

*A Broad  
Survey of*



THE  
FIELD  
OF  
LAW



*Rt. Rev. Msgr. Francis X. Sallaway*



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# A BROAD SURVEY OF THE FIELD OF LAW

Three addresses delivered on the nationwide Catholic Hour, produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company, from June 5, to June 26, 1949.

BY  
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## THE NATURAL LAW

Talk Given on June 5, 1949

In his autobiography entitled: "The Seven Storey Mountain," Thomas Merton sums up a friend's picture and vision of America in these words: (P. 23)

"It is a country full of people who want to be kind and pleasant and happy, and love good things and serve God, but do not know how. And they do not know where to turn to find out. They are surrounded by all kinds of sources of information, which only conspire to bewilder them more and more . . . Some day they will turn on the radio and somebody will start telling them what they have been really wanting to hear and needing to know. They will find someone capable of telling them of the love of God in language that will no longer sound hackneyed or crazy, but with authority and conviction born of sanctity."\*

Merely because I find it hard to credit the writer's assumption that such a voice has not appeared over all these years, may I suggest that such a voice

may have been sounding already, and that the fault may be on the listening end? May I point out that for more than a score of years now, it has been the effort of this programme to provide such a voice, composite perhaps, but persistent? Its constant theme has been the love of God; its language, simple and clear, certainly not hackneyed. It has possessed authority, conviction and sanctity. May these qualities continue and its listeners increase.

My own humble contribution will be an effort to untangle with God's help, some of the bewildering confusion which exists upon the single subject of Law, beginning with its first and strongest expression, the Natural Law, and ending with its fifth and last, and incidentally weakest form, Human Civil Law.

The Natural Law, the first and most basic of all laws, is that mysterious, unseen, unheard, unwritten, silent, all-pervading, irresistible government which activates and controls everything known to us, throughout all ages and stages of Creation. Whether it be the chemical ele-

(\*From the Seven Storey Mountain by Thomas Merton, copyright, 1948, by Harcourt, Brace and Company, Inc.)

ments attracting or repelling one another to build or dissolve mines or mountains, whether it be the raging ocean or peaceful rainbow or sunset, tinting the distant snow-capped peaks, whether it be the fiery volcanoes or the flowering trees, whether it be the habits of instincts of the minutest insects, or the conception, birth, growth and death of human beings—all things are pervaded by it, directed and limited by it, in their powers and functions. No statute books contain it and yet everything in the world ceaselessly proclaims it.

With the original planning or promulgation of it, or constant sustaining of it, we know man has had nothing whatever to do. This law existed from the beginning of time before man was. In fact it formed him, and it will continue, no matter what he thinks or does, until time shall be no more. To it, man has contributed nothing, unless perhaps his own boundless wonderment at it and ever mounting admiration of it. When called upon to explain it, we can only exclaim "Such is Nature," and in all honesty add: "as God made it, and as we find it!"

I have called it irresistible. Only one power can ignore it:

the human mind. Only one force can oppose it: the human will. For of all creatures, only man can stubbornly say: "I don't believe it. I won't obey it."

When the Almighty Creator made the world, He said to the sun: "You give light and heat, and play with the ocean. Draw it to your warm bosom in clouds. My winds will carry it over the land, where they will drop it in the form of rain. After watering the trees and the plants and the flowers, it will run back gladly in streams and rivers to the sea. All this, you shall continue to do, without understanding, without argument, without complaint, without possibility of disobedience, until I tell you to stop."

And that was the Natural Law for the sun and ocean and the clouds and the winds and the rivers!

Then He said to the trees: "You shall give shade and temper the heat of the sun. Your life will be shorter than that of the sun and the ocean. When you grow old, you will fling your seeds to the breeze. They will fall on the earth and behold, new trees as beautiful and strong as yourselves will grow up in your places, and will continue to do just as you have

done, without understanding, without argument, without complaint, without possibility of disobedience, until I stop the process."

And that was the Natural Law for the trees and all forms of the vegetable kingdom!

And then He said to the animals, the birds and the fishes: "I give you all very different and varied powers: the power to walk, to fly, to swim. I establish for you still shorter limits of life, and a different law of reproduction of your kind. You shall serve man, as servants and as food, and he is to be your complete master. These duties I assign to you. Do them, without understanding, without argument, without complaint, and without possibility of disobedience, until I tell you to stop!"

And that was the Natural Law for the animal kingdom!

I said that God said all this, but that was only a dramatic figure of speech on my part. It was not necessary for God to *say* a word. He explained nothing to the sun, nor ocean, nor trees, nor flowers, nor birds, nor fishes, nor animals. They had no intelligences to understand His words anyway. He simply *wrote* His intentions into

the various natures which He assigned to them.

And that is why *these* wishes of God are called the *Natural Law*, that is, the law written by the creative hand of God into the very Nature of things!

He did quite the same thing, with a few variations, in the case of man, whom He made halfway between the animals and the angels. He assigned to him likewise various powers and functions, some of them like the angels. God gave to man a very complicated nature, composed of body and soul, material and spirit, and crowned it all with two gifts borrowed from the Divinity and shared only by the angels: Understanding and Free Will.

The first of these, man's intelligence, enabled him, wiser than all other creatures, to read his own nature and interpret therein, the wishes of his Creator. To man, God did not say: "Do these things without understanding." He said rather: "I give you an intellect. Use it! Study the heavens and they will tell you of My power. Study the flowers and they will tell you of My beauty. Study My profusion of gifts to you and they will tell you of My goodness and generosity and love for you.

Study your origin and your intellect will tell you that you owe your existence to Me. Study yourself, and you will find My moral Law written all over the body and soul which I have given you. You will find that your wonderful gift called intelligence will enable you to govern and regulate all your other various and seemingly contradictory powers, appetites and passions, according to right reason—the first dictate of which will tell you that the higher, nobler, spiritual faculties of your soul must dominate the lower instincts, keeping them always in subjection to the ends and purposes for which I gave them to you!

“These lower yearnings of your animal natures may mystify you a little at first. That seeming incompleteness of your nature, the strength and insistence of that urge within you toward constant association with another helpmate, companion, partner of the opposite sex, who will share with you and sweeten for you the tiresome journey of life—these strange things you will gradually understand are all planted by Me in your nature in order to allure you on into that very serious and difficult work which I wish you to perform, the

task of human parentage, so that My goodness may be known and enjoyed by new and numberless other creatures like yourselves and whom you will cooperate with Me in bringing into existence.

“Carry out this plan of life which I establish for My human creatures. Use and enjoy these powers which you find in your natures, but do not abuse or de-grade them in ways which frustrate the glorious purposes to which I have ordained and consecrated them!

“And this is the Natural Law for you!”

In the case of man, too, I repeat, it was not necessary for God to say these things in so many words. He said it sufficiently in planting these powers in our natures and in giving us intellects with which to interpret them.

Nor is that all that He said to us in this quiet, forceful, wordless way. He wrote further into this marvellously complicated nature of ours: “You will find within yourself another strange power, and a very dangerous one, one which I dare entrust to no other of My creatures except the angels: namely, a Free Will. To you I do not say: ‘Do My will without argu-



ment, without complaint and without possibility of disobedience.' To you I say: 'Do My will, yes, but do it of your own free choice, even although you will find within you the power to contradict My word and to disobey My law.'"

God knew perfectly well that there would be many who would argue about this and other laws, who would complain against it, whose free wills swayed by passion would try to undermine that law, to obscure it, to confuse it, to ridicule it and deny it, in order to make disobedience to it more easy. And yet He made us as He did. But for this volatile, undependable contradictory creature called Man, God added something else which was unnecessary and superfluous for His other creatures.

Besides writing His wishes upon the fleshy tablets of the human heart, besides stamping upon every human mind that in-born sense of right and wrong which we call Natural Conscience or the Natural Law, so that there would be no mistake about it, He engraved that same law:

1) *Upon tablets of stone*, delivered it to Moses on Mt. Sinai and this is called the "Positive Divine Law." Nor did He even consider that enough. Then

2) He sent His divine Son in person to declare and perfect that law: and *His utterances* are called the "Positive Christian Law." And finally because men's perverse minds and wills, even after all that, would still argue, complain and disobey,

3) He left His *Church to interpret* it further and infallibly for all time. And her promulgations are called the "Positive Ecclesiastical, Canon or Church Law."

In other words, although the Natural Law alone was sufficient for all God's other creatures, for man, God piled law upon law, so that man's sin, if he still persisted in argument, complaint and disobedience, would be inexcusable!

This four-fold divine Law, God's will expressed in one way after another, is the fundamental law governing this world, no matter how persistently and perversely men may contradict and disobey it. God still has one more means to bring them back to a remembrance of it when they do attempt to rule the world forgetting or ignoring it:—His sword of divine chastisement. All men at this very moment are in greater need of recalling it and re-building a shattered world upon it, than ever

before in human history. It is this basic law to which Our Holy Father, Pope Pius XII is constantly appealing, begging all rulers of nations, all makers of laws (American legislators therefore included), to restore it to the place of dignity and

honor from which it has fallen. Woe indeed to the world, should His voice be unheeded or unheard whenever the final peace shall be written, if ever it can be written without His guiding hand.

## THE POSITIVE LAW

Talk Given on June 12, 1949

To complete a broad survey of the whole field of Law, we should devote as much time to description of *Positive Law* (that is, Law expressed in so many explicit words,) as we have spent in describing the Natural Law, (that is, the Law implied in the natures given to things by God when He created them. According to the persons who framed their expression in so many words, Positive Laws are divided into four kinds: a) Divine, b) Christian, c) Ecclesiastical, and, d) Civil.

The first of these four kinds of Positive Law, God expressed directly Himself in His dealings with patriarchs and prophets and kings in the Old Hebrew Testament of the Scriptures, the most notable example of type of this *Divine* Positive Law being the Decalogue or Ten Commandments delivered to Moses on Mt. Sinai.

The second division of Positive Law is called: "Christian Law," those laws which Jesus Christ, the Son of God proclaimed during His lifetime on earth, with His celebrated formula: "You have heard it said of old,

thou shalt or thou shalt not do this or that . . . but I say unto you . . ." and then He would promulgate His new law, whatever it might be.

Before hurrying on to a brief description of the third type of Positive Law, Ecclesiastical, Canon or Church Law, I should point out that all the forms of Law mentioned heretofore are only three different expressions of the same divine wishes, in different ways and times, and note well, all by the *same divine* voice. Therefore there cannot possibly be any disagreement between these first three forms or types of law. No possible confusion, no possible contradiction, because all proclaimed directly by the same divine voice, with no human intermediary to inject confusion or contradiction into these utterances.

Neither is there any possibility of disagreement or confusion in the next or fourth expression of these same divine wishes called the Positive Ecclesiastical, Church or Canon Law. But this is expressed by a different voice now a human voice. And so in considering this fourth form of

law, we met for the first time: Human Law, law framed and promulgated by men. The material still the divine will, but the voice which proclaims it, is human. Here we meet I say a new, usually fallible element.

Human legislators do possess some divine authority and just how much and within what limitations, we shall see when we discuss shortly: Human Civil Law. But no other human legislators ever received such an absolute charter of legislative power as Christ conferred upon the Head of His Church. So complete is this guarantee that it amounts to an assurance to all men, for all time, that the voice of Peter is the Voice of Christ, the voice of Christ's Church is the voice of God. And so to tell the full story, *this human voice* we have to hyphenate. Just as we must hyphenate the name of Jesus Christ Himself in order to tell the full story about Him, calling Him the God-Man, so we must hyphenate the voice of the Church of Christ and call it the divine-human voice. No other human voice can be so described without exaggeration. Thus does Positive Ecclesiastical Law occupy a position half-way between purely human law.

The voice of the Catholic

Church then (in other words: Positive Ecclesiastical law,) is the closest echo of God's own voice that exists in the world.

God's assurance of correctness, legitimacy, unlikelihood that she will overstep her bounds, extends to these legislative functions also. He has promised to remain with her always, guiding her in the way of holiness and truth unto the consummation of the world. Such is the basis of the Catholic Church's legislative powers, such the authority of her voice in the world, the only sure and infallible trumpet of Truth in the world, not only for her own children but to all men, whether they will listen to her or not. Such too is the explanation of her own children's utter confidence in her, a reverence and a love that is the marvel, admiration and envy of every other religious teaching body which either attempts, pretends or seems to speak in the name of God.

The basis of all morality, public and private is individual conscience recognizing law. Our whole idea of right and wrong flows from the individual's recognition that his own will is in agreement or disagreement with



a superior will, which has a right to command his obedience. That is in fact the Catholic Church's definition of sanctity or sin. It is also the citizen's idea of patriotism or crime. In other words, some superior, either God, the Church or the State decides what it wants done, publishes that will, so that all subjects may know it, and then the inferior obeys, with sanctity or patriotism resulting, or disobeys with sin or crime as the consequence.

The main difference between divine and human law is in the sanctions of each. By sanctions we mean the rewards and punishments which the lawmaker attaches to obedience or disobedience to his laws, in other words, the follow-through by which authority enforces its law.

In discussing divine law in its four-fold form we never mentioned sanctions at all. But now we do, for the sake of a contrast. In divine law, God does threaten some punishments in this world. But at the same time, He tempers them, oftentimes unexpectedly, by mercy and love here below.

Thus God's sanctions of His law, His plan of punishments for disobedience to it, becomes

in some men's minds a rather confused and vague thing. In fact, no man can really follow it all, or understand all its workings completely. And indeed God's great and final sanction are principally a matter of the next world, the future life. This our earthly life, is only the first act of the drama anyway. It is on the Day of Judgment only, that He has promised to reveal to all men His vindication of His own infinite Justice, to reward and punish all men publicly according to their works.

But such sanctions as these seem to be insufficient to deter men from disobedience to His law. "Men of little faith" consider them too distant, too uncertain, to be influenced over much by them. In other words, in spite of the clear, four-fold manner in which the Creator has published His will to men, and sanctioned it with eternal rewards and punishments, such is man's blindness and perversity that he brushes it all aside, insisting upon his own will at any cost and at any punishment.

So widespread is this attitude that finally in self-protection, men themselves: "God's law and His sanctions are not enough. We ourselves must make still

more laws besides God's laws. We must create Human Civil Law, with immediate and visible punishments, right here and now in this world—jails, fines, tortures and even death, for those who disobey, who endanger public peace, security and morality, who honor not their parents, who kill and rape and steal and lie and betray their country." And thus almost through desperation was born Human Civil Law.

Basically it is only another repetition of the divine law, but with a greater insistence upon visible, immediate, man-made punishments, designed by well-meaning men to impress those who disregard or view lightly spiritual and other-world penalties. Thus viewed, it is still an echo of the divine voice, but with added punishments invented by men. Only, however, as long as it repeats the divine will, and thus remains in harmony with the divine law, only insofar does it deserve to be called an echo of God's voice and thus share His authority.

The strange thing about this fifth form of law is that although Human Civil Law is in reality the *Weakest* echo of God's voice, the farthest removed from the

original source and thus the least authorities of all the forms of law which we have considered so far, yet to many men in the world, it is the only expression of God's will which they know, and thus for them, it is the *strongest* echo of it. Deprived of the other forms of knowledge through ignorance, prejudice or lack of religious instruction, whether or not through their own fault, this law is for them the only law they know. If for no other reason then, it is therefore of great importance.

We said in speaking of the Catholic Church's Canon Law that there is practically no possibility that the Church would ever depart from God's own law even when promulgating laws made on her own authority, and that therefore there is scant likelihood of any discrepancy between Ecclesiastical Law and the Divine Law, no contradictions between them. The one is built upon and merely explains the other. Not so, unfortunately, with Human Civil Law, and why?

Well, first of all Civil Law does not possess such a powerful guarantee of complete fidelity to or constant agreement with the will of God, as Christ promised

as a special gift to His Church. There is a much greater danger than Human Civil Law, made at times by men whose knowledge of things divine leaves much to be desired, will not always be a true, undistorted echo. Usual human legislators have no such accurate grasping of the things of God as churchmen possess. Thus the fidelity of human legislators' enactments is apt to become a rather undependable thing, as far as being an echo of the divine will is concerned.

But despite its frailties and dangers and weaknesses, the State nevertheless still possesses the right to create laws *on its own authority*, laws which may not be exactly repetitions of any divine law, but reasonable regulations, born of experience, statesmanship, common sense, solutions of political and practical problems. These things all constitute a wide field which ranges from war-making to imposition of taxes, from property disputes to traffic rules, from police and fire protection to road and ship building—in general, whatever activity the State for the public good can better perform than the individual for and by himself alone. And in these fields, some of which are

certainly quite far removed from any expression of the divine will, the State has a competency which nevertheless flows from the divine will, insofar as right order, peace and tranquility call for some authority to direct and govern for the common good. And all are bound in conscience to respect that competency and to obey those laws which flow from it.

But let us examine a little further the nature of the danger of departure from the divine will, which is ever present in Human Civil Law. Unfortunately Human Civil Law possesses very few guarantees against misuse of even its legitimate power. What guarantee is there against arbitrary and perhaps mistaken rulings? Against personal or nationalistic ambitions? Against greed, jealousies, hatred, enmities, vengeance, injustice? Indeed, its greatest guarantee, if not its only safeguard against such things is the legislator's own religious sense of God's own laws. When that is absent, God help the peoples whose Human Civil Laws are dictated only by godless men's passions and ambitions! Then it is that Human Civil Law can become, not an

echo, but a contradiction of divine law.

All history, but especially current events, reveal only too clearly and too sadly to what an extent these contradictions have actually taken place, to the ruinous confusion of all law, order and justice. This condition, as it

exists even in partial ways, and even in our own beloved country, we shall consider in our next broadcast, which we entitle: "Contradictions in Law." Or to be more specific: "Discrepancies between the Divine Law and American Civil Law."

## CONTRADICTIONS IN LAW

Talk Given on June 19, 1949

Human civil laws do not always remain in harmony with the divine law. Throughout the ages and even today more than ever, they definitely contradict God's will in many instances. Here then appears the first evidence of disagreement and confusion in the whole realm of law. Civil law has been snatched by dictators as a means of imposing their will upon other men. That dictator may be an individual or a majority of a legislative body, but whenever any human lawmakers turn against any dictate of God's law and set up the opposite in their own name, then does the echo contradict the original voice, then does the ambassador belie the power that sent him, then does confusion reign supreme as in the world today.

What is the actual state of affairs in the world with regard to these simple fundamental ideas of law and conscience to which we have been lately devoting some thought? Outside the Catholic Church, enormous confusion! Such a multiplicity of human laws, ground out with

such speed and volume by legislators and politicians, so frequently contradicted, repealed, declared unconstitutional, wiped out or permitted to lapse, that people's attitude toward all law becomes cynical and indifferent. The majesty of the law fails to impress. Men simply brush it all aside with a sort of impatient contempt and place individual opinion above all law.

More sad still is this confusion when it is felt about Church law, I mean of course outside the Catholic Church, because within it there is no confusion. But with one sect approving birth control and divorce, another condemning them and a third quibbling about the reasons which justify both, is it any wonder the ordinary man draws the conclusion that even the supposed leaders of Christian thought do not seem to know what God wants, and that therefore *all* religion must be pure guesswork, all religious regulations and laws must be nothing more than the opinions of these leaders — right or wrong, who



knows?—imposed upon the laity.

In the ideal world, legislators see to it that the laws of the State do not conflict with the laws of God and Church. This is usually one of the benefits of concordats or legally drawn up agreements between Church and State. But in other countries, lawmakers often neither know nor care about the laws of God or Church. In some, a definite hatred of both seems to be the only explanation of some of the laws. It would be unnecessary amplification to digress here with instances in Russia, Germany, Spain, Mexico, Japan, France, and England. Of closer interest to us is our country, and manifestations of the same spirit of godlessness right here in our midst.

Fortunately the founding fathers of our nation were a God-fearing, religious group of men, who injected into our basic governmental structure, a correct recognition of God and a sense of true dependence upon Him, which has continued throughout the century and a half of our national existence. Nevertheless it becomes more and more questionable with the passing years whether we are now still a nation which can be

called a Christian nation, in the sense that a majority of our citizens are informed about, and attached, either numerically or even in sympathies and docility, to any Christian Church. Certainly many evidences of a spirit far from Christian are discernible in some of the laws which find their way through our elected legislatures on to our statute books, both state and national.

In a country such as this, where theoretically the laws spring from the will of the governed, the temptation is strong to express in the form of law, ideas appealing to the legislator's constituents, quite regardless of other more important considerations which should guide the science of government: such considerations as these: that the rights of minorities should suffer no injustice, and that in matters upon which God has spoken, even the will of the majority is not the ultimate source of right, any more than is the balance of might in guns and bombs.

To point out a half dozen examples: 1) The "noble experiment of Prohibition" succeeded in incorporating into the law of the land an attitude with regard

to the use of liquor, more stringent than the law of God, which condemns only its abuse. It is seldom that an interpretation of morality stricter and more rigid than necessary gains such a following as to become a law, except locally. The usual tendency is the opposite, namely, to let down all barriers, and to open the way to ever looser and looser moral restrictions. It is rather ever greater and greater laxity that usually appeals to majorities, and thus indirectly to legislators who consider no higher law than their constituents' wishes.

Witness the attempted and accomplished legislation upon such issues as 2) unnatural birth control, 3) sterilization, 4) euthanasia and 5) some of our marriage laws.

6) What other basis have the divorce laws of our country? Was there ever, in their enactment, any serious study of their agreement with the divine law? Is not their spirit simply this: "Whether Almighty God has had anything to say about His will, to the effect that, for the good of the race, He wishes marriage to be indissoluble, even although that may work some hardship upon individuals at times, we

Americans neither know nor care. All we want is to be able to throw off these obligations, if they become distasteful to us or a hardship for us.

7) And the educational policy of this nation as a whole: wherein the subject of God, His place in our children's lives, their responsibility to Him for all their individual actions, a knowledge of His rights and laws—are definitely excluded from the secularized curricula of our public schools, not to mention a definite teaching of the opposite ideas in many private colleges—how can such an educational policy for the youth of a country be said to be in agreement with the First Commandment of the Ten?

All these tendencies are a dangerous leaven in our political life to start with. But when they become a part of our public legislation and thus a directive for vast numbers who know no other law, then they are doubly dangerous. And in a democracy there is only one antidote that can be applied. And it is: the doctrine that the personal will of any human law-maker is not the true source of law, least of all when his law-making starts with sweeping

away the true foundations of whatever authority he may rightfully exercise, namely, that duty to express and corroborate and laws of God in terms of human, temporal sanctions. That, remember, to re-echo the divine will, is the limited, but only true scope of human Civil Law. "Thus far shalt thou go, and no farther."

Do our American legislators take this high view of their momentary, borrowed power? Is it not to be feared that they think more often merely in terms of their constituents' wishes and their own re-elections? But whether or not the majority of them are infected with that weak viewpoint of their duty, there certainly are abroad in the world, human lawmakers of the godless type. They start from scratch so to speak, by simply saying: "This is to be the law of the land only because I say so!" They may or may not add other reasons, but they frankly start by excluding God.

This is unreasonable enough, but bearable, provided their subjects agree with the wisdom of their other political ideas and consent to be governed on that basis. But when after starting on such a sandy foundation, they

proceed to build a false superstructure as well—when the bricks and mortar of their edifice are Atheism, with its natural consequences of hatred of all religion—when the girders are the exaltation of racial pride, with its unjust and unfounded discrimination against other races—when the field of morality is invaded with principles in direct contradiction to God's will, when divorce, unnatural birth control and a hundred other evils are encouraged by legal enactment, then the Church feels it her duty to step into the arena with a clear statement as to the right and the wrong in all this lawmaking, and with a very simple rule:

"Unless Human Civil Law, American or any other kind, agrees with divine law or right reason, it does not bind in conscience!"

Let all civil legislators take to heart this fundamental lesson: that to enact laws that do violence to their subjects' consciences is the surest and quickest way to determine their own legitimate powers.

Let us take a quick backward glance into recent history, our own particularly. About a century and a half ago, the Ameri-



can colonists felt the injustice of a government which lacked sufficient respect for some of these rights inherent in the very nature of man. And so, encouraged by distance and favorable chances of success, they embodied their protest in an immortal document since become the magna charta of democracy. They declared that all just governments spring from the consent of the governed, that all men are created free and equal, are endowed by their Creator with certain inalienable rights: to property, to freedom of speech, conscience, worship, and thought; that these rights come directly to man from God and nature, are recognized, sanctioned and defended by Religion, and must not be tempered with by kings, dictators or civil governments.

In the fifth century, when in its decadence, the Roman Empire ceased to hold back hordes of Germanic tribes which inundated Italy like an irresistible, deadening lava from a volcano. It took civilization from three to five hundred years to lift its head again and stagger to its feet, which it eventually did through the spiritual ministrations of the Catholic Church.

History is repeating itself before our very eyes. Civilization is being similarly suffocated and destroyed today, strangely enough upon the very same battlefield, but not there alone, by any means. Some attacks upon it are far more subtle than the assaults of gunfire.

The stand for morality and Christian Truth which the Holy Father takes, is no less firm or brave in general, than when his home was upon the very line of military advance. But even with the limelight of the world's attention focussed upon him as seldom before, his words are still unheeded.

I venture the following prediction:

Never will the *final* Peace be written unless his pen shall have composed its conditions, conditions not couched in terms of commerce, colonies, cash indemnities, crushing servitude or exulting conquest, but in terms of human rights and duties, not the false vicious concept of these sacred things concocted to bolster up some dictator's dream-state, but true, human rights and duties that conform to the eternal principles of *Divine Law*.

## THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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