

## Pope Pius XII, Apostle of World Peace\*

By DONALD A. MACLEAN

TRUTH, JUSTICE AND POLAND are the major victims of our second World War. To appease our ally, Russia, we sacrificed Truth, Justice and Poland. We went to war to liberate Poland from tyrannical aggression, to defend the fundamental European liberties and to preserve Christian civilizations. An "unconditional surrender" victory saved none of these. Even before victory we renounced most of these original objectives. Our unconditional surrender of Poland to Soviet aggression, massacres, and total enslavement represented but one stage of a progressive national, moral deterioration, which culminated in repudiation of our original moral objectives and their replacement largely by those against which we originally revolted. And so, today, justice and truth, like the millions of homeless, naked, starving, dispossessed peoples, seek—amidst rubble that recalls the glorious, priceless Christian heritage of centuries past—a place on which to rest.

Exulting in pride of victory, and blinded by imperialistic greeds and hatreds, leaders of major world powers shortsightedly seek, in materialistic ideals and principles, foundations upon which to establish the peace, order and well-being for which millions sacrificed their lives and for which mankind ardently craves.

Peace or another world war awaits our decision as to the fate of Truth, Justice and Poland. The fate of Europe, our fate, and the fate of humanity hang in the balance. Shall we revive our original objectives, shall Christian truth and justice be given a fair chance to demonstrate their regenerating power, shall the glorious, vitalizing spirit of Christ, the Prince of Peace, be allowed to revitalize an almost extinct civiliza-

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tion, or shall our leaders be permitted to render nugatory all the blood, sweat, tears and sacrifice of mankind? Shall the common people's hopes be foully betrayed? Shall alien materialistic principles and forces, which spell the complete doom of civilization and mankind's total enslavement, triumph?

# I

THROUGHOUT WORLD WAR I, but one commanding figure stood out and above the current clashes, greeds and confusions, clearly pointing the road to mankind's regeneration and rehabilitation, the road to genuine peace. While many leaders recognized the sanity and virtue of the remedial program of Pope Benedict XV, hatreds, greed and injustices were allowed to prevail. We paid for our indifferences and blindness with a world depression and the agonies of another world war.

Today, as during past centuries, the Church, through its head, Pope Pius XII, calls mankind to the Way, the Truth and the Life which alone will guarantee to humanity that peace for which all crave. As an apostle of genuine world peace Pius XII challenges world leaders and peoples to give Christianity a fair chance in the rebuilding of a new, democratic and peaceful world.

Pope Pius XII may quite properly be regarded as the outstanding social and political reformer of the twentieth century. As the leading apostle and crusader of our day for genuine and lasting peace he challenges the attention of all peoples, Christian and pagan. By his many world messages, letters, broadcasts and personal contacts, during the war, Pius XII kept alive the moral conscience of humanity and stimulated in the hearts of men an ardent desire for world peace, based on truth, justice, charity and mutual trust. Stalin and Hitler both recognized in him their most formidable and implacable opponent and consequently vented on him their persistent ire. Peoples, hungering for real freedom

and security, regard Pius XII more and more as mankind's greatest friend. No more valiant champion of genuine democracy exists anywhere today.

The peace program of Pius XII is the most realistic, most comprehensive and thorough-going yet advanced anywhere. At the same time it is both radical and revolutionary in that it envisages the repudiation of most of the currently accepted materialistic principles and institutions and their replacement by others radically different. In it, he provides for a complete program of social and political reorganization, universal in scope, rooted in a thorough-going reform of the human person. This new order embraces within its sweep every social institution ranging from the single family to that of the great family of peoples.

Recognizing in the human person the subject, foundation and end of all social order, Pius XII rests his new global order on an ontological basis, which, starting with God, ends with man, and beginning with man ends with God. His program calls for a complete reformation of society in all its usually accepted phases. Human nature, the natural moral law, the common well-being and perfection of all members of the great human family, linked with God the Creator and end of man, form the four stable compass points within which his social and political reform revolves. From the new life, new light and new law of Christ, the Prince of Peace, the social and political program of Pius XII derives such life, virility and dynamic spirit as to merit truly for his reformed society the title of a new world order.

Before the outbreak of World War II, Pius XII warned world leaders of the futility of trying to resolve world problems by resort to force. "Nothing is lost with peace," he asserted, "all may be lost with war." How barren our military victory is, becomes daily more evident. Total military victory has not brought peace to the world. None of the great

objectives for which we fought and sacrificed has been achieved. The blood, sweat, and tears of humanity have failed to bring, liberty, security and order to a scorched and distressed world.

The cry, "Give us peace," wells up from the agonized hearts of peoples, and resounds throughout the world. But there is no peace in the world. Nations and peoples seek in vain for the breathing spell needed to heal their wounds, to rebuild their broken bodies and calm their tortured souls.

A two-fold famine threatens the life of mankind. A quarter of the world's population hungers for bread. The promptings of humanity urge us all to make great sacrifices to save our fellowmen from starvation. A second famine, even more serious, more widespread and more difficult to control encircles the earth. Mankind hungers and clamors for peace, but in its place peoples are offered the stones of suspicions, fears and envy, and the dead sea fruit of greeds, rivalries and hatreds. Heavy fogs of suspicion, black enough to hide the face of God, enshroud the secret processes of peace-making.

For Pius XII a two-fold immediate objective presents itself. First, the world famine must be met with all available resources. Sharing of foodstuffs and clothing with the peoples of the scorched and devastated areas is, he insists, an immediate and compelling moral duty on all peoples. The rehabilitation and housing of the millions of unfortunate victims of war is also urgent. Especially is this a grave duty for the peoples of the Western Hemisphere, and particularly for the people of Canada, the United States, Brazil and Argentina, blessed as we are by God with abundance. We must not forget that the peoples of the earth form but one family in God. As brothers we must share our goods with them and give aid, especially to those in grave need.

Second, the primary task of peace-makers, asserts Pius XII,

is to put an end to the criminal war game. A world perpetually organized for war can never bring peace. It is especially urgent that the danger of a clash between the major powers be avoided. This calls for mutual understanding, intelligent co-operation and a large measure of good will from all concerned. The demobilization of the war forces, especially of the great powers, must be carried through with promptness on the conclusion of peace treaties with the partners of the Axis nations.

But besides meeting these two urgent and immediate demands a much more difficult and comprehensive task confronts humanity. We are called upon to "build upon the accumulated ruins of war a new edifice of fraternal solidarity among men."<sup>1</sup> As Pius XII pointed out at the termination of the European war, "The major task of this hour is to rebuild the world." All peoples must plan and strive, he urged, "for a new and better Europe and a new and better world."

Fully convinced that the stupendous task of building a new and better world could not be realized unless the primacy of the spiritual were assured, Pius XII undertook to "blaze a trail towards a better future, one more secure and more worthy of mankind," than any so far attempted. Realization of true peace in a new world order, he noted, demands the sincere and energetic co-operation of all peoples. Consequently he urged that "All should dedicate themselves to the work of reconstruction of a new and better world, founded on filial fear of God, on fidelity to His commandments, on respect for human dignity, and on the principle of equality of rights for all peoples and all States, large and small, weak and strong."<sup>2</sup>

## II

FORGETFULNESS OF GOD is the fundamental cause of the ills and crises that are today devastating the world and distressing humanity. Repudiation of the moral law in economic, social,

<sup>1</sup> Pius XII, Easter Message, April 13, 1941.

<sup>2</sup> Pius XII, Address to the World, May 9, 1946.

national and international affairs inevitably engenders social disorder and confusion. Order and peace among men can exist, as Pius XII noted shortly before the outbreak of World War II, "only if God everywhere occupies the place which is proper to Him,—the first."<sup>3</sup> Only when God, the Creator and Father of all peoples and nations, holds His due primacy in human thought and action everywhere, can real peace generate and develop in the family of nations. For religion alone can provide mankind with the ideals, the basic principles, the global pattern and the unifying, vitalizing spirit essential to such a dynamic world order as will ensure for all peoples true, enduring peace and well-being. Victors and vanquished alike must turn to Christ, the Prince of Peace, if the world is ever to enjoy the blessings of real liberty, security, tranquility and happiness. Never did the world need the Gospel of Christ's truth, justice and love more than today. Yet, because of our lethargy, we have permitted Christ to be dubbed a neutral, and consequently excluded from the peace-building process.

A counterfeit or "phony" peace will inevitably result from current exclusion of God and the principles of Christian truth, justice and charity from the world's councils. "A new and true (world) order is not possible without raising our eyes to God." Devoid of religion, peoples become an easy prey to destructive social and political contagions that necessarily breed and perpetuate social chaos and international crises. Peace is not to be found, Pius XII notes, "under the auspices of those who would banish from the earth the reign of Christ, substituting brute force for divine guidance." A people or a nation which fosters irreligion, class struggle, class hatred, and class domination must ever be regarded as an effective and vicious champion of disorder. While communistic forces with their Fifth Column tactics are everywhere on

<sup>3</sup> Easter Message, April 14, 1939.

the march, bent on extending the frontiers and domination of Soviet Russia, all hope of an ordered and peaceful world must ever remain a dream. You cannot do business with Communism, any more than with Nazism or Fascism, in building a free world order or lasting peace.

As there can be no peace without order, so there can be no order without law. Current forgetfulness or repudiation of the natural law has engendered everywhere much confusion and conflicts in economic, social and political life. "The radical and ultimate cause of the evils in modern society is," Pius XII asserted, "the denial and rejection of a universal form of morality, as well for individual and social life as for international relations."<sup>4</sup> Restoration of harmony and peaceful intercourse among nations is impossible without observance of the principles of international natural law. "The new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No, they must rest," the Pope continues, "on the unshakable foundation, on the solid rock of the natural law and the Divine Revelation."<sup>5</sup> Consequently, as Benedict XV declared during World War I, "The first and fundamental basis of a just and lasting peace should be the substitution of moral force of right for the material force of arms."<sup>6</sup>

Failure of world statesmen to accept this principle and reconstruct world order on its basic pattern has been mainly responsible for the conditions that led to World War II. Another World War is inevitable should we permit our leaders to build a peace structure which ignores the basic moral foundations essential to world order. Nations and their rulers must govern and be governed by God's law, if peoples are to

<sup>4</sup> *Summi Pontificatus*, Oct. 20, 1939, para. 23.

<sup>5</sup> *Ibid.*, para. 75.

<sup>6</sup> "Peace Message to the Warring Nations," Aug. 1, 1917.

enjoy peace in a democratic world. Any other course spells national suicide, international autocracy and anarchy. The social and national interests of the common people and of Christianity are basically identical. Both bore the major brunt of war and both should play a major rôle in the formulation and creation of world peace. As long as both continue to be excluded from the peace-making processes there will be no genuine world peace.

### III

CHRISTIANITY alone brings to man true world concepts of a sound and progressive social order. For the Christian, all races and nations form one great family under God. No matter what be their color, race, condition or religion, all peoples, as descendents of the original parents, Adam and Eve, are members of the one human race. Created by God, redeemed by Christ, all peoples, as children of one Heavenly Father, form one body in Christ, and as members one of another should collaborate for the well-being of all.

The universal unity and solidarity of mankind is a fundamental truth both of the natural and supernatural order. It is the basic, essential idea and reality underlying world society. Widespread forgetfulness and rejection of the law of human solidarity and of the mutual bond of charity, dictated and imposed by our common origin and by the equality of our rational nature, have undermined and shattered the indispensable foundations of world order. Resulting deep-seated cleavages are more fatal to world peace than the atomic bomb itself.

The world order of peace through truth, justice and law must be vitalized by a new dynamic spirit of unity and solidarity which, fostering mutual co-operation and sacrifices, will ensure the common welfare of all men. Forces that are to renew the face of the earth should issue primarily from within, from human spirits ennobled and fired with light and



zeal, emanating from the Eternal Spirit of Truth and Love. The world today is torn by discord, divided by selfishness and poisoned by hate. Humanity's reservoir of good will is well-nigh exhausted. The spirit of mutual trust and generous fraternal co-operation essential to a united tranquil world is lacking. As Pius XII emphatically predicted, peace based on revenge gets nowhere. As long as nations are fired with the passions of war there can be no hope for world peace.

Purging of hates, greeds, rivalries and desires for domination can only be affected by virile ideas and forces that emanate from Him, Who alone is the Way, the Truth and the Life. Regeneration of spirits, so essential to human welfare and the creation of a new world order, must be grounded on truth, actuated by justice and crowned with charity. Our most urgent task, asserted Pius XII, is "to build upon the accumulated ruins of the war, a new order of fraternal solidarity among the peoples of the world."<sup>7</sup> That unity of peace and well-being for which all men crave can be attained only by restoring the God of Peace and Love to the hearts of men and nations.

Confidence or mutual truth is the very life breath of society. This is especially true of world society. Its absence has a paralyzing effect on international intercourse. Under Christ's benign influence, resentments, rivalries, hatreds and greeds among peoples will give way to mutual love, trust and concord. The corroding bitterness of class warfare and national hatreds will be replaced by a constructive spirit and by the forces of mutual co-operation. Guided by social justice and social charity the social activities of all peoples will be directed toward that higher common good so essential to human welfare, personal perfection and happiness.

No real world order or genuine peace can be realized as long as peoples and nations refuse global extension to the Good

<sup>7</sup> Easter Message, April 13, 1941.

Neighbor Policy. The "Good Samaritan" and the "Good Neighbor" are the best citizens in any society, be it national or international. World leaders should realize, as Pius XII, the outstanding champion of genuine democracy urged, that we must build democratic souls, if democratic States and a democratic world commonwealth are to be established.

The great human family, asserts Pius XII, forms a true world society, a world commonwealth. In reality it is but the natural development of the original family created by God. As the primary and essential social cell, the family is one of the main cornerstones of the world order. It conditions all human relations. It is the cradle of civil society, wherein the character and destinies of States are prepared. A State that fails to safeguard its homes and to foster its family-life undermines both national and international order. For the Christian family alone brings to the State and to the world society that social outlook, vitality and dynamic force which make possible lasting peace and orderly world progress.

The perfection of family life and of the world society is also bound up with the widest possible diffusion of property ownership throughout the world. Family holdings are closely associated with family well-being. The progress of present and future generations as well as world peace is conditioned not only on ample family wages but also on a wide extension of private property ownership.

Genuine social democracy demands that the natural right of the family to vital space, to a home or adequate housing be fully recognized. Social justice insists that industry, agriculture and finance function, not for a few, or for the majority, but for the welfare of all. It requires that the widest diffusion of private and co-operative ownership, in every sphere of economic life, be fostered by national and international policies.

Genuine social democracy under the guidance of Christian

justice assures to laborers, not only ample family wages, but also due share in the management, profits and ownership of major industries. Besides, as Pius XII declared, Christianity insists that women in industry are entitled to the same wages and equality of treatment for the same work as men. Through the application of Christian social justice and social charity, democratic co-operative control and development of the world economy will promote the unity, solidarity and common welfare of the whole community of nations.

For Pius XII, the future progress, welfare and peace of the world hang on recognition of the unity and organic solidarity of the family of nations and peoples. As the Holy Father declared in his first Encyclical message to the world, "The human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth, directed to the good of all nations, and ruled by special laws which protect its unity and promote its prosperity."<sup>8</sup> The intrinsic unity and welfare of the family of nations is in no way impaired by the existence of its constituent, autonomous organs. For it is, he asserts, "a disposition of the divinely sanctioned natural order that divides the human race into social groups, nations and States, which are mutually independent in organization and in the direction of their internal life." Through the recognition of this Christian human solidarity, and by loyal adhesion of all peoples and nations to God's law, peoples can best free themselves from the meshes in which war greeds and hatreds have engulfed them. Men must choose between democratic freedom, based on Christian, moral principles, or enslavement under materialistic totalitarian autocratic rule.

#### IV

FUTURE WORLD PROGRESS, welfare and peace hang on the establishment of sound world government. The World Com-

<sup>8</sup> *Summi Pontificatus*, para. 65.

monwealth, states Pius XII, should "be vested by common consent with supreme authority to smother in its germinal stage any threat of isolated or collective aggression." While each State "retains an equal right to its own sovereignty—the authority of such (World) society," he asserts, "must be real and effective over member States."<sup>9</sup>

A primary function of world government is to ensure international order and to promote the common well-being of all peoples. This includes protection of weaker States and minority groups, against aggression or imperialistic domination. The Christian new world order fosters due regard for the natural rights and interests of all its constituent members. This guarantees, Pius XII states, full "recognition of the right to life and independence of all nations, regardless of their size or strength."<sup>10</sup>

The barbarous conduct of one of our major allies—Soviet Russia—with regard to many of her neighbor States finds no parallel in history. Neither can her atrocious conduct find a sanction either in the moral or international law. Behind an iron curtain which blacks out half of Europe and Asia, men and nations are ground under the ruthless heel of totalitarian tyranny. Millions of lives have been ruthlessly extinguished because they dared to hold fast to the faith of their ancestors. Other millions faced firing squads or Siberian enslavement because they believed in a democracy which assured them of their rights to political, economic and personal freedom.

Proud Baltic nations have sunk from sight like stones dropped into a bottomless lake. Poland, in whose defense the British Commonwealth entered the war, Yugoslavia, Albania, Rumania, Bulgaria, and even Czechoslovakia, bespoiled and stripped of their national dignity and independence, are compelled to endure the harsh minority rule of puppet gov-

<sup>9</sup> "On Democracy," Dec. 24, 1944.

<sup>10</sup> Christmas Message, 1939.

ernments, imposed on them by the menacing forces of Soviet Russia. This continued aggressive domination over half of Europe, and Soviet enslavement of these peoples, while continued, must ever destroy all hopes for a truly peaceful and democratic world. Communistic enslavement of nations, even though with the secret or public connivance of the "Big Three" nations, ever spells the doom of world order or of a united peaceful Europe. Approval of such injustices by Russia's allies can in no way legalize or justify imperialistic enslavement of any nation. But the enslavement of Poland must ever be regarded as especially reprehensible. Whether done by Nazi Germany or Soviet Russia, it matters little. World history will ever record our inglorious betrayal of gallant Poland, our first European ally, to Soviet Russia's imperialistic demands.

A Christian world commonwealth alone insists that due regard must be given to the natural rights of its constituent elements. Never can it condone unilateral violation of treaties or aggressive violation of a nation's frontiers. As frequently urged by Pius XII, the new world order demands above all, "recognition of the right to life and independence of all nations."<sup>11</sup> Hence the life of one State must not be sacrificed in the interests of any powerful nation. All States possess the same fundamental rights and each has a far-reaching natural, mutual rôle to play in the promotion of peace and in the creation of a progressive new world.

That the world society may function as an effective instrument of international unity and world peace, it must be endowed with actual governmental jurisdiction, *i.e.* legislative, executive and judicial powers. While all such authority is grounded on and limited by the natural law, and by the common welfare of the society of peoples, yet it must not be regarded as merely a delegation of part of the sovereign author-

<sup>11</sup> *Ibid.*

ity of the various States. Of itself the world commonwealth possesses real inherent superior authority over the member States. This includes power to enact laws as well as authority to enforce their observance with proper sanctions where necessary. Above all, such world organization, Pius XII asserts, should "be vested by common consent with supreme authority and with power to smother in its germinal stages any threat of isolated or collective aggression."<sup>12</sup>

Claims to absolute autonomy by many States, and even to totalitarian power, involving imperialistic oppression of neighbor States, constitute the main threat today to world unity, order and peace. Peace and democracy cannot thrive in a world half enslaved and half free. Furthermore, the idea that conceives of the world society as an absolute or totalitarian State is equally abhorrent to sound reason and Christian philosophy. Enslavement of peoples and nations will inevitably follow adoption of either of these patterns of world order.

World concerns ought not be monopolized by any nation or small group of nations howsoever powerful. The remaking of the map of the world is not exclusively the function of the major exponents of power politics. We have not endured long years of war horrors and sacrifices to reap the bondage of totalitarian tyranny. Much of the fruits of victory may be lost to humanity through the "Big Three" grab of that international authority which by natural right belongs to all members of the world society. Along with the "veto right" claimed by the big powers, this constitutes a fatal stab at the heart of global unity and genuine peace. Domination by a powerful nation or by a bloc of nations over a number of nations or over the world can never create the true democracy for which the peoples of the world hunger. It spells imperialistic enslavement rather than a just, democratic, free new world order.

<sup>12</sup> "On Democracy," Dec. 24, 1944.

Christianity demands that the national and international life of peoples be organized on a realistic global peace basis. "The primary task of peacemakers," asserts Pius XII, "is to put an end to the criminal war game." While major nations persist in military conscription and armament races there can be no real world peace. Instead of preparing for war, all States must organize effectively and realistically for peace. If we really desire to end war, we should first of all renounce the cult of might. Peoples "must repudiate forever with profound horror the idolatry of power."<sup>13</sup> Force must be harnessed to right and become its faithful servant. We cannot gain peace through expediency and might, while sacrificing the demands of truth, justice and charity.

Progressive reduction everywhere of national military armaments, and their replacement by juridical peace organizations backed by an international police force, is a primary condition to the making of real peace. But disarmament is not enough. The constructive forces of the world must be organized and function—nationally and globally—to assure everywhere the triumph of right, benevolence, and law over aggression and might. In this mighty task, world organizations have a far-reaching constructive rôle to play. Success or failure of such efforts is conditioned on the acceptance or rejection of the universal principles and ideals of the natural law and Christian morality. Our continued repudiation of Christian principles will inevitably plunge mankind into another and more catastrophic world war. That tragedy today seems inevitable.

That this tragedy be averted and the vestiges of tyranny be effectively banished from the face of the earth, the problem of ignorance, of moral illiteracy and of counteracting false and vicious propaganda must be overcome. Press and radio are the two most influential forces in the world today. The

<sup>13</sup> Pius XII, On Reception of French Ambassador to the Vatican, May 10, 1945.

power of the press and radio to promote genuine peace and real democracy has most emphatically and favorably been noted by Pius XII on numerous occasions. Freedom of information and communication of truth are basic natural rights of all men. A controlled, venal or sycophantic press and radio, coupled with military might, are the main arms of autocracy. A vigorous, free and independent press—the champion of truth—is the world's greatest medium of popular education. Without its support no true democracy or civilization can survive or progress. Totalitarian dictatorships and autocracies fear the exposing light of a free world press. They know that they cannot survive the atomic shock of exposure to regenerating truth.

## V

BUT NO SOCIAL PROGRESS or lasting peace can be hoped for unless Christian charity and fraternal love for all peoples, joined with a virile spirit of justice, establish and actuate all social and juridical institutions necessary for national and world order. It is chiefly, says Pius XII, "by repudiating and disowning charity [that] the world has lost true peace."<sup>14</sup> Men must again become conscious of the fact that genuine civilization as well as true peace can only stem from Christ and His law.

A new spirit of charity, the very soul of a new world order, must take root and develop in all peoples. Above all, a generous spirit of good neighborliness must dominate and actuate those whose power, resources and opportunities make them more influential and impose on them greater responsibilities for the furtherance of world peace. This is especially true of the peoples of the Western Hemisphere. The nations of the "New World" have a major rôle to play in the current world confusions and crises. Europe and Asia look mainly to us to

<sup>14</sup> Pius XII, Address, March 13, 1940.



save them from the further ravages of hunger, "more destructive to life and morals, even than war itself."<sup>15</sup> For the peoples of the world hungering also for real democracy and permanent peace, the peoples of the United States, Canada and Latin America are, under God, their main hope. We must not fail mankind in its greatest two-fold crises. As victors, as Canadians, as Americans, and especially as Christians, we have been entrusted by God with a trusteeship for the whole human race. Never must one forget that, as Leo XIII stated, "the blessings of nature and of grace belong in common to the whole human race."<sup>16</sup> No greater service could Canadians, Britons and Americans confer on mankind than to provide virile Christian leadership for building, on the sure foundations of truth, social justice and social charity, a realistic peace and a better world for all.

But the creation of true global peace requires not only the sincere and energetic "collaboration of all Christendom" but also the "co-operation of all humanity." As Pope Pius XII declared in his Christmas message of 1945, "The present hour calls imperiously for collaboration, good will and reciprocal confidence in all peoples." The peace that will bring relief, liberty, security and true happiness to a distressed world must first spring from hearts of people inspired with a spirit of fraternal love, mutual trust and genuine co-operation. It is to the Heart of Christ, the Prince of Peace, that we must look for such guidance and vitalizing spirit. Once the Holy Father uttered a prayer in which we all ought to join: "May it please our Divine Redeemer, from whose lips went forth the cry, Blessed are the peacemakers, to enlighten those in power and the leaders of the world. May He direct their thoughts, sentiments and their deliberations. May He give them in body and in soul the vigor and strength to overcome obstacles, lack of

<sup>15</sup> Herbert Hoover, "Report to the American People," May 17, 1946.

<sup>16</sup> *Rerum Novarum*.

trust and the dangers that lay strewn on the path of those who would prepare and achieve a just and lasting peace."<sup>17</sup> May we all play a sublime and providential rôle in creating a Christian New World Order which will inaugurate a new era of fraternal reconciliation, of peace, prosperity and happiness everywhere among all peoples.<sup>18</sup>

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<sup>17</sup> Sept. 1, 1943.

<sup>18</sup> [This essay is based on an address delivered June 30, 1946, in celebration of the centennial of the Catholic diocese of Victoria, British Columbia, the diocese from which the author is on loan to the Catholic University of America.—EDITOR.]

[Nihil Obstat. Imprimatur. JOHN C. CODY, Titular Bishop of Elatea].