

1938

Addresses to the Knights of Columbus

Paul M. Hebert

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It is an honor to have been invited to speak to this gathering following your family communion breakfast of your Council of the Knights of Columbus. As a brother Knight with some 37 years of vantage in the order it is always a keen pleasure for me to participate in any function of the K.C.s and it is nice to have a very good excuse to visit St. Thomas More^{ny} Parish and to see, first hand, the fruits of the work growing in this, one of our newest Baton Rouge Parishes. As an old-timer, who remembers when we had only St. Joseph and St. Agnes Parishes, and who remembers what big news

It was when the Third parish -
Sacred Heart was created,
It is sometimes hard to
Realize just how our
City has grown - and
how the Faith has grown
with it, for which we
must all be thankful. It
makes us Realize, also
the magnitude of the tasks
yet to be done in the
spreading of the faith in
our greater Baton Rouge area.

The bedrock of that
task is, in my opinion,
prayer - with the beauty of
prayer as an integral part
of family life in the home and
practised as a family on occasions such as this.
Having some difficulty in
choosing a subject for this

morning, I have concluded it would
be appropriate to speak to
you briefly on the subject
of prayer. We hear this
subject often from the
pulpit, but perhaps a few
comments from the ~~viewpoint~~
^{mere} of a layman may be in
order.

justice in the economic and social affairs of men.

And so today - under the sponsorship of a great Catholic order we gather at family Communion. It is from the family that that the solution of so many of our problems of the day must come. It is in the family that the seeds of vocation must be sown and we all know how great is the need for laborers in the vineyard. It is in the family that that good example and proper discipline of each succeeding generation must be formed. It is the family life which ~~must~~ must ~~go~~ grow in strength to resist the pressures which

pull us all from the things
of the soul which are the
things that matter most
in all our lives. The family
as an indispensable unit
of society is breaking down
with the scandal of divorce
(no longer regarded as scandal
in many circles) and with
the true purposes of family
life distorted from the
objectives for which the
husband and wife and the
family were ordained. Therefore
I suggest men and women about

Families must go back to
the source of strength - to
Him who can be reached
through prayer and who can
provide the peace and comfort
for of soul for which the
family unit was established.

So today we draw
inspiration from each other
and from the good example
implicit in the impressive
gathering of Knights of
Columbus in family assembled,
united in praying the Mass
and receiving Holy Communion. In
that example, there is a
strengthening of the cause
of our holy religion and we
all in turn become stronger
in our family life. There is
no more effective prayer
than the good example you
have given this morning.
Let us all ask for strength
to keep up ~~the~~ ^{our} good work.

Sunday, June 14, 1950

It is a pleasure to be with the members of the Holy Name Society this morning as we gather for our monthly communion breakfast. I have been hard put to decide upon a subject for my brief talk this morning - but have concluded that it would be most appropriate to say a few words on the subject of prayer. In doing so, I retrace a talk I made a couple of months ago to the Newman Club on the campus. It will probably not be repetitious for anyone in this group.

→ May I begin then with a simple story:

A number of years ago,

~~Not very long ago,~~ I went with a Catholic

friend to attend the funeral of a protestant man - a charitable Christian - he was a man with whom my friend and I had been rather closely associated a number of years ago. Driving home from the funeral, we exchanged some conversation concerning the hopeless, terrible and swift incurable disease which had, all too quickly, taken our friend from us.

and from his family.

I observed: "Today certainly brings clearly home ^{again} the central fact that one should be prepared to die at any time." I was not surprised at my friend's response, I knew he was a devout Catholic, an active man, a frequent communicant, but I was greatly impressed at the completeness, the feeling and the faith together with the confidence ^{in the efficacy of prayer} mirrored in his immediate answer.

"Mac" he said "I would be truly afraid to live any other way. I want to need only a second's notice; I want to be ready," he said emphatically "at any time. And when I look back" he said "and consider that there were times when I was not prepared to go -- I realize how thankful I should be and how kind the good Lord has been to me to let me live." Referring to our deceased friend, a non-Catholic, he related how he had satisfied himself as far as he could that our friend was prepared prior to his death. Then he said: "but you know, I am puzzled. He was not told ^{by his family} of his approaching death, of the hopeless character of his illness - he found it out for himself, but

fortunately in time to prepare. Had I been in his place" he said "I would have wanted to know, ^{as early as possible} because I would have wanted to spend every minute that I could in prayer and in preparation." "Here" he said "was a man facing the greatest event of his entire life; facing the very purpose for which he was created - namely eternity and the ^{promise} ~~hope~~ of everlasting life and he did not know that he was going to die. Believe me" he said "I would want to be ^{by prayer} preparing for eternity." And he went on to say: "Not long ago, I had a truly horrible nightmare. I dreamed that I could not pray any longer. I had lost the capacity to lift my heart and mind to God - I was unable to lay my necessities before him. Prayer and its consolation ^{was} ~~was~~ no longer with me. Believe me - there is no greater torture," he said, "than to realize the importance of prayer and yet be unable to pray. There is the feeling of being completely lost, of being detached from all sources of peace, consolation and salvation."

to a degree

Well, I am sure ^{*such a*} ~~this~~ statement would not be unusual if made ^{*by*} ~~by~~ a clergyman - but the sincerity of this layman impressed me because it seemed to embody such an abiding conviction in the hereafter, and the efficacy of prayer, ^{*this man mirrored*} ~~so typical of Catholicism~~, the Catholic faith and ^{*showed the*} ~~supreme~~ confidence of a member of the Church militant, who is perfectly at peace with the knowledge that man has a higher destiny - a destiny to be achieved by the prayers of a life well lived with every action keyed to a realization of man's last end, *with every deed a prayer because it is offered as such in the state of grace.*

Now if one wishes to rationalize the spirit of Catholicism, the meaning of prayer and its importance in the life of grace - ~~there is no better repository~~ ^{*would do well to consult*} ~~for~~ the Catholic reader, ~~than in~~ the writings of the great Cardinal Newman - who has so beautifully and with such depth and keenness of intellect explored the philosophical basis of Catholicism and the meaning of prayer.

Our priceless gift of the true faith - belief in God and in his Holy Church, in the immortality of our souls made to God's image - is a gift and a grace which must be nurtured and preserved. ^{*Our families*} ~~Us~~ *are meant to stay and.*

fortunately, *We* live in an increasingly materialistic age in which man seeks to find self-satisfaction and the answer to human ills in the human intellect alone. Men repudiate the doctrine of a Divine Indwelling in our souls of a Holy Spirit - of which Newman wrote so beautifully; *agnostics and* atheists ~~claim~~ disbelief at the efficacy of "continual prayer" as the certain road to peace and the practice of the virtues. The convictions of our Catholic faith and our confidence in divine revelation - stand ~~therefore~~ *today* as the major hope in an age of confusion akin to despair.

I have said I would draw upon the prose of Cardinal Newman - he has pointed the way of putting God before us in all things - in continual prayer through our lives. This is ~~the essence in~~ *a thought but Catholic families should keep before them.* ~~separable from true Catholicism~~ - He tells us:

"A man who is religious, is religious morning, noon and night; his religion is a certain character, a mould in which his thoughts,

words and actions are cast, all forming parts of one and the same whole. He sees God in all things; every course of action he directs towards those spiritual objects which God has revealed to him; every occurrence of the day, every event, every person met with, all news which he hears he measures by the standard of God's will....To be religious is, in other words, to have the habit of prayer, or to pray always. This is what Scripture means by doing all things to God's glory; that is, so placing God's presence and will before us, and so consistently acting with reference to Him, that all we do becomes one body and course of obedience, witnessing without ceasing to Him who made us, and whose servants we are...

"Thus religious obedience is, at it were, a spirit dwelling in us, extending its influence to every motion of the soul...

"If it be said that no man on earth does thus continually and perfectly glorify and worship God" says Newman "this we all know too well; this is only saying that none of us has reached perfection. We know, alas! that in many things all of us offend. But I am speaking not of what we do, but of what we ought to do, and must aim at doing - of our duty..."

"In ^{proportion} preparation as we grow in grace and in the knowledge of our Savior, we shall be approximate to Him in obedience, who is our great example, and who alone of all the sons of Adam lived in the perfection of unceasing prayer."

Though such standards of perfection as Cardinal Newman referred to are not attained - they are the ideal of prayerful lives for which ^{we as Catholics should strive.} ~~Catholicism strives.~~ And it is the emphasis of Catholicism on prayer - the habit which Newman describes as the "practice of turning

to God and to the unseen world, in every season, in every place, in every emergency" that ^{is under attack by} causes the forces of irreligion ^{when they seek} to rally ^{others} against belief in God as exemplified in practical ^{religious faith} Catholicism. Never was there greater need for universality of prayer when standards of morality based upon human dignity are being subjected to attack on a scale threatening the ^{values in God-given laws} very survival of civilization itself. It is significant that both at Lourdes and at Fatima - the emphasis was upon the importance of prayer.

^{There is not much that can be said of}
 As laymen of the Catholic faith, ours is a special responsibility. The lay apostolate must, ^{by the} good example of well ordered lives, make men realize the importance of bringing God back into the affairs of men; ^{ours is the responsibility} to bring Him, for example, into the halls of the United Nations; to combat the inroads of the atheism and materialism so characteristic of our times and to replace it with Christian principles. As Catholics, ^{our} your dedication to the ideals so beautifully expressed by Newman in relation to prayer will result in further strength - an alliance with the Mystical Body to enhance the prospects of peace of soul and to inculcate order and

of the Church
 the need of prayer both in
 its aspects of petition and thanksgiving
 in its aspects of praise and adoration

justice in economic and social affairs of men.

And so today - we draw inspiration from each other and from the good example implicit in such an impressive gathering of men of the Holy Name Society - in that example, there is a strengthening of the cause of our holy religion and we all, in turn, are made better Catholics as we become stronger members of the Holy Name Society. There is no more effective prayer than the good example you have given as men of the Holy Name Society this morning. Let's ask for strength to keep up the good work.

Oct. 12, 1938

+ Oct. 12, 1955 (Hand print. verbatim speech)

Mr. Toastmaster, brother Knights, distinguished guests, ladies and gentlemen:

C. H. ...
W. J. ...
C. ...

Columbus Day - ~~October~~
12, 1938. - Tonight, let us
pull aside the veil of
history and journey back in
spirit to Ascension Day,
May 20th, 1506. In the
little town of Valladolid
of the Kingdom of Spain. We
approach the bedside of one
of the greatest heroes the
world has ever known or ever
will know. Lying on his
deathbed, garbed in the
frock of the religious order
of St. Francis, we find a

tall, blue-eyed, distinguished looking man. His blond hair aged by many cares and much worry is now a snowy wintry white. His usually florid complexion, owing to illness has given way to that pale, hue so often seen as the herald of approaching death. An expression of calmness, of benignity rests upon his countenance. He realizes full well that for him only one voyage is left - the trip into "that undiscovered country from whose borne no traveller returns" - that voyage in which all travellers, be they rich or poor, famous or unknown, must tread with equality meted out by Divine Justice. Having received all the

sacraments of Holy Mother
 the Church, with the same
 assurance that he had in
 undertaking his earlier
 epoch-making journeys -
 Hark! he speaks his last
 words: "In manus tuas,
 Domine, commendo spiritum
 meum" - "Into thy hands,
 O Father, I commend my
 spirit." And thus, with the
 words of his crucified
 Savior on his lips -
 Christopher Columbus - [the
 patron of our order] died.

Gathered here ^{today} ~~tonight~~,
 on this Columbus Day, more
 than four hundred ^{and fifty} years
 after the life and death of
 Christopher Columbus, as
 members of a Knighthood

bearing his name, we may with propriety pause to rehearse and re-tell the oft repeated and well known facts of his life, but in so doing we should not permit ourselves to lose sight of the beautiful lesson to be learned from the manner of his death.

Who was Columbus and what did he accomplish? Let us briefly recall some of the high points of his career. It is generally accepted that Cristoforo Colombo, as he is called in Italian, or Cristoval Colon, in the Spanish, was born in Genoa in 1451. At a very early age he undertook the practice of navigation. The Genoese were

noted for being enterprising and daring seamen. Schooled in this tradition of his native land, Columbus supplemented his practical experience with study. He became a dreamer and a thinker. He acquired a fair knowledge of astronomy and cosmography and gradually came to the view that the earth was not flat; that it is a sphere and that by sailing westward a shorter route to the rich East Indies might be discovered.

But how was he, in his poverty, to obtain the men and money, the ships and supplies needed for such a voyage? For more than ten

years Columbus sought to obtain the backing and support of the most powerful princes in Europe without success. The King of Portugal refused to sponsor the enterprise. Undaunted, he went to Spain in 1485 and, through the influence of some learned clergymen, he obtained an audience with Ferdinand and Isabella. A junta, or commission appointed to consider the matter turned in an adverse report which their Catholic majesties felt constrained to follow. Henry the VIIth of England and Charles VIIIth of France likewise turned down the schemes of Columbus. But Columbus was not easily to be discouraged,

returning to Spain, he had the plan reconsidered only to receive an unfavorable report from a second junta. Reduced almost to beggary, he betook himself to a Franciscan monastery and sought admission for his young son. This was in January of 1492. The prior, Father Juan Perez, confessor to Queen Isabella, became interested. Father Perez was able to convince Isabella to back the expedition and she in turn, as women often can, easily influenced her husband King Ferdinand. In the short study that I have been able to make I have not found historical corroboration of

the pawning of Isabella's jewels. It is, however, reliably reported that Luis de Santangel was "receiver of the ecclesiastical revenues of Aragon" and that he advanced funds to Isabella for Columbus's first voyage - so, in reality, it was the Church that furnished the money for the voyage. Three vessels, the Santa Maria, the Pinta, and the Nina with 120 men were provided. Before leaving Columbus received the sacraments of Penance and Holy Eucharist, at the hands of Father Juan Perez and the officers and crews of the little squadron did likewise. With stout hearts but not

without misgivings of the terrors of the deep, the expedition left Spain on August 3, 1492. Weather conditions were ideal. Although Columbus feared insubordination and revolt, there is no actual evidence that mutiny really broke out. In Columbus's log book it is reported that at 10 o'clock P.M. October 11th, 1492 land was sighted. In the forenoon of October 12th the party landed planting a cross on the shore and taking possession in the name of their Catholic majesties. The island, one of the Bahama group, off the southeast coast of Florida, was called San Salvador. On this, his

first voyage, Columbus also discovered and explored a part of Cuba and established a Spanish colony on the coast of Haiti or Santo Domingo.

Returning to Spain in 1493, Columbus was received in triumph. He displayed the proofs of his discovery, still erroneously believing that he had reached eastern Asia.

Columbus made three other voyages - on his second voyage in 1493 he discovered the Caribbean islands - Jamaica and other minor groups. On his third voyage in 1498 he reached the coast of South America.

On his fourth and last voyage in 1502 he reached the coast of Honduras. But "when trouble comes it comes not single spies but in battalions" - The life of Columbus is evidence of this assertion. He was constantly beset with troubles in the colonies. Columbus was probably a very poor administrator. Furthermore he was interested primarily in exploring. He was forced to leave the administration of the colonies in the hands of his brothers or other subordinates while away on trips of exploration. The climate was bad and unhealthy, the food scarce and the natives

goaded on by Spanish brutality had become hostile. Columbus was blamed for all of this. In addition the colonists, most of whom were Spaniards, resented being governed by the Italian Columbus and his Italian brothers. The character of the Spanish colonists, many of whom were ex-convicts or others from the lowest stratum of Spanish society, was not such as to result in the traits of loyalty to a ruler.

Complaints against Columbus multiplied. Investigations followed, culminating in the return of Columbus to Spain in

irons after his third voyage. He was deprived of the Governorship of the East Indies. He was discredited in Spain because he had failed to find gold in as large quantities as had been originally expected. Columbus was released and permitted to undertake his fourth voyage from which he returned in feeble health in 1504. Shortly after his return his patroness, Queen Isabella died. Although he was not destitute and was treated with honor in Spain, his usefulness as an explorer was definitely ended.

Christopher Columbus
was a genius - a bold and

skilful navigator - an intelligent man - a man of courage, a man of ideals, a man of ideas! He could surmount great difficulties. Columbus also was human - we know that he sinned and sinned grievously. Yet at the same time he was deeply religious and repentant. One of the powerful motivating forces that spurred him on in his voyages of discovery was his desire to spread christianity among the pagan natives.

Columbus, although he did not know or believe it himself, gave us a new world. He believed, up until his death, that he

had discovered a short route to Asia and that the West Indies were merely the eastern fringe of the Asiatic continent.

Columbus was a pioneer. Every ship whether of land or air that wends its way between Europe and America today obtains its chart of navigation from Columbus. His pioneering spirit led the way for others - for John Cabot and Americus Vespuccius in 1497; for Balboa who reached the Pacific Ocean in 1513, for Cabral, Verrazano, Cartier, Coronado, Hudson, Cortez and other gallant and intrepid early explorers. His

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achievement pointed the way even for Lindbergh, Corrigan and others.

And the same pioneering spirit that led the way to achievement by many in the mundane explorations of this life - furnishes a guide to Knights of Columbus and to all who must surely and inevitably undertake that future journey into the realm of death. Emulating his example may we all be privileged to approach that journey with the same confidence that was his saying, like him in our last moment - "Into thy hands O Father, I commend my spirit" - In manus tuas, Domine,

1934
commendo spiritum meum."

For us - this then is
the real lesson of the life
of Columbus.

Sept 12(?)
1938

Worthy Grand Knight and brother knights -

It is a great honor for me to be invited to address the Council on this occasion. I have been requested to say something on Communism, socialism, fascism and Nazism, and I suppose I am expected to cover any other pernicious "ism" that may happen to be floating around at the moment. When Brother Andrew Bahlinger extended the invitation to me I explained to him that I knew nothing about the subject matter but, as most speakers do, I accepted the invitation nevertheless. I have since had occasion to regret my hasty acceptance, because in the studies I have made over the summer, I have come to realize more and more the complexity of the subject matter with which we are to deal tonight, and quite frankly I have been at a loss how best to handle this most difficult assignment. I trust, therefore, that in your charity you will make due allowances.

Communism

Now we hear a great deal about communism and we hear public speakers say on every occasion that the democratic form of government is on trial and may succumb, even in America, to communism. We are interested, therefore, in getting some idea or conception of the theories or basis upon which communistic doctrine rests. If we can get this before us, I think that we may readily understand why the Catholic church does not and why we as Catholics cannot subscribe to the theory and doctrines of the communists.

First of all one word of warning - the popular conception of a communist is that of a heavily bearded fellow, unclean, unkempt, unshaven, with long hair and dirty clothes going about with a bomb

in his right hand looking for some appropriate building to blow up. Such is far from the truth. Communists in many cases are outstanding intellectuals who are motivated by sincerity and a belief that in the doctrine that they preach lies the salvation of the world and mankind.

The basis of communism is as follows - in present society, says the communist, there is unequal distribution of wealth and happiness; in an ideal society the principle of equality should apply, especially in the economic system. The communist sees capitalism as oppression of the laborer. They preach the doctrine that the laborer does not get what he is entitled to for his labor and that he never will until our whole system of society has been reconstructed. This reconstruction of society, according to the communistic doctrine is inevitable, and is bound to come since the interests of the laboring class are opposed to the interests of the ruling or capitalistic class. Communism rejects the idea of private property (a right defended by our Holy Father the Pope in his encyclical *Quadregesimo Anno*) and advocates ownership of all means of production in the community. *In this respect, Communism is a socialistic movement -* Communism and the communist movement, therefore, aims at the abolishment of capitalism and, with the support of the masses of industrial workmen, the proletariat, and with the aid of numerous classes of lower clerks and etc., through a world-wide revolution of the proletariat it is expected that this aim will be accomplished. National ownership of the means of production such as factories, industries and warehouses is the basis of the communist economic theory.

Communism as a broad conception can be traced back to Plato's Republic in which private property was abolished. And in More's

Utopia there in criticism of the social system there are latent ideas of communism in a broader sense. But the modern communistic movement is attributed to Karl Marx - who was the first to identify communism with the idea of a class war and through the movement to bring about a radical reorganization of all conditions of life and to alter the spiritual life of the world. Marx gave communism a definite movement and objective; he suggested the idea that the laboring class and the capitalists could never become reconciled and that the laboring class by capture of the means of production will be able to liberate the oppressed and to emancipate the proletariat.

But says communism, with private ownership there are other ideas which must likewise go. First of all there is the matter of government. In all democratic forms of government and in most governments the power of the State is on the side of the capitalists. Therefore, they reason the achievement of the aims of communism are not possible without first overthrowing the government. Therefore, it follows, says the communist that revolution is absolutely necessary and in fact is the only means of putting communism into effect. Modern communism regards revolution as essential and that a period of dictatorship of the proletariat based on open terror is the only means of creating the Communist economic and social system.

Religion also must go, say the communists - and why - because the leaders of the communistic movement are wise enough to see that religion - love of God and love of neighbor are incompatible with the principles of communism. Accordingly, Karl Marx preached the doctrine that "religion is the opium of the people". Or, to state

it more clearly, the communists teach that there is no God, no hereafter. Religion is merely an invention of the capitalists designed to make the laboring class, the proletariat, become resigned to their lot in the world and to make them submissive to the ends of capitalism. "Religion is the opium of the people" - The Pope of Rome is the Chief of the Big Opium Joint - Rise you workers, throw off your shackles, murder - there is no hereafter; steal - there is no God!; follow all of your carnal inclinations - there is no God! Why should you not have a divorce for 15¢ like in Russia if you want it! You poor deluded fool! You tool of the capitalists there is no hereafter - These are the things that communism teaches about religion.

If time permitted, illustration upon illustration might be piled up to show you the sad plight of religion under communism in Russia and in Spain. I commend to your reading the book on "Isms" published by the American Legion.

With your indulgence I should like to tell of a few of the things that have been done to religion in Russia.

Sunday has been abolished. In fact, there is no designation of any day except by number. Church holidays have been abolished. The few churches that remain have been converted into public museums to teach hatred for a belief in God. Marx and Stalin have been substituted for God, and Lenin has been substituted for Christ. If you possess a bible you may be thrown into prison...this is counter-revolutionary. If a person attends a religious ceremony or if it is discovered that he still believes in God he cannot remain a member of the communist party and may be "liquidated". In the schools since

the Bolshevistic revolution of 1917 hatred of religion is taught - a generation of Russians 18 years of age today have been taught these doctrines from the cradle. How different from conditions in America where our government is founded upon the principle of the inalienable right of every citizen to worship God according to his own belief.

One of the most deplorable things about communism is the great impetus as an international movement that it has received since the world war after the advent of communism in Russia. Communism is like a cancer, it spreads as is testified by conditions in Spain. It is gaining a strong foothold in Japan, Mexico and in many European countries. In our own America - the Communist Party of the United States is actively at work. America must be vigilant.

Nazism

Now let us pass to Nazism. The term Nazi is merely the popular abbreviation for a member of Adolph Hitler's National Socialistic German Workingmen's Party. The party was formed in 1920.

Some idea of the basis of National Socialism in Germany may be obtained from the Nazi Primer - a little textbook which has been designed for the 7,000,000 children in the Hitler Youth Movement. The Nazi doctrine is a mystic theory designed to appeal to the prejudices of the masses of German people through the doctrine of race superiority and blood preservation. According to Hitler there are six principal European races each with its own peculiar characteristics - the Nordic race, the Phalic, the Western, the Dinaric, the Eastern and the East Baltic - of which the Nordic race is

superior both physically and mentally. The doctrine then goes into a lengthy exposition of the importance of race and of the destiny of the German people, preponderantly of the Nordic race, to preserve these outstanding physical and mental characteristics which make for superiority and leadership. Based upon deductions drawn from the Mendelian laws of inheritance the necessity of "pure breeding" for the German people is stressed. According to the Nazi doctrine it is the destiny of the German people to breed for racial improvement. But the German race cannot improve and spread its culture throughout civilization as long as they are contaminated by contact with "Foreign people". The one type of foreign people with whom the German people have direct contact is the Jews, so that for the German people, fostering the German race is one and the same thing as a defensive warfare between mind and blood contamination of the Jews. The Nazi doctrine furnishes a long story of the early greatness of the Nordics and the advanced state of their culture; it relates how they spread over Europe, illuminating the darkness, and how, through the centuries, they were divided, pushed back, deprived of their lands, until their German successors were brought at last to their ultimate victimization by the Treaty of Versailles after the World War. Hitler, der Fuhrer, is the leader who is to liberate the German people and to right the wrongs that the Germans see in the Treaty of Versailles.

According to the Nazi doctrine, many Germany lands are still outside the German political area; but they are still German lands; the existing political area of Germany is insufficient to support

existing Germans, to say nothing of the added numbers required for eugenic purposes under the German program of pure breeding for race improvement. It, therefore, inevitably follows that the border areas must be reunited to the Fatherland, hence the Austria pusch and the present Czechoslovakian crisis; there is therefore the additional necessity of acquiring colonies and raw materials for achieving the objectives of Hitler.

Nazism is a religion in itself; it suppresses religious belief because it wants no opposing rationalism to its doctrine. In fact Goebbels, the minister of propaganda and one of Hitler's right hand men expresses it this way - he says: "The Nazi party is a political church, where for hundreds of thousands of years German people will be trained to be true National Socialists. We are the political pastors of our people." The German doctrine under the Nazi's is to recognize no higher allegiance than that to National Socialism - the Nazi Party is above God - in fact many of the Nazi's even preach that the insane Hitler is himself a God incarnate. The Nazi party advocates "positive christianity" a vague sort of a religion. In actual practice the activities of all religious groups in Germany, including Catholics, Lutherans and Calvinists have been severely restricted. The Encyclopedia Brittanica reports - "Today, just as Christians draw their faith from the Bible and the words of Jesus, so Nazis find the expression of their faith and belief in Hitler's book.

The intolerance of Nazism is inconsistent with the ideals of Americanism. Nazism differs from communism in that it does not

completely abolish private property as communism advocates. It substitutes regimentation and it makes the Jews the scapegoat. Nazism has also not gone as far as communism in the matter of religion. Nazism will tolerate religion if it accedes to the will of the state and assists in National Socialistic propaganda.

As you know, the future of Nazism is today hanging in the balance.

Fascism

Passing now to Fascism. As you know, the Italian Fascistic movement was founded by Benito Mussolini in 1919. The word fascio means a bundle and fascism signifies unity of members of the movement. Throughout Italy in 1919 and 1920 the fascistic party of Mussolini acting with other political groups combined to defeat red or communistic movements. The communistic organizations were rapidly growing in Italy and it was the fascists who, through organization, greatly aided in suppressing communistic riots. The Fascists thus began to arm themselves for the defense of the nation. The struggles between communists and fascists continued through 1921 and 1922. Because the fascists or black shirts as they were sometimes called were ready to sacrifice their lives in the cause of national defense against the communists, the fascists received support from the liberals and Catholics in Italy. Catholics supported ~~fascism~~ because they saw in the movement the only hope for the country in the chaos due to daily riots of the communists. The propertied class, landlords and manufacturers likewise supported fascism.

Gradually definite theories of government evolved in the movement. Fascism advocates a powerful State wherein the action of individuals in the economic sphere or as producers should be controlled by the State through technical councils and not through parliament. Fascism aims at first, restoring the prestige of the State; developing production; placing finances on a firm foundation.

Unlike communism, fascism recognizes the right of private property and proposes a system of State discipline over class conflicts. Employers should be organized and invested with responsibility. Workmen are to be organized likewise. Some enterprises so closely connected with the national welfare should be taken over. Others left to private enterprise.

Mussolini came into power in 1922, and has gradually taken more and more power unto himself and party. He does not act through a party. His decrees with the approval of a national council are the law.

Fascism is, in general favorable to Catholicism. There are minor conflicts between the Vatican and Mussolini on matters of education - but in general the relation is a friendly one.

Fascism, it is true, rejects democracy. It teaches that society does not exist for the individual, but the individual exists for society. Fascism rejects socialism and believes in private enterprise. Fascism however does seek to secure justice between the classes just as it seeks to establish justice between individuals. Fascism aims at a totalitarian state - i.e., a highly centralized

government under control of a political group which allows no representation to other political parties. The right of the individual to express himself is subordinated to the good of the State.

Although Fascism has always resulted in a dictatorship - and there has been much deplorable violence, Mussolini himself has sought to suppress this violence.

Germany is often referred to as another example of a Fascistic state. It allows but one political party and has a dictatorship.

In the political sphere fascism is the outstanding contemporary challenge to the system of parliamentarism. Parliament under fascism is merely a means of registering the decisions of the inner group of the Fascist party. Recently there have been rifts between the Vatican and the Fascists. In fact it has been reported that consideration is being given to moving the Vatican to France.

Mussolini is a question mark in Europe today. He sided with Hitler in the Austrian crisis. He has been silent so far in the Czechoslovakian crisis. Where he will stand in the event of war is still a question.

Socialism

Is the doctrine that the principal means of production and distribution should be owned and operated by governmental authority for public use rather than for private profit. There are a number of different schools of socialism because of differences of opinion as to the speed of transition and the method of its attainment. The two principal schools are Marxian and Fabian. The Marxian theory has

already been touched on. The Fabian socialists favor compensation for property taken over and a more gradual transition.

Democracy

- (1) We have a representative form of govt
- (2) A Constitution - safeguarding
 - (a) freedom of religion;
 - (b) - - - - - speech;
 - (c) - - - - - press;
- (3) A judicial with courts to review our rights & controversies

We believe in (1) rights of capital ; (2) rights of labor.

Not all is perfect - there is need for social & economic planning -

We are making progress -

Social security; legislation designed to avoid evils of Capitalism - (1) S. E. Act (2) Anti-Trust Act -

① A candidate for membership in the Communist Party was undergoing an oral examination.

"Comrade", he was asked, "what would you do if you were left two million rubles?"

"I would give one million to the party and keep the the other million myself," he answered.

"Very good, and if you had two houses?"

"I'd give one to the party and keep the other myself."

"Excellent. Now tell me what would you do if you had two pairs of trousers."

There was a long pause, and then the candidate said, "Comrade, I don't know."

"Why not?"

"Well, you see, I have two pairs of trousers."

② Two communists were engaged in conversation.

"Nice weather we're having," one remarked.

"I suppose so," said the other grudgingly, "but the capitalists are having it too."

③ Andrew Carnegie, it is reported, on being asked the trick question, "Which is more important in industry, labor, capital or brains?" replied with a chuckle:

"Which is the most important leg of a three legged stool?"

October 22, 1942 - (K of C Meeting
B.R. Council #969) (1)

Worthy Grand Knight and Brether Knights :

It is indeed a privilege and an honor to be invited to address you on this occasion. I am afraid that I am guilty of choosing too serious and weighty a subject for discussion at a time when we might all prefer to relax in the pleasant association and good fellowship of this meeting. I shall strive not to postpone unduly our anticipated relaxation.

But these are serious times and as Catholic men we all have the obligation of keeping alert to the important and fundamental doctrines of our holy religion as these doctrines may affect us in our daily lives. It should be a source of great consolation in this age of confusion and materialism for us to realize that Catholic philosophy has an answer- the correct answer based upon divine teaching for each of the burning issues of the day.

Among many changes in American life during the past ten years, the problems of labor have occupied a prominent position. Policies to be adopted in the solution of labor problems are being constantly discussed - in the offices of employers, in the legislative branch of governments, both national and State and in the halls of labor organizations.

In recent years we have heard much about the organization of labor- of CIO and A.F. of L - of labor's right to collective bargaining, of the attitude of the New Deal on the problems of labor- of the Wagner Act, the wages and hour law, the national labor relations Board. We have witnessed in America - strikes, both sit-down and walk-out; boycotts and an era of picketing.

Indeed we can easily recognize that the reconciliation between the respective positions of ~~labor~~ labor and capital is one of the gravest social problems of the day. And as we look at the contemporary evidence all about us and see some of the outward manifestations of unrest being created almost daily, we are apt to believe that these problems are entirely new,

and we may easily forget that there is a definite Catholic social philosophy on these important subjects- a philosophy that does not attempt to deal intimately and minutely with each phase of the labor problem, since the details may constantly change ~~indefinitely~~ as our complex industrial society is always changing, but a definite Catholic philosophy which holds the correct christian principles before the faithful for their guidance.

The moral aspects of this great social problem - the relation between capital and labor - were very clearly enunciated almost fifty years ago, to be exact on May 15, 1891, when his holiness Pope Leo XIII addressed his great encyclical Rerum novarum dealing with the condition of the working classes to all the faithful. This great encyclical has been described by one writer as "the social Magna Carta of Catholicism" and it merited for Pope Leo XIII, the name of "the workman's pope". The encyclical Rerum novarum has been translated into the chief modern languages. Thousands upon thousands of copies have been circulated among the working classes. During the fifty years since its appearance it has had a far-reaching effect in aiding social reforms designed to ~~improve~~ improve the condition of the working classes. Such for example as factory laws governing child labor; old age pensions; minimum wage laws; the eight hour day; and the revival of the trade guilds and countless other reforms which may be traced directly to the influence of Pope Leo's encyclical.

Bearing evidence of the fact that when the Church speaks on matters of morals she speaks for all ages - is the fact that on the fortieth anniversary of the encyclical, Pope Pius XI re-affirmed the doctrines so ably expressed by his predecessor Leo XIII and in the encyclical Quadragesimo Anno pointed out the applicability of the principles of the great statement of Leo to present day problems.

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¶ Then shall not covet they neighbor's wife; nor his house, nor his field, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his. "

Furthermore, the encyclical states, the right of private property is corollary to the duties imposed upon a man as head of a family. The family as a social institution exists in response to God's command "Increase and Multiply", and as a head of a family man must be permitted to accumulate property to provide sustenance for his family and to transmit to the members of his family the accumulation of property that is needed for their continued sustenance. The heretical ideas of socialism with regard to the family are strenuously rejected; "The State or civil government should not intrude into the family or household; it may ameliorate extreme necessity with public aid; but paternal rights or breaking up of the family is not within the lawful province of the State. "The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and break into pieces the stability of all family life." In summary therefore, ~~Leo~~ Leo XIII points out ... " .. the main tenet of socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce ~~disorder and confusion~~ confusion and disorder into the commonweal. "

To anyone therefore, who would ameliorate the condition of the masses, the fundamental principle of the inviolability of private property must be accepted. But Leo XIII recognizes that the accumulation of wealth and its misuse had created grave problems. He describes some of the injustices in almost the ~~same~~ same language as Marx. However, the remedy he proposes is one founded on religion.

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The conflict between capital and labor cannot be solved, according to Leo, by leaving religion out of consideration. In fact he demonstrated, labor, pain, hardship and all of the troubles of this life are the consequences of sin. We must accept the fact that there will always be differences based ~~upon aptitudes~~ aptitudes and ~~and~~ abilities. We will always have the wealthy and the ~~the~~ poor... but in approaching the problem of the working class it is a great mistake to "take up with the notion that class is naturally hostile to class, and that the wealthy and workingmen are intended by nature to be in mutual conflict. So irrational and so false is this view, that the direct contrary is the truth." This great Pope asserts that "in a State it is ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic." For, in his oft quoted words, "each needs the other: Capital cannot do without Labor, nor Labor without Capital." This harmony can be brought about, says Leo, ~~through~~ through the medium of religion. Religion can draw the rich and the ~~the~~ poor together, and avoid conflict by reminding each class of its duties to the ~~the~~ other, and especially to the obligations of justice. *

And what does religion teach the laboring man? We find the answer in the encyclical - religion teaches the ~~the~~ laboring man -

- (1) to carry out honestly and fairly all equitable agreements freely entered into;
- (2) never to injure the property, nor to outrage the person of an employer;
- (3) never to resort to violence in defending their own cause; nor to engage in riot or disorder;
- (4) to have nothing to do with men of evil principles, who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets.

In turn religion teaches the wealthy owner and the employer:

- (1) that their work people are not to be accounted their bondsmen;
- (2) that in every man they must respect his dignity and worth as a man and as a Christian;

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- (3) that labor is ~~not~~ not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling ~~man~~ a man to sustain his life in a way both upright and creditable;
 - (4) that it is shameful and ~~inhuman~~ inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power;
 - (5) that, as Religion and things spiritual and mental are among the workingman's main concern, the employer is bound to see that the employee has time for his religious duties, that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family or to squander his earnings;
 - (6) that the employer must never tax his work people beyond their strength, or employ them in work unsuited to sex or age;
 - (7) that everyone shall be given a fair wage - for to defraud a laborer of wages that are his due is condemned by all laws, human and divine- and is a crime calling to heaven for vengeance.
 - (8) the rich must religiously refrain from cutting down the workmen's earnings, whether by force, fraud, or by usurious dealings; and with all greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

This ppefiole enumeration of the duties of the two classes, if observed, would do much to bring about that desirable harmony of which Pope Leo XIII speaks. But in addition to the foregoing, the Church lays down general christian precepts designed to ~~bring~~ bring class to class in friendliness and good feeling. To both classes she says ; "the things of this earth are transitory or temporary. In the eternal future life for which man is destined, it matters not whether we are rich or whether we are poor.

"

Moreover to the rich - heed well the admonition- W^hosoever has received from the divine bounty a large share of temporal blessings , whether they be external or corporeal or gifts of the mind, he has received them for the purpose of perfecting his own nature, and at the same time, that he may employ them, as the steward of ~~God's~~ God's providence for the benefit of others."

Heavy indeed on the obligations imposed on the rich- they will have to give an account of their stewardship.

And to the poor- the Church teaches that poverly is no disgrace; that the Son of God became a carpenter and that "the true worth and nobility of man lies in his moral qualities - or in the practice of virtue." The virtuous ~~man~~ poor man is rich indeed and of the rich "what shall it profit a man if he gain the whole world and suffer the loss of his soul?" These precepts of our hold religion emanated in the great encyclical should be consoling thoughts to the working class and to the poor as they survey their state in life.

Religion teaches in addition, that men rich and poor alike should realize that we are all the children of God. The rich man realizing this will see clearly the obligations that his riches entail and the poor man with resignation will accept his station with resignation and confidence in the hereafter as his reward.

Brother knights- it is in these Christian precepts we find the reason for the ~~persecution~~ persecution of our holy religion by ~~socialists~~ socialists and communists. The communists says - "religion is the opium of the people" is must be stamped out if our program is to succeed. They fear the logic and the influence of the ~~great~~ consoling engendered by the great encyclical.

Pope Leo XIII admonishes that the Church is not impractical - her desire is that the poor should rise above poverty and gretchedness, and better their condition in life - the practice of Christian morality leads to ~~the~~ temporal ~~wealth~~ ~~prosperity~~ prosperity because it merits the blessings of God the course of all blessings, whether temporal or spiritual.

~~Christian charity has been~~

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It is realized that selfish men may shirk the duties imposed by religion in these matters and this raises the question of what is the function of the State ? Pope Leo's encyclical answers :

" Whenever the general interests or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it interests the public, as well as the individual, that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that religion should be revered and obeyed; that a high standard of morality should prevail, both in public and in private life; that the sanctity of justice should be respected, that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen there should be imminent danger of disturbance to the public peace; or if circumstances were such ~~like~~ as that among the laboring population the ties of family life were relaxed ; if religion were found to suffer through the operatives not having time and opportunity afforded them to practice their duties; if in workshops and factories there were dangers to morals through the mixing of the sexes or from harmful occasions of evil; or if the employers laid burdens upon their workmen which were unjust , or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age - in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference - the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief. "

We are familiar with the extent to which it has been necessary for government, through the medium of legislation to improve the position of the workingman.

It is also the obligation of the State to ^x intervene to put restraint upon firebrands who would spread revolution, attack private property and stir up the working classes. The working class must be protected from the seditious arts of such people and lawful owners must be protected from their ~~spoliation~~ spoliation.

In carrying out its obligations government should be motivated by a realization that man's dignity is such that he should not be used as a mere instrument for making money. Hours of work should not be longer than man's strength permits; due regard being had to his need for rest, recuperation and recreation. This may ~~may~~ vary with time, place and circumstance.

In the matter of wages- labor must be allowed sufficient remuneration to support a frugal and well-behaved wage-earner. If a living wage is not accorded, the State under proper circumstances should intervene to see that justice is done. The wage-earner must be allowed sufficient to maintain, himself, his wife, and his children in reasonable comfort. It should be the policy of the law to encourage the wage-earner to become an owner of property.

The achievement of justice in the matter of wages tends to bridge the gap between vast wealth and sheer poverty- there will be greater production and more interest in man's work.

Similarly the objectives of employers and of workmen can be achieved through organization- mutual benefit societies; insurance and death benefits etc.

Leo XIII describes the position of labor organization by saying that unions can accomplish much good, but they should be suited to the conditions of the age. The privilege of forming labor organizations is a natural right of mankind, it should be protected by the State provided the purposes of the organization are good and lawful. Heed these words :

" Associations of everykind, and especially those of workmen, are now far more common than heretofore. As regards many of these there is no need at present to inquire when they spring, what are their objects, or what the means

they employ. There is a good deal of evidence, however, which does to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor, and force workmen either to join ~~to~~ them or to starve. Under these circumstances Christian workmen must do one of two things; either join associations in which religion will be exposed to peril, or form associations among themselves - unite their forces for throwing off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should be all means be adopted. "

The important thing in labor unions according to the encyclical is that the officers be selected with prudence and discretion; that the funds of such organizations be administered with strictest honesty; that there be due regard for the rights and duties of employers as compared with the rights and duties of employees; that there be encouragement for resorting to peaceful arbitration of disputes; and that there be measures adopted to insure against the hazards of sickness, old age and distress.

But above all by realizing that labor must forget its prejudices and capital must forget its greed for money and that both must realize that this life is transitory.

Resum Novarum is a great document. I recommend it for your detailed study

"The Catholic Church - An American Institution"

My subject is: "The Catholic Church - An American Institution" and I have selected that topic because we, as Catholics, are so frequently misunderstood by some of our non-Catholic brethren. Sometimes, it goes beyond misunderstanding - it descends to invective and we Catholics, because we are the Holy Roman Catholic Church, and because we express our loyalty and allegiance to the Holy Father in spiritual matters, are occasionally the victims of calumny. Writers like Blanshard and others advance the thesis that the Catholic Church is Un-American; that it is a form of conspiracy that is the antithesis of what the American way of life stands for. As Catholics, we know how false this is, but can we convincingly demonstrate to our critics in an affirmative fashion just why they are wrong. We can, of course, attack specific false statements and show wherein they lie, but as Catholics, we should have a deep understanding of just why we may be proud of the fact that our Catholic Church, in America, is truly compatible with and in harmony with all true American ideals.

There is an organization of Catholic laymen called the Serra Clubs. We have a young Serra Club in Baton Rouge. Its basic purpose is to work for vocations to the priesthood by prayer and by some financial assistance toward that end. The Serra Club is an organization concerning which you will be hearing much more in the coming years as it is a relatively new movement. In its programs, it seeks also to educate Catholic laymen to their obligations and the position of the Church on the pressing problems of our day. The outline of my remarks is taken from a Program, as outlined by one of the Project Committees of a Serra Club on the general subject of the Catholic Church, an American Institution. Using that outline as a basis, I will attempt to show that the ideal Catholic should be a good American citizen because he is expected to perform a social role as a Catholic, because he is devoted to the ideals of family life which makes a nation strong, because as a businessman or professional man, the Church teaches him his responsibilities and duties, because the Church teaches him to assume his duties as a citizen, and because ^{of} the Church's emphasis upon a type of education that will develop intelligent and morally sound citizens.

Now, first - as to the role in society of the American Catholic - what is the situation? Here it is at once apparent that the teachings of the

Church make for good moral conduct. A Catholic must act always according to his religious beliefs. A Catholic cherishes the American religious freedom which makes this possible. We know that Catholicism is one of the greatest bulwarks against the communist and other subversive movements. Because atheistic communism negates and seeks to undermine religion and is in opposition to basic religious truths - a Catholic is not free to support any subversive system. The Holy Father himself has made this clear in numerous addresses and public pronouncements. If the teachings of the Church were followed, then Catholics would not be found in any subversive movement. Moreover, the Church, in all of its teachings, emphasizes the dignity of the human individual. It points out that each of us is made in the image of our Creator, with a free will, which we have a responsibility to direct, and control in a personal way. The personal responsibility which is taught by the Church makes for strength in the shaping of the individual citizen. In the eyes of the Church, the moral order extends to all fields of human activity. This means that Catholics are expected to live close to God; they are expected to be just and fair in their dealings with their fellow men; it means that there is a "right" and a "wrong" connected with

every action of society and that the criteria by which to determine this is that an action must be in harmony with the moral law. This teaching harmonizes with the views of our founding fathers. They recognized that religion and morality are indispensable supports to good citizenship. That the religious man of sound morals will be a good citizen. If, for example, a religious and moral man is a legislator - it could be expected that he would support the general welfare. Particular measures might vary, of course, with the needs of society at any given time, but the strongest citizens that we could possibly have are those who sincerely follow the precept: "Thou shalt love the Lord, Thy God, with they whole heart and soul and Thou shalt love thy neighbor as thyself." So the broad conception of the Church as to ^{Social} ~~Sole~~ Role of the American Catholic, indeed, makes for good citizenship.

Now, secondly, the position of the Church on the Family and Marriage is calculated to produce the strong citizens of a strong nation. Just what is that position? You know it well. The Church teaches the sacredness of marriage; that marriage is a Divine Institution; that as it was created by God, that man cannot change the basic laws that govern marriage. We know, of course, that our American divorce statistics constitute a national

disgrace. How much stronger indeed we would be as a nation if there were true fidelity to the marriage bond among all Americans. Our Church teaches that marriage is a sacrament; that the sacramental marriage bond is indissoluble. Consider just for a moment the Church's emphasis on the value of children in marriage. Pope Pius the XI, in his great encyclical, Casti Connubii has declared that children hold the first place among the blessings of marriage. He has said that children are a sacred trust; that their training is very important.

All of the teachings of the Church on the subject of the family and marriage make for a healthy growing nation - a nation that will not decline in population, but which will continue to be strong founded on the beauty and strength of family life. Moreover, the Church is the outstanding opponent of the corroding practices of birth control, abortion and sterilization which undermine the morality and sap the strength of a growing nation. The teaching of the Church makes for good morals in family life - when it condemns adultery and denounces sins against chastity, it adds to the strength of America. In summary, the American Catholic, if he or

she is true to the teaching of Church, will carry out in admirable fashion the social roles of husband and wife and father and mother and they thereby add to the physical and spiritual well-being of the nation.

Now, thirdly, we turn to the area of social and economic justice. To the businessman, the Church says - "You have definite responsibilities to the social order of which you are a part." Pope Pius XI, in his great encyclical Quadragesimo Anno, has eloquently stated the position of the Church in defending the right of property, but as he also clearly points out, the Church ~~also~~ takes the position that private property must be used for the welfare of all - it must be employed for the common good. While the Church is a staunch defender of private property and the individual's right to accumulate property, it views property in a two-fold aspect - individual and social. Private property must be used to promote the common good and each of us will be required to give an accounting in proportion to the property rights that we have enjoyed.

The Church has been outspoken in teaching the Catholic businessman to respect the rights of the laboring man. Pope Leo XIII was the great champion of social justice for the working classes. In his encyclical Rerum Novarum he posed a broad charter covering the rights of labor, which charter

was elaborated upon by Pope Pius XI, in the encyclical Quadragesimo Anno.

It is the teaching of the Church that the Catholic businessman must treat those who work for him as human beings; that he must acknowledge the right of labor to organize for effective bargaining through the influence of the organized group; and that it is the obligation of the businessman to pay the workingman a living wage. The Catholic Archbishops and Bishops, *in* *for example* ~~as early as~~ 1940, issued a strong statement setting forth the obligation imposed on the businessman to help the workingman to attain security for himself and family.

Conversely the Church admonishes the laboring man as to his duties and obligations. In the same encyclicals, the laboring man is told that he must respect the rights of his employer, that it is his duty to work and support himself and that worker must always respect the rights of others. The Church, though it supports the right of workers to organize, nevertheless teaches union members that the power of organization must not be misused and that union members are under the positive duty of exercising a sense of responsibility.

A fourth area of importance lies in the constant teaching of the Church that each Catholic has a personal responsibility to the public

order or to the political order. Thus, the Church teaches that each Catholic is under a duty to become an active citizen. We, as Catholics, do not do our full duty if we merely shrug off the problems of government. We do not do our part unless we are actively interested, as citizens, in the processes of our government. The duty to vote is emphasized by the Church. Moreover, the Church teaches that there must be respect for civil authority as such authority is necessary if men are to live together in peace and harmony. The Church holds out a high ideal for those who hold public office. Advancement of the common good is the goal constantly held before those who hold public office.

Fifth and lastly, the field of education must be mentioned as an area of teaching in which Catholicism makes major contributions to the development of an intelligent and morally sound citizen. Parents have, under Catholic teaching, the primary duty to educate their children and it is parents who are responsible for the kind of education their children receive. More than twenty-five years ago, when the State of Oregon sought to force parents to send their children to public schools, the United States Supreme Court in the celebrated Orgeon School case gave legal recognition to the

constitutional right of parents to choose the kind of education their children are to receive. The Catholic educational system, indeed, gives to its students a knowledge and an appreciation of religion and this makes for a better system. Catholic education does not limit itself to matters of the intellect alone. It refuses to confine itself to the mere development of secular knowledge - important as the fields of knowledge may be and seeks to strengthen the will of the students. In other words, Catholic education seeks at developing the "whole man" composed as man is of intellect and will.

Thus, we see that if a Catholic is true to the teaching of the Church, he will carry out admirably the social role of the citizen and will shoulder the burdens of citizenship as well as enjoy its privileges. In its conception of the social role of the American catholic in its support of the institutions of the family, in its admonition to capital and labor of our industrial society, in its furthering of the individual obligation of the citizen to take part as a citizen in his duties as such and in its conception of Christian education founded on morals and religion as well as intellectual knowledge, the Catholic Church takes positions which, if widely accepted, could not fail to add to the strength of the nation. We have no reason to be apologetic

about being Catholics because in our faith - in addition to the inner comfort we get from grace and solace of the sacraments - we have a body of social and economic teaching which will stand the test of time, even in a society which grows more complex from day to day. Let us then live up to our obligations as citizens and take to heart the teaching of the Church in our every action because each of us is being observed and judged by our non-Catholic friends and associates.

I wish to conclude with a quotation from a seventeen-year old Catholic youth, Robert Nugent of St. Patrick's Catholic High School, Norristown, Pennsylvania. On the occasion of the fourth annual observance of National Catholic Youth Week, October 31 to November 7, he wrote an essay declaratory of his Catholic creed. His essay was so beautiful it was reprinted in the national Catholic Weekly - Ave Maria. Let us allow that youth to speak to us now. He says:

Port Allen Knights of Columbus
Tuesday, January 18, 1955 - 7:30 p.m.

Tonight, let us for a moment journey back to another May 20th four hundred and fifty-six years ago. It is Ascension Day in the year 1506. In the little town of Valladolid in the Kingdom of Spain, we approach the bedside of one of the most intrepid explorers the world has known. Lying on his deathbed, garbed in the frock of the Order of St. Francis, we find a tall, blue-eyed, distinguished looking man. His blond hair, aged by cares and worry, is now a snowy wintry white. His usually florid complexion, owing to illness, has given way to that pale hue so often seen as the herald of approaching death. An expression of calmness, of benignity rests upon his countenance. He realizes that for him only one voyage is left. The poet calls it the trip into "that undiscovered country from whose borne no traveller returns." It is the voyage which all travellers, be they rich or poor, famous or unknown, must tread in the equality meted out by Divine Justice. Having received the last Sacraments, we are told that with the same assurance and confidence which he had in undertaking his earlier epoch-making journeys, he commended his spirit to his Almighty Father, and with the words of the crucified Savior on his lips, the patron of this Order - Christopher Columbus passed into eternity.

On this 1962 anniversary of the death of Columbus, as the Louisiana Knights bearing his name gather in this 57th Annual meeting, it is appropriate again to publicly acknowledge the unending indebtedness to Columbus for the heritage he has left us. It has been well described as "a legacy which is twofold - *** a heritage of great spiritual, as well as material value." This western world, his discovery, with its two continents, provides access to vast/natural resources. Its growth in human resources in the four and a half centuries since Columbus, provides challenging opportunities

for hopeful developments as the Alliance for Progress will testify. This half of the world must be the bastion of freedom in the death struggle which now engages us and in which Christianity is our mighty bulwark.

We gain inspiration especially from the spiritual heritage which we associate with Columbus. Never have men had greater need for such endowments of the spirit as courage, piety, patriotism, loyalty and steadfastness which Columbus so truly exemplified. As members of a dedicated order of Catholic laymen, more than a million strong in the Americas, we face the grave responsibilities of our age. With our fellow Americans we must do our share in measuring up to the need for those qualities as we visualize the difficult problems of an uneasy world.

Not many weeks ago, a distinguished American Banker in a significant public address listed what he called the three most far-reaching developments of our time. The list was:

"First, the rise of communism with its threat to the foundations of our society.

"Second, the rise of a vast world of one billion hungry men and women in the new nations who are struggling to create political stability out of chaos and economic growth out of poverty.

"Third, the rise of Western Europe to a position of potential power so great that it may with the United States now decisively influence the course of world events."

I would add a fourth - the rise of new technology in which man has acquired awesome power over his environment. Father Walsh, President of Boston College well describes it:

"Man has discovered new resources to his abilities; uncovered new limits to his powers. He has explored this planet and is ready to step beyond it. He is at the point of tapping the sun's source of energy, of manipulating the weather and of farming the oceans. Man has come to realize that the power at his command is not only technical power, but also an evolutionary power, the power to create new species [of matter.] In all the fields of science, there is the expectancy of imminent discoveries. In this moment before the dawn of the new day, man has an opportunity to review the resources at his command, to evaluate the various directions in which he can expend the new energies he now commands, to control not only the quality of his own life but the very fate of the planet." [Vital Speeches, May 1, 1962 - Rev. Michael P. Walsh, S.J., President of Boston College.]

If you ask at this point - "What does this have to do with the Knights of Columbus in a 1962 Convention assembled?" The answer is simple. It has everything to do with your mission as patriotic American Catholic laymen. The four developments which I have listed are related. Together they pose not only the problems of survival but more importantly, they sound the unparalleled call for unusual service in our age. The apostolate of the Catholic laity must, in our times, furnish a generous part of the work which will be necessary to realize the mission of the Church in guiding men to meet the needs of a world beset with the problems of the type so briefly listed. As Cardinal Spellman has reminded us, "Today perhaps more than at any other time man must realize that our Catholic faith embraces everything in life and nothing is beyond its orbit ***."

In the brief space of slightly more than forty years since the Russian revolution of 1917 the power of atheistic Communism has spread to approximately one billion of the two billion nine ^{million} hundred ^{million} people in the world. Its denial of God, denial of freedom of expression, freedom of

religion, and of political freedom would make slaves of all mankind. It is the antithesis of what we believe as Catholic. Yet it is a militant faith with an appeal in the world of today to millions of men and women who are without shelter, food, health and without literacy. All Catholic laymen at this time share the definite mission of becoming strong links in the struggle against the fallacies of the Communists. We all need to study more deeply the pronouncements of the Popes, notably the 1937 Encyclical on Atheistic Communism and the various expressions of Pope Pius XII, and Pope John on the incompatibility of Catholicism and Marxism. Each of us in his particular sphere, by an increasing knowledge of the evils and deceits of Communism and by correcting abuses with Christian principles can strike mighty blows for the kind of society that will spell the death knell of communism. Vigilance here is a patriotic as well as a religious duty.

Next let us consider another call to the intelligent Catholic laity. I refer to another kind of struggle for the dominion over the mind of man which is separate and apart from the context of the Communist menace. Cardinal Spellman sums it up by warning:

"In addition to the cold war being waged on many fronts throughout the world, the skeptic, the materialist and the atheist are intensifying their violet assaults against religion and moral truth.

"Free people everywhere", he reminds us, "must be ready and prepared for this test of strength since the struggle for the mind of man goes on without pause. Ultimately," he said, "It is the spiritual dynamic of our Faith which constitutes our greatest and most powerful force for a truly human society."

We need, I think, only to look at the daily press for confirmation of the struggle to which the Cardinal was referring. We find it reflected in litigation seeking to perpetuate programs that are deliberately designed to make all education Godless. We even find it rampant on many a college campus. Recently, for example, a leading American University held a large convocation of scholars commemorating the 100th Anniversary of the publication of Darwin's Origin of the Species. Some 2,000 scientists were reported to be in attendance. An Associated Press News report carried in a Louisiana paper stated: (I quote:)

"A new order of thinking will doom all religions, Sir Julian Huxley of London, internationally famed biologist, has predicted.

"Huxley said - "There is no longer either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought.

"The earth was not created" he said "it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body.

"Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority, nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omnipotent, but unfortunately inscrutable providence. A religion of some sort is probably necessary, but is not necessarily a good thing."

This viewpoint did not go unchallenged. A scientist of religious faith arose to give expression to that which is ABC to men of faith. Said the Catholic speaker in rebuttal:

"God is the creator of man, body and soul. Whether he used the method of evolution for preparation of the human body or created it from unorganized matter is not of primary importance. In either case, He is the Creator."

Does not this incident emphasize a great responsibility intrusted to the guardians of the Faith when men must live in a society ever prone to question all values and to deny the very existence of objective truth? In alarming pace such attitudes continue to compete in the intellectual market place of the society in which we live. These attitudes are extant despite the humility which men should have before the miracles of God's creation which our scientific progress is so rapidly unfolding before us. Does this not heighten the responsibility of the individual lay Catholic to be constantly alert to the challenge that religion faces in this kind of struggle for the intellect of man?

Broadly may we ask - Are these not areas in which the apostleship of the laity can be even more effective than that of the clergy for to quote the great Cardinal Archbishop of Quebec, Cardinal Léger, "The laity are the Church, too, as Pope Pius XII has said, because they participate in Christ's offices of King, Priest and Prophet(that is teacher) by their baptism."

Today in the Church, a great call is going out to the laity emphasizing the new role which they are called upon to perform as individual Catholics each in his own proper walk of life. Through the ecumenic movement the Church seeks and prays for the return of separated brethren to achieve a greater unity in belief. Through the liturgic movement, the Church encourages a greater lay participation in public worship. Through the apostolic teaching mission of the Church there is

world-wide leadership for the achievement of social order more consistent with the Christian social principles embodied in the Church's teachings. It was about a year ago that we had from the Holy Father, his landmark encyclical, *Mater et Magistra*, reminding men of the fundamental Christian view which refuses to see man as a mere tool of Society or of the State and which re-emphasizes the individual and personal responsibility of all men to work for moral truth and social and economic justice. This great encyclical is already taking its rightful position among the immortal documents exercising the solemn teaching authority. It points the way toward the solution of the social crisis so world-wide in its dimensions. It strikes at the heart of the causes out of which false social teachings evolve.

Thus the importance of the lay apostolate grows in urgency from day to day. The task of Columbus, our Order's patron, was to discover a new world while the task of his Knights of this age is that of sharing in the work of remaking the whole world so that all things are restored to Christ. There were reasons why the role of the laity, now so greatly emphasized, was for long periods of time not stressed in its full implications. The Protestant Revolt was in large measure a revolt against the clergy in general and against the authority of the clergy in particular. It was necessary, therefore, that with and after the Council of Trent there should be renewed emphasis placed upon the role of the hierarchal church and the special position of the clergy. This was necessary to combat other evils. For example, as we all know, the United States in the 18th Century witnessed many attempts by misguided laymen to supersede the clergy in the administration of parish affairs. Because of the necessary stress on hierarchal authority coupled with grave dangers of error from an uneducated population, the

clergy was inescapably forced to reserve to itself all major aspects of the work of the Church. Catholics grew up with the habit of seeing religion as only something personal and individual. The thinking of many laymen ignored the full and rich implications of the Church as the mystical body of Christ and its social character was also ignored. Such attitudes, as the general teaching of the encyclicals and the particular teachings of our bishops remind us, cannot successfully meet the pressing problems of this modern world. Unfortunately, it is not uncommon to meet Catholics who still believe that the Church in its teaching on social and economic matters is stepping outside "the strictly religious field." It has been aptly said that such expressions afford "prime examples of the secularistic spirit which originally drove Christ from the market place."

Today the laity can no longer expect the clergy to do everything called for by the mission of the Church. The work of the Church in the administration of grace through the sacraments must always remain that of the clergy and the prime teaching authority must also rest with the clergy. But the teaching burdens which multiply so greatly will have to be performed by laymen assisting the clergy. This is profoundly so because life is now extremely complex. All of the complexities must be Christianized, that is, ordered in the light of Christian principles. Experts in particular fields of activity, laymen working in that field as well as clergy, must bring Christianity to that field as no person can alone claim a sufficient knowledge of all conditions which must be subjected to Christian order. Pope John has said: "Men's needs today, in what concerns Christianity, are so extensive and so varied that priests and religious***seem now inadequate to the task of providing the complete remedy, The religious cannot make contact with every class of citizen. Not all paths are open to them, for many ignore them, or escape their attention."

This means that if Catholic laymen are to be able to bring Christianity to all phases of life, the laymen must learn more, not only of the basic religious doctrines of the Church, important as these are, but in addition laymen must learn more of those general principles which the Church teaches should be employed in bringing all things to Christ. It also means that the laity must take prominent part in the educational process of discovering the particular means whereby the general principles might best be put into effect in the particular sphere or calling each pursues.

To specify only a few examples of what laymen can do, I would suggest:

First, engage in a program of study of the doctrines and teaching of the Church. It is through such study that we as Catholics can come by mutual effort to a better understanding of what is expected of us. The great encyclical, Mater et Magistra, unfolds vast areas for study and action by the individual Catholic if he but takes this teaching to heart and if he is resolved to do his part.

Second, the layman can study more deeply his own particular activity or calling in life. He can ask himself the question - How can I, in my own individual profession, business, employment or activity in life, change those things that ought to be changed to inculcate those principles of justice and charity which should characterize the truly Christian society for which all men of good will should work.

Third, the layman who rises to the obligations of the lay apostolate must with true humility submit himself to the teaching authority of the Church. He must seek counsel where doctrine is involved remembering always that in matters of morals, including the conditions for morality in a just^{social} and economic order, the Pope and the Bishops are in the apostolic succession and they are

the primary teachers. One must fully understand that he cannot properly lay claim to being Catholic if he arrogates to himself the prerogative of defying the teaching authority of the Church as reflected in the authority and teaching of its Bishops.

Our Christian philosophy has a definite conception of man's nature, his destination and the social and economic relationships which we should obtain in our society. A philosophy which sees man as a child ^a of/God who will hold him accountable for his personal decisions, including those that affect one's neighbor, has within its content the ultimate answers to the problems of world-wide dimensions which beset man on this Earth. The Almighty has given man reason and free will. This gives to him the capacity to participate in the perfection of creation. Reason and free will makes it possible for man to become more Godlike. It is a supreme gift which can, if we will use it properly, result in eventually creating good order out of this chaos in human affairs. May God grant that from the ranks of this Order there may continue to rise a vast array of men of good will imbued with the need for purposeful action. In this connection may I close with a reminder for the words of Pius X:

***These good people, whom I call call optimists, will wait in vain for Society to re-Christianize itself simply by prayers of the good. Prayer is absolutely necessary because in the ordinary economy of salvation God does not concede except to him who prays, but India and Japan would never have been converted by the prayers alone of Xavier; the Apostles never would have conquered the world if they had not done the work of heroes and martyrs. It is necessary to join prayer with action."

Address by Dean Paul M. Hebert
of the LSU Law School - KNIGHTS OF
COLUMBUS 57TH ANNUAL CONVENTION 1962 -
May 20, 1962 - Lafayette, Louisiana

Your Excellencies of the hierarchy, Your Excellency the Supreme ~~Chaplain~~, Right Reverend and Very Reverend Monsignori, members of the clergy, Lieutenant Governor Aycock, Congressman Boggs, Mayor Christian and other distinguished guests, worthy Master of the Fourth Degree, Worthy State Deputy and other Worthy State Officers, ~~brother~~ Knights, ladies and gentlemen :

If, by any conceivable oversight that should exclude anyone - make the most of it. In accepting the symbolic gavel as the presiding officer of this dinner, I shall, as a man of the law, exercise the prerogative of lawgiver. My promulgation shall be the advice - for I lack the sanction in such company to make it an ~~order~~ inexorable command - that all speaking participants in this evening's program are at liberty to avoid the horrendous example your toastmaster has just set. You are hereby dispensed from the unwritten law of BANQUETRY which customarily for some non-discernable reason exacts from each speaker a detailed recitation (sometimes irreverently referred to as the litany) of all the distinguished personages who grace the assembly. This measure is promulgated ex necessitate because we are fortunate in having a galaxy of persons of high rank here at your annual dinner. You have carte blanche, therefore, to abbreviate, eliminate or reduce the litany to the maximum degree your own good judgment dictates. In so acting one could not detract from the gratitude we all feel at the presence here this evening of an outstanding array of leaders from the Church, from the Government at all levels, and from our order of the Third and Fourth Degrees. Their very presence is a tribute to the high esteem in which the Knights of Columbus are held as a fraternal order dedicated to the service of God and country. An order whose American patriotism has been tested in the crucible of time and whose religious emphasis has been a ~~source~~ source of

edification to fellow Americans of good will.

This convention is the means of adding strength to our motivation as members of the Knights of Columbus. Through this annual association as friends and brother knights we have opportunity to gain renewed dedication to our responsibility for leadership in Catholic activity, a clearer perception of constructive areas for council and fraternity activity, and we engender the requisite enthusiasm to carry forward the work of the ensuing year's program at an increased level of effectiveness.

To be asked to share in such an enterprise with the Toastmaster's responsibility this evening is a ~~high~~ high and unexpected honor for which I express appreciation to the Convention's Banquet Committee. I am grateful also to my good friend Brother Felix Dugas, Vice Chairman of the Convention, for his too kind introduction. Those of you who know me will know the proper rate of discount to be attached to the nice things he has said. I appreciate it none the less.

Now may I say that the procedure of this dinner will be informal. We hope to conduct it with the maximum permissible degree of expedition. I ~~now~~ ask, therefore, that you be at ease and we will be back a bit later, after you have been served.

(Introduction of T.S. Halligan)

The success of this convention is due in large measure to the hardwork of an able group headed by ~~XXXXXXXX~~ the Past Grand Knight of Council 3298, Baton Rouge. He is well known for his long and devoted service to our order. I present the General Chairman of the Convention with the familiar lyrics :

H- A- double L - I - G - A - N - Spells "Halligan" .

BROTHER TOM HALLIGAN

Thank you Brother Halligan. We are in your debt for what you and your committee have done for this Convention.

* * * * *

(INTRODUCTION OF MAYOR CHRISTIAN)

It is an honor now to present the Mayor*President of Baton Rouge - a staunch friend of worthwhile causes - The Honorable John Christian will extend words of official welcome. Mayor Christian.

* * * * *

Thank you Mr. Mayor for that cordial greeting.

* * * * *

(RESPONSE BY MR. REGGIE)

The response to the gracious words of welcome you have heard will now be given by one who has richly merited the highest offices within the gift of the Knights of Columbus in Louisiana. I take pleasure in presenting a past

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State Deputy and the ~~Worth~~ Master of the Knights of Clumbus of the
Fourth Degree- Brother Emile A. Reggie, Sr.

* * * * *

Thank you very much Brother Reggie.

* * * * *

(Introduction of Lt. Gov. Aycock)

Our next speaker is widely known throughout Louisiana. Your
teastmaster first met him many years ago when he was a young law student
at Loyola University of New Orleans and I was a young law ~~teax~~ teacher.
He has had a ~~BOSSMAN~~ career of true distinction in his chosen profession
of the law and as an able public servant. A former member of the
House of Representatives and its Speaker, he now holds the higher office
of Lieutenant Governor. He is heret^onight in his own right but also
as the representative of the Governor of Louisiana. It is a privilege now
to call on our good friend, the Honorable C.C. Taddy Aycock. Governor Aycock.

* * * * *

Thank you Mr. Lieutenant Governor.

(Introduction of the Principal speaker - Congressman Boggs)

Our principal speaker is a still young Louisianian of whose public record the citizens of this State have every reason to be proud and ~~from~~ whose ~~whose~~ future career can be well expected to more than match his already numerous accomplishments of ~~his~~ ^{an} exceptionally busy past. He was born in that coastal section of Mississippi which actually should be a part of Louisiana. Educated in the public and parocial schools of Jefferson Parish he went to Tulane where he earned a Phi Beta Kappa key for his briälliant scholastic record. He earned his Bachelor of Arts degree and received the law degree in 1937. At the age of 25 (the minimum age permitted by the Constitution) he was the youngest Democrat to serve in the 77th Congress. During World War II he left politics for a time to serve as an officer in the United States Naval Reserve and with the Maritime Service. After he was separated from the service in 1946, the people of the Second Congressional District had the good judgment to elect him to Congress in the Fall of that year. He has continuously served in the Congress since 1946. His Committee assignments have been varied and important posts of responsibility covering a wide range of subject-matter. As American delegate to the Interparliamentary Union and on a variety of congressional assignments he has gained extensive experience in working with leading statesmen in many quarters of globe. Highly respected for his intellect, for his character and for his ability, he has been high in the counsels of the ~~Democratic Party~~ Democratic Party. In the 85th Congress he served as the Deputy Democratic Whip. Currently he is a member of the Ways and Means and Joint Economic Committees of the ~~85th~~ 87th Congress. He is known as a man of courage who votes his convictions unafraid to be counted. He walks in high places as proud of his Catholic faith as he is of the fact that his brother is a priest. Although he is under the demands of a terrific schedule as a member of congress, he has generously found the time to come to this convention to serve as your principal speaker of the evening. I am pleased, therefore, to introduce the Honorable H_{ale} T. Boggs . Congressman and Brother Boggs.

Thank you Congressman Boggs. Louisiana is fortunate to ~~ad~~ have a man of your stature with the vision exemplified by your remarks here this evening, a ~~one~~ one of its representatives in the Congress. We thank you ~~again~~ sincerely for a magnificent address and for the time you have taken to be with us, to contribute ~~to~~ ^{to} the success of this dinner.

*c *****

And now Brother Knights, I call on one who requires no introduction to this gathering for he is our ^{own} esteemed, efficient and dedicated Worthy State Deputy John J. Puissegur of New Orleans.

* * * * *

Thank you - Worthy State Deputy.

* * * * *

*Your leadership is
our inspiration to
your Brother Knights -
We are in good hands
for the evening you*

To Louisiana there came an exceptional honor when His Excellency ^{beloved} the Bishop of Alexandria was named and he accepted the appointment as the Supreme Chaplain of the Knights of Columbus. His zeal for the good works which he seems reflected in the program of the K.C.'S makes him a familiar figure at these annual meetings. I take pleasure in asking His Excellency, the Supreme Chaplain, to speak to us ^{now} for THE GOOD OF THE ORDER. Bishop Charles P. Greco of Alexandria.

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Thank you your excellency.

As we bring this dinner to a close - may I express thanks to Mr. K.W. Davis and his committee who were responsible for the splendid arrangements for this banquet.



The benediction will be given by the Right Reverend Monsignor Hermann P. Lohmann, Pastor of St. Joseph's Church of Baton Rouge. Following the benediction you are asked to remain standing as we are dismissed with God Bless America led by Brother LeCavell.

Monsignor Lohmann

reminds us of the fact that our pipe line to Rome is working as certainly and sincerely as it always has. The prospect of our faith is as the prospect of eternity.

Excelsi - use your travel of the past

can take heart at your arrival 3/6/68

THE FAMILY AND THE STATE

It is an honor to be invited to discuss the subject of "The Family and the State." We are interested in the subject of the Christian marriage and approach it from the viewpoint of the doctrines of our religion as Roman Catholics.

As a lawyer, I will begin with a celebrated case. We turn back to the October term of the United States Supreme Court in 1924. The Governor of the State of Oregon and the Society of Sisters of the Holy Names of Jesus and Mary, a religious corporation of the State of Oregon, are before the Court. The issue is the constitutionality of the Oregon Compulsory Education Act which statute, adopted by the electorate of that State in 1922, required every parent, guardian, or other person having control of a child between the ages of eight and sixteen years to send that child to the public school in the district where he resides. In this day, some thirty years removed from that enactment, we, as Americans, may find it difficult to imagine that such a law was actually put on the statute books. But such a statute was enacted by the State of Oregon. Counsel for the Governor of the State argued to the Court that it was a perfectly proper enactment to promote "the health, safety, peace, morals and education or general welfare" of the people of the State of Oregon. And the further argument was made by counsel for the Governor:

"As to minors, the State stands in the position of parens patriae and may exercise unlimited supervision and control over their contracts, occupation and conduct, and the liberty and right of those who assume to deal with them."

The Governor and his counsel argued that this was no threat to religious liberty nor interference therewith; rather, it was said the statute

reflected a policy of maintaining separation of church and state and a policy favoring a single public school system free from influences in favor of any religious organization, sect, creed or belief.

The Society of Sisters had for many years been engaged in the work of religious and secular education, conducting such systematic moral training according to the faith of the Catholic Church. The Oregon statute threatened an abrupt destruction of this good work. As counsel for the Society of Sisters argued, its true purpose, "as well as its intended practical effect, was the destruction of private preparatory and parochial schools; for they certainly could not survive the denial of the right of parents to have their children thus educated in the primary grades."

Thus the question which the Court faced assumed historic proportions. It involved issues transcending the rights of the private and parochial schools. The brief for the Society of Sisters pointed out:

"***there is involved in the case at bar a far more important group of individual rights, namely, the rights of parents and guardians who desire to send their children to such schools, and the rights of the children themselves. Reflection should soon convince the court that those rights, which the statute seriously abridges and impairs, are of the very essence of personal liberty and freedom. ***
In this day and under our civilization the child of man is his parent's child and not the State's. 'Take away from the parents all care and concern for their children's education, and you make a social life an impossible and unintelligible notion.' Pufendorf's Law of Nature and Nations, Book VI, c II, §4. It need, therefore, not excite our wonder that today no country holds parenthood in so slight esteem as did Plato or the Spartans - except Soviet Russia."

Thus was the issue framed and the United States Supreme Court struck down the Oregon statute as a violation of the Fourteenth Amendment to the Constitution of the United States, holding, among other things, that the statute was an unreasonable interference with the liberty of parents and guardians to direct the upbringing and education of children under their control. Said the Court:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

The purpose of this citation and discussion is apparent. It illustrates the basic idea, that the family, as such, has certain fundamental rights which are beyond the legislative competency of the State; that there are rights so closely related to the function and purposes of the family that they fall outside of the sphere permissible interference of the Government. That the judiciary in a proper case will scrutinize a legislative expression of the power of the State to ascertain whether there is an infringement of constitutional rights. At least this is true under our American constitutional system. That case, by the same token, however, illustrates, that there is a broad area of permissible action in which the State and the Family as agencies of society have joint and concurrent responsibilities, though from the viewpoint of the issues of liberty that are involved, basic and fundamental rights may not be infringed.

But, one may say, those are platitudinous generalities and how is one to determine the relative functions and sphere of competency of the family

and the State? How is one to fashion the relationship that should exist between the family and the State?

The question is a live one because we exist in a complex world where there is a tendency to grasp for solutions of every social and economic problem through the agency of legislation and by utilization of the power of politically organized society - the power of the State. In this very tendency there is always the danger of misguided effort and there is always a threat to an infringement upon basic moral values and basic ideals of freedom. The one true guide, however difficult its application to individual cases may be, is found in the Catholic doctrine echoed through the age, that "the State and the Church are both perfect societies, both sovereigns in their respective fields, the State having exclusive jurisdiction over temporal matters and the Church having exclusive jurisdiction over spiritual matters."¹ It is this principle translated to the area of the family, which serves to assist in the resolution of potential conflicts by resort to the moral law.

Father Schmiedeler of the Benedictine Order - to assist Catholics in their thinking on the vital question of "Family Rights" has written an enlightening pamphlet bearing that title. He has pointed out that a Committee of the National Catholic Welfare Conference has submitted to the Human Rights Commission of the United Nations a statement or declaration which sets forth distinctions between the rights of the human person, the rights of the family, the domestic rights of States and the rights of States in the international community.²

1. See O'Brien, Book Review of "The First Freedom by Wilford Parsons, S.J." 24 Notre Dame Lawyer 134.

2. Rev. Edgar Schmiedeler, O.S.B., Ch.D. (The Paulist Press) 1948, p. 5.

The preamble to the section pertaining to rights of the family contains the following significant declaration:

"The family is the natural and fundamental group unit of society and is endowed by the Creator with inalienable rights antecedent to all positive law. The family does not exist for the State, but on the other hand is not independent."³

This document to which Father Schmiedeler refers lists nine basic rights of the family. They are rights which are of great concern not only to us as Catholics, but all right-thinking people of the international and world community. As listed in the document, and as quoted from the mentioned author, they include:

1. The right to marry, to establish a home and beget children.
2. The right to economic security sufficient for the stability and independence of the family.
3. The right to the protection of maternity.
4. The right to educate the children.
5. The right to maintain, if necessary, by public protection and assistance, adequate standards of child welfare within the family circle.
6. The right to assistance, through community services in the education and care of the children.
7. The right to housing adapted to the needs and functions of family life.
8. The right to immunity of the home from search and trespass.
9. The right to protection against immoral conditions in the community. ⁴

3. Quoted from Father Schmiedeler; pamphlet, op. cit., supra, p. 6.

4. Father Schmiedeler, op. cit., supra pp. 5-6.

This enumeration of family rights obviously includes liberties and rights inherent in the very nature of the family as a creation of God, which are not subject to destruction at the hands of the power of the State. But recognizing that the family is not completely independent of the State, there are also enumerated rights which must be protected, safeguarded, and defended by the power of the Government or the State. From this statement we deduce that while the State may not intervene to deprive families of inalienable or natural rights, the State is nevertheless in a position to, and has definite responsibilities to help families by making secure these rights.

Vigilance must be constant, however, to insure that activities of the State do not go too far in the direction of trespassing upon the rights of the family. As Catholics we can never concede that the State should exercise authority in the guise of social policy to sanction violations of the moral law. While we have extremes of interference posed by the fascist, totalitarian and communist regimes which have been notably ruthless in their onslaughts on human rights, including those of the family, dangers may exist even under a regime dedicated to advancement of human rights - dangers in the form of misguided social measures which strike at such rights as those of begetting and educating children. Catholics are rightfully vigilant when such specific threats appear.

The State, moreover, hypermitting the continuance of economic conditions threatening the stability of the family may, by such acts of omission, indirectly undermine the family as a social institution. In the adjustment, therefore, of the delicate relationship between the family and the State, the problem is one of avoiding the dangers of neglect on the one hand and the danger of extreme interference on the other. As Father Schmiedeler puts it:

"One must begin, in considering the relation of the State to the family, with the fundamental and highly important proposition that the family is an institution in its own right. That is to say, the family arises spontaneously from nature. It would exist even if there were no State. It gets its rights not from the State but from nature or, in other words, from nature's God. Obviously then, the State may not rob the family of its rights. It may not trespass upon them. Contrariwise, the State has an obligation to protect and further the exercise of the rights of the family. Indeed the State exists in great part for that purpose."

Not only is it the duty of the State to protect the family, but the State likewise has the power and the duty to adopt appropriate regulatory measures in the common interest of the State and the family.

For example, it is a legitimate exercise of the power of the State to provide, through legislation, for the issuance of marriage licenses and to regulate the manner of their recordation. Such rules and regulations facilitate the purposes of marriage and the family and contribute to stability of the family. The State may likewise enact measures of child welfare - for the protection of neglected children and may even provide that the neglected child in extreme cases may be taken from parents who are not fit parents for the rearing of children. Grave are the responsibilities of the State for the protection and maintenance of the marriage institution which thereby involves the maintenance and protection of the family. In a variety of ways it recognizes and exercises this responsibility - it commonly prohibits marriage within prohibited degrees of relationship of consanguinity and denouncing bigamous marriages; it prescribes certain regulations

governing formalities to evidence the marriage ceremony to insure its stability, and all American jurisdictions quite properly permit solemnization of marriage by religious officers, thereby giving recognition to the religious beliefs of millions of Americans that marriage is more than a "civil contract" and has been raised to the dignity of a sacrament. The State, however, views marriage as a "civil contract" in the sense that it regulates its civil effects and regulates the subject of civil annulment of marriage and the subject of civil divorce. As Catholics, we recognize that there is a marked distinction between the power of the State, through the processes of law and its administration to terminate a marriage in its "civil aspects" and the power which it does not have to effect a spiritual severance. The latter falls in the realm of the moral law and is governed by the basic doctrine - "What God hath joined together, let no man put asunder." At this point, the Catholic viewpoint of the indissolubility of marriage comes into play for us. American citizens generally today, non-Catholics as well as Catholics, are gravely concerned over the ever-rising divorce statistics. If one were to eliminate entirely the religious considerations that are involved, and merely to contemplate the broken homes and blasted futures for the children of such homes, one can well realize that the very stability of our society is threatened by the national disgrace of divorce. Citizens may, therefore, rightfully complain that civil divorce has been made too easy by the power of the State and, in this respect, that the State often fails in its duty to protect and maintain the stability of marriage and the family.

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If we turn to the rights of the family previously enumerated - we can point out that "the right to marry, to establish a home and to beget children" are rights which have been threatened with infringement by the State under proposals having as their objective the prevention of marriage in the interest of averting the risk of defective offspring.

Father Schmiedeler sums up Pope Pius XI's encyclical on Christian Marriage on this danger, by pointing out the fundamental principles recalled by His Holiness:

- (1) Man has a natural right to enter matrimony;
- (2) The procreative faculty must not be destroyed freely or under compulsion;
- (3) The family is more sacred than the State;
- (4) It is not a crime to enter marriage even if defective children only will be born of the union;
- (5) Public authority has no direct power even over the bodies of its subjects.⁵

Marriage, in the eyes of the Church, has been sanctified by God and has been raised to the dignity of a Sacrament. But it is fundamentally one of the most important rights of man. The right to marry should not be tampered with by the State even under the guise of the betterment of the race. In the eyes of the Church, this does not afford a justification for action by the State. We saw the extremes of the policy of betterment of the race under the Hitler regime and the human misery it left in its train. For similar reasons, the Catholic view maintains that sterilization laws are immoral, unethical and beyond the power of the State. God, the author of life, has conferred on man the faculty of participation in His will of creation. To strike at this faculty, through the power of the State, is to strike at the very purpose of the family and is in violation of the natural rights of man.

Thus the moral law is a limitation on the power of the State in dealing with the family. Catholics should ever be mindful of these limitations. But Catholic families should likewise not voluntarily fall victims to the current

5. Father Schmiedeler, Family Rights, op. cit. supra, p. 11.

paganisms resulting in such immoralities as birth control, or the slaughter of the innocents. Our clergy constantly stress this to us as crimes inconsistent with the purpose of marriage and the family.

The state has a duty to protect the right of the family to economic security and to moral security. The great encyclicals of the Popes have stood forth as beacon lights in emphasizing the necessity of achieving social justice in the modern world. This includes the basic principle that the worker must be paid a wage sufficient to support himself and his family, in order that he may bring children into the world. When private funds cannot achieve social and economic justice in this regard, public assistance on the part of the State is an obligation. Here the State works in harmony with the purposes of the family. Pope Pius XI, in his encyclical, has stated:

"If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the commonweal, touching as it does the maintenance of the family and married people. If families, particularly children, have not suitable dwellings; if the husband cannot find employment and means of a livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if, even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labor, if she, too, in the ordinary or even extraordinary labors of childbirth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them; indeed,

it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing to lose, they hope for advantage from the upheaval of the State and of established order."⁶

This makes it clear, as His Holiness has pointed out, that the State cannot neglect the needs of married people and their families without harm to the State and to the common good. Such social legislation as the Social Security Act, the Fair Labor Standards Act, the Wagner Housing Act, are illustrations of the enactment of social legislation of benefit to the family and such enactments, though not perfect as all human institutions are imperfect, illustrate tendencies toward the ideals of social justice on wages, security and housing.

Just as it is the duty of the State to supplement, where individual enterprise fails, the economic measures necessary for the orderly existence of the family, there is a similar duty to protect the "moral health and safety of its citizens and its family groups."⁷ This means law enforcement, suppression of indecent literature and amusements and a constant war on vice and corruption. In this latter area, the State should match the vigilance of the family. If we do not assume this full burden, we will reap the rewards of neglect, as evidenced by the recent emphasis that has been placed on the growing prevalence of crime and juvenile delinquency.

I have said enough to indicate that the Catholic viewpoint of the "family and the state" envisions a harmonious partnership between the functions of

6. Quoted from Father Schmiedeler, op. cit., supra pp. 15-16.

7. Father Schmiedeler, op. cit., supra p. 21.

both the State and the family. Certain dangers that threaten the family today are properly the concern of the State - having, as it should, a great interest in the stability of marriage and the family.

In conclusion, I should merely like to say that young Catholics contemplating matrimony should constantly have before them the Catholic conception of the dignity of the family and its very purpose. The Catholic Encyclopedia in discussing "The Christian Family" states:

Christ not only restored the family to its original type as something holy, permanent, monogamous, but raised the contract from which it springs to the dignity of a sacrament, and thus placed the family itself upon the plane of the supernatural. The family is holy inasmuch as it is to cooperate with God by procreating children who are destined to be the adopted children of God, and by instructing them for His Kingdom. The union between husband and wife is to last until death. (Matt. xix, 6 sq.; Luke, XVI, 18; Mark, X, 11; 1 Cor. VII, 10, see Marriage, Divorce)

That this is the highest form of the conjugal union, and the best arrangement for the welfare both of the family and society, will appear to anyone who compares dispassionately its moral and material effects with those flowing from the practice of divorce. Although divorce has obtained to a greater or less extent among the majority of peoples from the beginning until now, 'there is abundant evidence that marriage has, upon the whole, become more durable in proportion as the human race has risen to higher degrees of cultivation.'

As Christians we should never permit ourselves to forget that "the end and ideal of the Christian family are likewise supernatural, namely, the salvation of parents and children." With these ideals a part of your thinking as you approach the sacrament of matrimony and its responsibilities, you should gain the strength not to falter in building a strong family unit which can carry out these high purposes under the protection of the State, but consistent with the principles of morality, liberty and human dignity to which we should adhere.

The importance of the responsibility imposed upon each family today becomes clear because it has been pointed out:

The American family sense has been greatly weakened in our day by such rampant evils as childlessness and near-childlessness, by divorce and various immoralities. The shifting of the duty of child care from the home to the State or private agency, from parent to hireling, and the ebbing away of certain rights of the family is all serving to add further fuel to the harmfulness of the situation. It is a very unfortunate development. To kill the family sense of a nation is to deal a deadly blow both to the country and its people. Everything feasible should be done at this time to strengthen rather than weaken that family sense of the nation. That is really to say that the utmost care should be used both to safeguard and to strengthen the rights of the family. Because of the disturbed conditions and the ideological ferment of the time these have become most urgently pressing matters. [Family Rights by Rev. Edgar Schmiedeler, p. 32.]

Let us resolve, each of us, that we will do our respective parts in every way that we can to strengthen, rather than weaken, the family sense of our nation. To no more useful purpose could your married lives be dedicated.