

Text of Pope's Jubilee Radio Address To World

(Continued from Last Week)

which heaven's favor has shown more brightly and generously, once Providence had selected it to be the Episcopal See of the first Peter and the spiritual bastion of Christianity on that riverbank whose annals in one of their brightest pages recount the glorious martyrdom of the Prince of the Apostles and the high privilege of having given to his mortal remains their last resting place. On this day, from this holy place, spiritual center of the Christian world—yes in these our days, when the Spouse of Christ must in various parts endure stubborn conflicts and her faithful sons must support many inconveniences for their open profession of Christianity and their loyalty to the Church, it is for us, beloved children, a very special and unwonted pleasure to be able to announce to you and to let you hear that deep appealing cry which, from out the shadows that surround the tomb of Peter, breaks as an appeal from Christianity of the past to Christianity of the present and joins its renaissant, persuasive force to our voice in provident harmony.

VATICAN CATACOMBS

Vatican soil, we may say too, has catacombs. The excavations begun and carried on at Our request in the suburb of the Vatican Basilica, of which we gave some account over a year ago on the occasion of the inauguration of the tomb of Our memorable Predecessor have not yet been completed. But they do not fail to cast new and abundant light on those early times in which the Gospel of the Cross began to resound and to be firmly established with all its sublime attraction on Roman soil and

the young Church set itself to ascend the thorny and bloody path of that centuries-long Via Dolorosa which was to bring it, under Constantine, to peaceful triumph.

The works completed during last year had already revealed beneath the great nave of the Basilica on a straight line leading to the confessional, with a certainty never before reached, the existence of a large pagan cemetery, the characteristic monuments of which, from the first century on, had arisen within the space of an area perhaps *sepolcrali* already in use. This pre-Christian necropolis furnished the clearest proof of the accuracy of the Roman tradition which had always sought the tomb of the Prince of the Apostles beneath the surface of just such a pagan cemetery.

As the works progressed there appeared the lines of the foundations of Constantine's Basilica in ever greater precision, and little by little were revealed the exceptional technical and physiological difficulties which the Emperor's architect had to overcome in the planning and execution of his grandiose design. Anyone who goes down into these excavations and sets himself to contemplate and measure the enormous difficulties of the rough uneven Vatican soil that were overcome in laying the foundations and leveling out a cemetery site with its countless monuments, venerable and dear even to pagan Rome and to many families, finds in those magnificent remains which are now unveiled to us the most convincing proof that the Emperor could not and must not be following reasons of convenience in choosing a site for his Basilica, but that the site was imposed upon him by the fact that here was placed the tomb of an Apostle.

With the guidance of such criteria and the aid of a comparative study of the relevant sources, it was not difficult to unearth the ancient, *sepolcrali* confessional going back perhaps to the time of Gregory the Great, on the marble walls of which, from the beginning of the Middle Ages, countless pilgrims set the Sign of the Cross as a memorial of their visit.

COINS OF PILGRIMS

Between last September and today over 1,500 coins, ancient and medieval, have been found. These show that those pious pilgrims came in great numbers not only from Rome and Italy but, one may say, from every part of the then known world. France, especially, was represented by the coins of its Archbishops, Bishops and Abbots, Kings, Dukes, Counts, Viscounts and Lords. Then Germany, the Low Countries, Switzerland, Spain, England, Bohemia, Livonia, Hungary, Slavonia and the Latin East.

But in the central section, where one above the other there arise three altars of different periods, the tireless zeal of the investigators has found a monument simple in form but which long before the time of Constantine the devotion of the faithful had endowed with the character of a venerable place of cult. This is shown by the graffiti which are to be seen within the monument on a wall, showing the same form of those which indicate the tomb of the martyrs in the Christian catacombs. These graffiti, which bring us back to the days of persecution, provide us historical details that we have here the *testamentum* spoken of by the poet, *Gaude* about A. D. 200 in jubilant terms, and reported by Eusebius: "can show you the monument of the Apostles," words

which now make us see Calixtus once again amid the mystic shadows of the Vatican grottoes. Eusebius himself recalls the monuments adorned by the names of Peter and Paul which even now are seen in the cemeteries of Rome. Add to this the spirited query addressed by the Doctor of the Church, St. Jerome, to the priest, Vigilantius: "Does the Bishop of Rome, then, do ill when he offers sacrifice over what we call the venerable remains but what you call the worthless dust of the dead man, Peter and Paul, and treats their tombs as altars?"

Thus you will see how these and other testimonies get fresh light and force from the discoveries and the findings already completed. They all agree and fit in harmoniously with the language of the monuments found in which stones speak. And from this harmony does there not break forth the cry of certainty and imperishable assurance of the early Church, which grew up in suffering and hardship? It is the cry which is directed as an exhortation to faith and hope of victory toward those who in our own turbulent, but fortunate, time of great secular events, seek to preserve and give back to a wandering mankind, thirsting for peace, the blessings of our Redeemer, and to set up to the Cross of Christ within the stronghold of this mankind the altar which belongs to it and to it alone. The divine mission of the Church, established immovably on the Rock of Peter, has no limits of space on earth and had no limit in its activity but the time limit of mankind; but, like every age that passes, the present moment presents to her and imposes on her new enterprises, duties, cares. The cries for help which each day brings to us would tell us, if we did not already know it, what the present moment in its onward rush asks and demands from the Church, namely, to use her authority to secure that the present terrible conflict may cease and the flood of tears and blood may issue forth into an equitable and lasting peace for all.

LABORS FOR PEACE

Our conscience in our witness that from the moment when the hidden designs of God entrusted to our feeble strength the weight, now so heavy, of the Supreme Pontificate, we have labored both before the outbreak of war and during its course for peace, with all our mind and strength and within the ambit of Our apostolic ministry. But now when the nations are living in the painful suspense of waiting for new engagements to begin, we take the opportunity offered by this occasion to speak once again a word of peace, and we speak that word in the full consciousness of our absolute impartiality towards all the belligerents and with equal affection for all peoples without exception. We know well how in the present state of affairs the formulation of specific proposals of a just and equitable peace would not have any well-founded probability of success—indeed every time that one speaks a word of peace one runs the risk of offending one or other side. In fact, while one side bases its security on the results obtained, the other rests its hopes on future battles. If, however, the present lining up of forces, of gains and losses in the political and military sphere, does not show any immediate practical possibility of peace, the destruction wrought by the war among the nations in the material and spiritual plane is all the time accumulating to such an extent that it calls for every effort to prevent its increase by bringing the conflict to a speedy end. Even proceeding from arbitrary acts of violence and cruelty against which, on former occasions, we raised our voices in warning; and we repeat that warning now with insistent application—even in the face of threats of still more deadly warfare, the war of itself, through the perfect technical quality of its weapons, causes unheard of pain, misery and suffering to the nations. Our thoughts are with the courageous combatants with the multitudes that are living in the zones of operations in occupied countries or within their own countries. We think—how could we not think—of the dead, of the millions of prisoners, of the mothers, wives, sons who for all their love of their country are prey to mortal anguish. We think of the separation of married people, of the breakdown of family life, of famine and economic penury. Does not each of these names of evil and ruin connote a numberless group of heartrending cases in which is

lamentable, bitter, excruciating phenomenon ever turned loose on humanity and make us fearful of a near future full of terrible, unknown economic and social hardships?

DECADES OF STUDY

For whose decades a gigantic amount of study and the flower of intellect and good will had been devoted to reaching a solution of the social question and now after all this the peoples must behold how the public money, whose wise administration for the public good was one of the cardinal points in that solution, are being spent in hundreds of billions for the destruction of goods and life.

But from the want and sufferings of homes to which we have referred—and which now extend to the whole world—there arises behind the war front another huge front, the front of families injured and in anguish. Before the war some peoples now in arms could not even balance their deaths with their births; and now the war, so far from remedying this, threatens to send the new additions to the family to physical, economic and moral ruin.

We should like, then, to address a fatherly word of warning to the rulers of nations. The family is sacred; it is the cradle not only of children but also of the nation—of its force and its glory. Do not let the family be abandoned or diverted from the high purpose assigned to it by God. God wills the husband and wife, in loyal fulfillment of their duties to one another and to the family, should in the home transmit to the next generation the torch of corporal life and with it spiritual and moral life, Christian life; that within the family, under the care of their parents, there should grow up men of straight character, of upright behavior, to become valuable unspooled members of the human race, many in good or bad fortune, obedient to those who command them and to God. That is the will of the Creator. Do not let the family home, and with it the school, become merely an antechamber to the battlefield. Do not let the husband and wife become separated from one another in a permanent manner. Do not let the children be separated from the watchful care of their parents over their bodies and souls. Do not let the earnings and the savings of the family become void of all fruit.

The cry that reaches us from the family front is unanimous: "Give us back our peace-time occupations." If one has the future of mankind at heart, if your conscience before God accuses some import to what the names father and mother mean to man and to what makes for the real happiness of your children, send back the family to its peace-time occupation. As patron of this family front—from which may God keep far all open ways of unfortunate and disastrous upheaval—we make a warm, fatherly appeal to statesmen that they may not let any occasion pass, that may open up to the nations the road to an honest peace of justice and moderation, to a peace arising from a free and fruitful agreement, even if it should not correspond in all points to their aspirations.

PERSPECTS OF NEW HORIZON

The world-wide family front which has at the war front so many hearts of fathers, husbands and children who, amid the dangers and sufferings, hopes and desires, are beating with the double love of country and of home, will become tranquil in the prospect of a new horizon. The gratitude of mankind and the consent of their own nation will not be wanting to those generous leaders who, inspired not by weakness but by a sense of responsibility, shall choose the road of moderation and the field of wisdom when they meet the other side, also guided by the same sentiments.

Inspired as we are with this confidence, there remains only for us, dear children, to lift up to the Father of Mercies and of the Light of Wisdom Our fervent prayers that He may hasten the dawning of that so much desired day. "Ask and you shall receive" was the advice of our Divine Redeemer, Prince of Peace. Who, meek and humble of heart, calls up to give us rest from our labors and burdens. Let us rekindle in ourselves the spirit of love; let us hold ourselves ever ready to collaborate with our faith and our hands, after the most extensive, disastrous and bloody cataclysm of all history, to reconstruct from the pile of material and moral ruins a world which the bonds of brotherly love will weld in peace, a world in which, with the help of the Almighty, all may

Warning of Antichrists, Cardinal In Youth Plea, Stirs All England

By GEORGE BARNARD

LONDON (NC) The whole country has been stirred by a forceful broadcast in which His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster, warned the youth of the British Empire against antichrists, enemies of the home and the family, and told of the peril of Britain's dwindling birth-rate. The occasion was Youth Sunday.

His Eminence called upon British youth to "be true to your homes" as a primary duty. He exhorted them to "be strong and oppose the anti-Christian forces which are even now at work in preparation for the final struggle of all that is evil against all that is good."

"Please don't think I am going to talk to you like a patronizing grandfather," the Cardinal said. "We've got nothing to be patronizing about. We old stagers are not leaving you a perfect world. Two Great Truths

"You have to make a better place of this earth than we have made it. You will do so if you realize two great truths. Here they are and I want to stress them right through my talk.

"First of all, then, be yourselves: keep young. Secondly, give your youth to God. Whose priceless gift it is.

"Give your youth to God. There is no greater gift of God in the natural order than youth. And I want to tell you very earnestly that since youth is God's greatest gift to you, so your youth is the greatest gift that you can give to Him. God loves your youth; He longs for it; He has given it to you, and He wants you freely to give it back to Him.

"In these days Youth Movements are being planned all over the world.

Just Go Toward God
"But youth must be moved in the right direction. Youth must move towards God, by Whom and for Whom it was made.

"There are some who want to capture youth and drive it goosy, stepping along their own way of thought and life. That is in fact the design which has degraded the Hitler Youth into slavish machines for destruction.

Be true to God.

Be true to Home
"Give Him now of your best. Give Him yourselves now, while you are young and fresh, before the faded grandeur of time's passing shows has had a chance to make you wearied and worn. Youth, God's best gift to man, must be our best gift to Him.

Be true to your homes.

and great place. Here are your first duty and duties to your fellow men, your rights and duties to your parents and to your brothers and sisters, and these no clever outside cracks, no officialdom must be allowed to usurp.

"And this brings me to the question: Where are the youth of our land?

"There can be no Youth Movement unless there are youths to move.

"Certain dangerous folk advocate measures which would spoil family life and rob the home of its chief purpose and joy. They advertise deadly contrivances which prevent boys and girls from coming into the world to gladden the hearts of our country and to add to the strength of the nation. A brave, sturdy race is not bred by mechanical devices, but by a sound, healthy family life. Only the generous will that controls selfishness by sacrifice can give us the youth of which heroes are made.

"What a tragedy if at a not distant date there are not enough young people to fill our splendid schools!

"The best Youth Movement, the

best education of youth, is that which naturally takes place in the family where there are plenty of brothers and sisters.

"You must be strong and oppose the anti-Christian forces which are even now at work in preparation for the final struggle of all that is evil against all that is good.

"In the present world conflict the forerunners of Anti-Christ are stirring up unregulated passion—the threefold concupiscence of pride, lust and greed—in order to gain for themselves mastery over mankind. These are the inward impulses that youth must be strong to resist. Do not betray the Citadel of your soul to the enemy. . . . Chance for Sacrifice

"I know how many of you in these testing times are proving yourselves ready to give up everything, to sacrifice even life itself, in order to serve your country, to aid the victims of war, to relieve distress, to tend the sick and wounded, to defend the oppressed. War is a hideous thing, yet out of this evil comes this much good—that it gives a chance to many to show of what heroic self-sacrifice they are capable."



"SOMEWHERE IN AUSTRALIA" these Catholic nurses with the U. S. armed forces say their recollections during Mass. They are members of one of the units of the Army Nurse Corps which recently arrived safely "Down Under." Their names were not given. International Soundphoto.