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**CONSTITUTION
OF THE
UNITED STATES**



**A Study in Contrasts—
Fascism, Nazism and
Communism**

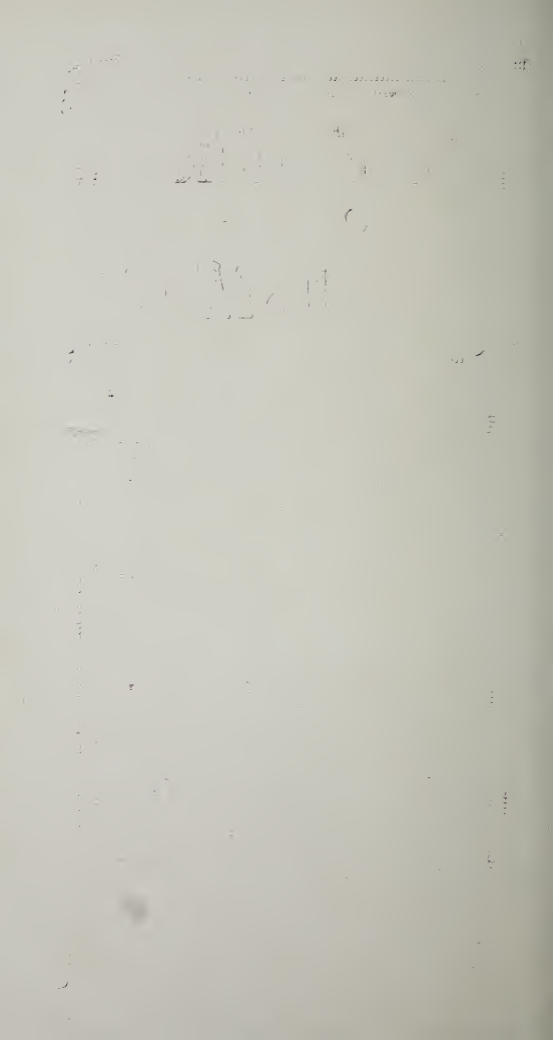
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Constitution of The United States

A Study in Contrasts-- Fascism, Nazism and Communism

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A Study in Contrasts— Fascism, Nazism and Communism

THIS article, has been entitled "The Constitution of the United States." In reality it is a study of Fascism, Nazism, Communism as opposed to Constitutional Democracy such as we have known and enjoyed in this country for a century and a half. You are surprised perhaps that a Catholic priest discusses such a subject. You ask, is he not going beyond his sphere of activity?

Well, first, I would as an individual Catholic priest give public testimony to the gratitude individual Catholics would express towards the Constitution under which we live. And secondly, I will try to emphasize—through contrast with other governments—that the government under which we live is highly in keeping with the principles of the natural law or the law of God. Such principles are likewise the principles of Jesus Christ, for Christ was God.

One is struck immediately with the one man domination under Fascism. Mussolini is the Duce, the leader, and on all sides it is Viva Mussolini. The parliamentary system has been abolished. True, representatives are elected in Italy just as in the United States. They

meet once, and vote themselves out of existence, leaving all to Il Duce. There are thirteen cabinet positions in Italy; Mussolini holds seven of them, or a majority.

Hitler, Stalin Supreme

Pass over to Germany, and under Nazism again one man domination. Hitler is supreme, with the very doubtful advice of a coterie of five or six chosen by himself.

Jump to Russia, and again one man domination in the person of Stalin. And here I pause to remark that the young radicals of America and other countries who are raving and ranting about the dangers of war and Fascism blithely forget that Russia is the greatest Fascist nation in the world. Ostensibly the proletariat—which means the common people—rule. In reality it is the iron fist of Stalin. In Russia you think, speak and act as Stalin dictates or take the consequences. And as to war, Russia is the most warlike nation in the world today, with 1,000,000 men under arms, ten million more men and women trained for action, and with the greatest fleets of aeroplanes and tanks in the history of the world. These young radicals are simply throwing a smoke screen, behind which the active Communists will march to attack. And I cannot help remarking that the Y. M. C. A. of Columbus, Ohio, which several

weeks ago threw open its halls for a radical convention of these youths, deserves governmental reprehension.

Is Different Here

One man domination therefore—with neither a national supreme Court nor a national congress to hold that one man in check, such is the system of government in Italy, Germany and Russia. In the United States it is a case of check and re-check, with a President as executive to act—nor arbitrarily according to his own whims or the limitations or prejudices of his own individual mind, but according to the dictates of a congress elected by you and me; and with a Supreme Court—the most highly respected court in the world, a court that is above all politics—sitting in judgment on the dictates of our Congress. Public servants—we are want to call all these officials, from the President, right down through the Supreme Court to the latest elected Congressman; for they have been elected, not as masters to lord it over us, but as servants to serve.

The framers of our Constitution were wise men, many of them widely read in the history of the nations, and all of them having experienced domination without representation. They recognized the principle of the natural law that man comes before the State—“that

the individual is not a creature of the State"—to quote the United States Supreme Court, and that the only reason for a government's existence is to protect the pre-existing rights of the individuals.

As opposed to such principles of government, we have what today is known as the Totalitarian State—the State is everything, supreme; the individual is its servant; and this Totalitarian State is exemplified in varying degrees in Italy, Germany and Russia. Listen to Mussolini:

Individual All Important

"The Fascist conception of life stresses the importance of the State and accepts the individual only in so far as his interests coincide with those of the State and the universal will of man as an historic entity." In America the State or government must coincide with the will of the individuals. Says Mussolini further: "Fascism reasserts the rights of the State as expressing the real essence of the individual. The Fascist conception of the State is all-embracing; outside of it no human or spiritual values can exist, much less have value. Thus understood Fascism is totalitarian."

What does he mean by saying that the rights of the State express the real essence of the individual? Essence generally means nature, and as I interpret it, the

very human nature of each individual Italian demands absolutely that he subject himself abjectly to the rights and dictates of government as conceived by the Fascists, that is by Mussolini. And when he declares that outside that respect for state rights there are no human or spiritual values, I ask: What about the rights of God? Those are spiritual values. What about the the human rights to life, liberty and the pursuit of happiness?

What Mussolini says of Italy, you will find in a still more exaggerated degree in Germany, and in the highest degree in Russia, where all rights seem to have been abrogated, even the right to life. As Yaroslowsky, head of the Department of Education, has stated it: "Whatever helps the communistic cause is good; whatever hinders it is bad." Hence they had no hesitancy whatever in starving to death 2,000,000 kulaks in the Volga in 1932, or 3,000,000 more in 1933. The kulaks clung to their private farms, hindered the communistic cause and therefore had to go.

What are some other characteristics of these various systems of government? In Italy there is neither freedom of speech nor freedom of the press, all being under rigid Fascist censorship. All newspaper editors, all reporters are subject to Fascist examination; criticism of the Fascist government is

automatically ruled out. In Germany and Russia, the censorship is still more rigid. Contrast this with U. S. A.

Governmental Regimentation

Governmental regimentation of men, women and children is universal in all three countries, which means that not only education, but all social and club life is state regulated. Hence the difficulties in both Italy and Germany with church groups that sought to preserve their organizations for boys and girls. There was no Church in Russia strong enough to resist; and the children have become the absolute playthings of the State. No such regimentation exists in America, though the Child Labor Bill and some parts of the Security Act tended in that direction. And I might add right here that the thirteen colonies that sent representatives to the Constitutional Congress were all jealous of their local rights and took every precaution to avert precisely this sort of regimentation or paternalism on the part of the Federal Government.

Note the number of negatives in the first ten Amendments or the Bill of Rights, added to the Constitution to protect the rights of the separate colonies. They were written not to give positive powers to the colonies—these they felt they had of their own right—but

as a check on the Federal Government to guarantee that those rights would not be violated.

Now, my Friends, I could go on to discuss other characteristics of these governments, pointing out their variance with or opposition to Constitutional Democracy such as we have known and enjoyed it in this country. Suffice it to say that the whole tendency in Fascism, Nazism and Communism is to destroy liberty. For the true patriotic American, indeed for the ordinary man of common sense, this is enough. We need know no more.

Natural Rights Ignored

Study nature. Nature is the voice of God and reveals to us the plan of God. God created man, man existed before the State. Man is by nature social, that is has an inborn longing to live in the company of his fellow men. God, the author of man, implanted that longing. God therefore wants society. Yielding to that longing men formed societies which we now call States, they formed these States for their mutual protection, development and happiness. Prompted by the same inborn instinct, our forefathers gathered at Philadelphia to form a State for their mutual protection, development and happiness. Or as they said in the Preamble to the Constitution:

“We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty, do ordain and establish this Constitution of the United States of America.” Why therefore do I, a Catholic priest, love and defend the Constitution? Precisely because I feel that in its motives and ideals and dictates it is highly in accord with the natural law or the law of God. No, it is not a perfect document—for no human document can be perfect—and it undoubtedly needs amendment from time to time. But I deliberately choose it out from amongst the existing forms of government as that most nearly approaching the plan of God—a free people voluntarily joining themselves together into a State for their mutual welfare, and voluntarily surrendering their own God given social authority into the hands of their own government representatives for the happiness of all concerned.

A word in conclusion. I have written of Italy on previous occasions and have been chided with the remark: The Pope approves of Fascism. Frankly, I don't believe the Pope approves of Fascism; he merely tolerates it. It is thus I

would evade the criticism. If the Italians want Fascism, and they seem to like it; if the Germans want Nazism, and this is not clear; and if the Russians want Communism, which for the rank and file is not true,—let them all have them. But no true American, no true lover of peace and personal liberty and the welfare of his neighbor and the rights of man should remain supinely silent while a group of shallow minded radicals strives to foit off on us foreign doctrines and devices that have nothing in common with American principles, the law of God or even common sense. As Washington said: "We ought to deprecate the hazard attending ardent and susceptible minds from being too strongly and too early prepossessed in favor of other political systems before they are capable of appreciating their own."

Constitution Based on Catholic Principles

DOUBTLESS some of my friends are still wondering why a Catholic priest is so solicitous for the conservation of the United States Constitution. I gave a partial answer when I discussed with condemnation the two alternative systems of Fascism and Communism.

But a still readier answer would have been discovered recently by alert newspaper readers.

The headline read: "Mexican Catholics defy the Government." The article quoted pertinent excerpts from an edict of the Mexican Bishops, in which they absolutely condemned the socialistic education doled out at present in Mexican schools by government command, an education which demands socialization of all industry, the abolition of private property and of many of the natural and inalienable rights of man. The Bishops declared such doctrines unnatural, opposed therefore to the law of God, to the plan of God in the universe, and added that any parents that subject their children to such teachings are guilty of sin.

It must be noted that Mexico has legally approved of the word socialistic—which with them means com-

munistic—and has formally written the word into the Federal Constitution in the Article on education. That newspaper article therefore reveals just what communism stands for and just what the Catholic Church does not stand for. And indirectly it tells us why the Catholic Church stands 100 per cent behind the Constitution of the United States, and why a Catholic priest speaks out in defense of our Constitution.

Mexico's Laws

Before bidding adieu to the Mexican situation, lest there be any doubt as to what is tolerated or sanctioned below our southern border, I refer to two other recent news dispatches. In the one, there was described a parade of twelve thousand school teachers who marched to the Federal Capitol demanding of Cardenas two things, first that they be protected from violence as they taught socialistic doctrines; secondly, that their salaries be raised. And the dispatch significantly remarks: "There were many red flags in that parade, but not one Mexican flag."

If I might be allowed to add my own comments, I very much doubt that all the twelve thousand were school teachers, more likely a very small percentage, the bulk of that parade being made up of the usual communist vagrants watching for such opportunities. The second

newspaper dispatch declared that the Red Capital of Latin America had been moved recently from Uruguay in South America to Mexico City. From that point henceforth will be issued all directions to communist agents.

For a long time America has been playing ball with Calles, who might be classified as a fascist dictator. Calles has been blasted from his throne, much to the embarrassment of high American officials and wealthy American business men. Now America must play ball with the communistic government. And in the event of a Callista revolution, will America once again forget her oft-repeated neutrality, and back the rebel horse? Opportunism seems to have replaced principles these past thirty years in America. We need again men of the statesman-like character of Jefferson, Madison and Monroe.

Back to Constitution

But back to our Constitution. This document we praise, for it respects all that Communism and part of what Fascism deny. It condemns socialization of industry, it protects private property, and above all it recognizes the inherent, inalienable, natural rights of man, the rights to life, liberty, the pursuit of happiness and freedom of conscience.

I discuss the last one first. Freedom of conscience! Analyze that

expression. We are free, we declare, to believe what we want. Yes, we are free; that is, no man has a right to impose his beliefs on his fellow man. But has God the right? If I thought the Catholic Church were a man made religion trying to impose its belief on mankind, I would reject it instantly. It would be unnatural; it would be opposed to the Constitution of the United States. It is only because I am intellectually convinced after studying the matter philosophically for years that God and God alone in the person of Jesus Christ established the Catholic Church, it is for that reason alone that I humbly bow my head and accept it; and it is for that reason and that reason alone that I labor to spread the teachings of that Church.

Communism Rejects Religion

Under Communism, one must think, speak and act as the communist dictators decree. God has no part in the plan. The very philosophy of communism rejects and must reject any such thing as freedom of conscience. The world has not been shaped by any mythical God—they declare—but by certain inexorable economic laws, which today at this stage in history demand the abolition of all private property and the communization of the world.

Religion and communism are irreconcilable. They must be so.

Hoglund, once an active Russian communist, tried to reconcile the two, and was run out of the party. And just as communism bluntly and unconditionally rejects all freedom of conscience and religion, so the United States Constitution just as bluntly and unconditionally demands or ordains freedom of conscience and respect for all religion. Religion is derived from the Latin word "religare" which means to bind. No man has the right to bind us, only God. Freedom of conscience means the natural right (and indeed obligation) to submit to this binding by God. Communists destroy this tie that binds us to God, and indirectly binds us to our fellow men. The great philosophic and principled minds that framed our Constitution reasoned all this out and wrote it into that sacred document.

And here I pause to give an added reason why a Catholic priest defends the Constitution. The great classical Catholic writer on civil government is Robert Cardinal Bellarmine, who wrote in the sixteenth century. He was the most powerful antagonist of the doctrine—then popular in England—of the divine right of kings, a doctrine that taught the king of England was chosen by God Himself, and had his power directly from God; the people had nought to say, and rebellion against the king, no mat-

ter how tyrannical, would be rebellion against God Himself. Against this doctrine Bellarmine wrote that all men were created free and equal, that authority came from God to the people, that the people chose their ruler and gave him his authority, and that they could withdraw that authority when tyranny or other conditions demanded it. Or briefly, he laid down with all the philosophical reasons the basis of constitutional government such as we know it today, and that the ruler rules only with the consent of those governed. Bellarmine was evidently a bold writer, in days when kings were at the height of power and practically every nation was an autocracy.

Influenced Jefferson

Well, what has all that to do with the United States Constitution, which came into existence some two hundred years later? In answer to which I state that without Cardinal Bellarmine there might have been no United States Constitution. Bellarmine wrote in Latin. Today in the Library of Congress at Washington is a book taken from Jefferson's private library. Anyone visiting the Library may see it on request. This book is a translation in part of Bellarmine. The margins of the pages are freely annotated in ink by the hand as is supposed of Jefferson, for the book was Jefferson's per-

sonal private property. We are all familiar with the Declaration of Independence, written by Jefferson, and should be familiar with the Constitution, framed chiefly by Jefferson and Madison. One can run through these documents with Bellarmine open at his side, and note constantly the ideas and even occasionally entire phrases taken from Bellarmine.

Jefferson was educated in England. Bellarmine's works in partial translations were put into Jefferson's hands by his English professors, not to praise Bellarmine but to condemn. Autocracy was still strong in England. The teaching acted like a boomerang. Little did those English professors realize that they were putting into the hands of the youthful Jefferson, the very instrument that was to smash British rule in America, and lay the foundations for a document described by Gladstone as "the most remarkable ever struck off at a given time by the brain and purpose of man."

The Constitution of the United States is based, therefore, on Catholic principles, or rather I should say, on principles frankly enunciated by Catholics, for these principles should be—though they were not always—the principles of all truly Christian churches. You will not be surprised therefore that a Catholic priest feels himself bound

to defend, and takes pride in defending, the Constitution against all radical devices that would be foisted off on us by jealous or discontented or malicious foreign agitators.

Fundamental Principles

Allow me to conclude by quoting a summary of the fundamental American principles of Government, as given by Thomas F. Woodlock, Contributing Editor of the Wall Street Journal:

First, that all men are created equal (equal that is before the law).

Second, that they are endowed by their Creator with certain inalienable rights, that is rights which belong to them as men, which are not a grant from the State or even from their fellow citizens, and rights which are good as against their fellow citizens and against the State itself.

Third, that the main business of the State is to protect its citizens in those rights, and that it rests with the citizens to determine in whose hands the governmenta' powers shall rest. Fourth, that it is for the people themselves to determine the form of government, and when it fails in the above purpose, to change that form. Thus far Mr. Woodlock.

Under that last clause it is quite clear that the Italians of Italy have a right to choose a fascist form of

government if they so desire, and it seems as if they desire it, for in the last election Mussolini's government received a vote of 10,000,000 with 15,000 opposed. And under that last clause all Russia might voluntarily accept a communistic form of government, even as religious orders in the Catholic Church today have a voluntary communistic form of government; but the inhabitants of Russia would not be free to accept the communistic form of government that prevails in Russia today, for it is a denial of practically all the natural rights of man, and of all the rights of God. And the people of America have the right to accept fascism or a proper form of communism if they so desire. But no true American, or rather no man of common sense who has studied the philosophy of our Constitution and the prosperous history of our country will hanker for a change. No true Catholic desires such a change.

Constitution and Private Property

CHURCHES the world over—whether Catholic or Protestant churches or Jewish synagogues—have been built not by the State or the governments, but by the generous contributions of the pious faithful, often at tremendous sacrifice. In Paris today on the little hill to the south of the River Seine stands the famous basilica of St. Genevieve, built between the seventh and eleventh centuries. St. Genevieve, an early Christian martyr, is the patroness of Paris. Today her church has become a temple of the dead, a mausoleum, a burial place for the famous or infamous men of France. Where once stood the altar of God, there stands today—built at the end of the War—a statue of liberty, with soldiers of various allied nations kneeling in adoration.

From that little hill top, wend your way a short distance over to the Invalides or soldiers' home. The beautiful central chapel, with its majestic dome rising heavenward, has been turned into a tomb of Napoleon. Step across the southern border into Italy, and in every city churches are found profaned and consecrated to unworthy causes. To quote but one example,

the basilica of St. Sebastian in Verona—with the name of the saint stretching across the doorway in huge letters of gold—has been converted into a movie palace, with one of the side entrances on the corner changed to a saloon.

Churches Desecrated

In Rome I went straight from the train to the Collegio Romano, a massive building in the heart of the city, and built in the sixteenth century with the private funds of St. Francis Borgia. It had long been the home of my Jesuit ancestors, and the dwelling place of St. Aloysius, St. John Berchmans, St. Robert Bellarmine and hundreds of others of a saintly line. One of the entrances was walled up with cement, the other was chained. A sign over the doorway announced that it was a public lyceum or school and closed for the summer. I felt like a wanderer from afar returning to the ancestral home and finding the doors barred. I proceeded then to the Jesuit Church, the Gesu, where in the connecting residence my Jesuit Superiors from the time of St. Ignatius had had their abode. I entered the Church, but on trying to enter the residence, for a second time that morning bumped against a cement wall. The residence is now government property, converted into a museum. In Spain I found churches with the windows

bulging with hay; they had been converted into stables with horses quartered in the niches where once had stood the altars of God. In Germany I sought out various museums and libraries, and more often than not my Baedeker told me that the buildings had formerly been Catholic Colleges.

But One Example

Coming closer to home and down to our own times, only recently I met a friend from Mexico, an elderly priest. In his early forties he fell heir to a large inheritance. He was a pious man and wished to devote his money to the welfare of the poor. He constructed at his own expense a magnificent hospital and installed a community of nursing Sisters, guaranteeing the support of the hospital and the care of the indigent sick from his own funds. He was unmarried; so he studied for the priesthood, was ordained and appointed chaplain of the hospital. The autocratic, communistic, atheistic government that holds sway in Mexico has seen fit to banish the Sisters and the chaplain, has confiscated the property—though it was entirely private property—and has robbed the indigent sick of their one refuge in time of physical suffering.

This is but one outstanding example of which I have personal knowledge. Judging by articles in the newspapers, nursing Sisters are

taboo in Mexico, and the poor and suffering will be thrown on the untender mercies of public charity. Who will replace those Sisters, all unsalaried nurses, working purely out of love for the poor?

Could such things take place in America? Not under our Constitution. It is inconceivable that the State should suddenly swoop down and take possession, let us say, of a magnificent Jewish Temple or a Cathedral, or a Hospital or all the buildings of a secular college. All such institutions have been built by private subscription, all are looked on as private property held by private corporations, and our Constitution guarantees their integrity and inviolability.

If the State can confiscate private property that is devoted to public use, there is nothing to stop it from confiscating private property devoted to private use. In Russia not only the churches and schools and orphan asylums and old peoples' homes have been declared government property, but even the very homes and farms and factories of private individuals. Can we imagine here in America, government troops marching with guns on shoulders, driving farmers and their families from their comfortable homes, and their beautiful green orchards, and converting all into government property? Away with the thought. Yet that is a

scene that the radicals long to witness. Thank God for the protection of our Constitution.

Fought for Freedom

Centuries ago our first forefathers abandoned Europe with its turmoil and hatreds and persecutions and tyranny to find freedom and brighter prospects on the shores of America. When tyranny still stretched its cruel gripping hand across the ocean, they broke forever with Europe and wrote a Constitution of their own. Under the protection of that Constitution, our hardy forebears gathered their families into rough wagons, pushed up over the Alleghanies and down into the fertile valleys of the Ohio. Here and there a group dropped out of line, cleared away the primeval forests, planted wheat and corn, set up saw mills and flour mills, and established new communities. Some of the more hardy pushed on westward, forded the mighty Mississippi, staked out the plains and transformed that vast silent expanse into gardens and orchards and corn fields. Or with indomitable energy, they dug deep into the earth, dragging forth its treasures of iron and copper and converting them into instruments of use and comfort. And finally the hardiest of all drove their oxen over the piled up sands of the deserts, climbed the Rockies and the Sierras and dropped down ex-

hausted into the untilled valleys of California. And soon those valleys were transformed into smiling orchards surrounding happy homes, with orange and lemon, olive and date palms, prunes and plums and cherries and apricots exultingly waving their rich green branches in the gentle breezes from the Pacific.

Fruits of Labor

It took labor, it took courage, it took indomitable energy, but above all it demanded unlimited confidence in the Constitution written by themselves or their fathers. They knew that under the protection of that Constitution the products of their labor and sacrifices would be theirs. They knew that the comforts of the homes they built would be enjoyed by their wives and their little ones. They knew that the hard won wealth would be transmitted to their children and to their children's children, unto untold generations.

That is the way this mighty country of ours has grown, whether we consider the great teeming metropolitan centers such as New York and Chicago, San Francisco and Los Angeles, or the far-flung reaches of our agriculture areas—all of it grew from the inspiration and protection of the Constitution framed by our forefathers. Under that Constitution, man was guaranteed the fruits of his labors, a

guarantee that never failed. Under that Constitution man has lived happy as never before. Under that Constitution and its guarantees, man in America has attained a dignity and comfort and wealth known in previous history only to kings and queens. And under that Constitution and its guarantees men in America will continue to enjoy peace, comfort and wealth.

What Christ Taught

Now, My Friends, I have declared that the Constitution is highly in keeping with the teachings of Christianity. Christ at no time condemned private property; on the contrary I could quote innumerable texts from Sacred Scripture showing divine approval of private property. When the rich man in the Gospel asked Christ: What shall I do to enter life? Our Lord answered, "Keep the commandments." When the young man asked still further what he must do to be perfect, Christ advised him: "Go sell what thou hast and give it to the poor, and come, follow Me." He did not command him to sell it, but advised him to sell it and give his riches to the poor, only if he wished to be perfect.

And again: Christ dwelt in the house of the rich man, Zacheus. When the latter said that he had given half his goods to the poor, Christ did not command him to give away the other half. Again,

it is quite evident that God gives a husband the right, and indeed imposes on him the obligation, of taking care of his wife and children. He does this in life through his labors and the fruits of his labors. But his obligation does not cease with life. He does so after his death through inheritance.

Away therefore with all the ravings and rantings of foreign demagogues or sophisticated natives who would destroy all the blessings brought us by our Constitution, and who would fly in the face of God by destroying our natural God-given rights.

Youth and Americanism

I DEVOTE this chapter to the youth of our country. And I speak, not so much as a Catholic priest, rather as an American who traces his ancestry right back to colonial Virginia.

Frankly this subject is close to my heart. My whole life is given to the education of American youth, but latterly I—in common with the great body of patriotic American teachers—have been wondering if all my labors are to be frustrated by a few that lack American ideals.

Mental Poison

America is too strong mentally and physically to be conquered from without unless she allows herself to be conquered. Physically—let the nations to the East or the West know that we have no coast defenses,—they already know that we have no Army—and we will become their easy prey. Mentally—if all the foreign devices that foreign agitators are cleverly dragging into this country be allowed to inoculate our body politic and our American youth, the entire national organism will soon be poisoned and rot. Pagan Rome was the mightiest empire of her time. She was not conquered from without. Politically corrupt as well as immoral, she rotted from within, and

the barbarians from the North trampled without resistance upon her inert quivering carcass. Is America—poisoned from without—gradually rotting from within? The signs are all too ominous, particularly in our American student body today. Let us frankly acknowledge the evil, no matter what our prejudices or sentiments. The hidden disease will kill; the discovered disease can be cured.

Americanism means love of America, love of country. But that word country—it may sound vague. Let us clear up the vagueness. Country, it means the ground we walk on, it means our fellow citizens, it means the government, its institutions and its laws. The ground we walk on—the Creator has made it the richest ground in the world, amply supplied with all the materials for life, leisure and luxury, as seen in no other nation in the world. Love is conditional, conditioned on the thing loved continuing worthy of our love. The ground we walk on will always continue lovable. Our country—it signifies our fellow citizens. These—aside from the relatively few racketeers and kidnappers now fast disappearing and the 500,000 criminals who are seldom contacted by the most of us and who are but a tiny particle when compared to the huge mass of 120,000,000 citizens—these our fellow citizens are still

the lovable things they have been in the past. Our government with its institutions and the basic law, the Constitution that stands behind them—it has given us for a century and a half a peace unmarred by the strife and bloody wars and turmoil of other republics, and a prosperity unknown in the history of the world. Such is the lovable country we have loved in the past. Keep it lovable and we shall continue to love it in the future.

Men, Not Brutes

We are not subjects of a king but citizens of a commonwealth. Ours is not a Czarist government nor a Fascist government, nor a Nazi government, nor a Soviet with the social and economic and political chaos that have made Russia, China and Mexico fields of carnage. Our men are not brutes; our women are not playthings of men. Our manhood takes to the factory, fields or office; our womanhood—where she desires it—rules in her kingdom, the home. In America there is equality before the law, and a blacksmith's helper or a woodchopper may aspire to Senator or President.

We have no castes, no earls, nor dukes, nor lords; each father is a king, each mother a queen, and the sons and daughters princes. And in America—as perhaps in no other country in the world—the natural rights to life, liberty and the pur-

suit of happiness are guaranteed. Yes, and where the natural right, the right bestowed by nature to give or receive an inheritance—is guaranteed.

These are the thoughts that must be instilled into young America to-day. Americanism! Love of the United States of America. Love of all that I have feebly pointed out above. Americanism, love of country! We must dedicate ourselves to the task of keeping our country the lovable thing it has been in the past.

Against all the foreign devices that foreign agitators would foist off on us, we need a Monroe doctrine. And we need a new and universal pledge of allegiance to our Constitution; we need to instil into our youth and demand of their teachers—and that day after day—love of this country of ours and all that it stands for. If the Constitution needs adaptation to present day conditions, let us make the adaptation through the one means guaranteed by that very Constitution, constitutional amendment through the ballot box. But we must not—God forbid—put a keg of dynamite under that sacred document as these foreign agitators and some of our sophisticated youth would do, and scrap it. Let us demand that those entrusted with the education of American youth pledge anew and frequently their allegi-

ance to the State and Federal governments that employ them. If some there be—and apparently there are a few—not in sympathy with their employers, let them seek another job. Is there treason? Let us root it out.

Poor Logic

One irate spokesman for the 700 New York school teachers that refused to take the oath of allegiance declared: "It is no more reasonable to ask a teacher his or her views about the State or Federal Constitution, than it is to query a bank clerk, news reporter or hod-carrier." Mad logic! The hod carrier or bank clerk have no direct influence on the minds of youth. If they had an oath of allegiance would be demanded. The oath of teachers is demanded precisely because they are teachers and not hod carriers. And as one newspaper remarked: "They have a pretty low estimate of themselves when they compare themselves with hod carriers. Why not compare themselves with the President, or the Supreme Court Judges and other public officials, all of whom take the oath of allegiance?"

Against their comparison to hod carriers, I as a teacher protest. The United States is a civil society. A society is a group of individuals organized and cooperating for the good of the whole. Authority and order are essential for society. Men

are never fully emancipated from authority. In childhood and youth respect for authority must be forced on the unschooled and untrained individual. This is education. In manhood the individual properly schooled will respect authority spontaneously. If there be trainers of youth in this country who refuse their allegiance to authority, let us root them out. If there be communists teaching our children treachery, bid them seek another job. The will of the people is still sovereign. Alas, that a relatively few radicals can stigmatize the great body of patriotic American school teachers.

Preserve Traditions

The sacred traditions established by our American forebears with their life blood and preserved intact through six generations of labor and sweat and sacrifice, must not be allowed to be shattered by the foreign agitators who have crept craftily into our midst. Poison the children and you will inevitably poison the race. Our children must not be poisoned. Too young themselves to distinguish the good from the harmful, too yielding to radical tendencies, too easily enthralled by the plausible ingenuities of radical speakers, they cannot recognize the poison. It is our duty to remove the poison.

The youth of all eras seems born with a natural tendency to self-

sufficiency and self-assertion. This is highly noticeable in early childhood, less so in later youth. By the time manhood has arrived it should disappear, if the child has been properly educated. Youth has already a natural tendency to resist authority, without being encouraged by recalcitrant teachers. We ourselves, we elders who now do so much talking, had the same self-assertive tendency in youth, but we were checked by wise teachers. Young people are impatient of their more conservative and experienced elders. They chafe and fret, they grow nervous under restraint, whether restraint of God or man, particularly in this post-War era when the world has been talking so much and so futilely about the rights of smaller nations. Youth cries out for self-determination, especially since the sins of their parents has made them victims of the present depression. That depression must be blamed, not on the Constitution but on the sins against the Constitution.

Here in the United States some of these young people would clean up the mess by blowing up everything and starting from scratch, or rather they would import from Russia a system which is the anti-thesis of all the blessings America has meant in the past. War—that most terrible of wars, class war—famine, pestilence, abandoned chil-

dren, economical slavery under the point of a bayonet, universal espionage, stifled ambition and utter despair, with the natural rights to life, liberty and the pursuit of happiness, to home family, children and inheritance annihilated! These are the foreign devices they would import.

“A Passing Phase”

O, say the Russian optimists, —admitting the evils—this is but a passing phase. Be patient; all will soon be serene in Russia. Well, we have been waiting twenty years. A prudent man will not exchange our own present reality, no matter what its accidental defects, for a visionary future.

Finally I repeat what I have said elsewhere—it cannot be repeated too often—bring home to your children a belief in God and voluntary subjection to the laws of God. Our forefathers wrote the name of God into the very first line of the Declaration of Independence, referred to Divine Providence three times within the limits of that short document, and quoted the laws of nature and of nature's God to justify our separate national existence. Western civilization has been built on a belief in God and the laws of God. Stab God, and civilization reels, totters and falls.

Frankly, I believe there is nothing wrong with the youth of today, all of them too young to have had

experience of normal times. If there is failure it is we that have failed. American youth is still the same tender plastic material awaiting an impression. American youth has still the same imagination and same latent emotions and enthusiasms awaiting to be aroused by the sight of the Stars and Stripes, by the rhythm of the National Anthem, or the harangue of a Patrick Henry. Let not the blue and white of our banner blend to a solid red; let not their childish voices or youthful feet keep time to the Internationale; let not patriotism or inspiration come from foreign demagogues.

God in the Constitution

WELL informed readers will object that the name of God appears nowhere in the Constitution of the United States. They are correct. It doesn't. It was not necessary to write the name of God into the Constitution. Intellectual snobbery had not yet snubbed God and the fatalistic unbelief of the materialist and the self-sufficiency of the atheist had not as yet made life a meaningless riddle. Our Founding Fathers took for granted that no place is so godless as a godless world.

Gouverneur Morris reputedly wrote the words of the Constitution, while Madison suggested the thoughts, borrowed as seems most likely from Jefferson, the latter absent at the time in France. Jefferson was the author of the Declaration of Independence. The Declaration contains the ideals of American liberty, and the basis, origin and ideals of human government. The Constitution sets up the machinery by which those ideals are to be attained. To find God in the Constitution, therefore, we must go back to the Declaration of Independence.

The foundation of the ideals as well as the ideals themselves are found in the second paragraph. "We hold these truths to be self-evident,

that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that amongst these are life, liberty and the pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed." That men have such rights, that such rights come from God our Creator, that governments are instituted to protect those pre-existing rights of man, these are truths—as stated—so self-evident that any added arguments would weaken the cause.

Character of Framers

What was the character of these men to whom such truths were so self-evident, and how do those men compare with their materialistic and atheistic critics of today, critics to whom those truths apparently are not self-evident, to some even absurd? Who were the men that gave a government that has commanded the admiration and emulation of mankind? De Tocqueville said of that early Convention: "It contained the choicest talents and noblest hearts which ever appeared in the New World." Jefferson called them "the greatest characters of America" and "an assembly of demi-gods." Fiske says: "They contained among themselves a greater amount of

political sagacity (please note the word, not sentiment, but sagacity) than had ever been brought within the walls of a single room."

Hamilton, at the time, was 30; Madison, 36; Dayton, the youngest, was but 25; while Franklin, the venerated sage, was 81. The average age was 40. These were the men that subscribed to such ideals—that man is endowed by God, his Creator, with certain unalienable rights, and that the protection of such rights is the sole aim of government. Contrast this with the intellectual pride, the unlimited confidence in the twentieth century ego, the materialism and atheism of this age which snub God, ridicule our Founding Fathers, destroy our American traditions and do violence to common sense. As someone has remarked: "Man like Pilate, must either worship God or crucify Him." To which Chesterton would add. "The news of the death of God is always premature; the Jews learned this early on Calvary."

Result of Godlessness

Banish God and we quickly revert to the paganism from which a belief in God rescued us. The Soviets have abolished God in Russia; they would do so in the entire world. Allow me to quote from instructions sent out by Moscow to the Communist Party in the United States:

“In the United States, as in all capitalist countries, the churches, by developing law-abiding citizens through their appeal to an avenging God, become part of the oppressive apparatus equally with the police, the army and the prisons for the purpose of attempting to suppress rebellion.”

Make Good Citizens

So the Soviets frankly admit that religion and belief in God develops law-abiding citizens. But this, in their eyes, is an evil. Why, my friends, even if God were a myth, the fact that belief in God can develop law-abiding citizens is in itself sufficient encomium and warrant. Law means order. Religion and belief in God develop spontaneous respect for law and spontaneous effort to achieve order. Evidently the Communists here in America frankly admit that their ideal is disorder, and as a step towards such disorder would annihilate God and the churches. I am sometimes inclined to believe that the savage paganism manifested here in recent years in both economical and social circles must be attributed to the partial annihilation of God.

Destroy God and what motive is left to observe the laws of the land or respect the rights of man? I give the answer in two odious words: Human respect, that is re-

spect for purely human elements. Either respect for own physical well-being or respect for political authority as represented by our police force or the army, or respect for social authority as represented by polite society. Our own physical well-being can only be affected by the grosser private personal sins; the corner drug store or the professional abortionist takes care of that. As for the police force and its vast corps of detectives, the ramifications of the social and business world have become so complex and legal procedure so doubtful and discouraging, and shady manipulations so clever that rights are violated with impunity. And as for social authority, today there is little or none. People oftentimes openly flaunt their vices, promiscuity is given legal sanction in the form of successive marriages and divorces. nudity is openly tolerated, has even become a business in expositions or on the stage, society has ceased to be polite.

What Washington Said

Washington once said that religion and morality cannot be divorced. Were Washington alive today he would be more specific. He would say: Religion and the bank cannot be divorced; religion and the factory cannot be divorced; religion and the family cannot be

divorced; religion and education cannot be divorced; religion and play cannot be divorced.

Russia has given the reason. Religion teaches order and subjection to authority. Well did our forefathers realize, on practical grounds alone, the limitations of human respect or respect for human elements, to achieve order. A higher sanction was necessary. They appealed to the laws of nature and of nature's God to justify their actions, and based their ideals and laws on a belief in Divine Providence and a Creator.

Without God—Chaos

Inspiration and direction in those doubtful days has often been traced to the influence of the English philosopher, John Locke, who had put up such an intelligent fight for the rights of man against the divine rights of kings or the arbitrary presumptions of autocrats. A century before Locke, Cardinal Bellarmine had put up the same fight. Jefferson, who was educated in England, was thoroughly familiar with both Bellarmine and Locke, the latter of whom borrowed much from the former. I have spoken elsewhere of the influence of Bellarmine on early American thought. I now prefer to extract a passage from Locke, the Protestant, who had little sympathy with

Rome, rather than from Bellarmine, the Catholic.

Why Observe Laws

Wrote Locke, speaking of the atheist: "Social obligation can have no hold over him, for the taking away of God dissolves all." What he meant, in plain words, was that without God there is no sufficient motive for observing laws or respecting the rights of our fellow men. Locke, thoroughly religious minded, called for rebellion against the control which had been placed over man by autocratic rulers, justifying his teachings on the doctrine of God-given natural rights. Our Founding Fathers were guided by the same teachings. But the non-religious minded, that is the atheist, calls for rebellion against God Himself, Who alone rules by Divine right. The atheist justifies man's rights by an appeal to reason alone. The doctrine of free competition and rugged individualism grew out of this appeal to reason—"eat, drink and be merry for tomorrow you must die;" and again—"every man for himself and let the devil take the hindmost."

Why observe the law," says the atheist, "if I can get away with violation? There is no future life, this life is all; I must get out of it all that I can." The utility or happiness of the human race might be

held up to him as a motive for observing the laws. "But," he will answer, and be logical, "what is the human race to me? Two cents for the human race. It will mean nothing to me when I am dead."

Russian agitators today are trying to arouse the people by appealing to the future happiness of the human race, and they are failing. In the midst of all the hunger and starvation and poverty and compulsory labor and forced separation of loved ones the Soviets preach that this is only a passing phase. "Sacrifice, make sacrifice, even death if necessary, die a hero to communize the world." They even appeal to the heroism of the early Christian martyrs who died to Christianize the world. "But," replies the logical Russian, "I'm living only in the present; what care I as to the state of the world a few years hence?"

Faith Plus Intelligence

No, my friends, our Founding Fathers were men not only of faith but of practical intelligence. They based their ideals and their lives on belief in the Creator. And those ideals will prevail, law be observed and order achieved only as long as we believe practically in a God. Without God, our Constitution and order must fail.

Allow me to conclude by prayerfully repeating the prayer of

George Washington at Valley Forge.

“Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for each other and for their fellow citizens of the United States at large; and finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our religion, and without a humble imitation of whose example, in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.”

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