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THE CHURCH AND THE WORKING MAN



REV. CHARLES O. RICE

THE HOUR OF FAITH

The Church And The Working Man

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A series of Sunday morning talks given in 1946 on "The Hour of Faith" a coast-to-coast religious broadcast produced by the National Council of Catholic Men in cooperation with the American Broadcasting Company.

BY

REV. CHARLES O. RICE



National Council of Catholic Men
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Washington 5, D. C.

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THE CHURCH'S PLEA FOR JUSTICE

Talk given on April 28, 1946

Towards the end of the nineteenth century, the Catholic Church, once mistress and maker of Europe, seemed tired and old and futile. The long, conservative Pontificate of Pius IX had ended. It had seen many, many defeats and recessions of the Church. The world was very confident and sure of itself. A highly industrialized civilization was very successful. Men trusted more in material things and thought less of God than at any previous time in history.

The hungry masses in Catholic countries had deserted the Church in droves. The newly rich industrialists were mostly reared in heresy and they felt no need for the Ancient Church and no respect for her.

The Church needed a great Pope, but, when Leo XIII ascended the throne of Peter it seemed that what she got was just an aged diplomat, whose undistinguished career was being crowned with an honor that was his because the Church had waned in worldly regard.

He was a frail man, sixty-eight years old when he was

elected Pope. The pictures that we see of him show an old, withered but kindly face. There is strength in that face, but it could be the face of any tired old man. Nevertheless, he reigned with a sure hand. He set many things straight and he repaired many a rent in the external fabric of the Church.

Things which had seemed to make him less fitted to be Pope now came to his aid, and showed that the Holy Ghost surely had a hand in his choice as Visible Head of the Church. He had been associated as a young priest and very young Monsignor and Bishop with the mundane external affairs of the crumbling Papal States. But this had forced him to see the needs and the miseries of the people, and to look at the practical.

And this minor ecclesiastical diplomat and politician in the wondrous ways of God became a great Pope.

There was a fundamental evil abroad in the world that surrounded his Pontificate. It was an evil that was most strongly entrenched. The machine age

came quite suddenly upon Europe. It came at a bad time, when men did not possess humility or the belief in something higher than themselves, all of which would have made for better use of machines, and inventions and the whole pattern of industrial capitalism.

There was evil both in the way men did things and in the way they thought about them.

As for how they did things. The owners of factories, mills, and mines acted without any social responsibility. They skimmed the profits and gave their workers the leavings. The working class was herded into miserable slums. Working men labored inhumanly long hours for very low wages. Their wives and children had to work to eke out bare subsistence. Safety and sanitary regulations were not thought of, or planned for. There was no such thing as provision for leisure or recreation. No insurance, no security. And unions, which could better the condition of the masses, were fought and crushed like very manifestations of the devil himself.

As for the way they thought about things. Their philosophers had evolved systems of thought

which justified the vicious and sinful system. One system said that selfishness was good and if each man looked out for himself all was well. The idea of the survival of fittest, and the logic that the weak should go to the bottom and lie there, worked its way into this inhuman way of thinking. Another system of thought actually claimed to prove that it was right and necessary for the owners to take all the products and income of industry and give to the workers only the barest minimum necessary to just exist.

Things were mighty bad, but the viciously selfish lords of industry were not going unchallenged. Socialism was coming to the fore. The Socialists, seeing the abuse of private property, called for its abolition. Seeing the arrogance and irresponsible incompetence of the ruling class and the oppression of the workers, they called for conflict—war—between the classes, and taught that a classless society should be the aim of all. Seeing that religion was either going along, or being used or was powerless, the socialists decided that religion was wrong and unnecessary, just a sort of opium to lull the poor to sleep so that

the rich would not need to worry.

The Socialists taught a lot of good things. They had echoes of Christianity—though they had much of it wrong. They felt that the wealth of the world belonged to all the people. They taught that all wealth and value came from the labor of the worker. In some things they were right. In some things wrong. In some things half and half.

But, all in all, they were reacting too far. They ran counter to the Christian doctrine concerning the existence of God, the importance and dignity of the human individual. They would destroy religion. They would abolish private property, and while they wanted to help man they would end by enslaving him as badly, or worse, than the capitalists.

Well, at this time the Pope spoke out. He had been Pope for thirteen years. He had given a foretaste of what he would do, when as Bishop he consistently went to the aid of the workers in his successive government posts in the Papal States; and, as Pope, when he approved the aims of the Knights of Labor in the

United States who were being attacked as irreligious.

He spoke out through the medium of an Encyclical. This word is a long Latinish word for a simple thing. An Encyclical is simply a pronouncement by the Pope in letter form concerning some topic of major importance. Pope Leo wrote many Encyclicals but in 1891 he wrote one in particular that will live forever.

He called it "On the Condition of Labor." It dealt with the whole social and economic problem. It was courageous, farseeing, immensely timely and terribly necessary. It makes good and pointed reading even today, after 55 years. I'll give you a synopsis of what was in it, but remember the important thing is that the Encyclical was issued. It was sensible, it was constructive, it spoke plainly. It highlighted the Catholic doctrine on a great number of controversial things. It upheld the hands of courageous pioneers. It gave courage and strength to bishops, priests, laymen, and those outside the faith.

We can very briefly tell you what was in it.

It condemned in biting, stinging, terms the arrogant oppressors of the people. It dissected

their cheap, smug philosophies which justified keeping the people in bondage. It pointed out that God created the blessings of the earth for all the people. It pointed that men were not slaves and chattels but were made in the image and likeness of God. It pointed out that the working man had to get his fair share of the product of industry. It pointed out that he was mainly responsible for producing wealth and should enjoy it.

Getting down to cases, the Encyclical called for sanitary and health measures. It called out for higher wages, shorter hours, a chance for recreation. It condemned child and female labor. It affirmed in ringing tones the right of the worker to organize and to strike to get his just deserts.

By the same token, the Pope called on the workers to recognize their responsibilities. It called on them to avoid violence and undue bitterness although their bitterness and hatred were justified by their mistreatment.

In a very important section the Encyclical took issue with Socialism. It asserted that private property was a natural right. It asserted that the remedy for the abuse of private property, name-

ly, the evil concentration of wealth into the hands of a few, was to distribute that wealth more evenly. The Pope took his stand for private property so that the worker might have more of it, and by having more of it he might attain freedom and security.

The Pope assailed the Socialist idea that the state should take over and run everything, even family life. He said the parents and not the state shall control the children. But he also said that the state sometimes must interfere in business and industry. He said the state should not stand aside but had to look out for the welfare of the poor and the working class. He refuted the pagan idea, so prevalent then, that the state was merely a sort of policeman seeing that the rich could sleep peacefully in their beds.

In passages that we need to listen to today, he called on the workers and employers to organize, to control business and industry and economics for the common welfare, or else the state would have to step in by default.

All this may not sound so wonderfully new or revolutionary now. But it was positively revolutionary then. Coming from the

Pope it was a clap of thunder.

Its purpose was to encourage and protect the workers, to admonish and control the employers and the wealthy, and, withal, to warn of the danger of suggested cures which were worse than the disease.

The Encyclical did not produce an automatic effect of setting everything straight, but it did clarify matters and it did highlight the humane, sensible teaching of the Catholic Church.

As a direct result of the Encyclical, and at the bidding of the Pope, bishops, priests and laymen entered the conflict on the side of the worker. Not all responded as they should and in time the effect became blurred. But the original impetus was given. The Church in the intervening fifty-five years has more and more found her true place in the hard, mechanical modern world. This world was not of the Church's making and it has

taken time and will take more time for the final adjustment.

But another Pope, Pope Pius XI, following in the footsteps of his illustrious predecessor, has traced out the way even more clearly. Today the fundamental facts are making themselves known more surely day by day. Religion is not the drug but the hope of the people. In the great Christian teachings of the inviolability of the human personality, of the fatherhood of God and the brotherhood of man, lie the salvation of a world grown heavy of its own weight, in constant and increasing danger of destruction through its own uncontrolled knowledge. A world that despised religion and worshipped material things may yet have a chance to save itself by realizing the great, fundamental truths of the relation of man to man, and man to God, as outlined by generations of scholars and saints and teachers in the deathless Christian tradition.

THE CHURCH'S WAY TO JUSTICE

Talk given on May 5, 1946

Last Sunday we discussed the great Encyclical of Pope Leo XIII. This Encyclical, or papal letter, was issued in the year 1891; it dealt with social and economic matters and it was called "On the Condition of Labor." It is a truly historic document. It was followed forty years later by another papal letter, which brought it up to date. This second Encyclical was written by Pope Pius XI, of happy memory, and it was entitled "On Reconstructing the Social Order."

In our discussion today we are purposely going to limit ourselves. The Encyclicals are quite specific. They do not go into technical details, mind you, for as Pope Pius says, in this the Church has neither the equipment nor the calling. But the Encyclicals are, nevertheless, more than mere general exhortations to do good and avoid evil. They set out certain principles of conduct. These principles we shall not enter into deeply today. But it appears fairest to those magnificent documents themselves to point out to the listen-

ing audience, that there is a great deal that is practical and specific in them which we will not cover in today's talk. We recommend the reading of the documents themselves, by those immediately interested in their wealth of analysis, comment and suggestion concerning the social and economic order.

Underlying all the concern which the Popes, in common with all religious leaders, feel for the social and economic well-being of the world, is the conviction that the problem of men living together in justice and charity is at bottom a moral, a religious question. The evils which cause misery on this earth are moral evils—sins. In the words of the poet, "Man's inhumanity to man, which makes countless thousands mourn," is an evil thing which must be constrained by moral and religious forces.

To understand the nature of the social and economic question, we have to understand the nature of man himself. We must put our plans and solutions for worldly ills soundly on a basis of religious beliefs.

Fundamentally, we come back to the brotherhood of man and the fatherhood of God. Man is an animal. That is, he has a body. He is born, he dies. His body grows. It may be healthy and flourishing. It may waste and die. Man needs nourishment. His body must be protected from the elements. He is an animal, albeit the highest of animals biologically.

Man is a sentient animal. That is, he feels, he experiences. He possesses a very complex nervous structure with a highly developed brain and sense organs.

But he is more than all this. He is a rational animal. He possesses intellect and understanding. And above all, he possesses a will. He is capable of a high type of spontaneous striving on the one hand, and on the other, of deliberate choice and striving.

In his superior mental equipment he is able to foresee, to look into the future. He is able to form purposes and adapt means to his ends. He is here superior to brute creation.

More than this, his knowledge gives him a wide range of interests peculiar to him alone of all animals. Among these are religion, as well as the intellectual

pursuit of truth and knowledge, of moral good, of right and wrong, and of the beautiful.

The various aspects of human nature—the biological, the perceptive, and the intellectual—are not just so many different compartments. They form the whole man. One depends on the others. The higher level always includes the lower. The high dignity of man, the human personality, is dependent on the animal nature, and includes it for its completion. Not by bread alone does man live, to be sure, but by the same token, as St. Thomas Aquinas said, a certain decent sufficiency of this world's goods is necessary for the practice of virtue.

Man is not a disembodied spirit. He is a creature composed of body and soul. The Popes and other religious leaders are concerned with social and economic life because it is tied in with the religious life. The religious life is not just a compartment, separable from the whole man.

It must pervade the whole.

Men can best serve God in a whole, healthy society. This society must be organized and run with charity and justice as well as with wisdom and science. Besides, religious leaders are con-

cerned because it follows as the night the day that a true following of fundamental religious precepts will lead to a healthier and more prosperous and peaceful society.

As we go further into the nature of man we must admit that man cannot be described or understood fully as he stands himself alone, an individual man. He can be understood only in relation to his fellows. In a word, to understand man, you must understand society. Man is more than an isolated individual, he is a social being through and through.

From the cradle to the grave, we depend on other human beings. We are brought into the world by two beings. Once in existence, we can survive, we grow and live, only through the care of others. The family takes us and cares for us. We would die in our boyhood and youth if left alone or abandoned. We grow through the family, not only in body but in mind. We depend on others, not only for our daily bread, and our physical existence, but even more for our spiritual and mental growth. Character and personality are products of the influences of others. We can say that so com-

pletely social is man, of his very nature, that we must live in society under the penalty of ceasing to be real men.

Now as we get into the field of economics we find the social nature of man even more clearly emphasized. No individual is self-sufficient today. No family is self-sufficient. As John Donne's memorable quotation has it, no man is an island. We are all parts of the main. No family, no nation is an island, all are parts of the continent of the human race.

Social contacts from the ends of the earth are required to provide the ordinary necessities of life for the average man of today. This very fact makes the economic question, one that is not only social but international. On it depends not only the welfare of people in any one nation, but the welfare of peoples all over the world. Economic health is not the concern of individuals; it is the concern of nations.

Religious teaching tells us that all men are brothers under the fatherhood of God. We have a beautiful Catholic doctrine which well expresses the interdependence of the whole human race. It is called the doctrine of the Mystical Body of Christ. We are

members of that mystical body, and an injury of one is an injury to all. If one part of the body be ill, the other members cannot be indifferent, because they are identified with one another as members of that body.

For the health of society we must live with one another in amity, justice and charity. Men must get along. They must eschew selfishness and greed, because unless they do, they hurt not only their brothers, but themselves, and the very fabric of human society. What better than the eternal truths of holy religion to control and enlighten men? What can better serve to overflow the greed, narrowness and selfishness that is in every one of us, as a consequence of original sin, than an application of the truths of revealed religion to our practical, daily life?

As human beings, composed of soul, as well as body, we have rights and duties. Our rights and duties balance each other. We can live full human lives only as we respect the rights of others. We can reach our full stature, and attain our proper place as moral beings, only as we fulfill our duties.

All injustice, all inhumanity comes from a trampling of the

rights of human beings, and a neglect of bounden duties by those able to perform them. Look at every evil and injustice you know. Analyze them from this angle and you will see how true it is.

Let us go a step further and we will see that the only effective basis of respect for the rights of others and observance of personal duties can come from the moral law. There has to be a sanction outside ourselves. There has to be respect for something higher than mere mankind to effectively procure justice for all.

Religious teachers, like the Popes, are not believers in the possibility of Utopia on earth. But they are believers in the possibility of doing better, the possibility, nay the necessity, of closer approaches to perfection.

Pope Pius said that the true guiding principle of economics is justice. To achieve this, he pointed out the necessity of moral reform. Moral reform not only of the individual but of society; and of all the institutions of public and social life, so that they are imbued with the spirit of justice.

In calling for the dethroning of sordid selfishness, the Holy

Father pointed out that charity must play a leading part. We must go beyond justice to charity. Justice comes first and charity cannot take its place, but charity must be added on to it. Charity is the love of God, and the love of our neighbors because of Him; Love of God the Father and of all men as our brothers.

Justice alone, that stern virtue, cannot by itself make inroads on the greed and selfishness that sin implants in the hearts of men; but, aided by charity, it can storm the ramparts of corrupt human nature and alleviate the miseries of countless pilgrims in this vale of tears. Justice alone, said the Pope, even when most faithfully observed, can remove indeed the cause of social strife, but it can never bring about a union of hearts and minds, and this union, binding men together, is the main principle of stability in all institutions which aim at establishing social peace and promoting mutual aid. In its absence the wisest regulations come to nothing.

Our Holy Father, Pope Pius

XI, reflected in his powerful letter, on the chief disorder of the modern world—the ruin of souls. He reminded us: What will it profit men if a more prudent distribution and use of riches make it possible for them to gain the whole world, if thereby they suffer the loss of their own souls? What will it profit, to teach them sound principles of economics, if they permit themselves to be so swept away by selfishness, by unbridled and sordid greed, that “Hearing the Commandments of the Lord, they do all things contrary”?

We have been unable in this brief talk to indicate to you the wealth of practical suggestion and analysis contained in the great Encyclical “On Reconstructing the Social Order,” but we have endeavored to point out the great concern which the Pope had with the welfare of all humanity. This concern is Christianity and religion in their very essence. It echoes the Christian affirmation that all men are brothers under God, and we *are* our brothers’ keepers.

THE CHURCH AND THE FAMILY

Talk given on May 19, 1946

We are discussing in these broadcasts the Encyclical letters issued by two Popes on the social and economic questions. You will remember that these papal letters were issued forty years apart by two great Popes. Pope Leo XIII wrote in 1891 and titled his message, "On the Condition of Labor." Pius XI wrote in our generation in the year 1931 and called his letter "On Reconstructing the Social Order."

The second Encyclical was a more deeply searching one. It also went further along the road to pointing out constructive means of changing the social order. I want to remind you that in these discussions we are deliberately limiting ourselves. We are not going to touch on the wealth of practical economics contained in both documents. We are not going to discuss the historical background and other aspects. We are limiting ourselves to the religious aspects in the very strictest sense. I am giving this reminder because in a talk of this sort we do not attempt to do full justice to the immensely practical and specific

criticisms and suggestions with which both documents teem.

One aspect that I should like to touch on today has to do with a basic religious concept which underlies the Church's attitude on sociology and economics; which, moreover, underlies the type of solutions which the Popes proffer to the world. For the specific solutions we commend you to the documents themselves which may be found in any library or in any Catholic bookstore.

But this basic religious principle is one which transcends the purely religious aspect of life. It illustrates the fact that religion touches everything. It embraces the whole man, body and soul.

But the principle which I will discuss is this—the Catholic attitude toward the family. The Catholic concern for the family.

Now don't conclude too quickly that here we are on a ground which permits of no discussion; that here we are discussing something that is accepted; that is completely uninteresting and unexciting. That is not so.

Contrary to what the average

man thinks, the family in modern society is not safe; it is in great danger. To call for preservation and strengthening of the family is not to mouth a platitude; it is to state a challenging truth that is being ignored.

We Americans do think that we stand for the family. It is a common joke to include defense of the family as one of those safe, dull things, like attacking the common cold and the man-eating shark. But not so.

Many of us give lip service to the family, of course. But many don't understand either its true function, its importance or its imminent danger. We Americans may have a homesickness for family life, modern man in general may have such a nostalgia—but the family is losing out every day.

Modern progress is hard on the family. Let us examine various modern innovations, inventions, and conventions and see what they are doing to family life. The automobile can become an enemy of family life. It tends to take children and parents away from the home. Our modern mass entertainment, like the movies, draws people from the home. Of all modern conveniences the radio is the only major

one which builds up the family. It is something that attracts people to the home. Members of a family gather around a radio, and they do it at home. Even the new home conveniences which make house-work light will tend to diminish home life. They will make the time that it is necessary to spend in the home, even less than ever.

The structure of modern life wars on the home. This war began in the early days of the industrial revolution when child and female labor were rampant. It has continued with the pressures which continually make it difficult and keep it difficult for a man, a working man particularly, to support a family. When support of a family means drudgery and denial and sacrifices—the pressure to forego the pleasures and duties of family life is terrific. The pressure for the poor and the worker to have small families or none at all is increasing. Ironically, as the lot of the worker becomes better and as more pleasures and enjoyments come into his reach, the temptation to seek those pleasures and enjoyments, unencumbered by a family, increases. Divorce and artificial limitation of families are symptoms rather

than causes, and this the Pope knew and recognized.

With all the encouragement in the world, family life would have a hard time in modern society. The social pressures work against it. Even the good things, the reforms, exert a sort of pressure against the family. The school as it increasingly becomes the center of youthful life takes away more and more of the duties of the parents and reduces the importance of the family. As more and more obligations to children and individuals are assumed by social agencies and the state, we find signs of additional pressure on the family.

The Pope put his finger on it all when he inveighed against modern individualism. What the Pope hails as the ideal is a society which uses as its base the family.

All the forces and resources of society should aid the individual as part of the family. It is the Christian ideal that society with families as a bed-rock base will erect thereon a superstructure of which three organizations, organized according to people's needs and interests, will cooperate and will cover the whole gamut of living. In this manner we get away from the horrible

modern evil of a society of individuals, each seeking his own welfare, with only the State above; and with nothing standing between the individual and the State.

Aldous Huxley in his savage satire on modern living called "Brave New World" pictured the ultimate result of modern living as a society in which individuals come into the world artificially, are raised in incubators, are reared by the State, are supplied by the State with their opinions and beliefs, are entertained and kept from boredom by the State, and eventually are saved from disease and old age by being painlessly killed. He pictured a world in which the words, Mother, family and God were evil words.

A far-fetched idea of course, but one which illustrates the modern trend away from warm family relationship and into mass, artificial relationships playing upon the individual as an individual and not as part of a family and a warm, human, organic society.

Many very good schemes for the welfare of modern man err in that they do not see the importance of the family. They will put full and final authority, not

in the hands of the parents, but of the State. The family will not be the basic unit of society, but it will be a necessary evil from which the child and the man will be liberated as quickly as possible.

Practical things like a family living wage are urged by Pope Pius. He, likewise, urges a stronger rural family life as being healthy for people and for society. He urges the State to help the family by family allowances, and so on. He urges employers to voluntarily pay wages, and make allowances on the basis of family needs.

We don't do this sufficiently. Too often it is our attitude that it is for the man with a family to look out for it himself. He brings the children into the world, let him support them. We are not so bad as once we were but we still have to go a long, long way to realize the absolute importance of the family. It is for society to bend every resource to aid families. If a family has more children it is common Christianity that the head of this family should receive more for his labor, than the head of a smaller family, or than one who is single and without obligations. It would not be a

simple thing to work out, but it could be worked out and we should start in that direction before the trend the other way becomes so pronounced that it can't be headed off.

The Pope's preoccupation with the family is often misunderstood. Let us go over the ground once more and emphasize that it is the Catholic conviction that a strong, healthy family life is the greatest of earthly blessings. In the modern world it is hard to maintain family life. This often is no one's fault, it is merely circumstances. We should organize society so that pressures will tend to keep the family knit closely together, to keep it a citadel against the assaults of all the world. This will result not only in immense spiritual benefits for mankind but will be an economic help also. A sane, sound social system is impossible without good strong homes and families.

We worry a great deal about the destruction that can be unleashed by fission of the atom. Well, fission of the family will have immensely more destructive and deadly effects.

The family is a God-given institution. It is a natural thing. It suits perfectly the nature of

man. It can be a rock in the shifting sea of modern chaos and confusion. The appeal has gone forth over and over again from the chair of Peter, for all men of good will, not only those of the Household of Faith, to rally to the support of our most cherished and most endangered institution.

THE WORKINGMAN IS A PERSON

Talk given on May 26, 1946

On these Programs of the Hour of Faith, I have been trying, with what success I simply do not know, to convey to you something of the great contents of those Labor and Social Encyclicals of Popes Leo XIII and Pius XI. As I have told you, in previous programs, these two Encyclicals were written forty years apart. They were written about the capitalistic economy but they were written from entirely different aspects.

One was written when our way of doing things was on the upgrade—the other was written in 1931 when things were going badly all over the world and we were sinking deeper and deeper into a depression. So the second one went more deeply into examining the nature of our present economy and it suggested sweeping, but constructive changes. The earlier Encyclical found a lot of fault; the latter made suggestions. In tone the documents are quite different, but they are joined by certain threads. The way of doing things that was going so well in 1891 was fundamentally the same way

of doing things, and looking at things, although greatly changed, that was losing out forty years later.

But the other thread that joins the documents is the thread of religion. The two Popes were looking at something that had changed but they were looking at it from the same point of view. That point of view is, of course, the Catholic Church.

The age-old principles of Christianity were applied and they came out remarkably the same. That is no small thing, because in the forty years between 1891 and 1931 there had been profound changes. There had been the first world war. There had been the advent of modern society as we really know it; and there had been the decline of imperialism and the growth of Communism in Russia.

The decline of imperialism meant that a prop of industrial capitalism was going into the discard. The revolution in Russia meant that for the first time in modern history, something diametrically opposed to industrial

capitalism was established and was making its way.

Nevertheless, there are great similarities in the two Encyclicals and the fundamental truths enunciated by the one were found true and applicable by the other. Systems changed, but mankind and eternity did not.

We regret that in the limitations of those programs we can only approximate the true flavor and substance of these marvelous Encyclicals by Popes Pius and Leo. The Encyclicals examined modern social and economic life. They looked at the facts. They applied principles. They arrived at definite and specific recommendations. They compiled a list of do's and don't's. Pope Pius was more far-reaching and practical than Pope Leo but they both had something to say.

However, we have agreed to limit ourselves to the more general aspects of the problem. Even though the Popes saw fit to enter the arena itself and call out in clear, exact terms, we in this series are limiting ourselves. I am endeavoring to make this point because I do not want our listeners to judge these wonderfully practical documents on the basis of what we have to say about them. Go to the documents

themselves. Ask in the public library, or the Catholic book stores.

We do not, in a word, want the letters of the Popes on this practical, important subject to be judged and weighed, solely, on the basis of the pale reflection of these broadcasts.

In considering the religious aspects of the Encyclicals one of the most important things to note is that both Popes insisted with utmost vigor on the dignity of the individual. All that they have to say is predicated on the fact that God created man in His own image and likeness. Each man has an immortal soul which is of infinite value. Each man himself is of great worth and dignity. Human personality is an inviolable thing.

It follows from this that whatever injures the worth and dignity of human beings is wrong and should be changed. It also follows that any changes we might be tempted to adopt should be studied and weighed from the point of view of what they will, or can do, to the individual man.

Pope Pius goes much further than Pope Leo, as we have indicated many times before. He is obsessed with the social nature of man. By that we mean the

fact that man is not simply an individual existing alone in a vacuum; he is part and parcel of society. He needs other people and they need him.

Unless proper attention is paid to man in relation to other men, the individual loses out. You see, the ideal society is one in which individual men operate and cooperate. But it can very quickly and easily become one in which individuals are part of a herd, with their individuality lost and their rights trampled upon and destroyed.

It is a surprising thing that social animals, which we men are, can so easily slip into individualistic ways of doing things. In this modern day and age we should be more a part of our fellows. All manner of modern gadgets make it easier for us to meet, to see, to come in contact with, and to understand our fellow-men. But in spite of the gadgets, we withdraw into ourselves and we give selfishness more and more power in the scheme of things.

Both the Popes inveighed against individualism and the greed and selfishness which it promotes; and so they advocated means of arresting individualism.

Man is a lonely animal. His very knowledge tends to put him apart. As our mental and physical horizons expand we find more and more people who cannot cope with this expansion. The more vistas they see stretching beyond them, the smaller and more lonely and insecure they feel.

The herding of people into the Nazi and Fascist parties was a product of this insecurity and loneliness. Men wanted to be part of something that claimed to know the answers. There is so much knowledge available in this modern day that ordinary men are swamped. They don't know where to turn to verify the few answers they know. So they hand their reasoning powers over to someone else and they just believe him, lies and all.

This comes from the fact that in modern society men have become individuals in a herd.

Why, the earth bound peasant of an earlier day was more an integrated man than the bewildered, lonely, modern man. The peasant at least was part of his little group of fellows. The modern man is part of nothing. He is a cog in a machine, if he is anything.

It was with full and compas-

sionate knowledge of this lonely separateness of modern man that Pope Pius wrote. His purpose was to devise methods and systems that would permit us to evolve a way of economic life that would enfold men in a warm, healthy, cooperative social system.

As we noted last week, the Pope began with the family. He advocated approaches that would strengthen the family and build it into a strong haven to shelter men from the chill winds of selfish individualism.

Moving out from the family, and regarding it as the basic unit of society, he advocated a society in which we would no longer have merely the herded individual and the state; but we would have men banded into voluntary functional groups, working together in their vocations and avocations. The Pope did not blueprint an organization of society.

He recognized that that was not his function. He did indicate the broad general lines, and he did indicate the goal to be aimed for.

To put it in another way, the pyramiding circumstances of modern living set men apart and exalt greed and selfishness. The

Pope, in agreement with many, many other religious leaders, points out a way which will enable men to combine together to perform life's practical tasks. Under such an arrangement, worker and employer will have much more chance to work together in business and industry, rather than to fight each other. Such a plan will combine and broaden both duties and rights.

This, in its essence, is to be an arrangement achieved voluntarily by the people concerned and not something imposed from above. This way there will be more chance for mutual respect and acknowledgment of mutual obligations.

In these talks we have tried to give you an introduction to the Labor and Social Papal letters issued by Popes Leo and Pius. We could, in such a short radio series, do little more than tell you what the Encyclicals are and what they are like. If you want to learn more fully, you must go to them, and read, and study them yourselves.

I hope we have been able to indicate to you the great brooding compassion of the Catholic Church as she views the chaos and suffering of modern life. This complex and wondrous civi-

lization of ours has done stupendous things. It has changed the lives and habits of all mankind; but it still has not brought man outside himself. Men still are men. They still are brothers of one another and children of God the Father. As Chesterton put it, men still are-as "little children walking amid the snow and rain." Modern man in the rash lustiness of his powers sometimes may think that he has outgrown God and eternity but in the loneliness of his own heart, he knows it is not so.

Greed and selfishness have never been lacking in the world, but today they run rampant as never before. Modern man in his cruelty and callousness constantly wars on himself.

The Popes, speaking to all the world, have taken note of man's self-imposed miseries. They have analyzed the ills of the world and they have suggested practical remedies. And above all, they have insisted upon man's great destiny and his immutable worth and dignity. They have recalled to the mind of modern men that justice and charity transcend all systems and all advances. Without them, reform and progress and material achievement are as nothing; they merely increase man's capacity for hurting himself.

Man can be saved from himself only by renewed belief in God; and he can serve himself only through the service of his Maker.

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