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The Catholic School
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THE CATHOLIC SCHOOL IN AMERICAN LIFE



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THE CATHOLIC HOUR

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THE CATHOLIC SCHOOL IN
AMERICAN LIFE

The Catholic School In American Life

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by

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COURAGE OR CRUCIFIXION

Address given on November 3, 1946

It was in the first year of the ministry of Jesus Christ. The Master had already declared Himself, when in driving the hucksters from the Temple, He had dramatized His utter contempt of those who would use religion to achieve illicit and unjust gains. The Sanhedrin, the Supreme Council of the Jews, had on a former occasion sent an embassy to John the Baptist which had enabled the Precursor to declare himself and at the same time to bring into bold relief the greatness of Jesus. "He it is who is to come after me, who has been set above me, the strap of whose sandal I am not worthy to loose" (*John 1: 27*). Now there comes to Him one from the Sanhedrin, Nicodemus, a rich man who was influential in Jerusalem not only by reason of his wealth of worldly possessions but also because of his high order of intelligence and his distinction of noble rank.

Witness to the wondrous deeds done in Jerusalem by Jesus, Nicodemus had decided his belief in Christ. Deep, deep down in his heart there was *the*

conviction, but yet as the historian narrates, "This man came to Jesus by *night*, and said to Him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him" (*John 3: 2*).

As Nicodemus was taking his leave of Jesus the dawn was lighting up the Eastern sky. Through the night position and conviction had struggled for supremacy in this man's soul. Jesus made one last exhortation to strengthen this vacillating man. "Thou art a teacher in Israel and dost not know these things? Amen, amen, I say to thee we speak of what we know and we bear witness to what we have seen; and our witness you do not receive. If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things?" (*John 3: 10-12*). And behold, the Saviour concluded, the cause of judgment! "The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. For

everyone who does evil hates the light, and does not come to the light that his deeds may not be exposed. But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God" (*John* 3: 19-21). Nicodemus stole away not only from the presence of Jesus but tried likewise to steal away from the insistent promptings within his mind and heart.

It would seem that something in the nature of a parallel could be observed between the history of Nicodemus and the history of our Country in which values that were so clearly stated at its founding have been progressively lost sight of with the passing of the years. Let our prayer be that we will not have to suffer crucifixion in order to declare our conviction as a Nation. As our Country seeks to bind up the wounds of a stricken world and seeks likewise to establish this wounded world on the secure props of true democracy, it becomes increasingly evident that she suffers from not having formulated her basic premises into a philosophy of government.

When our representatives sit in conference with delegates of foreign powers and work with

them to establish a new world order out of which will come the promise of a peace nostalgically longed for by men everywhere, they are at a disadvantage. Foreign representatives possess a political philosophy different from our own and they know well the ends they seek, the means to achieve those ends and more important the "why" of these ends and means. Theirs is a philosophy in action.

It is true that we can speak emotionally in terms of Democracy, Liberty and Freedom but we find these terms flung back at us with entirely different connotations. I do not doubt the sincerity of those who use these terms differently. In their scheme of living words have taken on a new meaning and old values, rooted in absolute truth, have become obscure because the substance that gives them meaning and vitality has been watered down until they remain but emotional catch-phrases emptied of the persuasive force of truth.

"We hold these truths to be self-evident," so believed and so stated the founding Fathers of our country, self-evident, admitting of no contradiction, carrying within themselves the

force of persuasiveness. Those with whom our country must build if there is to be One World and peace in that world, even though they use our terminology by way of comment on this most fundamental declaration of our country's profession, in effect say "so what," to use a colloquialism. It is tragic but it is true that their casual and searing retort finds a re-echoing response in many quarters throughout our land.

Thank God this re-echoing response does not come from the minds and the hearts of the school children of America. These minds and these hearts, untouched by the pragmatism of a callous world, still cling at least emotionally to the principles which have made our country the highest exemplar of human liberty among the nations of the world. When I say the school children of America I do not speak simply of those of tender years but I refer as well to those young people who are fast approaching the end of their formal academic training but whose maturing years have not blighted the vision of youth.

I recall, if I may speak personally, a meeting which I attended on the campus of a

Teachers' College in our Southland. The meeting was called by a religious organization which enjoyed the prestige of faculty recognition, and in attendance by invitation were faculty and student representatives interested in the spiritual welfare of the student body. Likewise in attendance were the ministers of the city in which the college was located and the speaker, a Catholic priest. The student body numbering some sixteen hundred represented a good cross-section of the state and the college itself was state supported. The students for the most part were members of the major non-Catholic denominations.

In addressing the meeting the speaker remarked that the youngster of today is not unlike the youngster of the generations which have gone before him, for he too wants to believe. His heart likewise reaches out in its quest for an explanation of things. He differs from those who have gone before in that he does not accept on the testimony of his elders but wants to know the why and the wherefore of Faith. Emotionally he still clings to the values which give meaning to his way of life but he lacks the training to estab-

lish these values intellectually. By way of illustration it was pointed out that the youngster of today wants to come to realize that Christ Jesus is not only a powerful emotional factor but is, indeed, an historical reality concerning Whom history bears clearer and more irrefutable testimony than it does of any other whose name adorns its pages. As the speaker continued to describe students and youths generally, as he had come to know them from close observation and intimate conversation, he was interrupted by a student who exclaimed enthusiastically: "That is what we want, just as Father has described. Too many people come out of homes where emotionalism serves as the basis of Faith. We want reasons for believing."

And reasons there are, so solidly grounded in common sense and so firmly established in correct thinking that the Founding Fathers of America could say of those which were to constitute the fundamentals of the nation's political structure that they are self-evident truths, admitting of no contradiction, convincing by their very nature.

Now these reasons, these truths are challenged, challenged

as never before in the history of Christian civilization, challenged by a philosophy of negation in action, a philosophy which by its very denials is a complete contradiction to all that is implied in the phrase, the American Way, but which uses our terminology to confuse us and to achieve its ends.

Why does this philosophy succeed in confusing us even as it uses our own terminology? Because we, as a nation, have contented ourselves with an emotional acceptance of these truths, religious truths mind you, which are the bases of the American Way of Life. We, as a nation, have not been confronted until now with the necessity of rationalizing these truths.

Catholic schools teach the religious principles which inspired our form of government and upon which its survival depends. The graduates of Catholic schools view in the perspective of religion the duties and privileges of American citizenship.

Their understanding of citizenship is by no means alien to the American tradition in education; even a casual reference to the history of American education will reveal that the American schools which our founding

fathers attended laid great stress upon religious instruction as an indispensable element of training for citizenship. Were it not for the hysterical bigotry of the Civil War period, religious instruction would never have been banned from the public schools. Indeed, the utter secularization of contemporary public education has far outrun the intention of the sincere men who tried to quell sectarian contentions by eliminating religion from the public school. Many clergymen and educators are now agreed that the whole question of the relationship of religion to public education needs to be reexamined in the light of present-day conditions. We cannot trust the future of America to religious illiterates.

Despite their fundamental differences, the public schools and private schools conducted by religious denominations are not competing institutions. The private schools are not needless duplications of the public educational facilities, nor are they a divisive force in the community. On the contrary, the two systems of education, public and private, are partners in American education. The two are related by a common public

purpose, the training of the American citizen and by mutual helpful contact which frequently draws together representatives of the two systems in projects for the social betterment of the community.

In fact, democracy in American education is safeguarded by the continued existence of two systems of education—both approved by the State, both aware of their important public obligations, both enjoying full freedom from control of one by the other. Eliminate the private religious schools, and the result in American education is uniformity. In that event, education would become the potential tool of the destructive influence of totalitarian rule, wherein one party, the Government's Party, alone has the right of suffrage; wherein the citizen conforms or suffers liquidation.

The observance of American Education Week should prompt the thoughtful citizen, and God knows each citizen should be thoughtful, to evaluate anew in the light of threatened changes in our world's political thinking, the Educational System of today. This is imperative because out of this system will come the guardians of tomorrow's liber-

ties and tomorrow's freedoms. Either we of today stand guard now or tomorrow we may stand atop another Calvary at the foot of another cross.

Crucifixion is a threatening and discouraging term but no more threatening and discouraging than current newspaper headlines. Perhaps crucifixion will prove the crucible out of which will be distilled with greater clarity our Country's basic political philosophy. Crucifixion must inevitably follow unless the genesis of our Country's ideals and standards is rationally understood by the rank and file of our citizens.

Let us ask ourselves again if there can be a parallel between the history of Nicodemus and the history of our own country as she seeks to hold fast to her political convictions. Until now those political convictions have not been formulated into a distinctive philosophy of government. Because of hostile groups among her citizenry our Country has been fearful of making a forthright declaration of the truths which give meaning to her aspirations. Must we, perforce, as a people, stand at the foot of a cross before we will openly declare our convictions? God spare us crucifixion!

COURAGE—A CIVICS TEXT

Address given on November 10, 1946

The season of humiliations had indeed passed. Humanity, united with divinity, its head bowed in death on Calvary, finds the earth under the weight of the cross breaking the bonds and loosening the shackles by which men's souls had been robbed of their vision. Yes, humanity, as the head of Christ droops in death, finds its eyes raised to a recaptured perspective in which life is revealed in its fulness of meaning. Witnessing to the triumph of the cross and to the freedom which had come to men's souls with the passing of the season of humiliations, "... the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep arose..." (*Matthew 27: 51-53*).

From the lips of the Roman Centurion came the testimony, the substance of which from generation to generation was to dissipate men's fears, establish their faith and sustain their hopes. This pagan, as the earth trembled beneath his feet and he heard humanity's cry come

forth from the parched lips of its Savior, exclaimed, "Ay, truly this was a just man; this was indeed the Son of God." In the hearts of the soldiers who had stood with their leader "over against Jesus" atop the hill of crucifixion, the testimony of the Centurion was re-echoed. They together, leader and soldiers, in their fears, their faith, and their hopes, gave voice to the heart of all mankind. Recognizing that God through Christ's humanity made expiation on Calvary's cross, men's sights were raised anew to that vision which God in the beginning had established for the children of men.

Ever since, men in their governments have sought more or less successfully to state as the foundation of their political structure the truths which constitute the substance of this vision. It was not, however, until eighteen centuries after Calvary that the highest and most complete political declaration of these truths was formulated. With a courage, born of exile from home for conscience's sake,

the Founding Fathers of our glorious nation gave to the world in their Declaration of Independence, the classic political expression of those truths brought from obscurity by the death of the God-Man on Calvary.

July 4, 1776, is more than the birthday of a nation; current events dramatize it as the pole star of the race of men struggling ever against the destructive forces of slavery. Emancipation from the slavery of sin came with crucifixion on Calvary. The Blood of the Redeemer of mankind, flowing into the stream of humanity, re-established the priceless worth of the human personality. Down through the ages since Calvary, there have come tyrants who would re-enslave men and blot out the individual's personal worth. Always, too, since Calvary there have been men, borrowing knowledge and strength from Calvary's redemptive force, who, in the words of the Founding Fathers, could mutually pledge to each other their lives, their fortunes, and their sacred trust in defense of man's God-given and God-restored freedom. These Founding Fathers acted, as they themselves state, with a

firm reliance on the protection of Divine Providence.

Out of this deep and abiding trust in the Providence of the good God, the representatives of the United States of America, in Congress assembled, July 4, 1776, brought forth a document unique in the political annals of mankind.

We, of this modern America, have inherited the priceless legacy of freedom so clearly defined by those to whom our country owes its origin. We, of this modern America, reviewing current events, wonder whether the newspaper headlines are but the passing shadows of a season of humiliations that we perforce must suffer. Will we, before crucifixion, rise to the heights of Calvary and recapture the vision which gives meaning and substance to our boast of freedom and strength to our stand for liberty? In the death on Calvary a new hope and a new courage came into the hearts of men. From the crucible of sufferings on Calvary was distilled a strength which has enabled men to rise above petty ambitions and declare themselves for those principles which give life meaning and make it purposeful. Nicodemus, the member of the

Sanhedrin, who, it seems, only at the hour of crucifixion, courageously declared his faith in the God-Man, has many counterparts in the world of the present time.

Today, we, as a people, are challenged by a political system which is the negation of our own. In effect, we are asked to demonstrate that we genuinely cherish for ourselves and for others the spiritual and intellectual freedom of which we boast. We are challenged to show that we are willing to sacrifice to preserve them. By implication we are asked to prove that these freedoms, which have made for progress on the part of the race, are still the means whereby men can steadily advance their own development.

Must we, as a people, experience crucifixion before we will profess openly the validity of the premises on which our country's Declaration of Independence and its Bill of Rights rest? Must we, as a people, have part in crucifixion before, like the Centurion, standing "over against Jesús," we declare courageously our attachment to "the laws of nature and nature's God"?

Looking back upon the as-

sembly of July 4, 1776, we see there the position the citizens of this nation must assume if we are to hasten the passing of the season of humiliations. Looking back, we see the position which, once assumed, should save us the horrors of crucifixion. Looking back on that historic assembly, out of which came our nation, the United States of America, we see there men of varying shades of religious belief. While not uniform in the practices of religion, or in the content of dogma, they were united in the acceptance of that central sweeping dogma which gives integrity and solidarity to the race of mankind and establishes the equality of all before God and governments.

They, Protestant, Jew, and Catholic, on that memorable Fourth of July, 1776, "with a firm reliance on the protection of divine Providence," jointly and unitedly professed their common faith.

One hundred and sixty years have passed since Protestant, Jew, and Catholic, acting together, gave to the world this classic political Declaration of what was written first in the race's oldest document, the Book

of Genesis, and later brought out into bold relief on the heights of Calvary. In these one hundred and sixty years, under the impact of economic changes, men have become confused and bewildered while striving for an economy which would reflect the equality politically declared by the Founding Fathers. Seeking the good things of earth, they have lost sight of the self-evident truths which alone can rationalize and support their strivings. Emotionally motivated, they have pulled away from the safe and secure moorings of reason.

This is, indeed, a time of crisis. National unity is threatened, and strange as it may seem, the threat is from within, because there are so many in our civic life who get their inspiration by fixing their eyes on the earth. "In God We Trust" is to them something archaic, something in the nature of a pietistic hangover. If national unity, in defense of Americanism, is to be had, then all enjoying the rights and privileges of American citizenship must rededicate themselves to certain religious truths, as proclaimed by the Founding Fathers, and described by Thomas Jefferson,

the Apostle of Americanism, as self-evident.

His Holiness, Pope Pius XII, in *Sertum Laetitiae*, a letter addressed "to the Church in the United States," reminds us that "we must make possible a salutary union of thought and policy between Catholics and other believers in God." "It is impressive," the Holy Father writes, "that the Spirit of God still dwells in the multitude." This salutary union of thought and policy, enunciated by the Pope, we Catholics of the United States see reflected in a measure in our country's dual system of education. The Catholic school and the public school are both equipped to train intelligent American citizens; both are approved by the state. Each experiences the same concern in the crisis through which our nation is passing as it endeavors to bring the curative power of its political and religious faith to a world that is stricken.

Catholic schools in partnership with public schools in seeking to achieve the American educational objective of better citizenship serve as a ferment to keep active in the life of the nation the self-evident truths of our country's Declaration of

Political Principles. Not in competition, but through cooperation, the Catholic school with the public school serves the welfare of the nation by training its pupils and students for intelligent participation in the rights and duties of citizenship.

In the spirit of the members of the Congress assembled on July 4, 1776, the Catholic school insists that education should concern itself, not alone with mere knowledge, but with the inculcation of the causes which give meaning and purpose to the objectives which education sets itself.

Because the public school has as yet been unable to formulate a civics text which would escape the charge of sectarianism and thus be acceptable to all, the coordinating philosophy, stemming from the Declaration of Independence, has not rooted itself in the curriculum of American schools financed by public funds. Until such a text is formulated, the Church school will be the ferment keeping active the cause on which are based Americanism and its unique championing of human dignity, human liberty and human freedom.

The Catholic school, public in

all things save its method of support, centers on the sacredness of the human personality and insists that man's highest natural endowment is that of free will wherein the Creator gave to him the faculty and capacity of returning love for love, service for service, the fulfillment of duties for the exercise of rights. Its classrooms, from kindergarten to grade and high schools into college and university, are not unlike the classrooms of schools under public auspices, except that religious pictures and crucifixes combined with the teachers' garb stress the inherent dignity of the individual and the moral obligations this dignity entails.

Again, its classroom instructions are not unlike the classroom instructions in schools under public auspices save that through the instructions in the Catholic school, like a golden thread, there run the truths which the Declaration of Independence enunciates as self-evident, and more, the truths which make of life a totality extending the bounds of time. The teachings in our Catholic school demonstrate the citizen as a child of God, having obligations

to fellow citizens and to the state.

From the acceptance and fulfillment of these duties will flow an order resulting in peace and tranquility. This teaching supplies motives for the fulfillment of obligations, even though the fulfillment at the moment seems antagonistic to self-interest. In a word, the Catholic school points the Way, which is Christ; teaches the Truth, which is Christ; urges the Life, which is Christ. Its instruction seeks to form the child into a citizen charged with making secure his eternal welfare through serving the welfare of the nation.

Conscious of the high destiny of the nation as our wounded world's workshop of human values, the Catholic school knows that this destiny arises from our country's Declaration of Independence. Unless the supernatural aspect of the premises of the Declaration's corollaries of human freedom and human liberty are recognized, they become meaningless and ineffective. Realizing this, the Catholic school is distressed that a vague sort of emotionalism in the thinking of so many citizens is the only prop to support the cause of freedom and liberty.

The Catholic school, in its anxiety to preserve American values which are likewise Christian values, looks hopefully to the future now that world distress and totalitarian challenge are forcing a re-examination of premises. More and more, developments show that freedom and liberty do not result from legislative enactments, but from the Providence of an all-wise, and all-loving Creator. More and more, too, developments threaten crucifixion. It is the prayer of the Catholic school child and the Catholic school authority that American faith, as enunciated in our country's Declaration, will re-assert itself and force the formulation of a civics text which will elaborate on causes as well as on effects; which will profess and rationalize American faith as well as the benefits that faith establishes.

Looking to the signers of our country's Declaration, we see there Protestant, Jew, and Catholic, men of varying shades of belief, but all concurring in the acceptance of certain supernatural principles which give meaning and substance to America's boast. Looking to our country's practice, we read as

the basic tenet of American economy, "In God We Trust," and we find in Executive Proclamations the conviction that thanks should be returned to God.

We, of the Catholic school, would like to believe that eventually all the schools of the nation will incorporate in their civics text the whole American tradition of belief and trust in God and the necessity of returning thanks to God. A civics text declaring and giving the reasons for America's faith could dissipate confusion and establish order at home and enable the world at large to understand the better America's aims and objectives. Such a civics text seriously and sincerely taught, could so indoctrinate the children of the schools that within their own

generation they would constitute a valid hope for a lasting and just peace.

Our country, with its harnessed atomic energy, has the capacity of shaking the world with fear; with its faith declared and expounded, it has the capacity of sustaining men's hopes for a better and more peaceful world. The pledge to our stricken world is not in energy stored and assurances given, but rather in the declaration of principles made and integrated in the nation's life. Our prayer is that we, as a nation, with courage will so declare our faith, and so act accordingly that exemplifying the truths, which were salvaged on Calvary, we, and the world through our leadership, might escape the sufferings of crucifixion.

AMERICA'S TRIPLE ARSENAL FOR THE PRESERVATION OF HUMAN VALUES— THE HOME, THE CHURCH, THE SCHOOL

Address given on November 17, 1946

The story is told that on the morning of May 31, 1889, a workman passing below the dam which held in check waters threatening life and property in the city of Johnstown, Pennsylvania, noticed a slight trickling of the water through an almost invisible crevasse in the giant embankment. The seepage of water through this small opening seemed so little in comparison with the waters held at bay, that the workman passed on giving it but scant reflection. That night thousands of lives and millions of dollars in property were lost, all because a heedless passerby did not think that so slight a seepage could bring about destruction.

In France and Flanders twenty-eight years ago on a gray November day, bugles blew the "cease fire" which stopped the flowing of a river of blood and ended a world war. A war, we were told, that was to end wars; a war which was to make the world safe for Democracy. Men who were there on that chill November morning, tell us that

there was a strange new look in eyes that had stared grimly beneath steel helmets. And no wonder, for the world's manhood now looked forward to life instead of death.

With life beckoning, hope came into the hearts of these sorely tried veterans of strife; a hope that their sufferings were not in vain, and that in consequence, a new day was dawning for mankind. As we look back in retrospect over the years that have passed since the Armistice silenced the guns of that first world conflict, we are reminded that those who survived that horrible carnage anticipated the future with hope, because they firmly believed that they, by force of arms, had proved that right must inevitably prevail over might. They also looked forward with hope because they thought the philosophy fundamental to true democracy had not only survived brutal force, but had actually gained the ascendancy in men's thinking and acting.

In the years that followed im-

mediately upon the close of that suicidal conflict—years of unparalleled prosperity; years, too, of unparalleled excesses—no one took seriously a certain beer-parlor agitator whose philosophy of government was so at variance with the philosophy of government for which men had bled and died, had fought and won. His philosophy was considered as so much seepage by a world sick of strife but a world sure of itself. Charlatan, this man may have been; demagogism may have been his methods. But at least it could be said of him that he was alert, more active, more fired by zeal, although a false zeal, than those who took him lightly and to whose places of command he would eventually succeed.

While others, secure in their positions of authority, underestimated the power of seepage, he, realizing its power, continued his lightly-regarded campaign, eventually weakening and finally destroying the structure of existing government. At first regarded as a Gilbert and Sullivan tragedian, Hitler emerged from the wreck of government the symbol of strength for a people poisoned and weakened by the seepage he caused to flow.

In this, our country, we must

begin to take stock, rearrange our house, and look to its foundations, if the seepage that is in evidence here is not to destroy us. If we do not, then we deserve the deluge that threatens us and the consequent destruction that will follow in its wake. Contemporary America has only begun, and that remotely, to sense the danger that threatens life, liberty, and the pursuit of happiness. Gradually, but persistently, Secularism—and this is the seepage to which I refer—is working away at the dam of fundamentals, which have held in check the waters of subversive and perverse doctrines that seek to contaminate the stream of our national life. In a way, we ourselves, have contributed to the flow of this seepage which threatens the very groundwork of our national structure. We, Protestant, Jew, and Catholic, holding in common those religious truths which constitute the basic premises of Americanism, are yet to agree on a civics text which will bring to the school children of America a knowledge of all that is implied in the term Americanism. Instructed in the form and the mechanics of our nation's political structure, the average school child lacks a knowledge of the

reasons out of which this form developed and for which the mechanics were evolved as a guarantee.

Treatment of minority groups in America is proof conclusive that we, as a people, either are not cognizant of the basic premises on which our nation stands, or we are as yet to be instructed fully in them. In either case, American Education has fallen short of its objective. Yes, it is true that as a people we know what is implied in the Bill of Rights, but we do not know to all intent and purposes what is stated in the Declaration of Independence. The body of the law we feel: the spirit of the law we fail to teach under public auspices lest there come the charge of sectarianism. By neglecting the spirit, while emphasizing the form and mechanics of our unique Democracy, there has resulted a sort of distortion in the thinking of many. This distortion is best described in the words of a prominent educator of an equally prominent Southern university. Lamenting the progressive obscuring of the religious values, which are basic to the American concept of Democracy, this distinguished educator charged that a new religion was evolving in America,

the Deification of Democracy, which comprises the worship of the will of the majority, wherein that will means the blotting out of life, liberty and the pursuit of happiness, as these rights relate to so-called minorities within the body politic. Democracy, so understood, is seepage working away at the dam of fundamentals in our national structure. It is seepage widening divisions among the nation's citizens, threatening to sweep away those essential safeguards of life, liberty and the pursuit of happiness, which twenty centuries of Christianity have established, supported and sustained. There can be no compromise, and certainly there can be no acceptance.

Secularism is so insidious that if given but slight ground, it will threaten the whole structure of supernaturalism; if its seepage is not checked, its waters will engulf fundamentals to such an extent that only the faintest suggestion of them will remain.

It is, indeed, the hour of crisis and Democracy can survive only to the extent that religion flourishes.

The Catholic Church, knowing how intimately interwoven are religion and Democracy, seeks the preservation of human val-

ues, which true Democracy safeguards, by stressing the essential importance of the inter-relation between home, Church and school. So determined is the Catholic Church that this essential importance will not be overlooked, she calls upon the home to support both Church and school. So militant is the Catholic Church in defense of human values, that she insists that both home and school determine their objectives in accordance with God's plan in creation.

From time immemorial, the home has been the great educative agency, and, in the eyes of the Church, the prime educative agency. Before the development of our vast modern school system, the child received his preparation for life within the family circle. Today, even with that school system, the Church still regards the home as the school of schools, and the parent as the teacher preeminent. Unfortunately, this is not always so in this streamlined age in which we live, when apartments have taken the place of homes, pent houses the place of mansions, and automobiles the place of babies.

Now, sad to say, in many cases the home is only incidental to the school, and the school has

become not only parlor, bedroom, dining-room and bath for the child, but in a sense mother and father, brother and sister as well. Here the child is supposed to develop those domestic virtues without which good citizenship is impossible. Today the school is expected to so ground the child in desirable practices that parents will be released from their God-given obligation of fashioning and forming the true man and the true woman of character.

The Catholic Church insists that the school at best is only supplementary to the home, aiding and assisting, but never taking the place of the home. She knows that the home is the very center of the child's emotional, physical, intellectual and moral life. Here habits and attitudes are determined. There is no doubt but that impressions made by parents are more frequently than not indelibly stamped and seldom erased from the memory of children. Where the home fails in its duties and obligations, the Church and school rarely succeed. It is from the home properly motivated that religion and democracy draw their greatest strength. It is from the home grounded in religious truth that the Catholic Church attracts her teachers whose religious con-

secration dramatizes for pupil and student those supernatural truths which are the very essence of true democracy.

And so the Catholic Church reminds parents that God has entrusted them with that which reflects, not only themselves, but Him as well. In a word, the Church charges parents to create that environment out of which the child committed to their care will be enabled to achieve a life unending, a liberty never degenerating into license, a happiness giving peace within and contributing to the peace of others.

In the classroom, the Catholic Church commits the child to the care and instruction of one whose very garb suggests those domestic virtues which are the firmest props of morality and the securest foundations of true Democracy. Here the nun, and she constitutes eighty percent of Catholic school teachers, integrates religious truths with the content of other subjects. In this integration, she enables the pupil and student to escape the debilitating influence of secularism, for to her the content of all subjects to be taught is part of the plan of an all-wise and an all-provident Creator. Her methodology is to give practice in the social virtues and to develop at-

titudes that are at once consistent with the Christian and the American philosophy of life. Strengthened by prayer, the nun's whole character is the product of consecration to God through the formation of the true and perfect Christian in the lives of the little ones committed to her instruction. With her teaching is no profession; it is a vocation to which she accepts the call to form men and women of character. It is a life's work subject in no manner to the vagaries of time and circumstance. Perfection in teaching means for her greater security in the attainment of eternal salvation, which alone prompts her dedication to the desirable objectives of the classroom. She knows that the better she qualifies herself for the teaching profession, the more God is pleased with her, and so she does not content herself with mediocrity in her chosen work. Her educational objective is the harmonious development of the whole child and all his faculties. To cultivate and strengthen child, body and soul, mind, heart and conscience, she knows is the business of true education. From her own Catholic training, the nun has the conviction that Education permeated through and

through with the sublime truths of Religion, makes not only for the highest type of citizenship in the Kingdom of God, but makes likewise for the highest type of American citizenship.

As an American, the Catholic teacher rejoices that this conviction is supported by no less a person than he whom history terms as the "Father of Our Country." "Of all the dispositions and habits," said George Washington, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these firmest props of the duties of man and citizens. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principles."

This conviction of the "Father of Our Country," so reminiscent of our country's Declaration of Independence, is re-echoed today more and more by thinkers in the American field of education. The eminent head of the Department of Philosophy in one of the country's leading universities, a non-Catholic, speaks as follows:

"Religious development is just as essential as it is intellectual. Anyone who thinks otherwise is a moron. We have altogether too many intellectual, or artistic, or musical geniuses who are religious morons. Religion and Education should go hand in hand to achieve the final goal of a life better fitted for success. Religion is necessary and should find a place in every educational institution, from the primary school to the university, throughout the land."*

With religion the citizen is a creature of God, dedicated to preserving the dignity with which God has endowed him. Without religion he is simply the creature of the State, a pawn in the play for power on the part of those who would use him to achieve omnipotence for a State of their own creation. With religion properly inculcated, the citizen, even though he fails in his upward climb, must ever seek not only his own welfare but the welfare of all others as well. Without Religion indoctrinated with the doctrine of survival, the citizen is motivated by fear and the determination to survive even though survival

*Dr. Charles Gray Shaw—New York University.

means liquidation for his fellow citizen.

The Church in the Catholic philosophy of Education becomes the bond between home and school. She belongs to neither exclusively, but very definitely is part of each. To her, parents, pupils and teachers are God's children to be guided along the way to that full and rich maturity that can be found only in Christ.

Because the family is not a perfect society, that is, because it is not, out of its own resources capable of attaining fully its end, it needs the help of other institutions or societies. The school is one of these, and the Church is solicitous that the school serve the home as an adjunct and not as an usurper.

In Home, Church and School, the Catholic Church charges parents, pastors and teachers to take due care that this noble concept of child and pupil is never obscured. The Catholic Church looks with alarm on the threat to this noble concept, which emanates from the secu-

larizing influences so rife in the world today.

Seeing the seepage of secularism gradually widening the gap in the dam of fundamentals, the Catholic Church prayerfully, through her head, the Pope of Rome, calls for a salutary union of thought between Catholics and other believers in God. (*Sertum Laetitiae*) In the midst of crisis, the Catholic Church is happy in the knowledge that her schools, from primary to university, together with other religious schools in the nation, enable the educational system of America to reflect totally the philosophy of government which has made the United States the highest exemplar of human liberty and human dignity. Hopefully the Catholic Church looks to the future, knowing that this philosophy of government, once it takes hold in its fullness of meaning on the thinking of the citizens of the United States, the home, the Church and the school will stand forth conspicuously as the triple and secure arsenal of human values.

AMERICA'S IDEAL: NOT WAR BUT PEACE

Address given on November 24, 1946

The pattern for world peace and peace within the nation was formulated on July 4, 1776. In their Declaration of Independence on that epoch-making day, the Founding Fathers, as the legally-constituted representatives of a nation conceived in suffering and born of conscience, laid the groundwork on which alone can be built a just and durable peace. In the principles they enunciated is found the only secure prop for peace among nations and within nations. In committing themselves and future generations of Americans to an acknowledgment of God as the Author of life, liberty and human happiness, they put beyond the jarring self-interest of men the welfare of the nation and of individuals within the nation. In so committing themselves and future generations of Americans, they established the United States of America as a nation of believers. In the virtue of Faith, they saw the way to rise above the clashing inequalities of life and to save men from the arbitrary enactments of their fellows.

Amid the trials and tribula-

tions, the disappointments and the sorrows of a subject people, the Founders of this nation were enabled to see with that clarity which Faith alone, stimulated by suffering, could engender. They turned to nature and to nature's God and found the principles for a just and durable peace. The Faith that was theirs, we of this generation must re-kindle if we are to retain our precious heritage of freedom. The Faith that was theirs, we must live if our nation is to fulfill its high destiny to a stricken world.

Strange as it may seem, with educational opportunities within the reach of all, we, as a people, lack the science of Faith. Knowledge we have, but unfortunately for us and for the world that looks to us today for leadership, it is only a knowledge of the fruits of Faith but not of Faith itself. We have all the self-assurance which possession inspires, but we are at a loss to explain the origin of our possession. We revel in the fruits; we are puzzled and confused when others whom we would help do not find these fruits as convincing as we who have enjoyed

their sweet beneficence uncontestedly.

Nature has been most bountiful and extremely prodigal in our regard; we have used this bounty and prodigality to build a nation which is the envy of all nations. In the spirit of our traditions, we have offered to share the good things which nature has so generously provided for us. We are annoyed and angered when those less favored than ourselves, receiving of our bounty, refuse to accept as well our concept of fundamentals in government. Perplexed and disillusioned, many amongst us would have the nation withdraw into isolation and leave the world to suffer the canker of its own wounds.

Little do such people realize that it is not the gifts that are questioned, but rather the motive which prompts the gifts. Nations are not ungrateful; they are suspicious, fearful of what we expect in return. They cannot understand why we would share, since, to them, we are interested chiefly in our strength. Like individuals, nations resent paternalism; we, as a people, are as yet to declare that it is not paternalism but the Paternity of God that prompts our sharing.

Emotionally we are moved by

this sublime truth of the Fatherhood of God; rationally we lack its conviction which could convince others of the sincerity of our motives. We give of our sustenance to sustain abroad the meaning of our Bill of Rights; we lack the courage to tell abroad the religious background of our country's Declaration of Independence, which alone makes meaningful the liberties and freedoms of that Bill of Rights.

Certainly we do not lack the courage because the majority of the American people have repudiated that religious background. Indeed, it is a valid assumption that the majority still cling to these major premises of our country's proud boast of liberty and freedom since no successful effort has been made "to alter or abolish" them.

We might ask ourselves in the light of this supported assumption, why, then, does the Educational System of America in its totality fight shy of integrating this religious background into school curricula generally? Why, then, does our country in its boast of liberty and freedom continue to state itself abortively, stressing the fruits of belief in God, and yet refusing to acknowledge fully God, the Source of these fruits?

The Catholic School, part of the American Educational System, is happy that it serves the nation in these all-important matters of Faith; it would be happier if the nation would bring the full force of these vitalizing principles to bear on national thinking. No one has ever charged the Founding Fathers with sectarianism because of the religious truths they incorporated into the Declaration of Independence; why then, should such a charge be feared in restating in textbooks, these religious truths and the reasons on which they rest?

More and more, events that are challenging our concepts of liberty and freedom are shaping themselves at home and abroad. More and more, these events are shaping our country's necessity to declare, as did the Founding Fathers, the origin of liberty and freedom, or suffer their loss. The challenge and consequent necessity surprisingly come, not so much from events abroad, as from events at home.

A changing economy has made many of our citizens rank pragmatists and earthly materialists. They regard class warfare as inevitable, and look upon the qualities of the Declaration as idle speculations having no bearing

on the practicalities of life. Unfortunately, on the other hand, there are many more fortuitously placed in our country's economy, who give lip service to these equalities while using class consciousness to serve their equally pragmatic ends. Both blot out American and religious values, and make our country's boast of liberty and freedom a hollow sham. Both are prosaic, matter-of-fact, critical, indeed blase and "knowing." Knowing in the sense of knowing-it-all, they find within themselves the explanation of all things.

The world of Faith makes no appeal whatever to them; indeed, they have an aversion to it, if they are not actually hostile.

Unlike the Founding Fathers of our country, they have divorced nature from nature's God; thus they have secularized their lives and seek the secularization of the nation's life. Their whole mentality warped, Faith for them and for those who fall under their influence is made incomparably difficult. Concentrating on the mere visible world, the world of phenomena, their capacity to see God has been weakened. Blinded by the things of time, they regard life as a struggle which will inevitably

blot out dignity, liberty and freedom for those not disposed to battle.

They are the real threat to our country's determination to perpetuate liberty and freedom in the traditions of the nation's Declaration of Independence; they are the enemy threatening to obscure our country's ideal of peace.

We, the believers of America—Protestant, Jew and Catholic—must re-assert our Faith in our nation's thinking. We must so order our thought and action that the world can identify our Faith in our nation's acts. We must so demonstrate religion in our living that the secularized citizens within our midst will, by sheer force of example, return to their true selves, to their true nature, to the child in them. How charged with fate are the words of Jesus today: ". . . Unless you . . . become as little children, you will not enter into the kingdom of heaven" (*Matthew* 18:3). Yes, others lacking belief must be persuaded by the sheer force of example to turn to God as did the Founding Fathers, the authors of true Americanism. They must be made to realize that this does not mean closing their eyes to the testimony of nature; but rather,

means opening their eyes and their ears, their hearts and their minds to nature's God, in Whom alone nature and its works find meaning.

Either the American Protestant, the American Jew and the American Catholic will stand together in defense by word and example of those religious principles which give meaning to traditional Americanism, or they will suffer the drastic consequences. These religious principles, so vital to the way of life of Protestantism, Judaism and Catholicism are identically and equally vital to the continuation of the American way of life. Eliminate them, and you may soon have the Omnipotent State and its arbitrary enactments, circumscribing and dissipating human dignity and human liberty. Eliminate them, and you may have persecution and eventual liquidation of the conscientious Protestant, Jew and Catholic. Eliminate these religious principles, and you may well have life with fear, liberty destroyed, and happiness deteriorated.

Eventually there is no alternative. Either men are creatures of God, or they become creatures of the State. Either men enjoy equally from the Omnipotent God rights to life, liberty and the

pursuit of happiness, or they become simply pawns to be used by an Omnipotent State for power. Either the State is their servant or the State becomes their master. Either they are free or they will be slaves. Either man seeks his own welfare and the welfare of others through cooperation and understanding, or he becomes a creature bent on survival at the expense of his fellows. Cooperation and understanding mean liberty and freedom; survival means force and subjugation. Liberty and freedom require God; force and subjugation require brute energy. God is peace; brute energy is war.

Long since our country placed itself on the side of God. In its birth certificate it is written, "When in the course of human events, it becomes necessary for one people . . . to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them . . . We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness." Too long since the nation has allowed the

process which has progressively obscured this Declaration. Too often has the American Protestant, the American Jew, and the American Catholic allowed an extremely volatile compound of sneers, assumptions and disdainful phrases to shame them into silence.

The ocean of religious faith in God, has, like terrestrial seas, its rising and refulgent tides. For many years its waters have been steadily receding; and it looks as though the ebb has well nigh reached its limit. The tide is turning and the flood will once more break upon our shores. If we are to be spared crucifixion at the turning of this tide, then it behooves us to quicken the flood of Faith in the minds and the hearts of our own and of generations to come.

Today that civilization which brought forth its finest flowering in the fertile soil of the New World of Columbus' discovery, is threatened as never before in its long history of achievement and accomplishment for the benefit of mankind. It is said that the mouthpiece of the Archconspirator against progress made the boast that he and his hellish cohorts would slam the door of civilization so hard it would remain closed for generations. The

Archconspirator was defeated. His fight on God continues. It is well, then, that we re-dedicate ourselves to those eternal principles which have found their noblest political expression in this, our land—to those eternal principles which divide the nations of the world into opposing camps, but which are the only promise of a just and durable peace.

When this New World, born of the "Santa Maria" and bearing first the name of Mary's Son, became known to the peoples of the Old World, they, in turn, looked to it as a refuge from tyrants and a haven for conscience. When those who came elected to establish a nation, they wrote their political expression in terms of the tradition that was signified by such holy and hallowed names as Santa Maria, San Salvador and La Navidad. They wrote in terms of the truths that are set down in the pages of history in the Sacred Blood that was shed on Calvary.

It would seem that our land is, in a very literal sense, a child of Providence; and our history clearly demonstrates that the greatness of our nation has not been apart from God; on the contrary, it has been with God.

In the Declaration of Independence, our land gave to the world one of the highest and most complete political expressions of the teaching of Him, Who alone rightfully bears the sacred title, Prince of Peace.

That we might not fail the world and the nation in this hour of crisis, let us re-dedicate ourselves in the spirit of our country's Founders to the eternal principles of peace: 1) That God in His wisdom, without distinction of race, color or creed, created all men equal; 2) that governments are established to protect men in the exercise of God-given rights, which in the aggregate add up to human happiness and prosperity; 3) that the only successful economy is that expressed tersely on the coinage of our nation, trust and confidence in God; 4) that gratitude to God is a patriotic as well as a religious duty. So dedicating ourselves, our spirit will be the spirit of the great navigator, Columbus; the spirit of high romance and adventure; the spirit that leads men on, ever upward, ever onward. Then and only then can we, the people of the United States, say to the peoples of the world, as did Columbus to a mutinous crew, "Sail on; sail on!"

THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour 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. . . .

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 countrymen. 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 all, this work is inaugurated. So may it continue. So may it be fulfilled. This word 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; and joys, bringing not only justice but gladness and peace to our search-pardoning our sins, elevating, consecrating our common every-day duties ing and questioning hearts.

93 CATHOLIC HOUR STATIONS

In 39 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC*	960 kc
	Mobile	WALA	1410 kc
	Montgomery	WSFA	1440 kc
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	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
Arkansas	Little Rock	KARK*	920 kc
California	Fresno	KMJ	580 kc
	Los Angeles	KFI	640 kc
	San Diego	KFSD	600 kc
	San Francisco	KPO	680 kc
Colorado	Denver	KOA	850 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Miami	WIOD	610 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA	970-620 kc
Georgia	Atlanta	WSB	750 kc
	Savannah	WSAV	1340 kc
Idaho	Boise	KIDO	1380 kc
Illinois	Chicago	WMAQ	670 kc
Indiana	Fort Wayne	WGL	1450 kc
	Terre Haute	WBOW	1230 kc
Kansas	Wichita	KANS	1240 kc
Kentucky	Louisville	WAVE*	970 kc
Louisiana	New Orleans	WSMB	1350 kc
	Shreveport	KTBS	1480 kc
Maine	Augusta	WRDO	1400 kc
Maryland	Baltimore	WBAL	1090 kc
Massachusetts	Boston	WBZ	1030 kc
	Springfield	WBZA	1030 kc
Michigan	Detroit	WWJ*	950 kc
	Saginaw	WSAM	1400 kc
Minnesota	Duluth-Superior	WEBC	1320 kc
	Hibbing	WMFG	1300 kc
	Mankato	KYSM	1230 kc
	Minneapolis-St. Paul	KSTP	1500 kc
	Rochester	KROC	1340 kc
	Virginia	WHLB	1400 kc
Mississippi	Jackson	WJDX	1300 kc
Missouri	Kansas City	WDAF	610 kc
	Springfield	KGBX	1260 kc
	Saint Louis	KSD*	550 kc
Montana	Billings	KGHL	790 kc
	Bozeman	KRBM	1450 kc
	Butte	KGIR	1370 kc
	Helena	KPFA	1240 kc

93 CATHOLIC HOUR STATIONS

In 39 States, the District of Columbia, and Hawaii

Nebraska	Omaha	WOW	590 kc
New Mexico	Albuquerque	KOB	1030 kc
New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Charlotte	WSOC	1240 kc
	Raleigh	WPTF	680 kc
	Winston-Salem	WSJS	600 kc
North Dakota	Bismarck	KFYR	550 kc
	Fargo	WDAY	970 kc
Ohio	Cincinnati	WSAI*	1360 kc
	Cleveland	WTAM	1100 kc
	Lima	WLOK	1240 kc
Oklahoma	Tulsa	KVOO	1170 kc
Oregon	Medford	KMED	1440 kc
	Portland	KGW*	620 kc
Pennsylvania	Allentown	WSAN	1470 kc
	Altoona	WFBG	1340 kc
	Johnstown	WJAC	1400 kc
	Lewistown	WMRF	1490 kc
	Philadelphia	KYW	1060 kc
	Pittsburgh	KDKA	1020 kc
	Reading	WRAW	1340 kc
	Wilkes-Barre	WBRE	1340 kc
Rhode Island	Providence	WJAR	920 kc
South Carolina	Charleston	WTMA	1250 kc
	Columbia	WIS	560 kc
	Greenville	WFBC	1330 kc
South Dakota	Sioux Falls	KSOO-KELO	1140-1230 kc
Tennessee	Kingsport	WKPT	1400 kc
	Memphis	WMC*	790 kc
	Nashville	WSM*	650 kc
Texas	Amarillo	KGNC	1440 kc
	Dallas	WFAA	820 kc
	Fort Worth	WBAP*	820 kc
	Houston	KPRC	950 kc
	San Antonio	WOAI	1200 kc
	Weslaco	KRGV	1290 kc
Utah	Salt Lake City	KDYL*	1320 kc
Virginia	Norfolk	WTAR*	790 kc
	Richmond	WMBG	1380 kc
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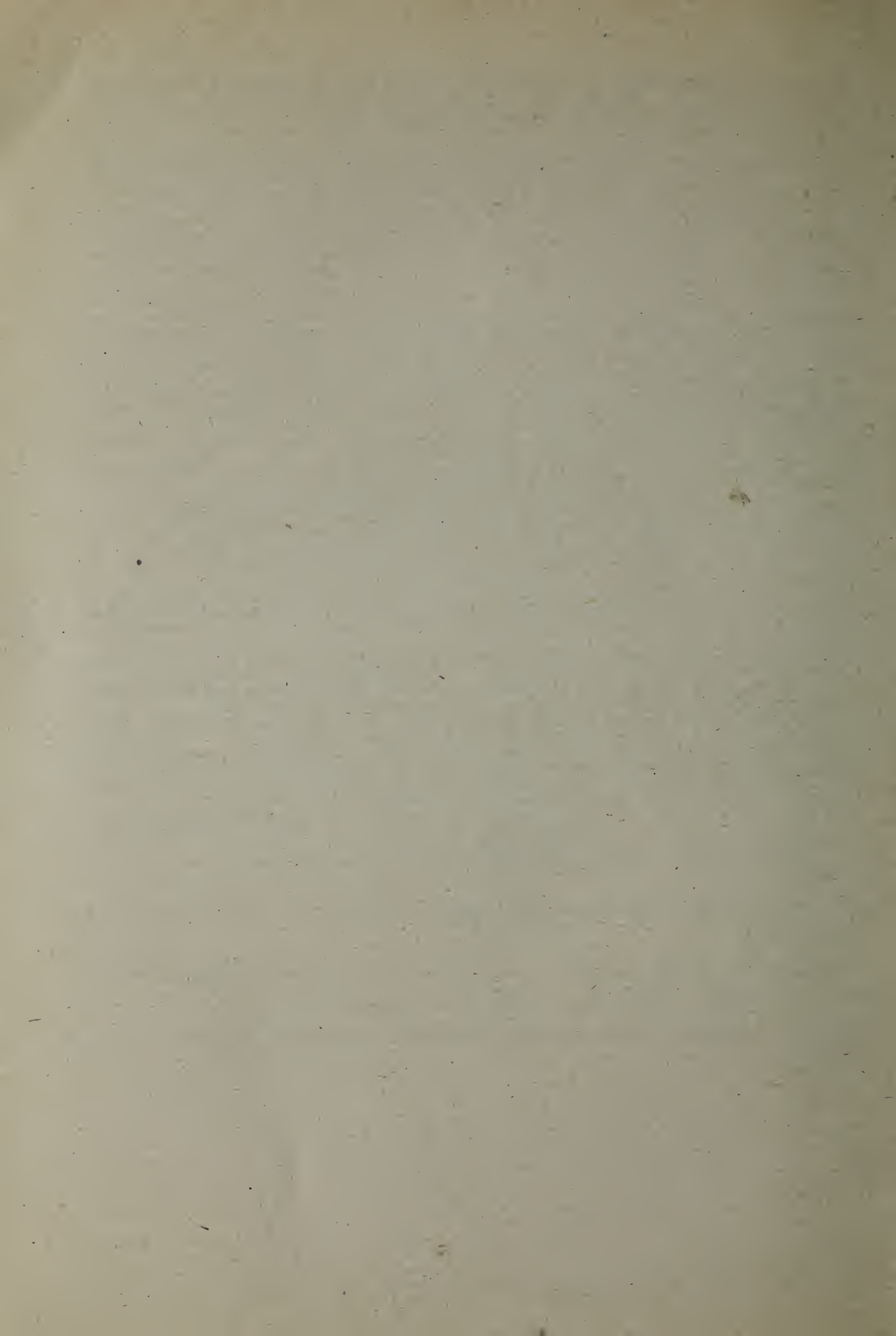
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