The Plough

NEMO MITTENS MANUM SUAM AD ARATRUM, ET RESPICIENS RETRO, APTUS EST REGNO DEI
NO MAN PUTTING HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD

Issue January 2025

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The Organized Naturalism of the Jewish Nation
Fr Denis Fahey
In this article, Fr Fahey outlines the two programmes for the world: One which submits to Christ, and one which submits to Antichrist.
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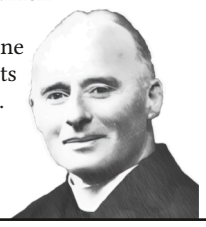

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On Doctrinal Intolerance

The Church's Immune System

Cardinal Pie

This French prelate of the 19th century was one of the most steady in the constant preaching of the Social Reign of Our Lord of his time. His fidelity to this dogma of The Faith made him many enemies among the liberal churchmen and statesmen. Cardinal Pie was personally a favourite author of Saint Pius X, who read and re-read his works several times. We present this sermon which was given in 1847, and taken from Sacerdotal Works of Cardinal Pie, H. Oudin, *1901.*

A wise man said that the actions of man are the daughters of his thought, and we ourselves have established that all the goods as well as all the evils of a society are the fruit of the good or bad maxims that it professes. Truth in the mind and virtue in the heart are things that correspond almost inseparably; when the mind is given over to the demon of lies, the heart, if the obsession has not begun there, is very close to being given over to the demon of vice. Intelligence and will are two sisters between whom seduction is contagious; if you see that the first has abandoned itself to error, cast a veil over the honor of the second.

It is because it is so, My Brothers, it is because there is no attack, no lesion in the intellectual order that does not have dire consequences in the moral and even in the material order, that we are committed to fighting the evil in its principle, to drying it up at its source, that is to say in its ideas. A thousand prejudices are accredited in our midst: sophistry, astonished to hear itself attacked, invokes prescription; the paradox flatters itself on having acquired the right of citizenship. Christians themselves, living in the midst of this impure atmosphere, do not avoid all contagion; they too readily accept many errors. Tired of resisting on the essential points, often, weary of war, they give in on other points that seem less important to them, and they do not always see, and sometimes they do not want to see how far they could be led by their imprudent weakness. Among this confusion of ideas and false opinions, it is up to us, priests of incorruptible truth, to interpose ourselves, and to protest with gesture and voice; happy if the rigid inflexibility of our teaching can stop the overflow of falsehood, dethrone erroneous principles that reign superbly in intelligences, correct disastrous axioms that already authorize themselves with the sanction of time, finally enlighten and purify a society that threatens to sink, as it grows older, into a chaos of darkness and disorders where it would no longer be possible for it to distinguish the nature and even less the remedy for its ills.

Our century cries: Tolerance! tolerance! It is agreed that a priest must be tolerant, that religion must be tolerant. My Brothers, in all things nothing equals frankness; and I come to tell you straightforwardly that there exists in the world only one society that possesses the truth, and that this society must necessarily be intolerant. But, before entering into the subject, in order to understand each other well, let us distinguish things, agree on the meaning of words, and confuse nothing. Tolerance can be either civil or theological; the first is not our concern, I will only say a word about it. If the law means that it allows all religions because in its eyes they are all equally good, or even because the public power is incompetent to take a position on this matter, the law is impious and atheist; it professes, no longer civil tolerance as we are going to define it, but dogmatic tolerance, and, by a criminal neutrality, it justifies in individuals the most absolute religious indifference. On the contrary, if, recognizing that only one religion is good, it merely tolerates and allows the peaceful exercise of others, the law in this, as has been observed before me, may be wise and necessary according to circumstances. If there are times when it is necessary to say with the famous constable: One faith, one law; there are others when it is necessary to say with Fénelon to the son of James II: "Grant to all civil tolerance, not by approving everything as indifferent, but by suffering with patience what God suffers." But I leave aside this field bristling with difficulties, and, sticking to the properly religious and theological question, I will present these two principles:

1. The religion that comes from heaven is truth, and it is intolerant towards doctrines.

2. The religion that comes from heaven is charity, and it is full of tolerance towards people.

Let us pray to Mary to come to our aid, and to invoke for us the Spirit of truth and charity: *Spiritum veritatis et pacis.*

To condemn truth to tolerance is to force it to suicide.

Principle One

It is of the essence of all truth not to tolerate the contradictory principle. The affirmation of a thing excludes the negation of that same thing, as light excludes darkness. Where nothing is certain, where nothing is defined, sentiments can be shared, opinions can vary. I understand and I ask for freedom in doubtful things: *In dubiis libertas.* But as soon as the truth presents itself with the certain characteristics that distinguish it, by the very fact that it is truth, it is positive, it is necessary, and, consequently, it is one and intolerant: *In necessariis unitas.* To condemn truth to tolerance is to force it to suicide. Affirmation kills itself, if it doubts itself; and it doubts itself, if it indifferently allows negation to be placed next to it. For truth, intolerance is the care of conservation, it is the legitimate exercise of the right of property. When you possess, you must defend, under penalty of being soon completely despoiled.

Thus, my Brothers, by the very necessity of things, intolerance is everywhere, because everywhere there is good and evil, true and false, order and disorder; everywhere the true does not tolerate the false, the good excludes the evil, order combats disorder. What is more intolerant, for example, than this proposition: 2 and 2 make 4? If you come to tell me that 2 and 2 make 3, or that 2 and 2 make 5, I answer you that 2 and 2 make 4. And if you tell me that you do not dispute my way of counting, but that you keep your own, and that you ask me to be as lenient towards you as you are towards me; while remaining convinced that I am right and that you are wrong, at

> "Christians themselves, living in the midst of this impure atmosphere, do not avoid all contagion; they too readily accept many errors."

a push I will perhaps remain silent, because after all it matters little to me that there is on earth a man for whom 2 and 2 make 3 or 5.

On a certain number of questions, where the truth may be less absolute, where the consequences may be less serious, I may to some extent compromise with you. I will be accommodating if you talk to me about literature, politics, art, pleasant sciences, because in all these things there is no single and determined type. There, the beautiful and the true are, more or less, conventions; and, moreover, heresy in this matter incurs no other anathemas than those of common sense and good taste. But if it is a question of religious truth, taught or revealed by God himself; if your eternal future and the salvation of my soul are at stake, then no transaction is possible. You will find me unwavering, and I must be so. It is the condition of all truth to be intoler-

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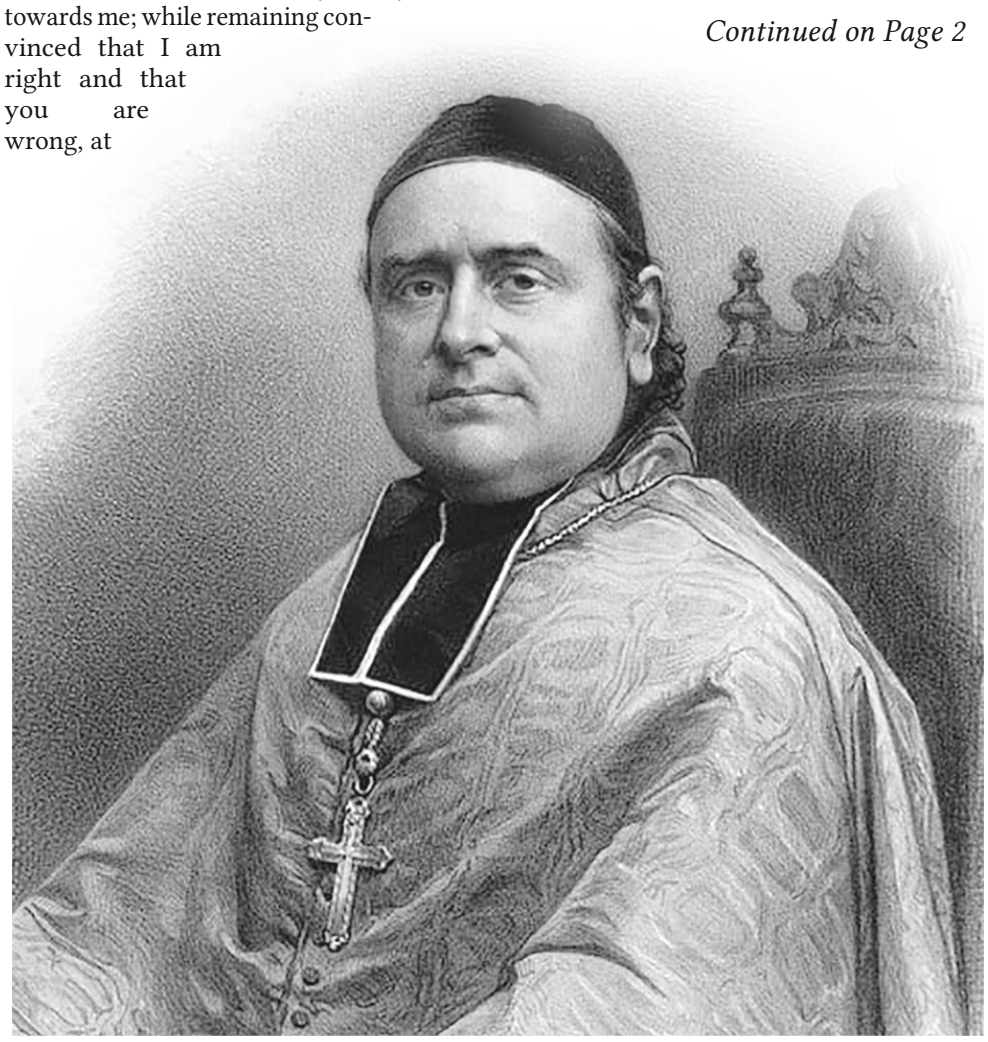

Louis-Édouard-François-Desiré Pie (September 1815 – May 1880) bishop of Poitiers.

On Doctrinal Intolerance Cont.

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ant; but religious truth being the most absolute and the most important of all truths, is consequently also the most intolerant and the most exclusive.

My Brothers, nothing is as exclusive as unity. Now, hear the word of Saint Paul: *Unus Dominus, una fides, unum baptisma.* There is only one Lord in heaven: *Unus Dominus.* This God, whose unity is the great attribute, has given on earth only one symbol, one doctrine, one faith: *Una fides.* And this faith, this symbol, he has entrusted only to one visible society, to one Church whose children are all marked with the same seal and regenerated by the same grace: *Unum baptisma.* Thus, divine unity, which resides for all eternity in the splendors of glory, has produced itself on earth by the unity of the evangelical dogma, the deposit of which has been entrusted by Jesus Christ to the hierarchical unity of the priesthood: One God, one faith, one Church: *Unus Dominus, una fides, unum baptisma.*

An English pastor had the courage to write a book on the tolerance of Jesus Christ, and the philosopher of Geneva said, speaking of the Savior of men: "I do not see that my Divine Master has quibbled over dogma." Nothing is more true, my Brothers: Jesus Christ did not quibble over dogma. He brought truth to men, and he said: "If anyone is not baptized in water and in the Holy Spirit; if anyone refuses to eat my flesh and drink my blood, he will have no part in my kingdom." I confess, there is no subtlety there; it is intolerance, the most positive, the most frank exclusion. And again, Jesus Christ sent his Apostles to preach to all nations, that is, to overthrow all existing religions, to establish the one Christian religion throughout the earth, and to substitute the unity of the Catholic dogma for all beliefs received among the different peoples. And foreseeing the movements and divisions that this doctrine will stir up on earth, he is not stopped, and he declares that he has come to bring not peace but the sword, to ignite war not only between peoples, but within the bosom of the same family, and to separate, as far as convictions are concerned at least, the believing wife from the unbelieving husband, the Christian son-in-law from the idolatrous father-in-law. The fact is true, and the philosopher is right: Jesus Christ did not quibble over dogma.

The same sophist says elsewhere to his Emile: "I do as Saint Paul does, and I place charity well above faith. I think that the essence of religion consists, in practice, in that not only must one be a good man, humane and charitable, but that whoever is truly so, believes enough to be saved, no matter what religion he professes." That is certainly, my Brothers, a fine commentary on Saint Paul, who says, for example, that without faith it is impossible to please God; Saint Paul, who declares that Jesus Christ is not divided, that in him there is no *yes and no*, but only *yes*; Saint Paul, who affirms that, if—impossibly—an angel should come to spread a doctrine other than the apostolic doctrine, one would have to say to him anathema. Saint Paul, Apostle of Tolerance! Saint Paul, who marches, overthrowing all proud knowledge that rises up against Jesus Christ, subjecting all intelligences under the servitude of Jesus Christ.

We have spoken of the tolerance of the first centuries, of the tolerance of the Apostles. My Brothers, one does not think of it; but the establishment of the Christian religion has been, on the contrary, par excellence a work of religious intolerance. At the moment of the preaching of the Apostles, the entire universe possessed approximately this much-vaunted dogmatic tolerance. As all religions were as false and as unreasonable as each other, they did not wage war on each other; as all gods were of equal value among themselves, they were so many demons, they were not exclusive, they tolerated each other: Satan is not divided against himself. Rome, by multiplying its conquests, multiplied its divinities; and the study of its mythology became more complicated in the same proportion as that of its geography. The triumphator, ascending to the Capitoline, paraded the conquered gods before him with even more pride than he dragged vanquished kings in his wake. More often than not, by virtue of a *senatus consultum*, the idols of the Barbarians were henceforth merged into the domain of the fatherland, and the national Olympus grew as the empire did.

Christianity, at the moment it appeared (note this, my brothers, these are historical insights of some value in relation to the present question), Christianity, at its first appearance, was not rejected all at once. Paganism wondered if, instead of fighting this new religion, it should not grant it access into its fold. Judea had become a Roman province; Rome, accustomed to receiving and reconciling all religions, initially welcomed the cult from Judea without too much dread. An emperor placed Jesus Christ as well as Abraham among the divinities of his oratory, as another Caesar was later seen to propose rendering solemn homage to Him. But the prophet's word had not been long in coming to pass: the multitudes of idols, which ordinarily watched without jealousy as new and foreign gods came to take their place beside them, at the arrival of the God of the Christians suddenly cried out in terror, and, shaking off their tranquil dust, stirred on their threatened altars: *Ecce Dominus ascendit, et commovebuntur simulacra a facie ejus.* Rome was attentive to this spectacle. And soon, when it was realized that this new God was the irreconcilable enemy of the other gods; when it was seen that the Christians, whose cult had been admitted, did not want to admit the cult of the nation; in a word, when the intolerant spirit of the Christian faith had been established, it was then that the persecution began.

Listen to how the historians of the time justify the tortures of the Christians: they do not speak ill of their religion, of their God, of their Christ, of their practices; it was only later that calumnies were invented. They only reproach them for not being able to suffer any other religion than their own. "I did not doubt," says Pliny the Younger, "whatever the nature of their dogma, that their stubbornness and inflexible obstinacy had to be punished: *Pervicaciam et inflexibilem obstinationem.*" "They are not criminals," says Tacitus, "but they are intolerant, misanthropes, enemies of the human race. There is in them an obstinate faith in their principles, and an exclusive faith that condemns the beliefs of all other peoples: *Apud ipsos fides obstinata, sed adversus omnes alios hostile odium.*" The pagans generally said of the Christians what Celsus said of the Jews, who were long confused with them because Christian doctrine had originated in Judea: "That these men adhere inviolably to their laws," said this sophist, "I do not blame them for it; I only blame those who abandon the religion of their fathers to embrace a different one! But if the Jews or the Christians want to put on airs of a wisdom more sublime than that of the rest of the world, I will say that one must not believe that they are more pleasing to God than the others."

> "We have spoken of the tolerance of the first centuries, of the tolerance of the Apostles. My Brothers, one does not think of it; but the establishment of the Christian religion has been, on the contrary, par excellence a work of religious intolerance."

Thus, my brothers, the main grievance against the Christians was the overly absolute rigidity of their symbol, and, as they said, the unsociable humor of their theology. If it had only been one more God, there would have been no complaints; but it was an incompatible God who chased all the others away: that is why the persecution. Thus, the establishment of the Church was a work of dogmatic intolerance. The entire history of the Church is likewise only the history of this intolerance. What are the martyrs? Intolerant people in matters of faith, who prefer torture to professing error. What are the symbols? Formulas of intolerance, which regulate what one must believe and which impose necessary mysteries on reason. What is the Papacy? An institution of doctrinal intolerance, which through hierarchical unity maintains the unity of faith. Why the councils? To stop the deviations of thought, condemn the false interpretations of dogma, anathematize the propositions contrary to the faith.

We are therefore intolerant, exclusive in matters of doctrine: we profess it; we are proud of it. If we were not, it is because we would not have the truth, since the truth is

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Lazy shepherds. There is a time for everything: let our time for work be used well.

I Have a Headache

Laziness: The Bane of Young Men

Bishop Tihamer Toth

Let us look at a certain type of student, usually well dressed, but with an empty soul, who is characterized by refusing to study. I get a bad feeling when I hear from this calculating student the excuse: "Sir, I was not able to prepare for today because I had a headache." Had a headache? No, he was merely lazy. I would like to show these the many talented but poor boys who would like to study, but cannot afford it. Or if they manage to get into a school, they can only stay at the price of incredible hardships.

Whereas these others always "have a headache." Laziness has eroded their will power so much that merely getting off the sofa and looking for a textbook is real physical suffering for them. They may study half an hour an afternoon but they know nothing next day in class. Schiller said it well:

> Only serious dedication which does not shy away from hard toil.
> Will be rewarded by the deeply hidden source of truth.
> Only the hard blow of the chisel
> Will conquer the hardness of the marble.

Every living man uses much of the world's resources (food, clothing, *etc.*), and something must be done in return.

We should pay for resources used with work; whoever does not work is merely a burden on society, he does not help replenish what he used up. Saint Paul says it with such remarkable brevity: "if any man will not work, neither let him eat" (2 Thess. 3:10). And not only those have to work who have pressing needs. No, even if you are rich, you still have to work.

Idleness leads to moral deterioration and intellectual backwardness. If you do not study, you are not able to judge the world correctly, you become the slave of more learned ones even if you seem to have a leading position. On the other hand, if you work diligently you may become an intellectual leader of mankind whose word will be heard for centuries long after your body has turned to dust. The great classic poets still speak to us with a vivid freshness from their masterpieces. Plato still teaches wisdom, Virgil and Dante still sing, Shakespeare still shakes our souls, centuries after their deaths. The result of work is a monument more lasting than bronze–*monumentum aere perennius.* May those who always have headaches consider this.

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one, and consequently intolerant. Daughter of heaven, the Christian religion, in descending to earth, produced the titles of its origin; it has offered for the examination of reason incontestable facts, which irrefutably prove its divinity. Now, if it comes from God, if Jesus Christ, its author, could say: I am the truth: *Ego sum veritas*; it is necessary, by an inevitable consequence, that the Christian Church preserve incorruptibly this truth as it has received it from heaven itself; it is necessary that it repulse, that it exclude everything that is contrary to this truth, everything that would destroy it. To reproach the Catholic Church for its dogmatic intolerance, its absolute affirmation in matters of doctrine, is to address to it a very honorable reproach. It is to reproach the sentinel for being too faithful and too vigilant; it is to reproach the wife for being too delicate and too exclusive. We tolerate you well, the sects sometimes say to the Church, why then do you not tolerate us? My brothers, it is as if the slaves were saying to the legitimate wife: We support you well, why be more exclusive than we are? Foreigners support the wife; it's a great favor, truly; and the wife is very unreasonable to lay claim alone to rights and privileges, of which they are willing to leave her a part, at least until they manage to banish her completely!

See how intolerant Catholics are! We often hear around us: they cannot abide any other Church than their own; Protestants put up with them just fine! My Brothers, you were in the peaceful possession of your house and your estate; armed men rush in; they seize your bed, your table, your money, in a word, they settle in your home, but they don't chase you away, they go so far as to condescend to leave you your share. What do you have to complain about? You're awfully demanding not to be satisfied with common law!

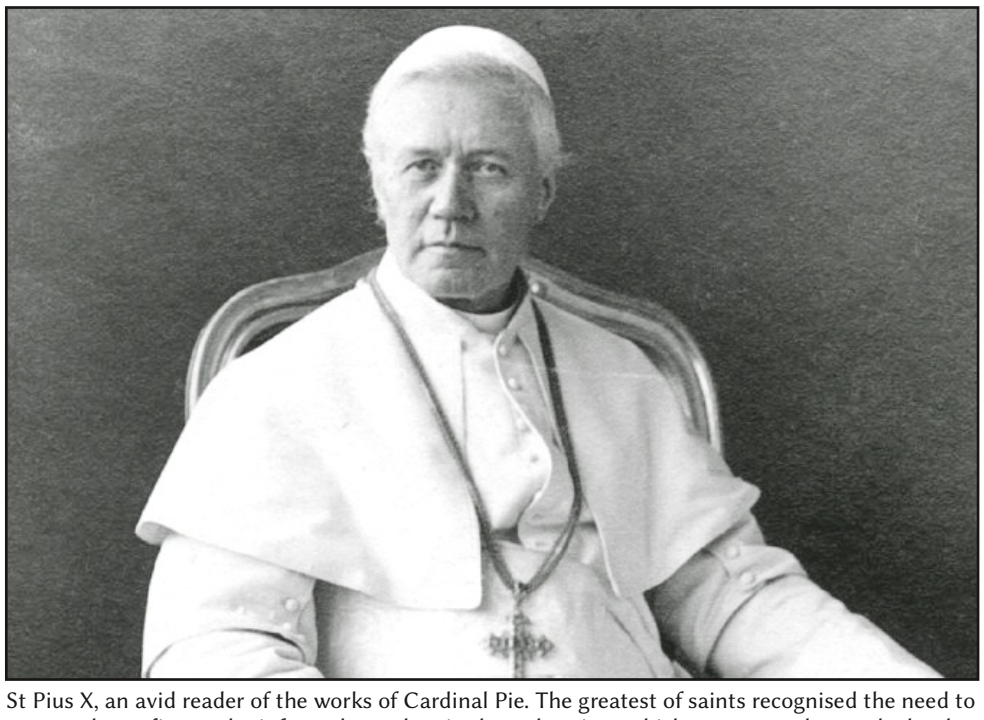
Protestants do say that one can be saved in your Church; why do you maintain that one cannot be saved in theirs? My Brothers, let us transport ourselves to one of the squares of this city. A traveler asks me for the road that leads to the capital; I show it to him. Then one of my fellow citizens approaches me and says: I admit that this road leads to Paris, I grant you that; but you owe me reciprocal consideration, and you will not deny me that this other road, the road to Bordeaux for example, also leads to Paris.

In truth, this road to Paris would be very intolerant and very exclusive for not wanting a road that is directly opposed to it to lead to the same goal. It does not have a conciliatory spirit; how far does encroachment and fanaticism not creep in? My Brothers, and I might still yield, for the most opposite roads might eventually meet, perhaps, after circling the globe, whereas one would eternally follow the path of error without ever arriving in heaven. Don't ask us then why, when Protestants admit that one can be saved without our religion, we refuse to recognize that, generally speaking and outside the case of good faith and invincible ignorance, one can be saved in theirs. Thorns may admit that the vine yields grapes, without the vine being bound to recognize the same property in thorns.

My Brothers, we are often confused by what we hear on all these issues from otherwise sensible people. They completely lack logic when it comes to religion. Is it passion, is it prejudice that blinds them? It's both. Deep down, passions know very well what they want when they seek to shake the foundations of faith, to place religion among things without substance. They are well aware that by demolishing dogma, they are preparing an easy morality for themselves. It has been said with perfect accuracy: it is rather the Decalogue than the symbol that creates the unbelievers. If all religions can be placed on the same level, it is because they are all equal in value; if all are true, it is because all are false; if all gods tolerate each other, it is because there is no God. And when one has managed to get there, there is no longer any morality that is truly bothersome. How many consciences would be at peace the day the Catholic Church gives the fraternal kiss to all its rival sects!

The indifference of religions is therefore a system that has its roots in the passions of the human heart. But it must also be said that, for many men of our century, it is due to the prejudices of education. Indeed, either it is a matter of these men, already advanced in age, and who have sucked the milk of the previous generation; or it is a matter of those who belong to the new generation. The former sought the philosophical and religious spirit in Jean-Jacques' *Émile*; the latter, in the eclectic or progressive school of these half-Protestants and half-rationalists who today hold the scepter of teaching.

Jean-Jacques was among us the apologist and propagator of this system of religious tolerance. The invention does not belong to him, although he audaciously outdid paganism, which never pushed indifference so far. Here, with a brief commentary, are the main points of the Genevan catechism, which has unfortunately become popular: All religions are good; that is to say, otherwise for the French, all religions are bad. One must practice the religion of one's country; that is to say, that truth in religious matters depends on the degree of longitude and latitude: truth on this side of the mountains, falsehood beyond the mountains. Consequently, what is even more serious, one must either have no sincere religion and be a hypocrite everywhere, or, if one has a religion deep in one's heart, become an apostate and renegade when circumstances require it. The woman must profess the same religion as her husband, and the children the same religion as their father; that is to say that what was false and bad before the marriage contract must be true and good after, and that it would be wrong for the children of cannibals to deviate from the respectable practices of their parents!



St Pius X, an avid reader of the works of Cardinal Pie. The greatest of saints recognised the need to constantly confirm and reinforce themselves in those doctrines which are so greatly attacked today.

But I hear you tell me that the age of the Encyclopedia is past, that a longer refutation would be an anachronism. Very well; let's close the book of Education. Let us open in its place the learned Essays which are like the common source from which the philosophy of the 19th century spreads through a thousand faithful channels over the entire surface of our country. This philosophy is called eclectic, syncretic, and, with a slight modification, it is also called progressive. This beautiful system consists of saying that there is nothing false; that all opinions and all religions can be reconciled; that error is not possible for man, unless he divests himself of humanity; that all the error of men consists in believing that they exclusively possess all the truth, when each of them holds only one ring and that from the reunion of all these rings the entire chain of truth must be formed. Thus, according to this incredible theory, there are no false religions, but they are all incomplete without one another. The true religion would be the religion of syncretic and progressive eclecticism, which would bring together all the others, past, present and future: all the others, that is to say, the natural religion that recognizes a God; atheism that does not know one, pantheism that recognizes him in everything and everywhere; spiritualism that believes in the soul, and materialism that believes only in flesh, blood and humors; evangelical societies that admit a revelation, and rationalist deism that rejects it; Christianity that believes the Messiah has come, and Judaism that still awaits him; Catholicism that obeys the Pope; and Protestantism that regards the Pope as the Antichrist. All this is reconcilable; these are different aspects of the truth. From the ensemble of these cults will result a broader, vaster cult, the great truly Catholic cult, that is to say universal, since it will contain all the others in its bosom.

My Brothers, this doctrine, which you have all described as absurd, is not of my creation; it fills thousands of volumes and recent publications; and, without the substance ever varying, it takes on new forms every day under the pen and on the lips of the men in whose hands the destinies of France rest.

To what point of madness have we arrived? We have arrived, My Brothers, at the point where anyone who does not admit this incontestable principle that we have established must logically arrive, namely: that truth is one, and consequently intolerant, exclusive of all doctrine that is not its own. And, to gather in a few words all the substance of this first part of my speech, I will tell you: You were looking for truth on earth, look for the intolerant Church. All errors can make mutual concessions; they are close relatives, since they have a common father: *Vos ex patre diabolo estis*. Truth, daughter of Heaven, is the only one that never capitulates.

"You were looking for truth on earth, look for the intolerant Church. All errors can make mutual concessions; they are close relatives, since they have a common father: *Vos ex patre diabolo estis*. Truth, daughter of Heaven, is the only one that never capitulates."

O you who wish to judge this great cause, adopt the wisdom of Solomon in this matter. Among these different societies between which truth is an object of contention, as was that child between the two mothers, you want to know to whom to award it. Say that a sword be brought to you, feign to cut it in two, and examine the faces of the claimants. There will be several who will resign themselves, who will be content with the portion that is to be delivered to them. Say immediately: those are not the mothers. There is one, on the contrary, who will refuse any compromise, who will say: the truth belongs to me and I must preserve it whole, I will never suffer it to be diminished, fragmented. Say: this one is the true mother. Yes, holy Catholic Church, you have the truth, because you have unity, and because you are intolerant of letting this unity decompose. That, My Brothers, was our first principle: The religion that descends from Heaven is truth, and consequently it is intolerant, as to doctrines. It remains for me to add: The religion that descends from Heaven is charity, and consequently it is full of tolerance, as to persons. This time again, I will hardly do more than state it and will not undertake the development. Let us breathe for a moment.

Principle Two

It is characteristic of the Catholic Church, My Brothers, to be firm and unshakeable on principles, and to be gentle and indulgent in their application. What is astonishing about that? Is she not the bride of Jesus Christ, and, like Him, does she not possess both the intrepid courage of the lion, and the peaceful meekness of the lamb? And does she not represent on earth the supreme Wisdom, which strongly tends to its goal and which disposes all sweetly? Ah! It is by this sign again, it is by this sign above all that the religion descended from Heaven must be recognized, it is by the condescension of its charity, by the inspirations of its love. Now, My Brothers, consider the Church of Jesus Christ, and see with what infinite consideration, with what respectful regard she proceeds with her children, both in the way she presents her teachings to their understanding, and in the application she makes of them to their conduct and actions. Soon you will recognize that the Church is a mother, who invariably teaches truth and virtue, who can never consent to error or evil, but who strives to make her teaching amiable, and who treats the wanderings of weakness with indulgence.

Allow me to communicate to you, My

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Brothers, an impression which is certainly not unique to me and personal, and which all those of my brothers who have devoted themselves with leisure and reflection to the incomparable study of sacred science have experienced as I have. From the first steps I was given to take in the realm of sacred theology, what caused me the most admiration, what spoke most eloquently to my soul, what would have inspired faith in me if I had not had the good fortune to possess it already, is on the one hand the tranquil majesty with which the Catholic Church affirms what is certain, and on the other hand the moderation and reserve with which she abandons to free opinions all that is not defined. No, it is not thus that men teach the doctrines of which they are the inventors, it is not thus that they express the thoughts which are the fruit of their genius.

When a man has created a system, he sustains it with absolute tenacity; he yields neither on one point nor on another. When he has become enamored of a doctrine sprung from his brain, he seeks to make it prevail with authority; he does not contest a single one of his ideas: the one you allow yourself to discuss is precisely the most assured and the most necessary. Almost all the books that come from the hand of men are marked by this exaggeration and tyranny. Is it a question of literature, history, philosophy, science? Each one sets himself up as an oracle, wants to be contradicted in nothing; it is a perpetual affirmation; it is a narrow, petty, haughty, absolute criticism. Sacred science, on the contrary, holy Catholic theology, offers a completely different character. Since the Church has not invented the truth, but is only its custodian, there is no passion or excess in its teaching. It pleased the Son of God descended on earth, in whom resided the fullness of truth, it pleased him to clearly reveal certain faces, certain aspects of truth and to only allow others to be glimpsed. The Church does not push its ministry further, and, content with having taught, maintained, and defended the certain and necessary principles, it allows its children to discuss, conjecture, reason freely on the doubtful points.

Catholic teaching has been so slandered, My Brothers, men are so accustomed to judging it with their biases, that you will perhaps find it difficult to believe what I am going to tell you. There is not a single science in the world that is less despotic than sacred science. The deposit of teaching has been entrusted to the Church; now do you know what the Church teaches? A symbol in twelve articles that do not form twelve lines, a symbol composed by the Apostles and which the first two general councils explained and developed by the addition of a few words that became necessary.

We proclaim, we Catholics, that the authentic interpretation of the Holy Scriptures belongs to the Church; now do you know, My Brothers, with respect to how many verses of the Bible the Church has used this supreme right? The Bible contains approximately thirty thousand verses, and the Church has perhaps not defined the meaning of eighty of these verses; the rest is left to the commentators, and, I can say, to the free examination of the Christian reader, so that, according to the words of Saint Jerome, the Scriptures are a vast field in which intelligence can frolic and delight, and where it will only encounter a few barriers here and there around precipices, and also a few fortified places where it can entrench itself and find assured assistance.

Councils are the principal organ of Christian teaching; now the Council of Trent, wishing to enclose all obligatory doctrine in a single declaration, did not need two pages to contain the most complete profession of faith. And if one studies the history of this council, one recognizes with admiration that it was equally zealous in maintaining dogmas and in respecting opinions; and there is such a word that the assembly of the Fathers rejected and to which it had no rest until it had substituted another, because its grammatical meaning seemed to exceed the measure of certain truth and steal something from the free controversies of the doctors.

Finally, the incomparable Bossuet, having opposed his famous Exposition of Catholic Faith to the slanders of the Protestants, it turned out that this same Church, which was accused of tyrannizing over intelligences, could reduce its defined and necessary truths into a body of doctrine much less voluminous than were the confessions, synods, and declarations of the sects that had rejected the principle of authority and professed free examination.

Now, I repeat, My Brothers, this remarkable phenomenon which is only found in the Catholic Church, this tranquil majesty in affirmation, this moderation and this reserve in all undefined questions, that, in my opinion, is the adorable sign by which I must recognize the truth come from heaven. When I contemplate on the face of

Cardinal Pie, imbued with supernatural Grace, swam against the tide of liberalism, when many other churchmen acquiesced to the demands of the world, absconding from their duty.

the Church this serene conviction and this benign indulgence, I throw myself into her arms, and I say to her: You are my mother. It is thus that a mother teaches, without passion, without exaggeration, with a calm authority and a wise measure.

And this character of the Church's teaching, you find it in her most eminent doctors, in those whose writings she adopts and authorizes almost without restriction. Augustine undertakes his immortal work of the City of God which will be until the end of the ages one of the richest monuments of the Church. He will avenge against the slanders of expiring paganism the holy truths of the Christian faith; he feels the ardor of zeal bubbling within him; but if he has read in the Scriptures that God is truth, he has also read that God is charity: *Deus charitas est*; he understands that the excess of truth can become the defect of charity; he kneels down, and he sends towards heaven this admirable prayer: *Mitte, Domine, mitigationes in cor meum, ut charitate veritatis non amittam veritatem charitatis*: Send, Lord, send into my heart the softening, the tempering of your spirit, so that, carried away by the love of truth, I do not lose the truth of love: *Mitte, Domine, mitigationes in cor meum, ut charitate veritatis non amittam veritatem charitatis.* And, at the other end of the chain of holy doctors, hear these beautiful words of the blessed bishop of Geneva: The truth which is not charitable ceases to be the truth; for in God, who is the supreme source of truth, charity is inseparable from truth. Thus, My Brothers, read Augustine, read Francis de Sales: you will find in their writings the truth in all its purity and, because of that very fact, all imbued with charity and love.

O priest of Carthage, illustrious apologist of the early ages, I admire the vigor of your energetic language, the irresistible power of your sarcasm; but shall I say it? Beneath the bark of your most orthodox writings, I seek the unction of charity; your incisive syllables do not have the humble and gentle accent of love. I fear that you defend the truth as one defends one's own system, and that one day your wounded pride will abandon the cause that your bitter zeal had sustained. Ah! My Brothers, why did Tertullian, before dedicating his immense talent to the service of the gospel, not pray to the Lord, like Augustine, to send into his heart the softenings, the temperings of his spirit? Love would have maintained him in doctrine. But because he was not in charity, he lost the truth.

And you, O celebrated apologist of these latter days, you whose first writings were greeted by the unanimous applause of all Christians, shall I tell you, O great writer, this apparent logic in the clutches of which you want to stifle your adversary, these hurried, multiplied, triumphant reasonings with which you overwhelm, all this leaves me wanting something; your zeal resembles hatred, you treat your adversary as an enemy, your impetuous word does not have the unction of charity nor the accent of love. O our unfortunate brother in the priesthood, why must it be that before dedicating your beautiful talent to the defense of religion, you did not offer up Augustine's prayer at the foot of your crucifix? *Mitte, Domine, mitigationes in cor meum, ut charitate veritatis non amittam veritatem charitatis.* More love in your heart, and your intelligence would not have made such a deplorable defection; charity would have maintained you in the truth.

And if the Catholic Church, My Brothers, presents to our minds the teaching of truth with so much consideration and gentleness, ah! It is with even more condescension and kindness that she applies her principles to our conduct and our actions. Incapable of ever enduring evil doctrines, the Church is immeasurably tolerant of individuals. Never does it confuse the error with the one who teaches it, nor sin with the one who commits it. It condemns the error, but continues to love the man; it brands the sin, but pursues the sinner with its tenderness, it aspires to make him better, to reconcile him with God, to restore peace and virtue to his heart.

It shows no partiality: for it there is neither Jew, nor Greek, nor barbarian; it does not concern itself with your opinions; it does not ask whether you live in a monarchy or a republic. You have a soul to save, that is all it needs. Call it, it is yours, it arrives with hands full of graces and forgiveness. You have committed more sins than you have hairs on your head; that does not frighten it, it erases everything in the blood of Jesus Christ. Some of its laws are too onerous for you, it agrees to accommodate them to your weakness; their rigor yields before your infirmity, and the oracle of theology, Saint Thomas, posits as a principle that if no one can be exempt from divine law, condescension, on the other hand, should not be too difficult in the laws of the Church, because of the gentleness that is the basis of its government: *Propter suave regimen Ecclesiae.* Thus, My Brothers, when civil law is rigid and inflexible, the law of the Church is just as supple and pliable. What other authority on earth governs, administers as the Church does? *Suave regimen Ecclesiae.*

> "Councils are the principal organ of Christian teaching; now the Council of Trent, wishing to enclose all obligatory doctrine in a single declaration, did not need two pages to contain the most complete profession of faith."

Ah! May the world, which preaches tolerance to us, be as tolerant as we are! We reject only principles, and the world rejects people. How often we absolve, and the world continues to condemn! How often, in the name of God, we have drawn the veil of oblivion over the past, and the world always remembers! What am I saying? The very mouths that reproach us for intolerance blame us for our too credulous and too easy kindness; and our inexhaustible patience towards individuals is almost as contested as our inflexibility against doctrines.

My Brothers, do not ask us any more for tolerance with regard to doctrine. On the contrary, encourage our solicitude to maintain the unity of dogma, which is the only bond of peace on earth. The Roman orator said it: the union of minds is the first condition of the union of hearts. And this great man includes in the very definition of friendship the unanimity of thought with regard to divine and human things: *Eadem de rebus divinis et humanis cure summa charitate juncta concordia.*

Our society, My Brothers, is prey to a thousand divisions; we complain about it every day. Where does this weakening of affections, this cooling of hearts, come from? Ah! My Brothers, how can hearts be brought closer together, where minds are so far apart? Because each of us isolates himself in his own thought, each of us also confines himself to the love of himself. Do we want to put an end to these countless dissensions, which threaten to destroy soon all spirit of family, of city and of country? Do we want to no longer be strangers, adversaries and almost enemies to one another? Let us return to a symbol, and we will soon find concord and love.

Any symbol concerning the things of this world is very far from us; a thousand opinions divide us and there has been no human dogma for a long time, and I do not know if one will ever be reconstituted among us. Fortunately, the religious symbol, the divine dogma has always been maintained in its purity in the hands of the Church, and thereby a precious germ of salvation is preserved for us. The day when all Frenchmen say: "I believe in God, in Jesus Christ and in the Church", all hearts will soon come closer together, and we will find the only truly solid and lasting peace, the one that the Apostle calls peace in truth. So be it.

The Organized Naturalism of the Jewish Nation

Their Opposition to the Divine Plan

Fr Denis Fahey

The Oneness of the Divine Plan for Order

We have seen the oneness of the Divine Plan for Order in the world. This great truth needs to be stressed, for the age-long struggle of the Jewish nation against the supernatural life of the Mystical Body of Our Lord Jesus Christ, that is, the naturalism of the Jewish nation, does not stand out as clearly in the minds of Catholics today as it did in former ages. Again and again, the Popes have insisted upon the fact that the Catholic Church is the ark of salvation for all. For example, Pope Pius IX spoke of those who would be saved through invincible ignorance of the true religion of Christ, but he urged the bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever."[1]

The order of the world, then, demands the acceptance by all men of the supernatural life, which is a participation in the inner life of the Blessed Trinity. It is only through that divine life that our natural life, individual and social, can be lived in order.[2] The unique source of that life is Our Lord Jesus Christ, and human beings are intended to receive communication of that life by being incorporated into him through membership of the supernatural society of his Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life so as to allow Our Lord to manifest his treasures of supernatural sanctity in every clime and in every latitude.

We must now study more closely the significance of Jewish naturalism. There is need for clear thinking in this connection.

We must distinguish accurately between opposition to the domination of Jewish naturalism in society and hostility to the Jews as a race. The latter form of opposition, namely, hostility to the Jews as a race, is what is designated by the term, anti-Semitism, and has been more than once condemned by the Church. The former opposition is incumbent on every Catholic and on every true lover of his native land.

Consequences of the Jewish Nation's Rejection of the Supernatural Messias

The Jewish nation was chosen by God to maintain acceptable worship of the one true God, in preparation for the coming of him who was to re-establish order in the world by the restoration of supernatural life. The Jewish nation was at the same time destined to be the source of the individuality of the supernatural Messias to come. His personality was to be from on high. Our Lord Jesus Christ, the supernatural Messias, true God and true man, is at one and the same time the second person of the Blessed Trinity and a Jew of the house of David.

Two of the essential points in his preaching roused the stubborn hostility of the leaders of the Jewish nation. [3] They refused, firstly, to accept that the supernatural life of his Messianic Kingdom was higher than their national life and, secondly, they utterly rejected the idea of the Gentile nations being admitted to enter the Messianic Kingdom, on the same level as themselves. Thus they put their national life above the supernatural life of grace, and set racial descent from Abraham according to the flesh on a higher plane than spiritual descent from Abraham by faith. [4] Having put their race and nation in the place of God, having in fact deified them, they rejected the supernatural Messias and elaborated a program of preparation for the natural Messias to come. "Our Lord spoke a heavenly language to them (the Jews)," writes the great Jewish convert, Father Libermann, C.S.Sp., "and they interpreted his words in mean and ignoble fashion, according to their low and narrow ideas. Their souls were half-brutalized by sin and the domination of sense-life, with the result that they were incapable of grasping heavenly things."[5]

Jewish Naturalism

The Jewish ideal of a future Messianic Age is, therefore, opposed to the real order of the world in a twofold manner.

In the first place, the Jewish nation opposes the Divine Plan for the union of all nations in the Catholic Church, the Mystical Body of Christ. The Catholic Church is supernatural and by the aid of the supernatural life of grace, can work at eliminating the particular form of selfishness of each nation, so that the union of all may be achieved in a manner perfectly respectful of the variety of national qualities and characteristics. God wanted the Jews as a people to accept his only-begotten Son and be the heralds of the supernatural, supranational life of his Mystical Body. They were thus offered the privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. Their pride or lack of humility and docility caused them to set their faces against God. When they refused to enter into his designs, God permitted the crime of deicide and by, the supreme act of humble submission of Our Lord on Calvary, the life of grace was restored to the world. Calvary, however, was a consequence of the refusal of the Jews to submit humbly to God the Father and accept his Son.

In his Commentary on St. Matthew, 26:39, St. Thomas quotes the opinion of St. Jerome that Our Lord, by his prayer in the Garden of Gethsemani: "My Father, if it be possible, let this chalice pass from me," asked to have the redemption of the world accomplished without the crime of the Jews, his own people, but bowed down to what his Father was permitting, namely, the abuse of their free will by that people, with all its dire consequences for himself and for his Mystical Body: "Nevertheless not as I will, but as thou wilt." The Jews freely rejected Christ before Pontius Pilate, as they freely reject him today. God the Father drew good out of evil then, as he does today, but the rejection was and is against the order of the world, and therefore evil.[6]

The *per se* order or order desired by God in accordance with his infinite holiness, was that the Jewish nation should receive Christ as true God and true man and put their natural qualities at his disposal for the undoing of the effects of original sin. The *per accidens* order, or order consequent on God's permitting the Jews freely to prefer their national life to the acceptance of the Divine Plan, is the one in which, in actual fact, the combat against original sin has been waged, with the Jews in the forefront of the naturalistic or anti-supernatural army. The Jewish ideal of a future Messianic Age is opposed to God's Plan in a second way. The Jews reject the supernatural Messias and his supranational Kingdom, while they continue to look for another Messias. This means that they look for a Messianic age which must of necessity be purely natural. Whether this Messias be taken to be an individual or the race, it means that the Jews, as a nation, must strive to impose their particular national form on other nations. This imposition of the Jewish national form inevitably spells decay for other traditional national forms. The imposition by any nation of its national form on other nations leads to the decay of the other nations, and this is all the more emphatically the case when the attempted imposition is accompanied by the rejection of the one true order of the world which can be achieved only through Our Lord Jesus Christ. The Jewish Messianic ambition, therefore, contains a twofold source of corruption and decay for other nations. It corrupts the national life on the natural level, and by its opposition to the supernatural life coming from Our Lord Jesus Christ, it rejects that succor, by which alone, human life, individual and national, can be lived in order.

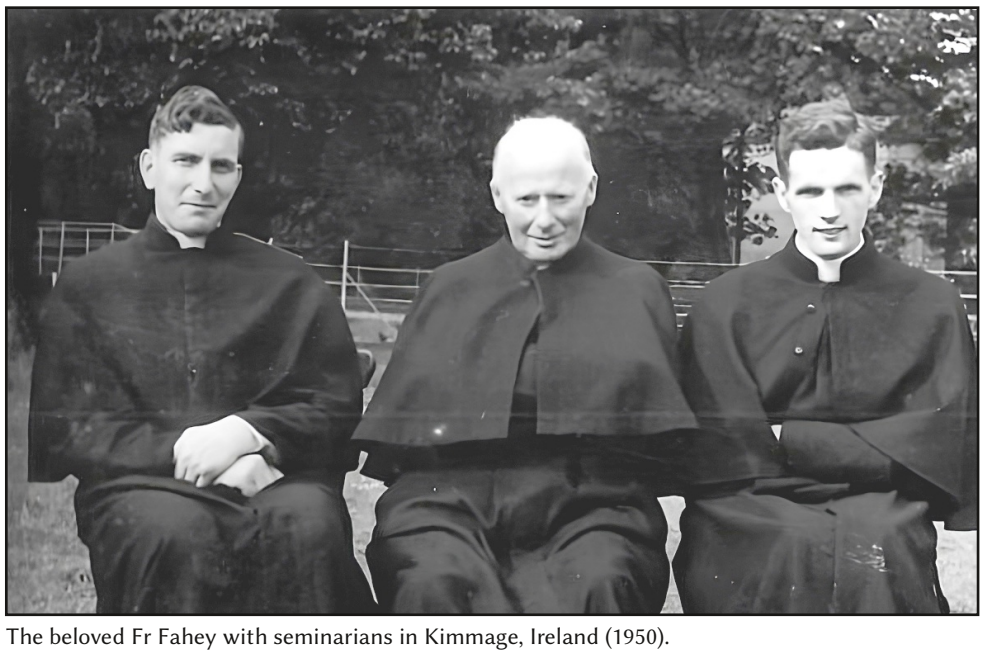
The Jewish ideal is interpreted differently by different Jews. The orthodox Jews want to return to Jerusalem, to rebuild the temple and to reinstitute their worship, while awaiting the coming of a personal Messias. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messias.[7] But they believe in the advent of a Messias in the sense of a Messianic Age which will come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, L'Antisemitisme, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this (nineteenth) century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of high finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the supernatural life coming from Our Lord Jesus Christ, who, according to them, attempted to turn aside the Jewish nation from its destined goal.

> "Calvary, however, was a consequence of the refusal of the Jews to submit humbly to God the Father and accept his Son."

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the supernatural life of grace is poured out upon us all by Our Lord, even upon those who reject him. It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural life in society and will be an active ferment of naturalism. The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants. It is possible that a member of the Jewish nation, who rejects Our Lord, may have the supernatural life, which God wishes to see in every soul, and so be good with the goodness God wants, but objectively, the direction he is seeking to give to the world is opposed to God and to that life, and, therefore, is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the inner life of the Blessed Trinity. No Jew, in virtue of what he objectively stands for, is supernaturally good as God wants him to be.

Where the Jews are powerful, they openly attack the supernatural Messias and the supernatural life of grace which comes from him. In countries where they are only advancing to power, they content themselves with de-supernaturalizing the observances and customs which have sprung from acceptance of the supernatural Messias. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack can be begun.

The opposition between the supernatural Messias and the natural Messias is in the very nature of things. According to the Divine Plan, it is only through acceptance of Our Lord Jesus Christ as the true Messias that we can live our lives as the objective order of the world demands. The Jews, as a nation, have refused to accept the supernatural Messias, God himself, who came into His own world to restore our most real life, and they still look forward to another Messias. Therefore, it is absurd and confusing to speak of the opposition of the Jewish nation to the supernatural Messias as a plot or a secret conspiracy, for, not only is it clear to us, but the Jews themselves proclaim it openly. It is true that the Jews work with abnormal



The beloved Fr Fahey with seminarians in Kimmage, Ireland (1950).

Continued on Page 6

The Organized Naturalism of the Jewish Nation Cont.

Continued from Page 5

secrecy, and in the Masonic Association they have a powerful secret auxiliary force working for naturalism, but their opposition as a nation to the supernatural Messias and to supernatural life is not a secret. Accordingly, when Mr. Belloc ridicules the account of Jewish opposition to Christianity, as a vast age-long plot culminating in the contemporary Judaeo-Bolshevik Russian Revolution, he misses the all-important point of the opposition between organized naturalism and the supernatural.[8] Opposition to the order God has established in the world has led inevitably to decay in belief in God among the Jews, as well as to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message.

It is morally inevitable that nations which resist God and oppose the supernatural Order of the world should suffer decay in the process. The excesses of the Bolshevik Revolution and of the Red government of Spain thus find their explanation.

"The case of governments," wrote Pope Leo XIII, "is much the same as that of individuals: they also must run into fatal issues, if they depart from the Way… Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society…Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, consubstantial and coeternal with the Father, Who with the Father, is one."[9]

Pius XI is just as explicit as Leo XIII. "No belief in God," he writes, "will in the long run be preserved pure and genuine, if it is not supported by belief in Christ… Belief in Christ will not be preserved true and genuine, if not supported and protected by belief in the Church, the pillar and the ground of truth (1Tim. 3:15). Christ himself, God praised forever in the ages, has erected this pillar of faith. His command to hear the Church (Mt. 28:17), to hear his words and commandments (Lk. 10:16), in the words and commandments of the Church, is meant for the men of all times and places…The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of human regulations, sooner or later leads the individual and the community to moral destruction."[10]

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish nation and its leaders than to others, for they have rejected greater graces and turned against God with dire ingratitude. They are Our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and their fellow men. The Kabbala contains, chiefly but not exclusively, the divagations from order with regard to mystical union with God and the growth of the spiritual life. The Talmud contains, chiefly, but not exclusively, the deviations from right order concerning social relations with non-Jews. [For the development of the ideas outlined here, cf. The Mystical Body of Christ and the Reorganisation of Society, Part II.]

The Primary Allegiance of the Jews

Read in the light of what has been written, the following observations will help one to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these states.

The members of the Jewish nation, while retaining their allegiance to their own nation, are also citizens of other nations. Given the Messianic aspirations of their own nation, they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, means for advancing the domination of their own people. That Christ should reign over nations, in order that the influence of his supernatural life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their naturalism. They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian state, their role thereat would be proportioned to the importance of that state, but when they assist as secretaries of Lloyd George and Clemenceau and adviser of President Wilson, then we know that English, French, and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French, and Americans are destined by God to be subject to it.

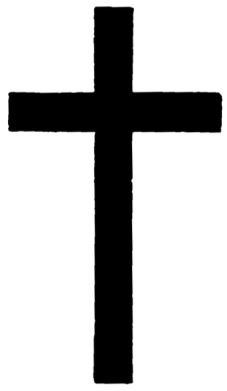
The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations, but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the supernatural Messias already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is a citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a program of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the supernatural Messias, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messias to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messias.[11]

Contrasting Programs

Program of Christ the King through His Mystical Body, the Catholic Church

Firstly: the Catholic Church, supernatural and supranational, is the one way established by God for the ordered return of human beings to him. All states and nations are bound to acknowledge it as such, and all men of all nations are called upon to enter it as members of Christ.

Secondly: the Catholic Church is the sole divinely-appointed guardian of the whole moral law, natural and revealed.



The Cross, the sign of our salvation, and the sign of God's programme for the world. This sign heralds from Our Lord's sacrifice on Calvary: the very centre and pivot point of history.

Thirdly: Christian marriage, the foundation of the Christian family, as the symbol of the union of Christ and his Mystical Body, is one and indissoluble.

Fourthly: children must be educated as members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.

Fifthly: ownership of property should be widely diffused, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in guilds will reflect the solidarity of the Mystical Body of Christ.

Sixthly: the monetary system of a country is meant to be at the service of production in view of the virtuous life of members of Christ in happy families.

Program of the Jewish Nation since the rejection of Christ before Pilate and on Calvary.

Firstly: the Jewish nation, under the natural Messias, will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the supernatural life that comes from Christ.

Secondly: the Jewish nation, under the natural Messias, will decide what is moral and what is immoral.

Thirdly: divorce and polygamy will take the place of Christian marriage.

Fourthly: as the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the supernatural life of grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish nation, and non-Jewish nationality must not conflict with Jewish worldwide supremacy.

Fifthly: complete socialization of property, either in the form of ownership of everything by the state, or by the relatively few financiers who control the state, must be aimed at. Ownership of property, especially in land, makes for independence, so it must be eliminated.

The Star of Remphan, the sign of perdition, and the sign of the Antichrist's plan for the world. This sign's origin is esoteric in nature: though St Stephen gives an account of it in Acts 7:43.

> "The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants."

Sixthly: money is the instrument by which state control or state socialization is brought about. Instead of the correct order of finance for production and production for members of Christ, men must be subservient to production and production to finance. State control can be maintained by means of financial control.

As family life is central and vital in social organization, it may be well, as an illustration of the above contrast, to quote an expression of the Jewish attitude towards marriage. *The Jewish Chronicle* (11/6/1937) stated the Jewish standpoint towards marriage as follows: "Jewish law has no use for theories about the indissoluble marriage tie … Marriage is, in the Jewish view, just a civil transaction or social contract between human beings and, as such, liable to be abrogated if the agreement fails. The Jewish standpoint on divorce is, in a word, both humane and rational."

From The Kingship of Christ and Organized Naturalism *published in 1945.*

1. Allocution, Singulari quadam (9th Dec., 1854); Encyclical Letter. Quanto conficiamur moerore (1863). With regard to invincible ignorance, cf. Denzinger, 1467.
2. Cf. 1a IIa, Q. 109, a.3.
3. The Pharisees who formed the dominant sect in the last years of the political existence of our nation brought about a veritable religious revolution amongst the Jews who followed them. To the Church of Jesus Christ, which is the development of the historical Synagogue of Israel, to that Church which had its origin in Jerusalem and had at first no adherents other than the descendants of Abraham, the proud and perverse Pharisees set up in opposition a false foreign Synagogue, founded on traditions of their own fabrication and on arbitrary interpretations and hair-splitting decisions, dictated by their hypocritical zeal (cf. Mk. 7:9 and Mt. 15:9). This has been for our unhappy nation 'a root bringing forth gall and bitterness' (Deut. 29:18)" (De L'Harmonie entre I'Eglise et la Synagogue, by the Catholic ex-Rabbin Drach, Vol. II, p. 484). Cf. Mgr. Landrieux, L'Histoire et les Histoires dans la Bible, pp. 76–110.
4. G. K. Chesterton sums up the deification of the Jewish race and nation by the Jews as follows: "There are Jewish Mystics and Jewish sceptics; but about this one matter of the strange sacredness of his own race, almost every Jewish sceptic is a Jewish Mystic." (The End of the Armistice, p. 86 – available from Loreto Publications). It is not strange that the Jews should come to deify their race, since they have rejected the Divine Plan for Order. It is the inevitable alternative. It is, however, strange in the sense that it is a terrible proof of the weakness of human nature since the Fall. Of course, the Jewish race will always remain materially the race from which the Redeemer sprang and, as such, is especially dear to his Sacred Heart. That is the "sacredness," which they, as a race, despise and reject.
5. Commentary on St. John's Gospel, p. 374.
6. These great truths must be emphasized in face of such blasphemies as the following: "As a matter of fact, if, as Christianity teaches, the only-begotten Son of God was to be crucified as vicarious atonement to save the sinful world and God used the Jew as a vehicle to bring about the Crucifixion, why blame the Jew? The fault rests with God" (Judaism in the War of Ideas, by Harry Joshua Stern, p. 100).
7. Cf. Campaigners for Christ, by David Goldstein, p. 30
8. Cf. The Jews, by Hilaire Belloc (First Edition, p. 168). In this book, Mr. Belloc does not deal with the Jewish question from the standpoint of Jewish national opposition to the Divine Plan for Order through the Mystical Body of Christ. This detracts from the value of the book.
9. Encyclical Letter, Tametsi, On Christ Our Redeemer.
10. Encyclical Letter, Mit brennender Sorge, On the Persecution of the Church in Germany. In the Encyclical Letter, Divini Redemptoris, the same Pontiff wrote: "Everything must crumble that is not grounded on the one corner stone which is Christ Jesus."
11. It is well to call attention to the fact that the Balfour Declaration of Nov. 2nd, 1917, allows Jews to be citizens of the Jewish state in Palestine and also citizens of other states. For non-Jews, citizenship is restricted to one state. Why should Jews be permitted to be citizens of two states and to utilize their favored position to prepare for their naturalistic Messianic age?

Light in the Darkness

Capitalism and Christmas

Leonard Austin

From Integrity Magazine Volume 2 Issue 12. *Our author highlights the incompatability of authentic Christianity and the modern world.*

Oh God, Who hast made this most holy night to shine forth with the brightness of the true light, grant that we may enjoy His happiness in heaven, the mystery of Whose light we have known on earth. — Collect from first Mass of Nativity

It was in the midst of darkness, symbolical of that which darkens the soul, that Jesus was born. It is at the moment when the sun has reached the lowest point of its course, and is re-born again that the "Sun of Suns" is born each year at Christmas. The sun of nature and the Sun of Souls appear together.

It is this important message that the Church wishes to impress us during the Christmas season. Yet most of us fail to understand the real significance of the Christmas story. It is essentially a festival of lights, symbolic of the Light of the World. We have retained some semblance of the symbolism in the Christmas tree lights and the lights in windows; but we do it only because it has always been done, and we are ignorant of the real meaning of it all.

Christmas is, therefore, a season of light. Christmas ceremonies the world over evolve around lights and fires—burning candles, blazing logs, illuminated trees. The lights on our Christmas trees and in our windows have a significance. It is well for us to remember that.

The use of the symbolism of light did not originate with the Church. Like most of the other Christian customs it has been part of the folklore of mankind since the earliest days. The feast of Christmas at mid-winter coincides with a feast the pagans celebrated at the mid-winter solstice in honor of the birth of the sun, which they worshipped. The association of light with the darkness of mid-winter has been a religious tradition all through the ages.

The Holy Family was a pious one, and lived liturgically. To live so means to live the life of the Church in every phase of life. Our work, our play, our study, our meditation should always be directed to the honor and glory of God, to the Blessed Trinity, the Blessed Virgin and the saints and martyrs. The Christian way of life is the liturgical way of life.

Because we no longer live liturgically is, without doubt, the reason why the celebration of Christmas has in our time no apparent connection with the birth of Christ. Advent slips by unnoticed by most of us; we live through the season in a welter of confusion, of crowded streets and shops, in worry over Bill's size in socks, or whether Gladys would prefer the pink instead of the red, or the perfume that the sales-girl assured us would surround her with the lure of a movie queen; we spend anxious moments wondering whether Aunt Sue will like the embroidered piano scarf that was left over from last year, and if it is possible to get anything decent at all for Aunt Minnie for less than a dollar and a half; and on the Holy Eve itself as we hear the old traditional carols being chanted and while the priest reads to us once more the age-old story of the birth of the Christ Child in the manger our thoughts are on the carefully wrapped packages under the tree, and whether Junior will really care for the electric train that cost the better part of a week's salary. We have heard the Christmas story year after year and it means nothing to us; we listen and we do not heed. We go on about our business, feverishly attending to a hundred inconsequential details and heaving a sigh of relief when it is all over.

It is often said, repeated over and over each year: "Why can't the Christmas spirit last throughout the year?" It cannot last and never will last longer than three days, simply because it is not the true Christmas spirit. The glow of comradeship, of tolerance, of benevolence, is produced by the suggestions of festivity surrounding us at every turn: the crowded streets, the holly and mistletoe that transform the drabness of business quarters, the gaudily decorated shop windows, the carol singers that greet us in department stores and public buildings, and the constant repetition of that grossly misquoted chorus of the angelic choir, "Peace on earth, good will to men."

That misquotation is the key to the whole sorry affair of a modern Christmas. We have lost the true meaning of the day. The Christmas spirit is more likely to come out of a bottle than from the heart. The angels promised, on that first Christmas, "Peace to men of good will." But there is little good will abroad these days. Rather we are confronted with a sentimental longing for a brotherhood of man. But brothers must have a father and a family must have a head. There can be no family of nations until there is a father of all nations, yet we will not accept this. Each year the Church observes the birthday of the Father of Nations and we do not accept Him. We talk about Him, we know His story, we give Him lip service, but we refuse to bow down and accept His laws; we refuse to give Him even the ordinary respect that we give our earthly father.

It was not haphazardly that the early Fathers of the Church; arranged the yearly liturgy. It was with a sense of timing, a dramatic instinct which caused them to draw on the accumulated mystical experience of man and incorporate it into the Church's devotional chronology. Jewish symbolism and pagan imagery suited the purpose of the early disciples exactly; to dramatize the sources of life, the phenomena of nature, and through these visible signs the better to illustrate to their flocks the hidden meanings of the life of the Churches and of Christ and the mysteries of the Redemption. The early Fathers were poets and artists, musicians and mystics, and their combined genius, guided by the inspiration of the Holy Spirit, created the magnificent fabric of Catholic culture into which are embedded the precious jewels of the Mass and the Sacraments. Woven around these priceless treasures are the canonical hours which sanctify each hour of the day and night, chants and prayers, the prismatic thread of seasonal colors and the intricate designs symbolic of the cycle of nature: the equinox, mid-summer and mid-winter, the harvest and the sowing.

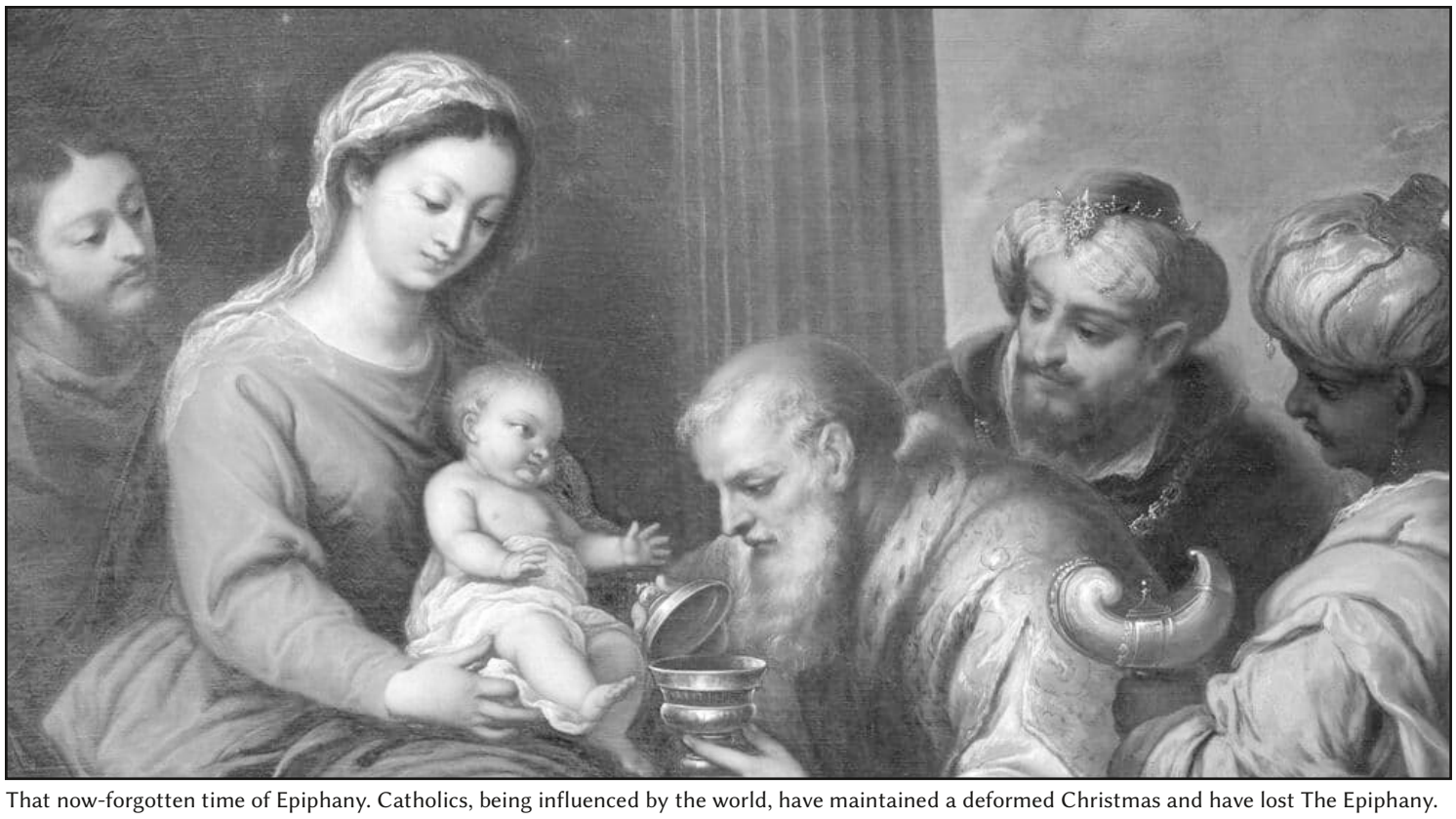
The brightest symbol of all is the Christmas one. The story of the birth of the Light of the World is told to the world by the flickering light of the candle, the emblem of the frail Child who brought with Him into the dark world the promise of a brighter future and Whose light spread over the earth in a blaze of glory. It is on this lesson that we should meditate at Christmas; not on gifts, parties, trees. Christmas is a home festival, unlike other Catholic feasts which are community affairs. The family attend Mass together, sing carols and pray around the crib. It is an ancient Christmas tradition that every home should have a crib, but we have forgotten that now. Even when there is a crib in the house it is very often dwarfed by the Christmas tree and the pile of gifts. It might be better from the spiritual point of view to dispense with Christmas presents altogether (although if this were carried to) its logical conclusion a "recession" might result. There are days set aside especially for the exchange of gifts: Epiphany, for example when friends exchange money, fruit or sweets in imitation of the Three Wise Men from the East; or the feast of the original Santa Claus, St. Nicholas, December 6, which is the day set apart for the children when they are honored with gifts and special entertainment; or New Year's Day which always has been the time for gifts to employees and public servants.

> "We talk about Him, we know His story, we give Him lip service, but we refuse to bow down and accept His laws; we refuse to give Him even the ordinary respect that we give our earthly father."

The mediaeval Christian, and the Catholic peasant today, continued into their homes the symbolic observances of Christmas. There was no need for anyone to go out on Christmas Day. Carols were sung around the crib, the story of the search of Mary and Joseph for room at the inn was told in little plays or charades accompanied by traditional chants and dialogue. The candles were lit with great care and the Yule log was set ablaze with much ceremony and blessings. Life at home midst a Catholic family could be one of constant joy and interest. It should be shocking to a Catholic to see the long lines of children before a movie house on Christmas Day, of all days.

The feast of the Epiphany, which the Irish call "Little Christmas," is also a day of interesting customs. The exchange of gifts to represent gold, frankincense and myrrh; the Twelfth Night cake which is divided among the family and guests to signify that to each goes the portion of the Lord, and into which is baked a coin. He who receives the coin is Twelfth Night King and reigns over the household and is given special privileges on that day, symbolic of the royalty of the Magi. It is in homely festivities of this sort that the life of the Church enters our homes.

In our times when the world is under the pall of misery, destruction and hunger, the symbol of the Child Jesus, the Light of the World, has tremendous significance. We have woefully neglected the symbols of the Church, sign posts along the Christian Way. Christmas will reveal its meaning to us when we concentrate on the Church's customs and do not dissipate our energy in frantic last-minute shopping, expensive gifts, huge Christmas trees. There is more hope for the world in the symbol of a flickering candle than in all the deliberations of the United Nations.



That now-forgotten time of Epiphany. Catholics, being influenced by the world, have maintained a deformed Christmas and have lost The Epiphany.

War, Preventing or Avenging Violations of Rights

Correcting Modern Limpwristedness

Editor of The Journal for American Reform

Welcome to our first contemporary article published in The Plough. *We have, with permission, published the following article on the topic of War taken from* The Journal of American Reform. *With the effeministaion of society—that doubtless effects Catholics too—many have come to think that war in itself is evil, neccisarliy owing to the use of violence. Such a conclusion, as our author will show, is against the natural law, and is certainly ahistorical. These issues, though not strictly of faith, are certainly morally important, as they shape our understanding of downstream Catholic issues. The questions of: family-headship, the duties of parenting, etc. are all connected to the question of the just use of might. A proper understanding of the question of war, at the very least, helps stead the Catholic man well for his nearer duties.*

"As St. Augustine says: 'Peace is not sought in order to wage war, but war is waged in order to acquire peace.' Therefore, war must be undertaken and waged, not so that harm may be inflicted on another, nor so that empire may be expanded, nor so that military strength may be exercised, or for other such reasons, but for the sake of the common good, so that order may be restored, so that peace and security may be acquired."

American Reform's Introduction

Today, it is increasingly fashionable to style oneself as being "anti-war". This identification happens mostly in progressive and libertarian circles but likely some Catholics—unwittingly—have decided to adopt this position, especially with increasing recognition of America's current commitment to prosecuting both *unjust* and *endless* wars. That said, is this reaction a good development?

The answer can only be a resounding no, at least in the first and clear sense that being "anti-war" is understood. Perhaps some people only mean to say they approve of war as a last resort, or that they are against nearly all current wars, but if that is the case they should qualify, otherwise risk falling into a grave error. That error, which is opposing war by its very nature, was warned about by St. Robert Bellarmine in his day. In his treatise on civil government, *De Laicis (chap. XIV)*, the doctor of the Church warned, "But, that we may begin at the beginning, *there was an old heresy of the Manichaeans*, who asserted that war was of its very nature unlawful, and therefore they accused Moses, Josue, David, and other Fathers of the old dispensation, who waged war, of being wicked men (emphasis added)." That said, insofar as "anti-war" sentiment is causing many to distinguish, perhaps for the first time, between just and unjust wars, it is a good development, albeit accidentally.

Naturally, this basic (*just-unjust*) distinction is nothing new to Catholics, who always have enjoyed a robust philosophical and moral tradition to draw upon from which to judge the question of war. Once the principles are explained, i.e. war considered in the abstract, they can be applied to concrete circumstances, both in the present and historically. The aforementioned, St. Robert, explains the classical conditions to make war *just*, keeping with Sts. Augustine and Thomas: 1) Lawful authority, 2) Just cause, 3) Good intention, 4) Suitable method.

As we will see, the author of the text below, Fr. Augusto Ferretti, S.J., will outline the same conditions.

Author's Background

Fr. Augusto Feretti, S.J., (1845-1911) was an Italian Jesuit priest, chair of moral philosophy and rector of the Pontifical Gregorian University, along with being a contributor to *La Civiltà Cattolica* later in his career.[1] He was born on August 21, 1845 in Rome, Italy during the great Thomistic period of revival. After completing his theological studies, he spent time in England where he engaged with the errors of rationalist and Enlightenment thought. This would prove invaluable to his philosophical education, as Fr. Feretti would quickly become a most capable critic of these same schools of philosophy. In 1881, after a brief teaching stint in France, he would return to Rome and was appointed to the chair of moral philosophy at the Pontifical Gregorian University.

Fifteen years later, in 1896, Fr. Feretti would be appointed rector of the Gregorian University, a position he held for four years, until 1900 when he was called by his Jesuit superiors to assume the leadership of the Order's Roman province. In his final years, he would spend most of his time in study, producing written works as well. His most famous work, *Institutiones philosophiae moralis* (I-II, Rome 1887), will be the text presented in our journal today. It consists of two parts, the first which concerns the general principles of moral philosophy, while the second focuses, naturally, on specifics of various states and conditions of men. Feretti's aim, as outlined in the introduction, was to faithfully expound and apply the principles of St. Thomas to the modern world. Fr. Augusto Feretti died in Rome on March 1, 1911, having faithfully served the Church with his many contributions in the field of moral philosophy.

Now, without further ado, *The Journal of American Reform* is pleased to present Fr. Augusto Feretti's treatment of war.

On preventing or avenging violations of rights.

Thesis

I. *War, whether defensive or offensive, is not in itself wicked and unlawful.*

II. *But for it to be fought honorably, several conditions are required, especially legitimate authority, a just cause, a right end, and a suitable method.*

Preliminaries

First, let us distinguish between *war, rebellion, sedition, quarrel, and duel.*[2] External combat, which is opposed to external peace, is then properly called war when it is between two princes or two republics. But when it is between a republic and its prince, or between citizens and a republic, it is called rebellion or sedition: but it is called quarrel or duel when it is between private persons.

Secondly, a distinction must be made between *defensive* war and *offensive* war. *Defensive* war is when force is used to repel an injury inflicted by a hostile force.[3]

It is *offensive* when force is used to avenge and repair an injury already inflicted.[4]

"Perhaps some people only mean to say they approve of war as a last resort, or that they are against nearly all current wars, but if that is the case they should qualify, otherwise risk falling into a grave error."

Demonstration

Let us consider *1.*) *defensive* war. — Forcible repelling of force by force is granted to all, even to private individuals, provided it is done with the moderation of blameless protection. Therefore a republic can by right repel force inflicted by another republic by force. But this is nothing other than waging a defensive war. Therefore a republic can by right wage a defensive war against another republic.[5]

Indeed, it not only can, but sometimes must. — For the supreme authority of the republic, and the republic itself, is bound by a natural duty to preserve itself and protect the rights of its citizens. But sometimes it cannot perform these duties in any other way than by repelling force applied

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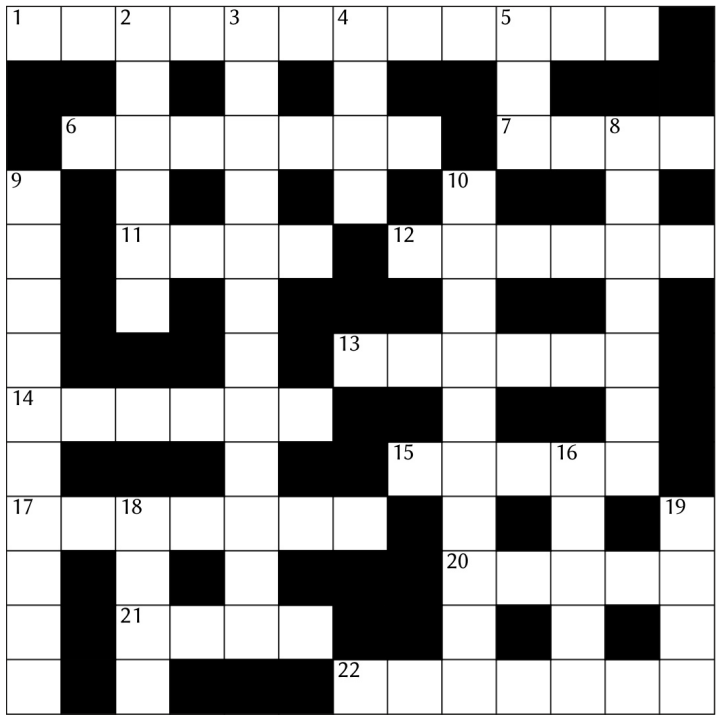
St Robert Bellarmine SJ, famous 17th Century prelate and theologian.

PUZZLES FOR THE LETTERED FOLK

CROSSWORD



Across
1) The volume containing an aged census of England (8-4)
6) Those numbers which denote things in an order i.e. first, second, third... (7)
7) One of the seven capital sins (4)
11) Letter of the Greek alphabet (4)
12) Someone who has entered a religious order under probabtion (6)
13) That which is opposed to passive (6)
14) Stands or booths of an outdoor market (6)
15) Being whole or one (5)
17) That political and social doctrine of the 19th century put forward by a jew living in Germany (7)
20) A kind of draft animal (5)
21) A sign to foretell a future event, usually bad (4)
22) The name of the castle and court of King Arthur (7)

Down
2) One of the Anglo-Saxon kingdoms of England prior to the union of kingdoms under Alfred the Great (6)
3) Parisian Church named after a French bishop of the 7th century (5-7)
4) The first man (4)
5) Black, sticky substance (3)
8) Sworn to _____ (7)
9) A part of justice, sharing the same root as the word punitive (10)
10) Of Robinhood fame (10)
16) Region of the Alps within Austria (5)
18) An ancient english word for cross or crucifix (4)
17) Number of persons in the Holy Trinity (5)
20) That which is owed and needs to be paid (4)

CALTROP SWEEPER

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LETTERS TO THE EDITOR

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War, Preventing or Avenging Violations of Rights Cont.

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by another republic, which is to wage a defensive war. Therefore, sometimes he must wage a defensive war against another republic.[6]

Let us consider *2.*) *offensive* war. — This too is not evil in itself, but can be honorable. This is clear, first of all, from the common consent of all nations. For nations have always and everywhere admitted that it is lawful to avenge with arms the injuries inflicted on the republic by another republic.

And indeed the law of nature demands that an injury inflicted on a supreme prince or republic by another prince or republic can be avenged and repaired no less than an injury inflicted on a private person by another private person. But sometimes it cannot be repaired and repaired except by force of arms: namely, when the one who inflicted the injury neither voluntarily nor when asked is willing to give satisfaction. Therefore, even offensive war is sometimes permissible.[7] Here you will notice the difference that in this matter exists between private individuals and all those who have a superior, and the nation or supreme princes. As Bellarmine says[8], "private individuals and those who have a superior, if they receive injuries from anyone, can flee to their superior and ask for judgment from him. But princes, if they suffer anything from other princes, do not have any common tribunal to which they can accuse them, and therefore it is permissible for them to repel public injuries by war."[9]

II. Although war is not in itself evil, yet it is one of those affairs which are often done badly. — We must therefore see *how many and what are the conditions of a just war.* Four are enumerated: *legitimate authority, just cause, right intention, suitable method.* A few words about each.

1.) *Legitimate Authority.* Distinguish between *defensive* and *offensive* war. For if we are talking about *defensive* war, everyone is permitted to defend themselves, not only the supreme prince, but also subordinate princes, and even private individuals.

But if we are talking about an *offensive* war, only the supreme prince, who has no superior in temporal matters, enjoys the right to declare an offensive war. Dependent princes are in this matter like private individuals, namely, they must resort to the superior power on which they depend to avenge the injury inflicted, and only wage offensive war with its permission or consent. To this end, those words of St. Augustine[10] apply: "That natural order of mortals, adapted to peace, demands that the authority and counsel for undertaking war should be with the prince, but that the soldiers should be responsible for peace and common safety."

2.) *Just Cause.* Indeed, not indeed without any cause, or with a doubtful or slight cause, but only for a *cause* both *certain* and *great*, can an *offensive* war be declared by the supreme ruler (as we shall discuss in particular).

This cause, however, is not any sin that a city has committed, but the injury it has suffered.[11]

"Although war is not in itself evil, yet it is one of those affairs which are often done badly. — We must therefore see *how many and what are the conditions of a just war.*"

The reason for this, as Bellarmine[12] says, "is that a prince is not a judge, except of his subjects. Therefore he cannot punish any sins of other men, but only those which are to the detriment of the people subject to him. For although he is not an ordinary judge of others, he is nevertheless the defender of his own, and by reason of this necessity he is also made in a certain way the judge of those who have done injury to their own; so that he can punish them with the sword." But it is necessary that the in-

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The Crusades, in great part, are a classic example of the just war. From St Thomas Aqunias (II-II-108): If, however, the avenger's intention be directed chiefly to some good, to be obtained by means of the punishment of the person who has sinned (for instance that the sinner may amend, or at least that he may be restrained and others be not disturbed, that justice may be upheld, and God honored), then vengeance may be lawful, provided other due circumstances be observed.

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Continued from Page 9

jury be *certain*[13]: for war is an act of punitive justice, and it is unjust to punish someone for a cause not yet proven. Moreover, it is necessary that the injury be *grave*: lest there be a disproportion between the fault and the punishment, and that war bring more inconvenience than the utility which is expected from it.

3.) Right Intent. As St. Augustine[14] says: "Peace is not sought in order to wage war, but war is waged in order to acquire peace." Therefore, war must be undertaken and waged, not so that harm may be inflicted on another, nor so that empire may be expanded, nor so that military strength may be exercised, or for other such reasons, but for the sake of the common good, so that order may be restored, so that peace and security may be acquired.

But this is the difference between this third condition and the two preceding ones, that if the former is lacking, war will be *unjust*, but if the latter is lacking, war will be *evil*, but not properly *unjust*.[15]

4.) The Due Mode. This, according to Bellarmine, consists chiefly in the fact that no innocent person is harmed. Hence e.g. children, the elderly, women, etc. cannot be justly killed, unless they are killed by chance or accident: as when a soldier shoots into a group of enemies and happens to kill a child or a woman.

Therefore, after a war has begun, throughout the entire period before victory is won, it is just to inflict on the enemy all the damages that will seem necessary either for satisfaction or for obtaining victory, provided that they do not involve an intrinsically evil injury to innocent people. However, after victory has been won, it is lawful for the prince to inflict those damages on the defeated republic that are necessary for just revenge and satisfaction, and for the reparation of all damages, and for security from injuries.

You will object to this thesis: War is opposed to peace. But peace is a good and the effect of charity. Therefore war is evil. — I answer: War is so opposed to peace that it is also a means to peace. But this is the difference between a *just* and an *unjust* war, that an unjust war is opposed to a good peace and leads to a bad peace, and therefore such a war is vicious: but a just war is opposed to a bad peace and leads to a good peace, and therefore such a war is good. In a similar way, the surgeon's wounds are contrary to the bad and imperfect health that patients have, but they lead to good and perfect health as to an end.[16]

The statement that there can be no war that is just on both sides, should be understood in this way: unless accidentally, through some invincible ignorance, both sides are thought to be just. This can often happen to soldiers, to whom it is not proper to define the cause in a doubt.[17]

Scholion I.

From what has been said, we gather with Jovinus[18] the injustice of many causes for which wars are undertaken is quite evident.

I. The excessive increase of the power of a nation cannot be a legitimate cause of war. For every nation can use lawful means, so that its prosperity, the number of its citizens, and its dominion may be increased day by day. Such means are the diligent cultivation of the arts, manifold commerce, prudently arranged royal marriages, or justly reported victories. What one nation can legitimately do, another cannot prevent, because nations are independent of one another. Furthermore, the increase of the power of a nation, however great and sudden, does not in itself cause injury to anyone, nor does it disturb the social order of another nation. Therefore a war undertaken in order to diminish the power of another nation would not be a defense or establishment of social order. Nor is the fear or suspicion which weaker nations harbor, lest they be oppressed by more powerful ones, sufficient to justify war. For, even if more powerful nations do oppress weaker nations everywhere, this is neither necessary nor always the case; and there are other means at hand by which such danger can be prevented, namely, prudent conduct and treaties of friendship entered into with other nations. If the fear of future and uncertain loss were a legitimate cause of war, there would be no end to wars, and all injustices could be easily justified. But if some overpowering nation were to strive to extend its dominions by force and arms without any justice, there is no doubt that other nations would be permitted to repress such a nation; because his own course of action would threaten true destruction to other nations.

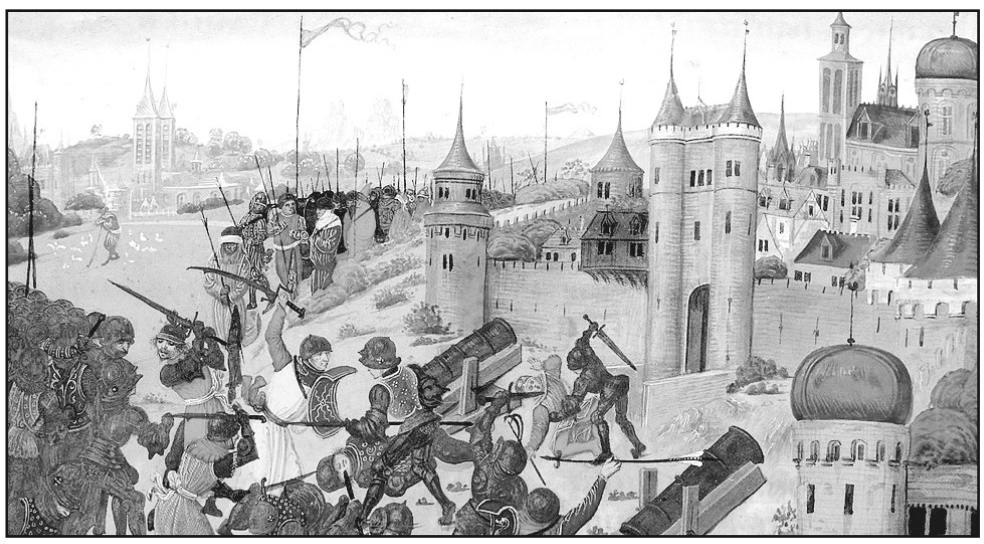
II. The disturbance of the equilibrium between nations, considered in itself, is not a just cause of war. Equilibrium is then said to subsist between nations, when their forces are so divided that one is able to sufficiently withstand the attack of the other. But when one of the nations becomes stronger and richer than the others, their equilibrium is disturbed. This assertion is not proven by the same reasons by which the preceding one was confirmed. I said, *considered in itself*: for if the disturbance of the equilibrium occurs through fraud, arrogance, or contrary to agreements entered into with other nations, it is clear that other nations are permitted to demand that the equilibrium be restored: and if this does not happen, to force the offending nation through war to repair the injuries inflicted.

III. The reason of the state is not a legitimate cause of war. For it signifies nothing else than that war is useful to the nation, either for carrying on trade, or for expanding control, etc. But mere utility is not sufficient for war to be just. For utility is not the norm and measure of justice, but conversely justice must be the norm of utility. If utility alone were to be considered a just cause of war, no peace could any longer exist between nations; and all robberies could be justified in the name of justice. Much less can the love of glory be a just cause of war. For such a war would in no way be undertaken for the defense of the social order.

Scholion II.

You will finally ask whether it is right to resort to ambushes in war. — To which question here is the brief and clear response of St. Thomas.[19]

Plots are designed to deceive enemies. But in two ways someone can be deceived by the deed or word of another. In one way, by what is said to him as false, or by the non-keeping of a promise: and this is always unlawful. And in this way no one should deceive enemies: for there are certain laws of war and covenants that must be kept even between enemies themselves, as St. Ambrose says.[20] — In another way someone can be deceived by our own word or deed, because we do not reveal to him our purpose or understanding. But we are not always bound to do this: because even in sacred doctrine many things must be hidden, especially from unbelievers, lest they mock, according to that verse from *Matt.* VII: *Do not give what is holy to dogs.* Whence much more those things which we prepare to attack our enemies must be hidden from them. Whence among other doctrines this is especially true of military matters, concerning secret plans, lest they reach the enemy. Such plots are not properly called frauds, nor are they opposed to justice, nor are they ordered to the will. For the will would be inordinate if anyone wished to conceal nothing from others.[21]



The Church's enemies benefit from Catholic's misunderstanding of the war question. How can Catholic men avenge grave injustices if they erroneously deny themselves their means?

The work of the Journal of American Reform *can be found at https://americanreform.substack.com/*

1. The bulk of the biographical information is summarized from Fr. Augusto Feretti's entry at the Institute of the Italian Encyclopedia.

2. We said about the rebellion above in thesis LXVII. — We have spoken of the duel in the second volume of thesis XXIII.

3. When an injury is in progress, war is defensive. "An injury is considered to be in progress when either the injurious action itself is actually in progress, even physically speaking, as when a man is not completely thrown off his right of possession, or is indeed thrown off, yet in the continent, that is, without notable delay, he manages to protect and restore himself. The reason for this is that when someone is morally in actual resistance, and tries, as far as he can, to protect his right, he is not considered to have simply suffered an injury, nor to have been thrown off his possession." Thus Suarez, de Carit. disp. XIII. sect. 1.

4. In this way of explaining this distinction, the moral sense is combined with the strategic one. — "It should be noted, as Suarez says in the same place, whether the injury is morally in the process of being committed, or whether it has already been committed, and satisfaction is sought through war. When this is the case in the second way, war is aggressive; in the first way it has the character of defense, provided that it is done with the moderation of innocent protection."

5. "The reason is", as Suarez says ibid., "because the right of self-defense is natural and necessary."

6. It is ridiculous, as Suarez notes loc. cit., that Luther said that it is not permissible to resist the chastisement of God. For God does not will these violations or injuries of rights, but permits them. Hence he does not forbid that they may be justly repelled.

7. "The reason," says Suarez ibid., "is that such a war is often necessary for the republic to repel injuries and to restrain enemies, and otherwise the republic could not be preserved in peace. Therefore this is permissible by the law of nature, and so also by the law of the Gospel, which in no way derogates from the natural law, nor does it contain new divine precepts, except those of faith and the sacraments."

8. De Laicis 1. III. c. XV.

9. Cf. two principles which are usually established concerning revenge for injury. I. Revenge is permissible if the punishment is proportionate to the injury inflicted, and the mind of the avenger does not intend the evil of the sinner, but the good which is obtained by the punishment inflicted on him, as its end. II. The power of exercising revenge is reserved for the great good of men in the supreme ruling civil state. On these cf. St. Thomas, 2. 2. q. 107., where he treats of revenge. — Cf. super. vol. II. thes. VII., where we have spoken of the coercive force of law.

10. Book 22. Against Faustus, chapter 75.

11. St. Augustine, q. 10, in Joshua, has this: "Just wars are usually defined as those which avenge injuries, if any nation or city, which is to be sought by war, has neglected either to avenge what was done wickedly by its own people, or to return what was taken away through injury."

12. De Laicis, 1. III. c. XV.

13. It may be asked here whether a soldier can fight when the cause is doubtful. We have said something about this above, vol. 1. num. 416. seqq. "A just man", says St. Augustine 1. 22. against Faustus, chap. 75., "if perhaps he serves under a sacrilegious king, he can rightly fight at his command, observing the order of civic peace, for it is certain that what is commanded is not against God's precept, or whether it is, is not certain, so that perhaps the injustice of ruling makes the king guilty, but the order of serving shows the soldier innocent." Note that the discourse is specifically about soldiers who are obliged to serve.

14. In the epistle to Boniface the Conte, which is 207., otherwise 3.

15. Obviously, the sin will be against charity, not properly against justice. In a similar way, the question can be resolved, whether he who has a just cause is bound to accept satisfaction. "Without better judgment," says Bellarmine, loc. cit., "it seems to be said that from justice, he who has a just cause is never bound to accept satisfaction, neither before the war has begun, nor afterwards: yet from charity he is bound at both times, unless by accident something else is expedient, etc."

16. Cf. Bellarmine, De Laicis. 1. III. c. 14.

17. Cf. Becanum, de virtut. theol. cap. XXV, q. 7, where he states two things: I. War can be just formally on both sides only. II. War cannot be just materially on both sides.

18. Phil mor., de iure internat. vers. fin.

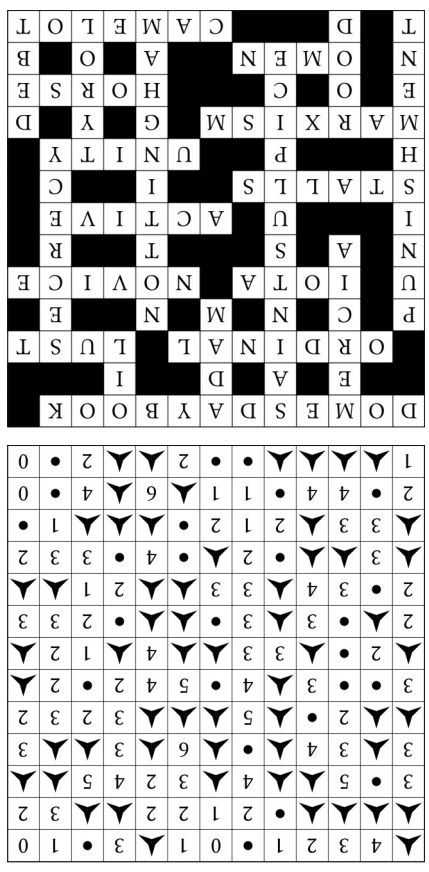
19. In 2. 2. q. 40. a. 3.

20. De off. I . 29.

21. Cf. quae in thesi de mendacio diximus vol. II. pag. 341. seqq.

"For every nation can use lawful means, so that its prosperity, the number of its citizens, and its dominion may be increased day by day. Such means are the diligent cultivation of the arts, manifold commerce, prudently arranged royal marriages, or justly reported victories."

PUZZLE SOLUTIONS



Admonition to Mothers

Catholic Mother: Ever Guarding Virtue

"Permit not the poison of un-mortified passions to flow with your milk and life-blood into the heart of your child."

A Capuchin Brother

This article comes from a chapter of a book titled Mother Love*, published in 1888. This title has since be republished and can be found in-print today. In it, an anonymous Capuchin brother reinforces those things which are essentially the job of a mother.*

Above all things, Christian mother, you yourself should be animated with the love of Christ! You should be a pious disciple, a courageous soldier of Jesus Christ, a Catholic Christian ardently desirous of the attainment of virtue. Have you not been such from your early youth? Be such, at least, and with redoubled earnestness, from the day on which you feel that you are a mother. Permit not the poison of un-mortified passions to flow with your milk and life-blood into the heart of your child. That poison will, in later life, expose it to numerous and violent temptations, and even to the danger of eternal damnation. When you carry it in your arms, let Christian meekness, peace, and love beam in your eyes; for your child understands their language, and responds to it eagerly in its own little heart. When it begins to lisp and, under your direction, tries to stammer its first word, then teach it as its first word, not "Mamma," or "Papa," but that name which should be to you also the sweetest and the dearest of all names, namely, the name of Jesus, which will rise as a loving sacrifice of thanksgiving and praise to its Creator, its Redeemer, its Judge, and its Savior. The second should be that which, next to the name of Jesus, has the sweetest sound, namely the dear name of our heavenly Mother Mary. Believe me, the child will experience something of the blessing of these sweet names which causes hell to tremble and heaven to thrill with joy.

Teach your child by your own example. Let all your words and actions in its presence bear upon them the impress of innocence and Christian piety. The child hangs upon you as the apple on the tree, and draws from your deportment and expressions nourishment for the life of its soul. Ah, give it not poison. Supply it with Christian, edifying, enlightening, consoling food; and as its years multiply, be still more careful on this point.

Hold pious converse with your child as soon as it is capable of answering. Sing to it holy hymns, and teach it to sing them after you. Pray with your child. Teach it to repeat with joined hands the words of the prayers after you. If it does not understand your words, it certainly does comprehend your devotion; and the Holy Ghost who dwells in its soul, will effect in its depths the wonders of His inexpressible love.

Pray for your child. You could not free it from original sin, had God not seconded your pious desire by holy Baptism; and just as little, without the grace and mercy of God, can you release it from the threefold concupiscence and imbue it with Christian sentiments. The Divine Savior alone can do that, for He has said: "Without Me you can do nothing."[1] Turn, then, to Him. Entreat Him, expect everything from His blessing, and attach to your own efforts only as much value as the Lord will be pleased by His helping hand to supply. You must, indeed, "always pray and never faint,"[2] as the Divine Savior teaches. For as it is your duty ever to provide for the good of your child, so must Jesus Christ constantly lend you His support that you may always make use of the right word and the right manner of acting; namely, that which, springing from the Heart of Jesus, will bear fruits of salvation. May your heart, O Christian Mother, be ever as full of prayer to God as it is at all times full of love for your children!

Changing nappies a Catholic mother maketh not! With the upmost of gratitude—let us not preoccupy ourselves with those neccessary but albeit lesser duties, at the neglect of giving children their proper training.

Be watchful and combat the threefold concupiscence in the hearts of your children, wherever and as soon as it shows itself. Do not wait until bad habits have become deeply rooted. Keep the pruning knife always at hand, and cut away the wild branches as soon as they put forth their little heads. What may be easily removed in the beginning might later on cost you years of bitter tears, tears of heartfelt regret, and even then you might be unable to effect a reform. Rear your little one in such a way that the power of its evil inclinations may be broken before it knows what evil is. Well disposed and carefully reared children, even at the early age of four, no longer need corporal chastisement, no longer have need of severe correction; a glance, a gentle sign or a word is sufficient. Still, I know well that children are not alike. Some give more trouble and take longer to correct than others. But if a child over twelve years of age still needs chastisements, it is, for the most part, a sign that in the administration of such punishment in the past, something has been wanting.

Bring before your child the words and example of Jesus, as soon as it is able to understand. Has it been guilty of some naughtiness, say: "Little Jesus never did anything like that!" "Ah, now you are grieving dear little Jesus!" "What would the little Child Jesus think were you to do such a thing!" If the child has performed some good action, say: "That's the way little Jesus used to do!" "He says, 'if you love Me keep My commandments!'" "He that loveth Me not, keepeth not My words!" "Jesus loves good little children!" Or again, "Jesus Christ forbids that!" or, "Jesus commands this," etc.

Be not without anxiety when your children are out of the house. You know how inexperienced, innocent, and thoughtless they are. Do not permit them to go into neighbors' houses, or to any place in which you are not sure that their innocence and their soul's welfare will receive no harm. Give them rules, instructions, and warnings for their conduct on the street; and on their return inquire how they have behaved themselves, what they did and said, what they heard. Make yourself acquainted with these points by means of others, and direct your future line conduct by what you may discover. Many a child well guarded at home has learned wickedness out-doors and stained its soul.

If the child gives evidence of possessing one of the three concupiscences in an especially strong form, search your own heart and actions, notice the disposition and life of the father, and see whether the same inclination is not found there. Consider whether or not up to the present you have taken serious action against it. Resolve now, at least, to free yourself from it. Facilitate by your own conversion that of your child; by your own improvement, the improvement of the child.

And when you have done all that lies in your power, say in your heart: "I am a useless servant. I have done what I was obliged to do, and by far not as I should have done."[3] The good results that you observe in the child, attribute humbly to divine grace, ascribing to yourself only faults and sins; and beg Almighty God to repair and forgive the harm you have done your child. Then your merit and reward will be truly great, if you refer to God alone all the honor your children bring you.

1. John 15:5
2. Luke 18:1
3. cf. Luke 17:10

January Saint: St Genevieve of Paris

The Power of a Pure Heart

Fr Alban Butler

Taken from Lives of the Saints*, Benziger Brothers Edition 1888.*

Genevieve was born at Nanterre, near Paris. St. Germanus, when passing through, specially noticed a little shepherdess, and predicted her future sanctity. At seven years of age she made a vow of perpetual chastity. After the death of her parents, Paris became her abode; but she often traveled on works of mercy, which, by the gifts of prophecy and miracles, she unfailingly performed. At one time she was cruelly persecuted: her enemies, jealous of her power, called her a hypocrite and tried to drown her; but St. Germanus having sent her some blessed bread as a token of esteem, the outcry ceased, and ever afterwards she was honored as a Saint. During the siege of Paris by Childeric, king of the Franks, Genevieve went out with a few followers and procured corn for the starving citizens. Nevertheless Childeric, though a pagan, respected her, and at her request spared the lives of many prisoners. By her exhortations again, when Attila and his Huns were approaching the city, the inhabitants, instead of taking flight, gave themselves to prayer and penance, and averted, as she had foretold, the impending scourge. Clovis, when converted from paganism by his holy wife, St. Clotilda, made Genevieve his constant adviser, and, in spite of his violent character, made a generous and Christian king. She died within a few weeks of that monarch, in 512, aged eighty-nine.

A pestilence broke out at Paris in 1129, which in a short time swept off fourteen thousand persons, and, in spite of all human efforts, daily added to its victims. At length, on November 26th, the shrine of St. Genevieve was carried in solemn procession through the city. That same day but three persons died, the rest recovered, and no others were taken ill. This was but the first of a series of miraculous favors which the city of Paris has obtained through the relics of its patron Saint.

Reflection: Genevieve was only a poor peasant girl, but Christ dwelt in her heart. She was anointed with His Spirit, and with power; she went about doing good, and God was with her.

Things Old and New

Restoring Merry England

Fr H.E.G. Rope

In reading Fr. McNabb's briefly eloquent and timely Life of St. Elizabeth of Portugal, I was startled by the following words: "Moorish invasion had almost destroyed the arts of peace. The Arabs, who had never shown much instinct for the quiet fundamental routine of agriculture, had left the fields of Portugal so untilled that English land workers had to be fetched to give back Portugal to the plough. When we read of how Saint Elizabeth founded girl orphanages to teach women land-work, and how she organized and joined in spinning groups we are on our way to trace the inspiration of her husband's wise agricultural policy." (Intr. pp. 13-14).

It struck me that we might well be fain (had our rulers the wisdom) to ask our oldest ally to do the same good offices for England, since the nation's peril has become clear even to many who but yesterday scouted its very notion. So the royal husband of a saint known for one of the greatest of peace-makers was an ardent furtherer (with her) of tillage, and fosterer of the peasant. It may reassure the secular-minded that, although on the whole an excellent ruler, this believing king was far enough from saintly living.

"The reign of King Diniz has been called the golden age of Portugal. By his wise laws and his endeavours to provide justice easily and speedily for his subjects, he became the Justinian of Portugal. His energy made Portugal an agricultural country of the first order. He reclaimed the sand dunes along the coasts by planting them with pine-forests. So greatly did agriculture thrive that, although the population increased, there was always enough home-grown wheat for the people. He (1) reclaimed land, (2) became himself a land-tiller, and (3) organised agricultural villages. The Queen built an institution at Coimbra, perhaps the first Agricultural College! It was for young orphan girls. They were trained in farming to enable them to marry the sons of farmers, and were provided at their wedding with farms on her immense estate. Don Diniz has been called the Labourer; St. Elizabeth the Patroness of Labourers." (ii. 30-1).

Evidently the royal pair were, in the jargon of the politicians, "reactionaries," nay "fascists"! Yet their policy spells prosperity, by the testimony of antiquity and Christian tradition alike, reaffirmed with insistent stress by Pius XII to-day. The new prophets scorned the family and the nation is perishing, they reviled and desecrated marriage as the underlying pretext of improving the race, which is destroying itself by their teaching.

They promised abundance and gave us what we see, they sent myriads to death under the watchword of the "freedom" they were *planning* to abolish and the *homes* to be filched from them. In every case their blatant attempt to counter nature, that is the ordinance of God, by a just nemesis brought about the polar contrary of their promises. The prophets served Mammon, who has in effect of monopoly of the means of utterance.

In one of his flashes of insight Ruskin named Saint Thomas More, the very pattern of England's laity, "that great Roman Catholic farmer," one who, born a Londoner, became a countryman by choice. In his day London was just beginning to emulate Carthage, and her later cult of race suicide is as hideous as those of Tanith and Melcarth.

The Whig Legend, now slowly sinking in its death-wound, dated England's greatness from the Tudors, from Henry VIII and above all Elizabeth. Many observers of the time knew better, among them that able Protestant pamphleteer Thomas Nashe, who "pointed to the ruin of Jerusalem as an object-lesson for London, whose sins, he cried, were ripe for judgment. Thus he introduces an arraignment of city life" (H. V. Routh in Camb. Hist. Eng. Lit., 1934, IV, xvi 324).

It is noteworthy that Kipling, whose votaries called him the bard of Empire, wrote far better when he praised Sussex or the Undercliff, and "the wooded dim blue goodness of the Weald" than when he attuned his songs to the Music Hall or the Orange drummings. Even regarding the oversea dominions his best inspiration came from the majesty of wild wide spaces "and stars to all eternity," the winds of Canada and the ploughing rain, the lonely ramparts of the Karroo, and the glamour of Indian folklore. Little did he imagine that the cause he exalted was one with the commercial greed that was bleeding England white. Of what avail was it to smite pathways to the ends of all the earth while

> "There was an England, that of St. Boniface which was once chosen to extend the Kingdom of Christ, and it is to that England that we must look who hope for her renewal of life."

Mammon was free to devour England's heart? In a happier moment he sang:

"But ye must speed for all that ye need,
To Oak, and Ash and Thorn…
Sing Oak, and Ash, and Thorn, good Sirs,
(All of a Midsummer morn)!
England shall bide till Judgment tide
By Oak, and Ash, and Thorn!"

In some sort he discovered. India to England, but It may be doubted if he ever discovered England. If oak and ash and thorn survive it will not be the fault, surely, of those who found their profit in uplifting those "lesser breeds without the law" who had any possessions worth lifting, tore out the oaks of England by the roots with their machinery, and made their homeland "hideous and arid and vile." Something was wrong; the poet knew not what. England was not what England seemed, "all putty, brass and paint," but what she was he never found. For him the English were the Chosen People, chosen to subdue and rule the world and bring the wild peoples "half devil and half child" to a proper sense of their station. There was an England, that of St. Boniface which was once chosen to extend the Kingdom of Christ, and it is to that England that we must look who hope for her renewal of life.

"For each at utter need,
True comrade and true foeman,
Madonna, intercede."

If England is not to perish (which may God forbid) she must and will go back to her own land and her own traditions, those of Alfred and More. In his *Ballad of the White Horse Chesterton* foretold the return of the Barbarian, who is now snugly installed in Whitehall, misdirecting labour and much else. We believe, with Chesterton, that his triumph will be short, and his failure will make way for the return of "Faith and green fields and honour and the sea." There is no pessimist like your Progressive, there is no optimist save he who remains "true to the kindred points of heaven and home."

NOTE FROM THE EDITOR

Welcome, dear Reader, to the fourth issue of *The Plough.*

We wish you a very happy and holy Christmas season. May it be an occasion for prayer, repose, and silence—in contrast to the Christmas of the world.

On two counts, men of action today are duty bound to keep a guard over their intellects.

The first count is owing to our fallen human nature: that we are inclined toward laziness and weakness in our intellect and our will. This applies to all men, at all times—so there is no real controversy that it applies to us now.

The second count is particular to our time: the sheer might of our antichrist system, which pushes against us in a thousand different ways. The litany is long which could be sung to describe our current situation—the total destruction of morals, the treason of the authorities of our institutions (both temporal and spiritual) the denial and destruction of our national patrimonies, just to name a few. Whether we like it or not, the modern world will form our mind—often without us knowing it—and rarely for the better.

Therefore, dear Reader, prudence dictates that Catholic men of action would constantly watch their mind and their hearts against these liberal intrusions. By what means? The solution is two-fold: a negative part and a positive part.

Firstly, let us learn to prefer silence. Let us refrain from the noise of the media, the news, the gossip and the spectacle of the day. Secondly, let us fill this void, where necessary with the opposite: illiberal reading, prayer, good conversation, and building networks.

The religious have The Divine Office, which serves to not only continue the unceasing public prayer of the Church for God's honor and glory, but also to reinvigorate these men and women in their duties of religion. These religious take both the positive and negative means: to eliminate what is loud and intrusive, and replace the void instead with what reinforces.

Let us take from the example of the religious, and as we have mentioned in this issue, especially from the example of St Pius X, who fuelled his work against the antichrist system by constant prayer and by reading illiberal authors.

Thank you for your loyal patronage, dear Reader, and may God bless you,

Editor of *The Plough.*

A Northern Dale. May that noble blood of the English once again reclaim her people and her land as the Dowry of Mary.