. Teobaldi, Treasurer.

Activities. Small fortnightly conferences, discussion evenings and circulation of literature are made use of to prepare the members of the organization for larger public meetings which are held at irregular intervals. *Pro Pace* coöperates with all like-minded associations, Catholic and otherwise, and lends support to all movements favoring the League of Nations and the institution of international arbitration as a means of settling disputes. Speakers are supplied to Catholic organizations and other peace groups.

Publications. The *Pro Pace* shares with the Austrian Catholic Peace League the bi-monthly, *Weckrufe*, published in Austria, and issues and distributes other pamphlets, brochures, etc.

Other Catholic organizations in Switzerland active in the promotion of peace are the *Katholischer Jungmannschaftsverband*⁵⁵ (Zug) which devotes a special number of its magazine,

⁵⁴Westbuehlstr. 75, Zurich, Switzerland.

⁵⁵Catholic Young Men's Union.

Jungmannschaft, to peace and *Silvania*, a popular Catholic students' organization, which distributes a very large supply of peace leaflets. The editor of the Catholic paper, *Ostschweiz*, M. Doka, has become well known as an authority on international relations.

III

UNITED STATES OF AMERICA

CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE⁵⁶

History and purpose. 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; at the University of Notre Dame on Armistice Day, 1933, and at Marquette University, Milwaukee, on November 25, 1934.

The ultimate purpose of the Association is to promote, in conformity with the mind of the Church, "The Peace of Christ in the Kingdom of Christ." To accomplish this, it seeks: "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 good will; to encourage the formation of conferences, lectures and study circles; to issue reports on questions of international importance and 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."

⁵⁶ 1312 Massachusetts Avenue N.W., Washington, D. C.

Organization. The Association is a membership organization of Catholics interested in international affairs. It seeks especially the coöperation of those whose study and experience qualify them to assist in the preparation of the reports issued by its various committees through which it does its chief work. The method is to bring together in committees persons acquainted with particular phases of the questions with which the committees deal. 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.

The Executive Committee, which is the governing body, consists of an honorary president, nine vice-presidents, secretary and treasurer and committee chairmen. A small Ways and Means Committee assists the secretary in the formulation of certain plans.

Officers. The Honorary President of the Association is the Most Rev. Thomas F. Lillis, D.D., Bishop of Kansas City, Mo. Dr. Herbert Wright of the Catholic University of America is President, and Elizabeth B. Sweeney, Executive Secretary. The twelve committees with one sub-committee follow: Ethics, International Law and Organization, Economic Relations with a sub-committee on Agriculture, National Attitudes, Peace Education, Disarmament, History, Europe, Asia, Russia, Latin America, and United States Dependencies.

Activities. The Catholic Association for International Peace, working through its various committees, is constantly preparing studies on international questions. Nineteen committee reports and five miscellaneous pamphlets have already been issued. Besides this activity and the holding of annual and regional conferences, the organization promotes international study clubs in Catholic colleges, seminaries and lay groups; it prepares and distributes special data, bibliographies, news releases and study outlines on international problems; it translates and distributes foreign works on international subjects; it promotes annual peace programs in colleges, seminaries and Newman Clubs and coöperates with Catholic peace groups abroad and with some peace groups in this country.

Publications. Nineteen committee reports, ten of which include N. C. W. C. study club outlines, other miscellaneous pamphlets on peace questions and a special Disarmament Statement, issued in conjunction with the English Catholic Council for International Relations and the Irish Branch of the *Union Catholique d'Études Internationales*, have been published. One of the most recent texts from the Association is the "Syllabus on International Relations for Catholic Colleges and Lay Groups" which is having a wide use in the universities, colleges and Catholic study clubs in the United States. The "International Ethics" report by Right Rev. John A. Ryan, D.D., and the Ethics Committee is the basic document of the Association. The latest report of the Committees on Ethics and on Economic Relations by Right Rev. John A. Ryan, D.D., Parker Thomas Moon and Rev. R. A. McGowan entitled, "International Economic Life," by the application of Christian principles to the complex existing economic system which it analyzes, points the way to a new world order—the hope of the future.

The National Catholic Welfare Conference Joint Peace Committee,⁵⁷ consisting of representatives of the N. C. W. C. Social Action Department, the National Council of Catholic Men and the National Council of Catholic Women, has published two pamphlets, "The Christian Way to Peace" and "Peace Statements of Recent Popes," and the two latter groups are active also in promoting study clubs on peace, making use of the N. C. W. C. study club outlines appended to most of the Peace Association reports.

* * * *

The aim of all Catholic peace organizations—and this is the distinguishing mark which makes them so important—is not only to work for material peace and to study international problems, but to bring about that internal order and peace without which there can be no true external peace. According to the Holy Father, the spirit of peace must "possess the intelligence and hearts—the intelligence so as to recognize and respect the claims of justice, the hearts so that charity may be joined to and even prevail over justice." The necessity of the

⁵⁷ 1312 Massachusetts Avenue N.W., Washington, D. C.

support of individual Catholics and the value of a close cooperation and interchange of ideas among these groups to strengthen and encourage the efforts of all are obvious, particularly in the face of such obstacles as lie in the path of peace at the present time. Those pioneer Catholic peace workers of the world who met in Paderborn, 1930, to consider the possibility of establishing some central group to unite, stimulate and coördinate the activities of the existing associations have not relinquished the hope that some day such a body may come into being. In the meantime, the peace groups have an increasingly difficult task to perform and though they have no fanfare of trumpets and no excitement of destruction to drive them on, they too must be aggressive, even as the powers of misunderstanding and discord—fighters for peace with the bloodless weapons of informed justice and charity.

APPENDIX A—LEADING CATHOLIC GROUPS WORKING FOR PEACE

COUNTRY	ORGANIZATION	ADDRESS	OFFICER	PUBLICATIONS
Austria	Friedensbund Katholiken	Vienna XVII, Nachreihengasse, 48	Kaspar Mayr	Weckrufe (bi-monthly)
Belgium	La Terre Walonne	18, rue de la Montagne, Charleroi	Elie Baussart	La Terre Walonne (monthly)
Belgium	de Katholieke Jongeren Vredes Aktie	Aarchoistraat 36, Brussels	Tone Lasure	Vredesakke (monthly)
Czechoslovakia	Internaciono Katholike of IKA	ul. Srobarova 6, Kosice	Msgr. Nikolas Pfeiffer	Circulars
France	Secretariat International des Messes pour la Paix	% M. l'Abbé Jourdain rue la Feuillade 4, Paris	Mlle. Magdeleine Dommanige	
France	Association pour l'Union Fraternelle entre les Races (Ad Luces)	University of Lille, Lille		
France	Jeunesses du Monde, Journal International des Jeunes Catholique	125 rue Meurein, Lille	R. Lepoutre	Jeunesses du Monde, Journal International des Jeunes Catholiques
France	Ligue des Catholiques Français pour la Justice et la Paix Internationales	4, rue des Fosses-Saint-Jacques, Paris (V)	Msgr. Beupin	Justice et Paix (temporarily discontinued)
France	Association Populaire Chrétienne pour la Paix	Route de l'Hautill, Triel-sur-Seine (Seine-et-Oise)	Charles Gravey	Bulletin de l'Association Populaire Chrétienne pour la Paix
France	La Comite Catholique des Amities Françaises a l'Etranger	4, rue des Fosses-Saint-Jacques, Paris (V)	Msgr. Baudrillart	Almanach Catholique Français
France	Compagnons de St. François	7, rue Antoine Chevrier, Lyons	Abbé L. Remillieux	
Germany	Friedensbund Deutscher Katholiken (and other groups)	No longer functioning		
Great Britain	Catholic Council for International Relations	Kensington Palace Mansions, de Vere Gardens, London W. 8	Hon. V. L. P. Fowke	A Catholic Survey (quarterly)
Holland	Roonschkatholieke Vredesbond in Nederland	Albertinum, Dreihuizerweg, Nijmegen	Rev. D. Beaufort, O.F.M.	Pro Paax (monthly)
Holland	de Katholieke Jongeren Vredes Aktie	49 Mauritslaan, Hilversum	Bertus Stom	Vredes Aktie (monthly)
Italy	Lega Eucarista per la Pace di Christo	Basilica of St. Mary Major, Rome	Capuchin Fathers	
Luxembourg	Mondjunularo Katolika or Moka	77, Montée de Pilate, Luxembourg-Eich	Dr. Wilhelm Solzbacher	La Juna Batalanto (monthly)
Switzerland	Union Catholique d'Études Internationales	Case Postale 190, Fribourg	Rev. Joseph Gremaud	Proceedings of International Catholic Week and other books
Switzerland	Cercle Catholique de Genève	36, rue du Rhône, Geneva	Herman Henseler	Folia Periodica (quarterly)
Switzerland	Pax Romana	Fribourg	Rev. Joseph Gremaud	L'Agence Universitaire Catholique Internationale
Switzerland	Secretariat International Catholique	125-127, rue Meurein, Lille	Leon Verschave	Reports of Committees
Switzerland	Pro Paax	Westbuehlstr. 75, Zurich	Otto Spalini	Weckrufe (bi-monthly)
United States	Catholic Association for International Peace	1312 Massachusetts Ave., N.W., Washington, D. C.	Elizabeth B. Sweeney	

APPENDIX B

PEACE MANIFESTO SIGNED BY FIFTEEN FRENCH CATHOLIC GROUPS

APRIL, 1931

Twelve years after the end of the war, which was to be the last, minds are again disquieted, alarmist rumors are being spread and one dares to envisage new conflagrations.

However efforts towards international organization are becoming intensified and little by little the relations between nations are being consolidated. If there have never been so many fears of war, there has never been so much hope of peace.

We Catholics greet this dawn of hope with all our heart, happy thus to affirm our convictions based on Christian doctrine which the Popes have not ceased to recall to us.

In 1894, Leo XIII denounced the menacing increase of armaments.

Benedict XV, during the war—August 1, 1917, before President Wilson—advocated the simultaneous and reciprocal reduction of armaments and demanded that the moral force of right be substituted for the material force of arms.

In 1922, Pius XI reminded the nations that the best guarantee of peace lay not in a forest of bayonets but in mutual trust and friendship.

The same Pius XI stigmatized in his Christmas Allocution of 1930 as "monstrously murderous" the nation which today would cherish war-like thoughts.

Catholics cannot think otherwise than their head.

Their Christian patriotism commands them, in fact, to respect all countries and to love all men in a charity which, according to the words of St. Paul, knows no boundary. And in the international institutions, which some still regard as a foolish and perhaps visionary innovation, they see the modern realization of an ancient Christian idea.

We consider then that the League of Nations, that the arbitration treaties, the Court of International Justice at the Hague, and, finally, the Kellogg Pact, in spite of their shortcomings, constitute precious instruments for pacification.

And we greet as a new promise of peace the General Conference for the Reduction of Armaments which is going to meet in Geneva in 1932.

Our vigilant patriotism professes, however, that the problem of disarmament should be constantly joined to that of security and arbitration.

We believe also that, corresponding to the organization for peace, there should be a development of the spirit of peace in the public opinion of all countries. It is important then, that above all frontiers peoples learn to know one another and, by means of loyal and frank explanations, succeed in understanding their respective points of view and, finally, be conciliated.

Although scattered in different countries, which they serve with all their heart, Catholics form a great family obedient to the common Father, and more than anyone else they can and should labor in the work of peace.

We are firmly resolved to consecrate ourselves thereto.

Catholic Association of French Youth; French Confederation of Christian Workers; Christian Working Youth; The Pope's Volunteers; General Secretariat of Christian Student Youth; General Committee of the Social Weeks of France; French Patriotic League; League of French Women; Women's Civic and Social Union; Union of Social Secretariats; League of French Catholics for International Justice and Peace; Women's International Intellectual Center; *Action Populaire*; *La Vie Intellectuelle*; *La Vie Catholique*.

APPENDIX C

MANIFESTO ISSUED BY TWENTY-SIX GERMAN CATHOLIC GROUPS AS A RESPONSE TO THE FRENCH STATEMENT

It is with sincere joy and gratitude that we Catholic Germans have welcomed the appeal for peace signed by numerous French Catholic associations. This appeal is a proof that we Catholics form one family, in spite of the dissimilitude of nations and of State. It is a well known fact throughout the world that there exists in the spiritual and organic unity of the Catholic Church great possibilities for common action. But it is also true that in practical life many Catholics are too little conscious of this community and do not complete the unity of faith by an equally strong unity of charity. Yet faith without charity is a dead faith. Then only shall we be true disciples of our Master and living members of our Holy Church when we "keep the unity of the spirit in the bond of peace." (Eph. IV, 3.)

This aspiration to peace should not be content with words and with promises. It should transform itself into action and work for the solution of concrete programs to dispel war and establish a true peace. Thus, we greet with a particular satisfaction the appeal of our French coreligionists which places the question of disarmament at the center of the pacific effort to supply the most important postulate of the present time in international life. Attention rightly is drawn toward the terrifying danger of a new war, a danger that armaments, far from diminishing only augments. As Germans, we rejoice especially to see that the appeal for peace of the Catholic organizations of France accentuates, in the words of Benedict XV, the necessity of "a simultaneous and reciprocal" disarmament. If this postulate is realized by all the States of the earth, and if disarmament is not the lot of several isolated peoples, then can there be talk of that justice and that equality of rights which is today demanded as a basis of international life. And then only we German Catholics, shall be able on our side, to work with success to the end that our people may be satisfied with the disarmament which is imposed on them and may be ready for a confident collaboration with neighboring States, equally disarmed.

We share the opinion that "the problem of disarmament should be constantly joined to that of security and arbitration." But, as Monsignor Schreiber, Bishop of Berlin, said not long ago at a conference of the Franco-German Society, it would be a materialistic and un-Christian conception to envisage this security as assured principally by material means of defense. If the fortifications, the armaments and the armies

were truly a guarantee of peace, then neither the war of 1914 or any preceding war could have broken out, since nations did not then lack such preparatory and military materials. It is then necessary to abandon finally these means of security which have been found wanting and to follow the precepts of Benedict XV—the material force of arms must be replaced by the moral force of right.

If we realize these principles and demand their fulfillment from our political leaders, we shall be serving the interests of the State and of civilization as well as those of the Church and of religion. Otherwise, we go to a catastrophe greater than all previous ones, which will prepare, by a just punishment from God, the ruin of our nations.

May it be given to us—Christians, and as such “salt of the earth” and “light of the world”—to dispel this fate and to renew, by the power of the Holy Ghost, the face of the earth!

On the anniversary of the beginning of the Great War, August 1, 1931.

Peace League of German Catholics; Catholic People's Union (Volksverein); Organization of German Catholic Scholars; German Catholic Charitable Association (Caritasverband); Central Office of the Social Catholic Unions of Munich; Catholic Workers' Unions of West Germany; Association of Unions of Catholic Employes of Germany; Association of Catholic Workers' Unions of East Germany; Association of Catholic Commercial Unions of Germany; Association of Catholic Employers' Associations of Germany; Central Intellectual Committee of Catholic Associations; Association of Catholic Teachers of Germany; Catholic Union of Young Workers (Gesellenverein); German Section of the World League of Catholic Youth (MOKA); Catholic Anti-Alcoholic Youth (Jungborn); League of Young Women Teachers; League of Young Teachers of Germany; Association of Catholic Students' Unions (Hochland)—Jungkreuzbund; Reichs und Heimatbund; League of the Cross; League of Abstinent Educators; League of Abstinent Priests; Volkswartbund; League of Public Morality.

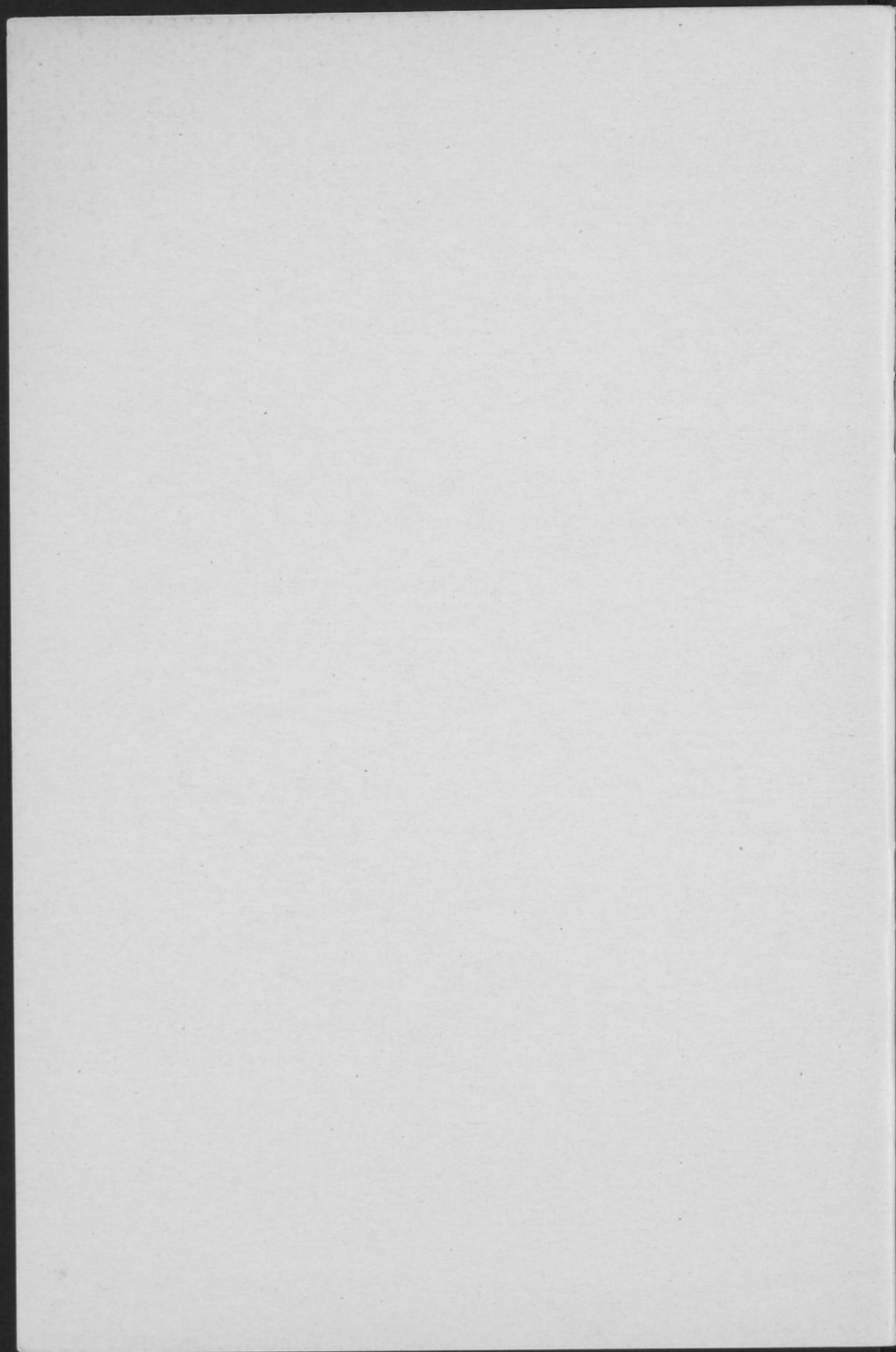
THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first settlers who came to the continent in search of a new life. They found a land of vast potential, but also one of many challenges. The early years were marked by conflict and struggle, as the colonies fought for their rights and independence from England. The American Revolution was a turning point in the nation's history, leading to the birth of a new republic. The years following the Revolution were a time of rapid expansion and development. The United States grew from a small collection of colonies to a vast, powerful nation. The industrial revolution brought about significant changes in the way people lived and worked. The United States emerged as a world power, with a strong economy and a growing influence on the global stage. The history of the United States is a testament to the resilience and ingenuity of the American people. It is a story of a nation that has overcome many challenges and continues to grow and change today.

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THE Catholic Association for International Peace has grown out of a series of meetings during 1926-1927. Following the Eucharistic Congress in Chicago in 1926, representatives of a dozen nations met with Americans for discussion. In October of the same year a meeting was held in Cleveland where a temporary organization called The Catholic Committee on International Relations was formed. The permanent name, The Catholic Association for International Peace, was adopted at a two-day Conference in Washington in 1927. 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; at the University of Notre Dame, Notre Dame, Indiana, on November 19, 1933; and at Marquette University, Milwaukee, Wisconsin, on November 25, 1934. 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, and Economic Relations serve as a guiding committee on the particular questions for all other committees. Questions involving moral judgments must be submitted to the Committee on Ethics.

Publications of the Catholic Association for International Peace

Pamphlet Series—

- 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.
- No. 9—The Ethics of War.
- No. 10—National Attitudes in Children.
- No. 11—Tariffs and World Peace.
- No. 12—Manchuria—The Problem in the Far East.
- No. 13—International Economic Life.
- No. 14—The Church and Peace Efforts.
- No. 15—War and Peace in St. Augustine's *De Civitate Dei*.
- No. 16—Peace Education in Catholic Schools.
- No. 17—League of Nations and Catholic Action.
- No. 18—Relations Between France and Italy.
- No. 19—Catholic Organization for Peace in Europe.

Miscellaneous Series—

- The World State.
- Appeals for Peace of Pope Benedict XV and Pope Pius XI.
- Peace Trends.
- Syllabus on International Relations.
- Argentina—Land of the Eucharistic Congress, 1934.

Reports in Preparation—

- American Intervention in Santo Domingo.
- Nationalism.
- Is War Justifiable Today?
- Disarmament and Catholic Doctrine.
- The World Court.
- International Cultural Relations.
- So-called "Over-Population."
- Catholicism—the Keynote of Pan-Americanism.
- World Coöperation—Symposium.

N. C. W. C. Joint Committee on Peace—

- Peace Statements of Recent Popes.
- The Christian Way to Peace.

