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The Christian...

# THE CHRISTIAN FAMILY

by

Reverend Edward Lodge Curran, LL.B., Ph.D.,

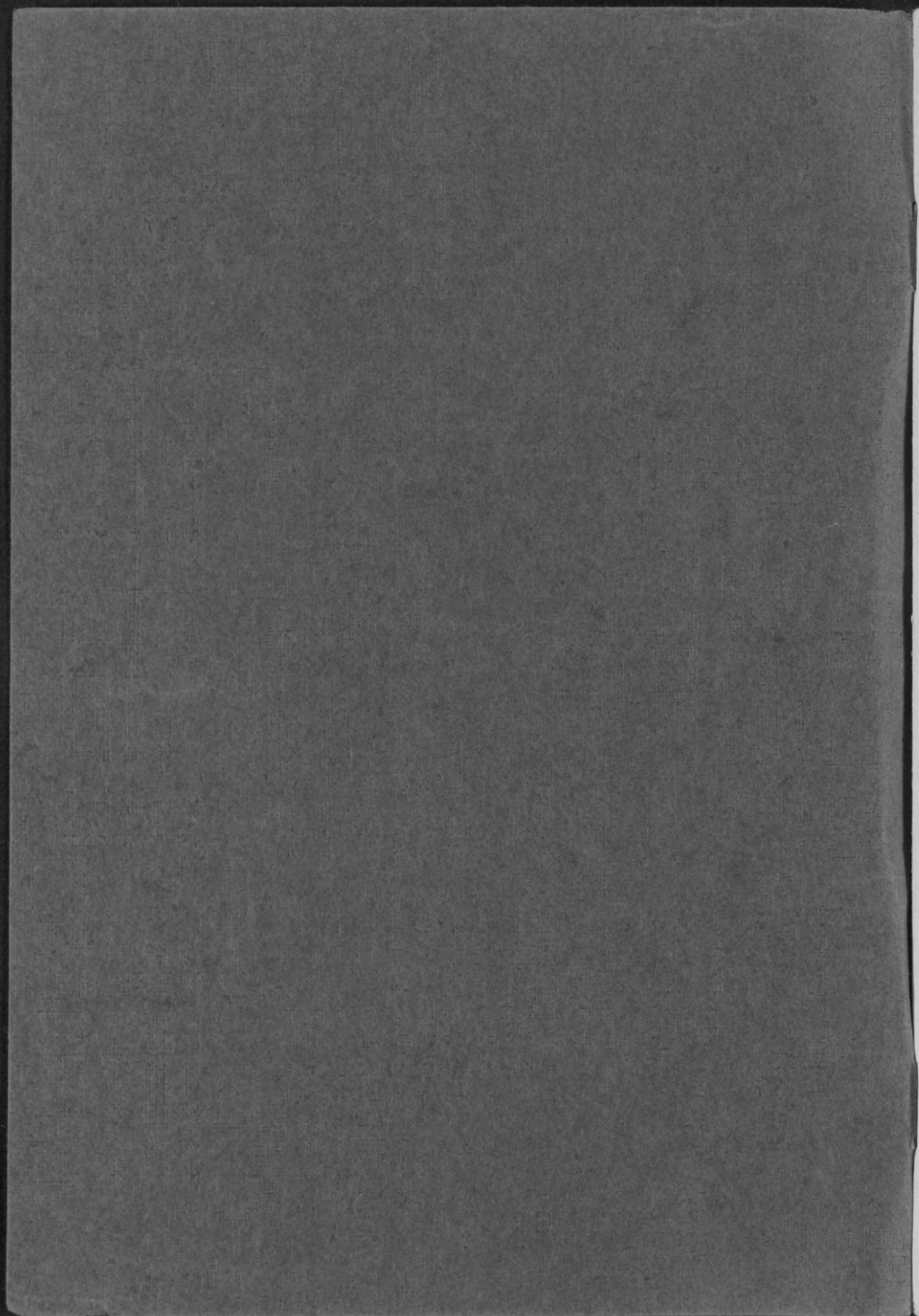
Nine addresses delivered in the Catholic Hour, sponsored by the National Council of Catholic Men with the cooperation of the National Broadcasting Company and its Associated Stations.

(On Sundays from May 15 to July 17, 1932)

- I. The Christian Manifesto.
- II. The Christian Home.
- III. Two in One Flesh.
- IV. Two in One Spirit.
- V. Two in One Failure.
- VI. A Woman's Triumph.
- VII. Thresholds of Poverty.
- VIII. Forgotten Virtues.
- IX. A Nation's Strength.



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Printed and distributed by Our Sunday Visitor  
Huntington, Indiana



Imprimatur:

✠ JOHN FRANCIS NOLL, D. D.,

Bishop of Fort Wayne

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### AUTHOR'S INTRODUCTION

Despite the tremendous changes in transportation and industry and methods of communication, the home remains the most important unit in life. It is the tabernacle of our loveliest memories and the source of a nation's greatness. He who has builded and maintained a Christian home is rich beyond the dreams of the wealthiest financier.

The modern world has failed to give the home anything like the care and solicitude which it lavishes upon other institutions and activities. It has failed to realize that the architecture of the spirit is greater than the architecture of stone.

The Catholic Church has concentrated its greatest efforts upon the home. Possessed of the mandate of Christ, she denies the right of any individual or any institution to interfere with the unity and sanctity of the home. For her, children are still the loveliest products of humanity. For her, human love is still capable of divine transformation even as Christ changed the water at Cana of Galilee into wine.

If the following addresses succeed in making one home more Christlike and one heart more happy, the author will be glad that his words have not died with the breath that begot them.

Rev. Edward Lodge Curran, LL.B., Ph.D.

DEDICATION

To My Mother and Father  
Whose love for me begot a Christian Home  
That neither time nor eternity  
Shall ever erase from my grateful memory.

## THE CHRISTIAN MANIFESTO

Address delivered on May 15, 1932



Forty-one years ago today, the silvern voice of a great Pope, Leo XIII, was raised in defense of organized and unorganized labor by the promulgation of his Encyclical Letter on "The Condition of Labor." It was greeted with a chorus of approval by all those who recognized that, since the inception of our modern machine world, the laborer had been defrauded of his hire, and the capitalist exalted upon a pedestal of pagan success. The voice of Leo was the voice of Christ amongst the poor. The warning of Leo was the warning of Christ unto the rich.

Every May, with its bursting blossoms, brings to certain elements within our disordered society the recollection of the Communist Manifesto of the founder of modern Socialism, Karl Marx. Every May should likewise bring the remembrance of this great Christian Manifesto of Leo XIII. One year ago, the present Pontiff, Pius XI, issued his own Encyclical, "Quadragesimo Anno," on the occasion of its fortieth anniversary. Forty-one years have not silenced its message nor diluted its efficacy. Forty-one years of failure to realize its ideals and incorporate its suggestions within the economic structure of the world, have done as much as anything else to plunge us into our present economic disaster and despair.

Never, before the proclamation of that Encyclical, had any authoritative voice been raised so val-

iantly and so fearlessly in defense of the workingman. Never had the principles of justice as applied to employer and employee and their mutual relationships been so clearly and courageously asserted. The Pope, it is true, took the side of labor, but he did not take the side of labor to the destruction of the capitalist. He recognized the duties of the employer, on the one hand, and the co-existent duties of the employee, on the other. Against the pernicious revolutionary doctrine which still insists upon an inherent and inevitable class warfare between employer and employee, the august Pontiff, mindful of humanity's divine beginning and end, mindful, too, of humanity's common redemption by Christ, proclaimed the mutually important and complementary roles which capital and labor must play in the interests of themselves and of the body politic. "Capital cannot do without labor," he insisted, "nor labor, without capital."

Not, however, in the interest of the working man as a mere individual were the great truths of that Encyclical spread like seeds of wheat across the world. The Pope envisaged no such fiction as the absolutely independent isolated man. The laborer whose cause he pleads, the laborer whose dignity he espouses, the laborer who is worthy of a living wage, the laborer who must have freedom of union with his fellow workers for their mutual assistance and protection, the laborer whose labor must not be a chattel knocked down to the lowest capitalistic bidder, is preeminently the father and head of the Christian family.

In the very beginning of his Encyclical Pope Leo XIII points out the priority of the family over the



State in time and nature and dignity. Just as man's right to private property flows from his nature as a human being, so man's right to live in the society of the family antedates the existence of the State. In the beginning of the world, before the existence of the State, God created man, male and female. In the beginning of history, before the slightest trace of statehood appears upon its discolored pages, man and woman were living in the society of the family. The family has its reason for existence independent of the State. The Spartan theory of ancient Greece and socialistic Europe is unhistorical as well as inhuman. The family has its laws and duties, its rights and privileges, apart from any tolerance or sufferance by the State. Into the precincts of the family the State must not enter by decree or law, save in matters that affect the general public welfare. "No human law," the Encyclical says, "can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. *Increase and multiply.* Thus we have the Family: the 'society' of a man's own household; a society limited indeed in numbers, but a true 'society' anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth."

The preservation of the family, according to the Encyclical, is of the greatest importance to the peace and security of the State and society, as a whole. The invention of machinery has worked a wholesale revolution in that concept of labor and in that concept of the family, which prevailed before our modern factories stained the bluish firmament

above us with their threatening flame and smoke. Prior to the nineteenth century apprenticeship was a noble preparation for the nobler position of master workman. The union of working men in Guilds had for its purpose better and more artistic production, as well as mutual protection and assistance. Most important of all, each Guild was permeated by the principles of the Christian religion, the only guarantee that society has against the excesses of labor on the one hand and the excesses of capitalism on the other.

In the beginning of the nineteenth century machinery increased the number of idle laborers. Labor became a drug on the market. When men struggle to secure work, when they stand in the market place all the day idle, labor itself experiences a dangerous division. The hands of the laborers are raised against one another. Capitalism profits by the struggle. Fortified by the specious and pagan philosophy of freedom of contract, the capitalist was able to hire labor at the lowest possible contract price. Women and children were thereby forced to enter the labor market with the consequent disruption and deterioration of the home. Nothing has so damaged the status of the Christian family within the past one hundred and fifty years as the advent of our newer machine-made industrialism. Had the contract between labor and capital, at the outset of the industrial revolution, taken into consideration the necessary cost of supporting a family, fewer mothers would have grown prematurely old in the factories, and fewer children would have fallen by their sides, mangled in body and maimed in mind.

Against such disruption of family life the En-

cyclical of Pope Leo XIII shines forth like a life buoy off the reefs at sea. It is to the interest of the public, he says, "that family life should be carried out in accordance with God's laws and those of nature." Against the same disruption of family life the commemorative Encyclical of Pope Pius XI directed its most forceful condemnation. "Intolerable, and to be opposed with all our strength," Pope Pius XI writes, "is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper care and duties, particularly the education of their children."

The gruesomeness of the picture of women and children torn from the sanctuary of the family to become so many purchasable units in the market of industry, has been ameliorated and modified by social legislation enacted in most civilized countries during the last decade or two of the nineteenth century. The Encyclical on the "Condition of Labor," demands much more than alleviation by modern legislation. Child labor and female labor must be repudiated in the larger interest of the home and society. "Women," it asserts, "are not suited to certain trades; for a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the well-being of the family."

The payment of a living wage alone can keep the Christian family intact. A living wage, in the definition of Pope Leo, is one that enables the workman "to maintain himself, his wife, and his children in

reasonable comfort." A living wage is one that allows some small surplus, after the necessary expenses of the family are defrayed, to be set aside for the sudden vicissitudes of life and for protection against the disabilities of sickness and old age. It is the family which regulates the amount of a living wage, and not the wage which regulates the number of a living family. The wage that prevents the working man from maintaining his family in decency and proportionate comfort, the wage that necessitates the presence of the wife and children in the labor market, is not a living wage. It is a homicidal wage, with the family as its wholesale victim.

The Encyclical on the "Condition of Labor," which we commemorate today, is not then a mere charter of the isolated workingman's right to justice. It is all of that and more. By its insistence on the priority of the family over the State and the welfare of the family as the highest good of the State and the maintenance of the family as the first duty of human toil, the Encyclical is eloquent with the Church's universal and constant interest in the primary unit of all civilization. To drift away from the concept of the family as developed by the Encyclical, to refuse to take the family as the basis of the distribution of the fruits of labor, is to deny the spirit and letter of the Encyclical, just as much as to insist on the inevitability of class warfare between capital and labor. In the Encyclical of Leo XIII, the Church stands out against the tyrannical State and against the tyrannical industrialist, as the greatest defender of the family known to man.

## THE CHRISTIAN HOME

Address delivered on May 22, 1932

Home is the loveliest word in all the myriad languages of mankind. When there is no home, the fire of human genius grows cold, the weight of human achievement grows heavy, the attractiveness of life grows empty, the spaces of the soul become a desert. Home is the stage setting for the drama of life. We begin our lives in a home; we live our lives in a home; we shall give up our lives in a home. To live better and to die better we must ennoble our concept of the home.

Against the gray though sometimes golden walls of history two pictures of two homes stand out in pathetic contrast. One is the picture of the proudest home erected by the genius of man before the coming of Christ. It is the home of the ancient rulers of the civilized world. It is the tabernacle to which the leaders of the legions of Caesar returned after they had trodden on the bodies of their fallen enemies. It is the refuge whither the senators and patricians of Rome retired when all day long they had debated on the safety and security of the empire. It was surrounded by the protection of the Roman law and ornamented by the presence of household gods beside its hearth. It was subordinate to the field of battle and the oratory of the senate chamber and the business of the market place. It received little mention in the classic literature of antiquity. It is too little investigated by the modern historian.

Wars and the rumors of wars, kings and the descendants of kings, laws and the infractions of laws, still crowd too thickly the accounts of bygone civilizations. The heart of civilization is the home. The function of civilization is the family. The flower of civilization is marriage. Without that Roman home there could have been no permanent peace, no shining accomplishment, no external glory, no historical magnificence of the empire.

The home that we shall visit in imagination is not, however, the product of our imagination. It is an historical reality based on excavated facts. Time and the eruptions of Mount Vesuvius have preserved its physical outlines. In the year 79 rivers of lava from Mount Vesuvius buried the Roman town of Pompeii at its base. For seventeen hundred years the frozen lava preserved its treasury of homes undisturbed. In the eighteenth century the lava was removed. There, stripped of its stony sarcophagus, was revealed the Roman home as it existed in the days when the name of the Caesars was a catchword of power, and when the power of the Caesars made their name prominent amidst all mankind.

The home that we enter is the house of a citizen of Rome, one of the few who controlled the destiny of the many, who were slaves. We pass through the door into an open courtyard, the atrium, which reminds us of the courtyards in the center of many of our modern apartment houses. Around it are the rooms of the family. In its center is a fountain whose laughing waters flirt with the marble statue of some Roman goddess. Her silence and serenity seem to say that she is oblivious of the beauty of the waters before her, and indifferent to the tide of life

that splashes and surges around her. There are magnificent paintings upon the walls. There is the sound of birds in the shrubbery, and the blowing of flowers in the garden, and the busy noise of slaves, and the laughter of children, and the humming of home life which even the thunder of a conquering empire cannot efface.

Within that home which the destructive volcanic force of Mount Vesuvius has so strangely preserved for us, everything is regulated by the will and whim and caprice of the husband. He is lord and master of all he surveys. He is king and priest. The home is his temple. He has power of life and death over his children. His wife is distinguished from his slaves by the love he bears her, but her time and her activities and her ministrations are just as completely and just as slavishly within his absolute control. Perhaps he lived in the days when the husband could divorce his wife at will. Perhaps he lived in the days when the birth of a female child was distasteful. No matter when he lived, the wife and the children of a Roman home were mere extensions of his personality. No power could determine his attitude towards them. No religious belief that he entertained impressed upon his mind the mutual sacredness and respect of their relationship. No poetical idealism which he gathered from the literature of the ages held up the home as the source of all happiness and the sanctuary of life's loveliest accomplishments. Love and obedience and order and comfort might be present in his home, but there was nought of religious tenderness or spiritual equality or sacred affection. What mattered it that he, the Roman husband, was derelict in his marital obligations. The

lives of his gods as depicted in literature and accepted by the state, were full of marital infidelities. He was no better and no worse than his gods.

Beside that picture, grim in outline and gray in texture, is the picture of the home that we have known, in the midst of which we have lived, and to which all men must turn anew today, if they hope to save anything from the volcanic wreckage of civilization that surrounds them. The home to which our tired footsteps gladly turn is not the home of a slave. Thank God, since the coming of Christ, humanity has multiplied its freemen. The home which is our proudest production may not be as lavish as the home of our Roman patrician. There may be no courtyard with blowing flowers and laughing fountain. There may be no Roman goddess in serene but silent marble. There may be no magnificent paintings upon the wall. There is but one magnificent painting upon the souls of those who constitute that home. It is the portrait of Christ.

It is that portrait which distinguishes the Christian household from the Roman. It was the coming of Christ that revolutionized the concept of the home because it was the coming of Christ that revolutionized the status of woman. In Greece and Rome woman was but a very negative factor. She was the breeder of children. She was the source of the State's man power. Only those who had sold their womanhood for gold were honored for a little while, by those who used them while they abused their wives. In the teaching of Christ, in the pronouncements of the Church, woman was a **very positive** factor. Her birth was just as important a thing as man's. Woman had a soul to save, thoughts to be



elevated, emotions to be controlled, dreams to be realized. God alone, and not her husband, and not the law, and not even the empire, was to be the master of her soul. To woman Christ and the Church restored what ages of paganism had taken away from her; her spiritual sovereignty and her domestic equality.

On that basis and on that basis alone were the homes of the world refashioned in the institution known as the Christian family. The Roman home had but a remote and impersonal connection with religion. Religion merely trespassed as an official across its threshold. The Christian home became a tabernacle of religion, where the passions of man were to be controlled by the purity of Christ, where obedience was to be clothed in the tenderness of Christ, and where the power of the husband over wife, and the power of both over children, was to be exercised in the charity of Christ. The greatest treasure of the Roman home was the symbol of its household gods. The greatest treasure of the Christian home is the grace of Christ in its builders. The greatest member of the Roman home was the husband or paterfamilias. The greatest member of the Christian home is the personality of Christ.

The gods of Greece and Rome, as the poets tell us, were only happy when they had left their mansions on Mount Olympus and wandered in satisfaction of their base desires across the world. Christ, who is our God in fact and not in literature, identified Himself, for our sakes, with a human home. He was born in a rocky cave surrounded by the first Christian family. He lived for thirty years, subject to His mother and foster fath-

er, within the quiet precincts of that home in Nazareth, where the presence of God was as lavish as the air, and where the peace of God was as fragrant as the unfolding of springtime flowers. At the moment of His death, within the bed chamber of Calvary, upon the pillow of His cross, He thought of home, and gave His mother to Saint John, and Saint John as son to His mother, to perpetuate the home that His birth had founded.

For us who follow Him, religion must be no mere official or unwanted visitor within the home. Religion must cross the threshold and remain there, to brighten the walls with holy pictures, to cleanse the atmosphere with holy thoughts, to fill the souls of all home dwellers with holy peace and aspirations. Statesmen still look to Roman law and organization for their guidance. Generals still study the military tactics of Caesar. Artists still copy the statues of Roman goddesses to grow supreme. We who have but a little time and less genius to create must look to Christ the home builder as our model. In all phases of domestic activity we must be guided by His teachings. Only then can our home become life's greatest contribution to mankind. Only then shall our homes remain to win us eternal glory, even as the homes of the buried city of Pompeii outlived the conquests of Caesar and his name.

## TWO IN ONE FLESH

Address delivered on May 29, 1932

Marriage is life's most important contract. It is not what the stage depicts it to be. Happy marriages do not form the theme of our modern drama, presuming, of course, that we have anything modern approaching the status and dignity of drama. The essence of all dramatic writing is struggle: struggle between man and the forces of nature; struggle between man and man in the arena of business or politics or love or war. Consequently, happy and successful marriages offer no inducement to the pen of the dramatist or the emotional art of the actor. Marital virtue, marital loyalty, marital sacrifice find little place or encouragement behind the footlights or within the changing scenes of our modern photography of motion.

Nor is marriage what the State assumes and decrees it to be. According to the Domestic Relations Law of most of our States, marriage is a contract, a mere agreement between two parties, a man and a woman, to live a life in common. The consent of the participating parties alone is necessary to establish it. On the other hand, we sometimes find the courts of an individual State attempting, in their judicial opinions, to inculcate the doctrine that the contract of matrimony is a peculiar one, laden with great personal responsibilities, fundamentally altering the lives of its participants, and fraught with momentous possibilities of good for the commonwealth.

The best statement of this idealistic attitude is found in the words of the United States Supreme

Court, in the case of *Maynard v. Hill*. "Marriage," Mr. Justice Field therein declares, "is more than a contract. The consent of the parties is of course essential to its existence; but when the contract to marry is executed by the marriage, a relation between the parties is created which they cannot change . . . It is an institution, in the maintenance of which in its purity the public is deeply interested, for it is the foundation of the family and of society, without which there would be neither civilization nor progress."

The matrimonial legislation of the various States of our Federal Republic is not always in harmony with this idealistic attitude of the United States Supreme Court. Most of the States, it is true, surround the beginning of matrimony with some sort of ceremony. The young couple must apply at the office of the city or town clerk for a marriage license. They must truthfully answer questions relative to age and parentage and occupation and health. They can present the license, when secured, only to those recognized by law as capable of performing the marriage ceremony. Should they, in their own conceit, be so "liberal-minded" and so "progressive" and so "intellectual" as to be free from the so-called slavish bonds of religion, they may have the ecstatic happiness of becoming man and wife in the white-washed, uncarpeted, loft room atmosphere of a city hall or a village court. What a legal anti-climax to the romantic climax of their courtship!

Not a word is spoken here of the duties of married life. Not a mention is made of the responsibilities of married life. Not a syllable is whispered of the sacred character of the marital obligation. Not

a plan is suggested for the future guidance of the family. The performance of the purely civil contract of matrimony is not much different in ceremony or formality from the scene which takes place at the signing of a contract to sell goods or at the closing of title for the purchase of real estate. It assuredly does not involve the formality and ceremony which surrounds the incorporation of a bank or railroad or a great industrial enterprise. Greater care is taken and greater advice is given and greater warnings are suggested at the birth of a big business than at the birth of a home.

The negligent attitude of the State at the inception of the home is emphasized, almost to a criminal degree, by the failure of the State subsequently to be interested in the welfare of the married couple. One of the principal purposes of marriage is the birth of a family. The State makes no effort whatsoever to apply its sovereign power to the realization of that purpose. The majority of the sections of the State's Domestic Relations Law deal with the dissolution of marriage. Few of the matrimonial sections of the State's Civil Practice Act refer to anything save the method of affecting such dissolution. The State does not extend to the marriage status anything like the helpful supervision which it exercises in the guardianship of infants or the execution of a charitable trust. While the State has no right to assume exclusive and inherent jurisdiction over the formation or interpretation of the marriage contract, it should, however, surround the contract of marriage when legitimately performed before her with something of the dignity with which it surrounds the inception of other and lesser

contracts. The State should be interested in the preservation of the marriage bond far more than it is interested in its dissolution.

For us Catholics, marriage is what Christ decreed it to be. Christ hallowed the contract of marriage by His presence at the marriage feast of Cana of Galilee, when He gazed upon the waters as they blushed to wine. Christ raised the contract of marriage to the status of a sacrament, as such took it away from the jurisdiction of the civil power, and placed it within the jurisdiction of His apostles and their corporate successor, the Church. He gave it a sacred character, not to increase the obligations of married life but to render the fulfillment of all marital obligations much easier. In the teaching of Christ, as in the practice and preaching of the Church, Marriage, like Baptism, Confirmation, Penance, Holy Orders, and all the Sacraments, is a sign and source of eternal grace. The names, the promises and the performances of the married couple become inscribed upon the record book of God.

There can be no better beginning of married life and no greater prophecy of a happy family, than a sincere and faithful compliance with the requirements of the Church. As the custodian of the Sacraments of Christ, the Church has placed around the sacramental contract of matrimony a dignity and a ceremony and a formality far different from the empty ritual of the State. The Church, in the interest of the Christian family, warns her women not to select for their life partners men whose lives, religiously speaking, are a failure. Our young girls are not asked to wait for the coming and courting

of saints. They *are* asked to place no faith in men who have no faith in God. They are bidden not to trust their lives to men who have broken trust with God; not to give their love to men who have no love for Christ; not to unite a heart of sacrifice with a heart of sin. They are urged to select as the foundation of the Christian family, the solid rock of sacramental truth, and not the shifting sands of human passion. The girl who refuses to take this moral warning into consideration is making the risk of matrimony a far greater gamble than the ordinary circumstances and personalities of life may indicate. She is throwing aside a Supreme Court whose primary interest is the family, and to whose counsel and judgment her future husband may some day agree to submit when the coercive power of love has somehow mysteriously melted away.

The Church, through her parish priests, instructs the loving couple in the nature and duties of married life. She emphasizes the family as the primary purpose of their union. She insists that they be married before the priest and two witnesses, whenever any one of them or both of them be a Catholic. She draws them within the sacred arms of the sanctuary as a sign of the sacramental graces with which the arms of Christ will enfold them. When our young Catholic men and women enter upon the status of matrimony as the Church desires them to do, they are doing their utmost to make their own lives happy, and to make their family an asset to civilization and the commonwealth. If marriage be surrounded by the ceremony of the Church and the grace of Christ and the sincerity of the individual, it is securing a momentum of spirituality and a tide

of sanctity that will remain with it through the storm and sacrifices of the years to come. To begin well does not always mean to end well; but to begin wrong is nearly always equivalent to ending wrong.

The Christian family then takes its characteristics from the quality of the marriage that begot it, even as a stream reveals the lucidity and purity of its bubbling sources. The attitude of men and women towards marriage is fundamentally their attitude towards the family. When marriage is a mere experience, the family is blighted at its source. When marriage is a contract, the family is assured of inception. When marriage is a sacrament, and it is always that for those who are baptized, the family is closest in purpose and plan and perfection to the Nazarean home of Mary and Joseph and Jesus.

By her insistence on the sacramental status of Matrimony the Church has rendered her greatest gift to all divisions of humanity, irrespective of their allegiance or aversion to her. Her Christian heritage of marriage and family life has been able to increase the stream of life despite the indifference of the modern State, and to cleanse it of all poison from the tributaries of our modern press and stage. The Church respects all marriages: those that are merely civil contracts between unbelievers, and those that are sacraments as well, because contracted by baptized believers in Jesus Christ. Above the dissonance of life the Church hears forever the words of God in the morning of creation: "For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh." Above the delusion of life the Church sees forever the sacramental presence of Christ at the marriage



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feast of Cana in Galilee. In the mind of the Church, free love is the negation of the family. Sacramental love is the Christian family itself.

## TWO IN ONE SPIRIT

Address delivered on June 5, 1932

The favorite occupation of the last half of the nineteenth century was war. Its favorite philosophy was pessimism. The shadow of Schopenhauer loomed like a giant dragon across the horizon of men's minds. The sentimental shoddiness of man's spirit broke through the gorgeous robes of such poetry as Oscar Wilde's. It reached its apotheosis in Edward Fitzgerald's translation of the quatrains of Omar Khayyam. The Sermon on the Mount yielded in attractiveness and force to such lines of lovely hopelessness as these:

"We are no other than a moving row  
Of magic shadow-shapes that come and go  
Round with the sun-illuminated lantern held  
In midnight by the master of the show."

More hurtful to the Christian regime than all the expression of pessimism was its source. The sinister theory of Charles Darwin and his popularizers filtered through men's souls like poison from a snake bite. Throughout the nineteenth century the natural sciences of astronomy, geology, comparative anatomy, physics and chemistry, made rapid progress. Had they maintained their proper channel and been influenced by their own proper tide, science would have merited our sincerest admiration. Science, however, was not allowed to remain single in its domicile. The evolutionist who believed that in the mineral, vegetable, and animal kingdom all

present species evolved, without the intervention of a living God, from some species long ago, seized upon the new scientific advances and abducted the sciences to prove his evolutionistic hypothesis. The mind of humanity was tainted by the forced and unnatural union. "Contemporary literature," as a prominent Catholic scientist wrote, "official teaching of all grades, scientific popularization under all its forms, have propagated the materialistic thesis, which maintains that for the world there is neither beginning nor end; it is eternal; it evolves by its own inherent powers from the atom to the human conscience. Hence there is absolutely no need of a God to create." In the nineteenth century science, coerced by evolution, lost its own independent vitality. Wherefore science committed suicide. Evolution evolved itself into mental tyranny.

Evolution was the last concerted philosophic attack upon the sacred institutions of humanity. Three centuries before, the ecclesiastical institution founded by Christ became the object of man's passionate hatred. The freedom of man's soul would no longer brook any supernatural control. The Church was presumably buried at the cross roads with a rotting stake in her heart, symbolical of humanity's religious suicide. But two other institutions remained to fetter the spirit of man. One was the Christian family. The other was the Christian State. We have lived to see them both the target of the poisonous arrows of materialistic evolution which denies the word of God in the beginning, in the end, and through the whole gamut of existence. No mere contribution of applied science to humanity, no mere mechanical discovery that has

made life easier or more comfortable, no mere invention that has cheapened and increased the products of human labor, can ever make up for the devastating effects of that philosophic tyranny and error that corrupted the idea of the Christian Church and the Christian State and the Christian family. Their innate truth and strength alone have prevented their annihilation. As ideals they stand unbroken like rocks that resist the tremendous poundings of the sea. In practical life they have been seriously maimed and mangled by the theory of popularized evolution. The world has been reduced by the pseudo-scientist to the status of a kennel for the housing of an ancestral animal known as man.

When we contemplate the forced violation of the Christian family by the housebreaker known as evolution, the wonder is not that there have been so many defeats, but that there have not been as many more. Mankind is ever ready to take the ways of least resistance. Lust is easier and quicker and more profitable than love, because it involves no duties or responsibilities. The nineteenth century made love identical with lust. Mysticism yielded to misery. Sacramental marriage was to become so much scientific breeding. Fortified by the newer scientific belief that men were only animals on a great trek from savagery, and not indissoluble spirit and flesh on a great march towards God, the scarlet queen of lust was crowned on the skeleton throne of a pagan philosophy.

No inheritance of man then, was so shaken and threatened by the advent of the theory of evolution as the Christian family. Where there is no spirit,

there can be no love. Where there is no love, the only foundation of marriage can be lust. Where the only foundation of marriage is lust, then assuredly it is tyranny to incarcerate two human beings in the bonds of marriage, when, because of the death of lust, the home has become a prison morgue. When the Christian tradition of the sacredness of marriage had been set aside, it was futile to speak of the spiritual purposes of marriage, and more futile to expect that the cross-pollination of humanity would result in the blossoming of a child. When, according to the teaching of the evolutionist, there was no spiritual sound to the symphony of life and no spiritual harbor at the lone sea's end, marriage as the union of two in one spirit was madder than the maddened dream of a madman.

If the scientific tendency of the nineteenth century had been content with the status and designation of a theory, if it had been satisfied with its own laboratory of test tubes, the Church would have allowed it to flounder in the darkness of its own experimentation. When, however, it presumed to enter the realm of ethics and religion, when it cast its baleful shadow across the classroom, when it trespassed across the threshold of the home, when it demanded belief in itself as the price of some shadowy and unsubstantial salvation on earth in the coming age, the Church girded herself with the truth of Christ for the conflict. She assumed the right and the duty to revolt against the presumptuous blasphemy of Haeckel when he said: "Man who exalted himself to be the son of God is found to be only a placental mammal." In the interests of an unsuspecting public as well as of her own children, she de-

nounced the same pagan dogmatism when it appeared in the columns of a popular magazine some years ago. "Aldous Huxley," said a literary critic, "is in search of love but he can find only ridiculous and obscene biological facts, for love, like God and the other most important human possessions, does not exist." Out of the fen lands of such thoughts as these has been begotten the serpent brood of free love and companionate marriage and childless unions, which are alike in their denial of God and in their repudiation of the sacredness of that love without which the Christian family can never have a beginning.

The love which is at the foundation of the Christian home is not the offspring of the flesh. When, in his condemnation of divorce, Christ spoke of Christian marriage, He alluded to those, "whom God hath joined together." When the greatest apostle in the early Church, Saint Paul, called marriage a "great sacrament," he pointed to the love which Christ had for His Church and the mystical union of Christ with His Church, as the prototype of the love which the husband must have for the wife in the creation of the Christian family. In the establishment of the Christian home spirit must be joined to spirit, as well as flesh to flesh. Since man is both spirit and flesh, any less union between the creators of the Christian home is an impossible and an abnormal and a severable one. The spirit can not be satisfied with mere union of the flesh, nor can the union of flesh be permanent or productive without the union of the spirit. It is unscientific as well as unchristian to expect two individuals to live together and love together and last together, when at the

very outset their affection is mathematically divided. Had the pseudo-scientific investigator of the nineteenth century taken into account the twin nature of man, had he realized what his own introspection would have proved to him, he would not have fallen into the hopeless fallacy and the hideous experiment of reducing the marriage status to the transitory experience of the jungle.

The Church does not minimize the element of human love in marriage. She exalts it because she knows that true love is a thing of the spirit as well as of the flesh. Both must be present or else neither can endure. Against the insidious conclusions of the nineteenth century, now woven into the poetry and education of our own, the Church insists that marriage is not synonymous with emotional love alone. From the purely human point of view the love that inaugurates marriage can not help but change its emphasis of expression as the years go by. Love, as the poet knows it, stands dominantly upon the threshold of matrimony and opens the door and floods the rooms with golden splendour. Throughout the early days of married life the expression of emotional love may be in the ascendancy. All other affections are merged in its tidal wave. The first fine fury of emotional love, however, can not last forever. Its emotional climax comes early. As it wanes, like the moon, the expression of spiritual love must rise like the sun. Spiritual love is more lasting than emotion and more enduring than passion. Happy the man and woman who realize that this love of spirit is more than half the battle in a successful married life.

In the dawn of the world God created emotional

love to people the earth and realize His dream of a created humanity. In the dawn of Christianity Christ consecrated spiritual love to people the Christian home and made it the prophetic tabernacle of heaven. God created the waters. Christ changed them into wine. It was for the sake of this spiritual love that Christ raised the union of humanity's emotions in the contract of marriage to the dignity and status of a sacrament. In marriage, as well as in all life's other activities and relationships, the spirit is to be superior to the flesh, both blessed however by the sacramental grace of Christ.

As the foundation of the Christian family, then, marriage is to be the union of two in one spirit even more than the union of two in one flesh. Those who have lived marriage successfully are never tired of congratulating the Church for opposing the nineteenth century's exaltation of the flesh and its denial of spirit. They know with a conviction more assuring than any hopeless evolutionistic argument can hope to attain, that the decline in emotional love must be counter-balanced by an increased expression of the spirit. The existence of both, flesh and spirit, alone can beget the Christian family. The existence of both, flesh and spirit, alone can produce that deeper love, a thing of the spirit more than of the flesh, whose light shines in the eyes of old married couples, and whose beauty seems to say in the words of Browning:

"Grow old along with me;  
The best is yet to be."



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## TWO IN ONE FAILURE

Address delivered on June 12, 1932

The present world is a panorama of tremendous failures. We are fond of pointing to the collapse of capitalism in America and of wondering what form of economic and industrial structure will rear itself upon the crumbling ruins. We are fond of noting the seeming inability of democracy to grapple with the fundamental needs of mankind and of judging what change is about to take place in the structure and function of our political institutions. The greatest failures in modern life, however, are those of the spirit. A bruised spirit is worse than a broken body. The collapse of married life through divorce is worse than the collapse of capitalism or the tottering of democracy.

In its simplest terms divorce means that a man and a woman have made a failure of their wedded lives. Once, with open eyes and yearning hearts, they entered upon the sacramental status of marriage. Once, each to each and forever, they pledged their lives, their love, their cooperation, their devotion. Once, they took each other for better or for worse. Once, they faced the problems of life together. Now, by their petition, they acknowledge that the problems of life have conquered them. Now, they seek to give the lie to their solemn promises. Now, they tell the world that neither of them had the

intelligence or the stamina to surmount the waves of misunderstanding. Once, they set out across the sea of human existence together. Of their own free will they unfurled the sails. Of their own free will, perhaps, they brushed aside the admonition of parents and the advice of friends and the warning of those who were capable of directing them. Now, they would come back separately, with sails furled and authority divided and dreams wrecked and the ship of life itself damaged almost beyond repair.

They can never come back to their former unmarried status. They are social bankrupts. Like business or commercial bankrupts they carry around with them the reputation of defeat. They are an anomaly in society. They pretend to have dissolved the marriage contract in order to regain the status of single blessedness. The history of divorce shows that such a protestation is a subterfuge. The divorcee has no intention of remaining alone. At the first appearance of resurrected emotion the divorcee is ready to fly into another binding obligation which generally proves as unsuccessful as the first, but in consummating which he is fortified by the knowledge that a second failure may likewise result in a second dissolution. From the purely human point of view it would be interesting to investigate how many second marriages of divorcees are actually happy and successful. If newspaper accounts be worthy of any belief, we are forced to admit that the man or woman who has made a failure of the first marriage too often makes a failure of the second. The decree of divorce, then, does not merely dissolve a solemn contract. It opens the way to a whole series of matrimonial failures and defeats.

Individually, relatively few divorcees are ever happy after the issuance of their decree. They cannot divorce themselves from the memory of that splendid faith and hope and love in which they first were married. They cannot divorce themselves from the prick of conscience which in its own intimate and inimitable way points out the issues that they, the married couple, might have settled by a little understanding and a little spiritual love, without submitting their troubles to the indifferent adjudication of a divorce court. They cannot divorce from themselves the thought of their children growing up apart from the family atmosphere wherein they were begotten, or learning, upon coming of age, that the love between their father and mother was sufficient to beget them, but not sufficient to beget the marital sacrifices so necessary for the preservation of the Christian home.

Children who are deprived of a proper education, because of the narrow-mindedness of their parents, have a right to subsequent revolt against such criminal neglect. Children who reach manhood or womanhood with some physical deformity, because their parents, though able, refused to make the necessary financial sacrifices to cure them, have likewise a reasonable basis to withhold the respect in which their parents should ordinarily be held. In the same way, children who have been deprived of that home atmosphere which only the united presence of father and mother can create, have a right to revolt against the selfish processes of divorce.

To the latter proposition, of course, there are certain bona fide exceptions. The Church is not tyrannical in her legislation. The husband who is guilty

of cruelty, the husband whose presence is a constant menace to the peace and security of his wife, has no right to remain within the precincts of the Christian home. He is neither a fit companion for his wife, nor a fit guardian for his children. The home is better off without him. His removal, by separation alone, may even be the means of reforming him and of later renewing the Christian family when his disposition and mode of living shall have changed.

The ordinary atmosphere of divorce involves no such impossible personalities or impossible situations. The dominant theme of the ordinary divorce is selfishness. The main motive of the ordinary divorce is the desire to be freed of the duties of married life. The fact that there are more divorces amongst the rich and the middle classes than amongst the poor is competent if not convincing proof of that tragic indictment. Separation, without any attempted dissolution of the marriage bond, is sufficient to rid the home of an objectionable wife or an objectionable husband. Divorce, with the privilege of attempted remarriage, is but an incentive to the guilty party to continue his or her philanderings, and a denial of those family rights to which children are entitled even more than the parents.

Because of the human failure of divorce, it is almost inconceivable that any sovereign power should recognize divorce on the basis of public policy. Public policy should direct its energies to the maintenance and preservation of all contracts. Public policy does not allow the buyer of real estate to repudiate his contract, simply because in his own un-

influenced judgment he made a bargain which later proves distasteful to him. Public policy might well be satisfied with decreeing a judicial separation where because of the character or activities of the husband or wife, it is humanly impossible to maintain the marital association or bring up children in the proper atmosphere of peace and love and morality. By dissolving the marriage bond and permitting remarriage public policy is a direct and criminal accomplice in the perpetration of life's greatest public failure.

That unfortunately is the attitude of public policy in nearly all the sovereign states of our American Republic. There is only one State in the Union which refuses to dissolve marriage. That is the State of South Carolina, where no divorce has been permitted since 1878. In every other State divorce is permitted by judicial decree for reasons ranging from adultery in New York, cruelty and drunkenness and abandonment and a host of reasons elsewhere, to mere mental incompatibility in Nevada. We have not yet reached that loose and licentious degradation of public opinion which holds sway in modern Soviet Russia, and which permits the married couple to dissolve their marriage by mutual agreement. When that day comes, though God grant it may never come, public policy shall have entered into a shameful alliance with private lust.

This divorce legislation of America is a greater and more sinister blow at our country's institutions and safety than all the red oratory that illuminates our street corners or all the rumblings of revolt in our communistic centers of despair. Because of our marriage ideals we Catholics are amongst the great-

est defenders of modern America. We refuse to admit that a marriage once validly entered into and consummated can ever be dissolved. Again and again we have pointed out this cancer of decay. Once admit the slightest reason for divorce and the way is open for the spectacle which confronts us in too many of our sister States. It is no uncommon thing for a married couple who cannot secure a divorce in one State to move to another State and take up residence for the sole purpose of dissolving their marriage. It is no uncommon thing for a man to be considered married by one State and unmarried by another.

To such a confusing conclusion the United States Supreme Court gave its approval in a certain celebrated case. A husband left his wife in the State of New York and became a resident of the State of Connecticut. He obtained a decree of divorce in Connecticut, where he remarried. His wife was never brought before the Court. In a later suit, instituted by the abandoned wife for judicial separation, the husband offered the Connecticut decree as a defense. The Court of New York refused to recognize it and the case went to the United States Supreme Court, where it was decided that the State of New York was not obliged under the Federal Constitution, to recognize the Connecticut divorce. As long as New York failed to recognize it, the same man was married to one woman in Connecticut and to another woman in New York.

No such confusion greets us when we consider the attitude of the Catholic Church towards divorce. Her teaching is the teaching of Christ. No teaching of Christ is so clear and convincing as His pronounce-

ments against divorce. To lessen His influence among the people, the Pharisees called the bills of divorce that Moses permitted, to His attention. Not even the might or the magic of the name of Moses could silence Him. "Because Moses," He said, "by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so." "And I say to you," Christ continued, "every one that putteth away his wife and marrieth another committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery." There is no hedging, no pretense, no excuses, no condoning cause for divorce in these words of Christ. They are the sum and substance of what we Catholics call the indissolubility of marriage. They are the proclamation of Christ that a valid marriage once entered into cannot be dissolved for any reason short of the great reason for the dissolution of all life's relationships, death itself. Above the decrees of our law courts, more eloquent and sincere than the United States Supreme Court itself, is the command of Christ: "What therefore God hath joined together, let no man put asunder."

The Church's legislation against divorce is no mere human legislation, passed to penalize those who have made their marriage a failure. It is divine legislation directed to the preservation of the Christian family. In the creation of that family God has certain sacramental rights. In the maintenance of that family the children have certain inalienable rights. To preserve and safeguard those rights the Church like Christ insists that each valid Catholic marriage and each valid non-Catholic marriage is indissoluble. She provides for separations in well

recognized and well deserving cases. She refuses to relinquish one jot or tittle of the matrimonial teachings of Christ. She consecrates the union of two in one flesh and in one spirit. She refuses to consecrate or encourage or tolerate the union of two in one failure.



## A WOMAN'S TRIUMPH

Address delivered on June 19, 1932

Again and again through life we hear the proud and patronizing statement that woman is totally subordinate to man. The inference has generally been that man is made in the image and likeness of God, so woman is made in the image and likeness of man; that as man must direct all his activities towards God, so woman must direct all her activities towards man. To refute that generalization, which is not the teaching of the Catholic Church, we need only turn to the description of creation.

In the twenty-seventh verse of the first chapter of the Book of Genesis we read: "And God created man to his own image: to the image of God he created him: male and female he created them." Here, in the very beginning, there is no inferiority of honor or prestige or position between the sexes. Here the word "man" is used in the generic sense, embracing both sexes, the male and female alike.

Not until we reach the eighteenth verse of the second chapter do we come upon that scene which man in his false pride has indelibly engrafted upon his mind and which he presents from time to time in presumed biblical justification for the attitude of masculine superiority which he entertains towards woman. "And the Lord God said: It is not good for man to be alone; let us make him a help like unto himself. . . Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of

his ribs and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman; and brought her to Adam. And Adam said: This now is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man." The reading of these lines discloses nothing inferior or subordinate in quality as far as the creation of woman goes. Adam was formed from the slime of the earth. Not until that slime had become a rib did God decide upon the creation of woman. Woman was merely second in time. In the mind of God where there is no time, the second thought is coequal with the first.

Nor, according to the biblical account, was woman fashioned to be the slave of man. A helpmate is not a slave. A helpmate is a partner. Man and woman constituted the initial partnership of the human race. Each had to act in the interests of the partnership. Disassociated from the partnership of a life in common, each stood equal before the eyes of God. Whatever subordination was imposed upon woman by reason of her physical structure, was purely for the benefit of the partnership as such, and not for the benefit of man as an isolated individual. Where woman is subordinate to man for the sake of this partnership, the ideal of the Christian family is realized. Where woman is subordinate to man simply for the sake of the individual man, the threshold of free love has been reached, or the tyranny of the past has been duplicated.

The fact that the rights of women were delayed recognition so long in the history of the world has been due to the tyranny of man and not to the plan of Almighty God. Until modern times all civiliza-

tions represented more or less a denial of the proper status of woman as revealed in the creative verses of the Book of Genesis. Many times the Church was obliged to tolerate such tyranny. Never did she adopt it or encourage it. The inferior position in which the common law of England and our own country placed married women, was based on the theory that husband and wife were one legal person. Consequently a wife could make no contract with her husband. She could hold no property apart from him. Her earnings belonged to him. Although she remained the legal owner of any real estate possessed by her before marriage, all the rents and profits of such real estate were the property of her husband. Her personal property was absolutely within his dominion. Upon her death her heirs could make no claim to it.

No married woman could sue in the law courts independently of her husband. This disability reached its most scandalous conclusions in the subject of marital rights. Whenever the wife's affections for her husband were destroyed the husband might sue the wrongdoer for the alienation of such affections. Whenever a third party was guilty of adultery with his wife, the husband might sue the wrongdoer for criminal conversation. Whenever, for any reason, a third party deprived the husband of the services of his wife, a civil suit for such loss of services might be instituted by the husband. When, however, the wife was the injured party and the husband the guilty accomplice in the commission of adultery, no suit could be maintained by the wife against the wrongdoer for criminal conversation. Nor could the wife sue for the alienation of her hus-

band's affections. Nor can she yet sue for the loss of his services. As was pointed out in Blackstone's Commentaries, the great legal bible, so to speak, of the English Common Law, the legal inferiority of the woman was deemed to bar any interest in the affection or chastity of her husband. She could not sue without joining her husband as a party plaintiff, and it was not to be expected, even from such an heroic sex as the male, that the husband who had allowed his affections to be alienated or who had sinned against his marriage vows, would join as party plaintiff against the third party with whom he was already joined in affectionate or adulterous relationship.

Today nearly all of these legal disabilities have been removed by statute in every one of the constituent states of our great American Republic. Today a woman may sue and be sued in her own name. She may sue a third party for committing adultery with her husband and for alienating his affections. Today she may hold and enjoy the rents and profits as well as the title to any real estate possessed by her before marriage or acquired thereafter. Today all her personal property belongs to her. Today she can make a will without the permission of her husband. Today she may contract with every one, even with her husband. Today the married woman is no longer a legal slave. Today she has become what God Himself wished her to be when He created her in the morning of the world, what the Church proclaimed her to be in the noon-day of Christianity, and what she herself must continue to be until the night-time of existence has come: the helpmate of man, the equal of man as an

individual, the partner of man in the great partnership of the human family.

The woman of today at the pinnacle of her triumphs, with outlets for all her faculties and genius, is face to face with another danger. She runs the risk of sacrificing her greatest triumph in allegiance to that which is merely secondary and transitory. All her accomplishments, all her emancipations from the spiritual slavery of paganism and from the industrial, educational, political and legal subordination of our earlier modern era, are as nothing compared with the great calling for which she has been physically fashioned, towards which she emotionally tends, and from which she is being diverted by the pagan philosophy of the present.

No woman judge or lawyer or physician or legislator can compare in efficiency, in contribution to civilization, in permanency of influence, with the woman who has answered the most intimate bidding of her soul and set out, God willing, like the crusading knights of old, upon the grand and glorious career of Catholic wifeness and womanhood. She may be obliged, perhaps, to sacrifice her individual aspirations. Counterbalancing this loss will be the two, three, four and five-fold contribution of her sons and daughters to humanity. Happy the woman who can hold public position or give public service, and not simultaneously neglect the prior claims of home and husband and household. Happier the woman who, unable to serve two masters, is willing to set aside the selfish yearnings of her heart for the preservation and progress of that immutable unit of all civilizations—the Christian family.

The Church never indorsed the legal disabilities

of woman as represented by the Common Law, nor accepted in her own moral theology that attitude towards woman upon which it was founded. In the teaching of the Church sin is neither male nor female. In the teaching of the Church the only valid subordination of woman to man is the biblical subordination so necessary for the human family. As a wife, a woman is not the mere outlet for the passions of man. As a partner in the marriage relationship, she is the helpmate of man and the procreator of future generations. Upon entering the marriage status, both man and woman must subordinate all individual activities for the realization of the high ideals and purposes of that relationship. The Common Law overemphasized the subordination of woman to man in the marriage status. The common philosophy of today over-emphasizes the independence of woman to the detriment and destruction of the Christian family.

The normal vocation of woman is wifehood. The greatest triumph of a woman is motherhood. Without children the Christian family is imperfect. Without children there is no dominant reason for the contract or sacrament of matrimony. Companionate marriage falls by its own definition. Companionship depends upon alternate absence and association for its attractiveness. Marriage depends upon constant intimacy and legitimate procreation for its success. Companionate marriage is equivalent to saying that there can be temporary permanency or permanent uncertainty.

The Christian family participates in the creative activity of God. There are no joys in all the world so deep and satisfying as the joy of a man

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upon becoming a father or the joy of woman because a child has been born of her. The most thoughtless debutante is a willing witness to this truth, once she has experienced the joys of Christian motherhood. Without the sound of children's feet upon the stairs, and children's heavy breathing in the nursery, and children's laughing voices through the day, the Christian family for those who are responsible for childlessness is a family with nobody in it and a house with a broken heart.

While glorying in the possession of her newly-found freedom, woman must use that freedom in the interest of that higher vocation to which she has been called from the very beginning and to which she is dedicated whether she will it or not, until the end of time. Only then will she dissolve the darkness of our modern paganism by the light which streams from her motherly countenance. Only then will she give to the world the greatest gift of which she is capable: the treasury and the triumph of her motherhood.

## THRESHOLDS OF POVERTY

Address delivered on July 3, 1932

There are some wrongs in life that men forgive but never can forget. One of them still lingers like a spectre in the Southland. It is not the recollection of those starving years wherein the line of gray that faced the line of blue dissolved into the merest skeleton of opposition. It is not the thought of Lee's surrender at Appomattox. It is not the defeat of the Civil War. It is the name and personality and memory of General Sherman. Across the plains and hills of Georgia his army marched triumphantly from Atlanta to the Sea. When he passed, the ruined homes of Georgia stood like black charred tombs against the sky.

The crime of Sherman against the South has been the crime of modern industry against the world. Before the existence of the factory the home was the center of industry as well as of life. Husband and wife and children were in constant contact every hour. No matter how hard their mode of life may have been, it was sweetened by the constancy of home companionship. Poverty may have lingered within the domicile, but the peace of the Nazarean home was there to brighten the face of poverty. Poverty may have stripped the cupboard bare, but the peace of home associations filled heart and soul and mind to overflowing. With the coming of the Industrial Revolution, factories poured their thick and grimy smoke against the sky. Homes were emptied of their wage earn-



ers. Around the walls of factories men clamored for employment. Within their foul, ill-smelling depths, men labored, divorced from the sight of sunlight and the smell of flowers and the tranquil domesticity of their firesides.

It was only for a little while, however, that the factory system kept father and mother and children apart. Too soon, for the health and happiness of each of them, were they united. Industry reached out across the seas to backward countries whose raw products were so necessary for the greedy and tireless stomachs of machinery. Industry likewise reached into the rooms of every cottage in the land and every house in the city streets for the precious members of the Christian family. Since wages were low all members of the home had to cooperate as wage earners. The feet of children, of five and six years of age, were heard in pitiable rhythm throughout the dark and coaldust laden atmosphere of dangerous mines. The eyes of mothers grew dim above the spinning looms. Husband and wife and child were again together, not in the private sanctity of the home but in the public degradation of the factory.

The pagan capitalist had taken the loveliest product of God's creation, the human family, and severed it for his individual profit and pleasure. Women no longer had time to accept the responsibilities of motherhood. What profited it them if they did? The flesh of their flesh and the blood of their blood became so much more added sacrificial material upon the altar of economic tyranny. Fathers no longer had time to supervise the development of their households. Tired with the long

day, that began in darkness and ended in darkness, they reached home to indulge in the forgetfulness of drink or succumb to the transitory unconsciousness of sleep. Children no longer had time to retain their childhood. The loveliest period of their life was robbed of its dreaming and its playfulness. The innocence of their souls was stained by economic association with those who sinned through despair, even as the brightness of their cheeks was bleached by the unwholesome man-made air that surrounded them. The factory had become their home. The mine had become their nursery. Machines had become their playthings. Despair had become their daily dream.

For the crime of disrupting the human family all lovers of humanity must forever denounce the abuses of the beginnings of modern industry, even as the children of the Southland denounce the abusive march of Sherman's army. When mother and child were forced to work to supplement the scanty wages of the father whom God had appointed the natural wage earner of the family, the plan of God in the creation of the human family was marred and blackened almost beyond recognition. There can be no Christian home unless parent and child are together day by day. There can be no Christian home unless the father receives a living wage sufficient to maintain the constant companionship of the home. The civilization that can boast of skyscrapers and yet permit foul tenement slums to blossom like weeds along the waterfronts and within the crowded areas of our cities, deserves no eulogy from the lips of man. The industrial system that gives no more than the indi-

vidual wage earner is able to demand of it, the industrial system that refuses to take the family needs as the basis of labor's participation in its profits, is a greater enemy to the Christian family than war or disease or famine or poverty or death.

The paganism of the birth of the Industrial Revolution lay not in its material transformation of the world but in its refusal to recognize the dignity of labor. Few of the founders of big business admitted with Pope Leo XIII that "there is nothing to be ashamed of in seeking one's bread by labor." Few remembered, in the words of the same pontiff, "that the blessings of nature and the gifts of grace belong in common to the whole human race and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven." Few had the moral courage to agree with him as he said: "when there is question of protecting the rights of individuals, the poor and helpless have a claim to special consideration . . . and wage earners, who are undoubtedly among the weak and necessitous should be especially cared for and protected by the commonwealth."

No sane lover of humanity can desire to return to the age when the home was a complete economic and industrial unit in itself. Time does not turn backward in its flight. Humanity has been benefited by the march of years. Life has grown mechanically much easier. Knowledge has become winged. Information encircles the globe with the rapidity of wireless. The great mass of humanity in our western hemisphere receives at least the elements of education. The glory of God has revealed

itself in the growth of skyscrapers as well as in fields of waving wheat. The State has expended its energies in social and industrial legislation for the benefit of the workingman. Christianity has penetrated the heart and soul of many a capitalist who considers the workingman his brother in Christ and who lavishes his charity upon all humanity.

Despite these facts the world today is reaping the harvest of its failure to sow Christian principles deep in the minds and souls of leaders of a bygone age. Take any economic reasons alleged for the present depression, and we are brought face to face with a common denial of religion and morality which lies beneath every one of them. Whenever the employer has refused to give the employee a fair share of the profits of his business, it has been because of greed and avarice and a failure to realize that because of his wealth he is in a special manner his brother's keeper. Whenever wealth has been amassed in this country at the expense of those who dwell in unutterable poverty, it has been because of the pagan philosophy that possession of this earth's goods alone spells heaven. Whenever certain bankers have allowed their banks to become so many gilded gambling dens, where the hard earned savings of the poor have been squandered in the speculations of the rich, it has been because of a denial of all responsibility to God. The modern world has collapsed because God has been removed as the cornerstone of industry and of life.

The Church has no indictment against wealth and capitalism as such. The Church, speaking

through the Encyclical Letter of Pope Leo XIII, insists upon the sacredness of private property. The Church maintains that the rich have rights as well as duties, privileges as well as obligations. The Church has indicted our modern form of industry only when the leaders of modern industry have refused to be controlled by the justice and charity of Christ. She refuses to glory in skyscrapers so long as one Christian home disintegrates and collapses. Monuments of industry, she proclaims, must not be erected upon the ashes of ruined homes. For her the Christian home is the only valid unit of earthly existence. No form of industry must ever interfere with its rights and privileges. Poverty induced by economic oppression must never be permitted to interfere with the birth of children or the duties of father and mother within the home. The Christian home cannot exist without the spirit of Christ. Nor can the Christian home exist where the spirit of economic slavery traces its handwriting of poverty and despair upon the walls.

Upon the ruins of our present industrial system a newer industrial structure will inevitably be raised. Christianity must have a prominent part in the erection of this newer industrialism. The principles of wage insurance and workman's compensation and old age insurance and copartnership between employee and employer are Christian doctrines enunciated by that great Pope of Labor, Leo XIII, and by his illustrious successor, the present pontiff, Pope Pius XI. As the representative of the Christian family the Christian laborer must insist upon the christianization of industry. Mod-

ern economic reform must exalt the family above the factory, and the child above the capitalist.

Like the troops of Sherman the army of modern industry has violated too long the homes of our common humanity. It is time for the peace loving population of Christianity to rebuild those homes, even as the sons and daughters of the Southland have restored the homes that the ravaging army of Sherman once leveled to the ground. No matter what principles our newer form of industry may adopt, Christian principles must be present, or else our present economic despair shall only die to live again. No longer can industry be the architect of the home. The Christian home, with its human trinity, is the only licensed architect of life.

## FORGOTTEN VIRTUES

Address delivered on July 10, 1932

It is not the walls which make a garden. It is the flowers blowing clouds of incense across the grass. It is not the walls of a house which make a home. It is the wealth of domestic virtues clustering within. The laws of most civilized states merely attempt to preserve the family skeleton intact. They do nothing to nourish the flesh and blood of home existence. Only the Catholic Church assumes the role of gardener, as she steps through the arched archway of each Christian home, to till the soil impregnated by Christ's sacramental grace, so that the flowers of forgotten virtues may bloom forever there.

Most houses are not destroyed by sudden tornadoes. They are not worn away by tramping feet upon the stairs. They are not burned by glowing lights within the windows. Most houses fall to ruin through decay. They seem unable to bear the weight of emptiness or listen to the tragic sound of silence. Much quicker than the house which holds it, the home must likewise yield to emptiness and silence. There is no greater enemy in the home than the pagan silence which locks the mouths and freezes the hearts of those whose love should beget an endless symphony of kindly thoughts and deeds and words. To live in the midst of such pagan silence is to dwell upon a grim unmelting iceberg, in-

creased by every tide of life that flows around it, swelling in weight and volume until at last the icy mass has split the walls and broken loving hearts upon its icy cross.

Love should never defeat itself by silence. Where is the man or woman who does not recall with tenderest recollection the softest whisperings of affection in courtship time? Where is the married man or woman the happiness of whose married life is not bound up with the constancy of spoken devotion? The husband or wife whose lips are coldly silent do more to harm the happiness of the home than all the disease that may some day pollute its healthy atmosphere. In these days of rational psychology, when all men know so much about the human mind, it seems so strange that a husband should fail to realize the necessity of love's expression. How tragic it is for the woman ultimately to conclude from her husband's petty vengeful silence, that, after all, his protestations of love were merely passion! How tragic it is for her to discover that outside the home her husband is the soul of geniality, while within the home his raspy voice is never loosened except in petty quarreling! Even then the sound of his voice seems immeasurably better than the silence of the breakfast table behind a paper, or the silence of the evening hours behind a pipe, or the silence of the night times she spends alone. How can the Christian home endure, when no look or word or deed of kindness dissolves the drudgery of the day?

The life of Christ, which is the model of the Christian home, was replete with the eloquence of love. We have never been fully told about the beauty of the home of Nazareth. We can only suspect the



whispered love that passed so often between its holy members. We do know the love Christ lavished upon His apostolic household. The members of that godly domicile were old men and tired men and worn out men. They had given up all things for Christ. They had left their fishing nets flapping in the waves, their comrades and their relatives crying in the dusk. For that Christ resolved He never would upbraid them. He taught them and lived with them. He saw to the nourishment of their bodies and the supernatural development of their souls. They were with Him always. Never once did He speak to them unkindly. Never once did He rebuke them. Not even when Peter denied Him did He burst forth into righteous indignation. He looked at Peter and begot in the eyes of Peter a well of tears. He looked at Magdalen and begot in the soul of Magdalen a furnace of love. He looked at Mary and John, down through the blood-clotted vision of the cross, and begot in the hearts of Mary and of John the domestic affection of the Christian home.

Beneath the cross of life, today, each married couple stands like Mary and John. The love of each married man for his wife should have something of the love that each man holds for his aging mother throughout the years. The love of each married woman for her husband should have something of the love that a mother always possesses for her son. Such love can never know the paganism of silence. Passion satisfied is always steeped in silence. Love unsatisfied is always vibrant with expression. The sacramental love of marriage is no such limited crippled thing, like the gasp of a drowning man, as

that which forms the theme of our modern movies. It is love in all its aspects. It is a jewel with a thousand facets. It is the eloquent love which Christ had for His apostles, and which He bade John to have for Mary and Mary to have for John as they stood at the foot of the cross.

If that love be present in the hearts of married couples, the forgotten virtue of respect will likewise blossom there. The modern pedagogical world makes no attempt to analyze respect or develop it in the souls of our younger generation. Human love alone is supposed to be the secret of marital success. Human love alone is supposed to contain all marital virtues in its being. Yet, no virtue of Christ can survive unless it be isolated in the mind of man, detached from the weeds of passion, and individually nourished in his soul. Virtues are not shapeless airy things which cling to human love like iron filings to a magnet. Each virtue needs a special plan and method and accomplishment. Men do not merely become good in the Catholic Church. They become patient and kind and pure and just and charitable. Not until the soul has run the gamut of every virtue does the Catholic Church look upon its work and call it good.

Within the garden of the Christian home the flower of respect should shine ever brilliantly. The respect of children should be something more than lip service. Respect means the constant rendering of little services by children to their parents: the placing of chairs at the table, the free-will offering of tiny helps, the graceful greetings of morning tide and evening tide, the little surprises of love's expression that children can be taught as easily as their

games. The home that is hallowed by childish courtesies is blessed by the grace of God. No stranger crosses the threshold without detecting it. No children cross the threshold outward bound without spreading the influence of such domestic courtesies far and wide, until at length in adult years it surrounds and penetrates the homes that they themselves are called upon to build.

The respect which children bear their parents, however, is only a reflection of the respect which they observe their parents bearing to each other. Childhood is the time of imitation. The husband who lacks the common courtesies which every man should show unto a woman, the courtesy of holding her wraps upon departing, the courtesy of allowing her to precede him through the doorway, the courtesy of rising when first she enters the room, the courtesy of first helping her at table, the courtesy of greeting and addressing her respectfully, must expect no similar courtesies on the part of his children towards their parents or towards one another.

The Christian home is not merely a place to sleep and eat. The Christian home is a tabernacle of Christ's sacramental grace. Like the tabernacle of the altar, the tabernacle of the home should be lined with gold of eternal love and dressed with the white and silken drapery of respect. The care which the parish priest lavishes upon the altar should find its imitation in the care which husband and wife should lavish upon the home. Both are born of respect. Both result in a deeper respect for the inhabitants of the tabernacles.

When domestic courtesies such as these are present in the home, the poorest home becomes a treas-

ury of happiness. Without them, the wealthiest home along the wealthiest avenue in the world degenerates to the status of the pyramids: a monument that houses the crumbling ruins of the dead. The domestic courtesies which the Church reveals as marital virtues, are more conducive to happiness than a retinue of servants. They sweeten the meals in common more effectively than the highly paid services of English butlers or the highly seasoned dishes from French kitchens. The giver of courtesies is blessed even more than the recipient.

Since salvation is the eternal purpose of our existence, surely Christ meant the home to be a constant training place for virtue. We are not called upon to do heroic deeds in life. We are only asked to take the opportunities of each day and mint them by the grace of God into the golden coin of eternal currency. The home is alive with the seeds of forgotten virtues. Courtesy is the means of blossoming them into flowers. The home that lacks domestic virtues is boarded up, windows and doors, with the sign of pagan emptiness and desolation. The home that is filled with domestic virtues, no matter how dark its depths or bare its walls, is filled with the breath of spring and the glow of love and the peace of Christ eternal.

In this as in so many other things, the Catholic Church stands out as one of the greatest benefactors of all humanity. She proclaims the necessity of domestic kindness and domestic respect and domestic courtesy to all the world. Little mention of them is found throughout the myriad pages of classic literature. Little stimulation to practice them can exist in a civilization that facilitates the anarchy of di-

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voiced and minimizes the importance of children. By her denunciation of divorce and birth control, the Church has strengthened the Christian home from without. By her insistence upon the forgotten virtues the Church has strengthened the Christian home from within. Only by the practice of these forgotten virtues can the dwelling place of man approach the immutable happiness of "home, sweet home."

## A NATION'S STRENGTH

Address delivered on July 17, 1932

The greatest leaders in America have not been its captains of industry. The greatest institutions of America have not been its banks. The greatest buildings in America have not been the skyscrapers which pierce the clouds with their fingers and which step down, as it were, into the waters of New York harbor to welcome the incoming citizen and his family. The greatest institutions and the greatest buildings of America have been its homes, scattered across our beautiful countryside or clustering by the thousands upon the acres of our crowded municipalities. The greatest leaders in America have been the fathers of homes and the heads of families. This year we celebrate the bi-centenary of the birth of him who is indisputably America's greatest citizen. When we think of Washington, our first associated thought is not the battlefield, nor the law court, nor even the White House. With the name and personality of Washington we immediately link the quiet rambling Mount Vernon house, on a Virginia hill above the Potomac, which was his home.

As in the time of Washington, so today, America is face to face with the fundamentals of existence. A little while ago we were drunk with the wine of big business. A little while ago we were the captains of world trade. A little while ago we were living the seven years of feasting in the land of Egypt. Today we are living the seven years of

famine. The streets are echoing with the footsteps of idle laborers. The world has forgotten its luxuries. Humanity is crying out for bread. False leaders fail to analyze the true issue that lies before us. It is not the issue between Republican and Democrat. It is not the issue between wet and dry. It is not the issue between capital and labor. It is the oldest issue in the history of the world. It is the issue between law and lawlessness, between government and anarchy, between civilization and decay.

No institution can resolve that issue in our country's favor so perfectly and so completely as the Christian home. The Christian home is based upon an absolute respect for law and order. The walls of the Christian home are solidified by religion. The atmosphere of the Christian home is purified by morality. The cross of Christ is on its walls. The day opens and closes with prayer. The model of the Nazarean home is ever before it. Obedience to God and the State and the Church is the cardinal principle of its activities.

Because of obedience the Christian home is a nation in miniature. There can be no valid nor virtuous citizenship where there is neither authority nor obedience to authority. Authority is the right which an individual or an organization possesses to compel the obedience and cooperation of those in whose interest the authority is held and exercised. Authority itself must have a basis in which it inheres, out of which it grows and unto which it develops and progresses. By what right, in other words, do governments compel the obedience of their subjects? Is it by right of conquest? Is it because of fear? Is it because of the mere utilitarian philos-

ophy that obedience to government renders the course of trade more successful and the conduct of our every day existence more materially fruitful and secure? Or is it merely because within the breast of every group and individual there is an instinct of dependence that finds its most honorable expression in submission to those who have been established as the guides and guardians of public welfare?

To accept any one of the foregoing reasons except the last as the sole basis of obedience is to deny or at least to demean the spiritual nature of mankind. To assert that fear or force or opportunism or material success fundamentally accounts for the peaceful relationship that must exist between ruler and subject, is to render the life of every government precarious and to make every individual a potential anarchist, whenever his private gain or personal feelings come in conflict with the declarations and decisions and course of government.

The government of the Christian home alone furnishes the proper model for good citizenship. Who is the parent who will allow his child to rest obedience upon the purely material basis of protection or gain or comfort? Who is the parent who can be satisfied with mere servile obedience, with observance of domestic laws, and regulations through filial fear alone? No home can long exist wherein the religious background of love and duty and obedience is extinguished and submerged. And no nation, which is composed of homes, can long exist, if in the minds of its citizenry there is no



higher warrant of respect for law than individual comfort or pleasure or fear.

It is at this juncture that the Christian home plays its dominant part in the training of the citizenry of tomorrow. The Christian home recognizes God as the source and summation of all life's activities. The Christian home insists that the ultimate authority behind the commonwealth, like the authority behind itself, is God. The Christian home is the enemy of criminal anarchy. In the cloudy passionate mentality of criminal anarchy no governmental authority has an immutable basis for existence. Men have the right to destroy any government that displeases them. The burden of proof is on those who would maintain it. In the clear concept of the Christian home all legitimate authority must be obeyed. The burden of proof is on those who would destroy it. Obedience to law is not a matter of private convenience or personal betterment. It is one of the essential components in the corner stone of all morality.

That is why the Christian home has always been on the side of legitimately constituted government. That is why the Christian home is loath to commend the forces of armed revolt. That is why the enemies of government direct their greatest efforts against the home. That also is why every government should make the home and the family the object of its finest legislation. During the past one hundred years legislation has too often been the monopoly of the individual industrialist. Laws have been passed to guarantee the accumulation of wealth rather than the more equitable distribution of it amongst the nation's homes. Legislatures elected by

the "vested interests," have bowed to the avaricious programs of their masters, forgetful of the fact that the greatest vested interest in any land is the primal unit of civilization, the family. Governments do not exist for individuals. Governments exist for the preservation and development of the home. The government which surrenders its operations to the individual, sets up a tyranny of wealth on the one hand and the revolutionary menace of the criminal anarchist on the other. Peace and happiness and law and order are products of the home.

Christ, who was welcomed in the Jewish homes of Palestine was crucified by individual fanaticism. The Jewish nation was not averse to Christ. The Jewish people listened lovingly to His Doctrines. The Jewish Pharisees received Him at their table. The Jewish women held their children high above their heads so that Christ might see them and bless them as He passed. Not until Christ's preaching threatened the wealth and position of the Temple's leaders, did He court their individual enmity and revenge. A few men entrenched in power, fearful for the continuance of that power, were able to arouse the populace against its friend. The greatest deception was practiced upon the Roman government. The Jewish leaders who hated the Romans, petitioned the Roman government to indict Christ for the false crime of treason, and to crucify Him in order to satisfy their individual resentment. The lover of homes succumbed to the hatred of individuals.

The tragedy of Christ is duplicated in the history of every nation known to man. The home that is the strength of nations is neglected by the nation.

Individuals who use the nation, are stimulated and protected in their program of private aggrandizement. Individuals who might be converted into heads of families by legislation favorable to the home, are allowed to nurse their wrongs in private until a million sparks of resentment have coalesced into a scarlet flame of national conflagration. No nation that has the slightest interest in its own preservation, can afford to tamper with the unity and sanctity of the home. The nation that facilitates the processes of divorce, the nation that sanctions the pernicious practices of birth control, the nation that fails to make the home the unit of industry and citizenship as well as of life, is signing its own death warrant and moving towards inevitable destruction.

The home is the surest and safest tabernacle of patriotism. Washington the General is only surpassed in the love and affection of the American people by Washington the home lover. Throughout the nation today the replicas of his home at Mount Vernon are standing in our city parks. May they recall the true greatness of America. May they awaken the minds of all governments to the importance of the home. The message of Mount Vernon is greater than the message of Valley Forge. The homes of a nation are greater than its history because its history is written by its homes.

## CARDINAL HAYES STATES AIMS OF THE CATHOLIC RADIO HOUR

(Extract from his address at the inaugural program in the Studio of the National Broadcasting Company, New York City, March 2, 1930).

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. That responsibility rests upon the National Council of Catholic Men. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our country-men. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for us, this work is inaugurated. So may it continue. So may it be fulfilled. This work of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ: pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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