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The CRISIS IN CHRISTENDOM



Fulton J. Sheen
The Catholic Hour

THE CRISIS IN CHRISTENDOM

By

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of the

CATHOLIC UNIVERSITY OF AMERICA

Eighteen addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company) on Sundays from January 3 to April 25, 1943, inclusive.

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WAR AND REVOLUTION

Address delivered on January 3, 1943

This year it is my privilege to address you on the subject of the Crisis in Christendom. Naturally, it will concern itself with this awful cataclysm which has brought the world to the edge of a great abyss. There are two ways of looking at this war: One as a journalist and the other as a theologian. The journalist tells us *what* happens; the theologian tells us not only *why* it happens, but also *what* matters. If we look at this war through the eyes of a journalist or a commentator, it will be only a succession of events without any remote cause in the past, or any great purpose in the future. But if we look at the war through the eyes of God, then the war will not be meaningless, though we may not presently see its meaning. It may very well be a purposeful purging of the world's evil that the world may have a rebirth of freedom under His Holy Law, for

"Every human path leads on to God,
He holds a myriad finer threads
than gold,
And strong as holy wishes, drawing
us

With delicate tension upward to
Himself."

(E. C. Stedman, *Protest of Faith*)

These broadcasts approach the war from the divine point of view, because it is the only explanation which fits the facts.

The great mass of the American people are frankly dissatisfied with the ephemeral and superficial commentaries on *what* is happening. Being endowed with intelligence they want to know *why* it is happening. A recent poll revealed that one-third of the people did not know what the war was about. We all know what we are fighting *against*; we want to know what we are fighting *for*. We all know that we are in a war; we want to know what we must do to make a lasting peace. We know whom we hate; but we want to know what we ought to love. We know we are fighting against a barbarism that is intrinsically wicked; we want to know what we have to do to make the resurrection of that wickedness impossible.

In this broadcast we will show what the war is not and then what the war is. Let us begin by clearing away three false conceptions of the war.

First, this war is not merely a political and an economic struggle,

but rather a theological one. It is not political and economic, because politics and economics are concerned only with the *means* of living. And it is not just the *means* of living that have gone wrong, but the *ends* of living. Never before in the history of the world have there been so many abundant *means* of life. Never before was there so much power, and never before have men so earnestly prepared to use that power for the destruction of human life. The basic reason why our economics and politics have failed as a means to peace is because both have forgotten the end and purpose of life. We have been living as if civilization, culture, and peace, were by-products of economic activity instead of the other way round. Politics and economics alone are as incapable of curing our ills as an alcohol rub is incapable of curing cancer; and if we assume they will cure, or that they are primary, then this world war will end in socialism and socialism is only an obligatory and enforced organization of the means of living to prevent utter ruin. In a word, it is not our politics that has soured, nor our economics that has rusted; it is our hearts. We live and act as if God had never made us. That is why I say this war is not political and economic in its

fundamental aspects; it is theological.

Second, this war has not been caused merely by evil dictators. It is too commonly assumed that our milk of international peace has curdled, because a few wicked dictators poured vinegar into it. Hence if we could rid the world of these evil men, we would return to a world of comparative prosperity. What a delusion! These dictators are not the *creators* of the world's evil; they are its *creatures*. They are only boils on the surface of the world's skin; they come to the surface because there is bad blood beneath. It will do no good to lance the boils, if we leave the source of the infection untouched. Have we forgotten that from 1914 to 1918 our cry was "Rid the world of the Kaiser and we will have peace"? Well, we got rid of the Kaiser, but we had no peace. On the contrary, we prepared for another war in the space of twenty-one years. Now we are shouting, "Rid the world of Hitler and we will have peace." We must rid the world of Hitler, but we will not have peace unless we supply those moral and spiritual forces the lack of which produced Hitler. There are a thousand Hitlers hidden under the barbarism of the present day. Peace does not follow the

extermination of dictators, because dictators are only the *effect* of wrong philosophies of life, they are not the *causes*. They come into environments already prepared for them, like certain forms of fungi come into wet wood. Nazism is the disease of culture in its most virulent form, and could not have come to power in Germany unless the rest of the world were sick. Were we honest we would admit that we are all citizens of an apostate world, a world that has abandoned God. For this apostasy, we are all in part responsible, but none more than we Christians who were meant to be the salt of the earth to prevent its corruption. No! It is not the bad dictators who made the world bad; it is bad thinking. It is, therefore, in the realm of ideas that we will have to restore the world!

Third, this war is not like any other war. When hostilities cease, we will not go back again to our former way of life. This war is not an interruption of the normal; it is rather the disintegration of the abnormal. We are definitely at the end of an era of history. The old wells have run dry; the staff of unlimited progress on which we leaned, has pierced our hands; the quicksands of our belief in the unqualified goodness of human nature

have swallowed the superstructure of our materialist world. We are now face to face with a fact which some reactionaries still ignore, namely, that society can become inhuman while preserving all the technical and material advantages of a so called advanced civilization. We will not get back again to the same kind of a world we had before this war; in fact, he who would want to do so would want the kind of world that produced Hitler. The world is pulling up its tents; humanity is on the march. The old world is dead.

That brings us to what the war is. There are really two great events in the modern world: The *war* and the *revolution*.

A war involves nations, alliances, men, armies, defense plants, guns, and tanks. A revolution involves ideas. A war moves on a horizontal plane of land, territory, and men; a revolution moves on the vertical plane of ideology, doctrine, dogmas and creeds and philosophies of life. This distinction is very important, for it explains how nations can be on the same side of a war and on different sides of a revolution. Russia, for example, is on our side of the war, but Russia is not yet on our side of the revolution; please God some day it may be.

The war is only an episode in the

revolution—something incidental. It is the military phase by which the revolution is working itself out. The revolution is far more important and will long outlast the war, for this world war is not a conflict of nations, as was the last world war, but a conflict of ideologies. A far more important question than 'Who will win the war?' is the question: 'Who will win the revolution?' In other words, what kind of ideologies or philosophies of life will dominate the world when this war is finished?

A revolution, we said, involved ideologies, dogmas, and creeds. How many philosophies of life are involved in this revolution? It is quite generally and falsely assumed that there are only two: The democratic and totalitarian, or the Christian and the anti-Christian. Would to God it were that simple! There are actually three great philosophies of life or ideologies involved: First, the totalitarian world view; second, the secularist or sensate view which has attached itself like a barnacle to the ship of the Western World; and, third, the Christian world view.

We will devote a broadcast to each of these later on. Suffice it presently to understand that there are three world orders struggling for the mastery of the world. We

repeat. There is the Totalitarian world view which is anti-Christian, anti-Semitic, and anti-human. There is the secularist world view which is humanistic and democratic, but which attempts to preserve these values on a non-religious and non-moral foundation, by identifying morality and self-interest instead of morality and the will of God. And there is the Christian world view which grounds the human and the democratic values of the Western World on a moral and religious basis. This Christian view includes not only Christians but also Jews, who historically are the roots of the Christian tradition, and who religiously are one with the Christian in the adoration of God and the acceptance of the moral law as the reflection of the Eternal Reason of God.

Our choice in this war is to be made among three dogmas: Whether man is a tool of the State, as the Totalitarian believes; or whether man is an animal, as the secularist tradition of the Western World—including too many Americans—believe; or whether man is a creature made to the image and likeness of God, as the Christian believes.

There is the essence of the conflict.

We simply cannot go on as we

were. A nation cannot live in war as it does in peace, nor can a Church live in war as it does in peace. What are we Catholics doing now, as Catholics, which is any different from what we did in the days of peace? Do we realize that as members of Christ's Mystical Body on earth we must repent for the world? No occasional prayer for victory, no fulfillment of the minimum of Christian duties, no sporadic exhibitionism, fulfills either our obligation to the Church or to our country. We should know better than anyone else, as the Holy Father told us, that the whole world is in darkness because Christ has been re-crucified. May I therefore renew the appeal of last year that you make a Holy Hour every day, including in it the morning Mass. Start tomorrow morning. Let every pastor in the United States notice the difference in the morning. If you cannot go to Mass and Communion, spend a Holy Hour in meditation and prayer in your home. Pray for victory? Yes! We will win that, there is no doubt! But the peace, the restoration of the moral law, a new order based on God's justice—that will come only by a return to the mind and spirit of the Church during the first few centuries. Our bodies need not be in catacombs, but our minds must

think and pray as if our bodies were.

And my friends among the Protestant and Jews, what are you doing now that is different from what you did in the days of false peace? Are you saying more prayers, more patiently making sacrifices in war time, and living as if God meant something in the dust of common lives? Why should not you too spend a Holy Hour a day in meditation and prayer that the moral law of God may win over both the indifference and the hatred of a world gone mad? To all, whomsoever you be, who writes us, we will gladly send you, free of charge, a Prayer Book for War Time, entitled "The Shield of Faith."

We have a double duty in this war, not a single one. We must defeat the *active* barbarism from without, and we must defeat the *passive* barbarism from within. We must use our swords with an outward thrust against Totalitarianism and its *hard* barbarism; but we must also use the sword with an inward thrust to cut away our own *soft* barbarism.

We have a war to win; and we have a revolution to win. A war to win by overthrowing the power of the enemy in battle; a peace to win by making ourselves worthy to dictate it.

Victory on the field will conquer the *hard* barbarism. Repentance and catharsis of spirit alone will conquer the *soft* barbarism. Guns, ships, planes, dynamite, factories, ships and bombs will put down the first evil. Prayer, sorrow contrition, purging of our hearts and souls, meditation, reparation, sacrifice, and a return to God, will alone accomplish the second. If we merely defeat the hard barbarism and lose to the soft we will be at the beginning of cyclic wars, which will return and return until we are beaten and purged and broken in the creative despair of getting back to God.

This is the true revolution! All the other revolutions of the twentieth century have been from *without*; this time we want a revolution from *within*. The revolutions which shook Europe during the last twenty-five years only shifted power from one class to another, and booty from one pocket to another, and authority from one party to another. This time we want a revolution that will change hearts!

A revolution like the one pictured in the "Magnificat of the Blessed Virgin" which was a thousand times more revolutionary than the Manifesto of Karl Marx. The trouble with all political and economic revolutions is they are not revolutionary enough! They still leave hate in the heart of men!

* * *

Prayer In Time Of War

(*adapted from Cardinal Newman*)

O Lord Jesus Christ, Who in Thy mercy hearest the prayers of sinners, pour forth, we beseech Thee, all grace and blessing upon our country and its citizens. We pray in particular for the President—for our Congress—for all our soldiers—for all who defend us in ships, whether on the seas or in the skies—for all who are suffering the hardships of war. We pray for all who are in peril or in danger. Bring us all after the troubles of this life into the haven of peace, and reunite us all together forever, O dear Lord, in Thy glorious heavenly kingdom.

THE THING WE ARE FIGHTING AGAINST

Address delivered on January 10, 1943

Three dogmas or philosophies of life are struggling for mastery in this war: The anti-Christian totalitarian world view; the non-Christian secularist world view of Western civilization; and the Christian world view. In this talk we shall discuss the first: The anti-Christian totalitarian world view.

This anti-Christian, anti-human, anti-democratic, totalitarian ideology exists in four forms widely scattered throughout the world: First, in a *historical* form, as the revival of the imperial traditions of the ancient Roman Empire, which is Fascism; second, in an *anthropological* form, as the glorification of the Nordic race, which is Nazism; third, in a *theological* form, as the identification of Divinity with a dynastic house, which is Japanese Imperialism; and fourth, in an *economic* form as the proclamation of class struggle on the anti-religious basis of dictatorship of the proletariat, which is Marxian Socialism.

In his Christmas (1942) allocution the Holy Father condemned these four forms as a "conception which claims for particular nations, or races, or classes. . . 'the norm from which there is no appeal.'"

Let me say here, parenthetically, that I make the same distinction between Russia and Marxian Socialism that Stalin makes between Germany and Nazism. Stalin declared he was not fighting Germany, but Nazism. In like manner, we are glad to be allies of Russia, to aid them in the defense of their fatherland, to protect them against barbarian invaders, and to welcome them into the comity of the Western World. But as Stalin would reject Nazism as distinct from Germany so we must reject Marxian Socialism as distinct from Russia, our courageous ally.

Not one of these four forms is a *State* in the political sense of the term; rather each is a philosophy of life working through a unique party which acts as a substitute for the State. All agree in investing primitive ideas of class, race, nation, and blood with a divine significance.

How did these pseudo-mysticisms originate? In their European form they arose in part as a reaction against the excesses and defects of the secularist and materialist culture of the rest of the Western World. They corrected abuses after the fashion of a man who might

foolishly burn his barn to get rid of a few rats. Anyone who looks at history in the perspective of the last few hundred years will see in it a progressive repudiation of Christian principles in social, political, and economic life, which repudiation produced first a non-religious civilization, and then by reaction an anti-religious civilization, and finally the new false religion of Nazism against which we are struggling.

The strength of these totalitarian systems was that they supplied some kind of an answer—false though it was—to the hidden dominance of the lords of finance, to the indifference of democracies to absolute values, and to the claim of merchants that private gain must have precedence over the common good.

The ills they attempted to cure were basically due to the de-Christianization of society. But through a false diagnosis they attempted to arrest that de-Christianization by anti-Christianizing the world.

We are less concerned with the origin of these systems and more with their nature. By answering this question we have the clue to the thing we are fighting against.

The essence of totalitarianism is threefold: It denies the value of a person by affirming the primacy of

the nation, the race, the class, the dynasty; it denies the equality of men; it affirms that evil is the method and the goal of the revolution.

The basic principle of democracy is the sacredness of the individual as a creature endowed by God with inalienable rights. The basic principle of Nazism and other totalitarian system is that the individual has no rights except those given him by the Party or the State. In America freedom resides in man; in Nazism freedom resides in the race. In America man endows the State with rights which he received from God; in Nazism the State endows man with rights which it got from Hitler. One of the best expressions of this Totalitarian idea that the individual has no value is to be found in that influential German, Karl Marx, who in 1843 rejected a democratic conception of man on the grounds that it was Christian. These were his words: "That each man has a value as a sovereign being is an illusion, a dream and a postulate of Christianity which affirms that every man has a soul."

Later, writing in the first edition of *Das Kapital*, he further developed the idea: "If I speak of individuals, it is only in so far as they are personifications of economic categories and representatives of

special class relations and interests."

In plain language, this means that Marx had no use for the individual worker or proletarian as such. The person in himself has no value; he has value only as a representative of a revolutionary class. Once the person ceased to be a member of that class, he ceased to have value. This disdain of the human person, as such, is the first dogma of all totalitarian systems. It explains why the individual Jew has no value or rights under Nazism: Because he is not a member of the revolutionary race. It explains Fascism which states: "Society is the end, individuals only the means and the instruments." It explains the wanton disregard of individual life by the Japanese Imperial Government and the statement of the Japanese educators: "The individual is not an entity but depends upon the whole, arising from and kept in being by the State." These low and unspiritual views of man are the beginning of slavery.

If Europe today is in chains, it is not because Nazism is cruel in war; it is because Nazism is wicked in principle—it denies the value of a Jewish Babe in a crib. As the present Holy Father said, "The State may demand the goods of its citizens and if need be their blood,

but the soul redeemed by Christ—never!"

American Democracy is founded on the principle of the essential spiritual equality of all men. When President Roosevelt was asked at the end of October (1942) to whom his four freedoms were meant to apply, he answered: "To everyone, all over the world."

Totalitarianism denies this basic equality of all men as children of God. Men are equal only on condition that they belong to a certain class, a certain race, a certain dynasty, a certain nation. Hitler therefore proclaims the superiority of the German race over all the peoples of the earth with the possible exception of the Japanese, for Hitler has discovered that one of the Japanese sun-gods is a first cousin of the German god, Wotan.

The persecution of the Jews arises, therefore, not because, as Hitler first claimed, they were too wealthy, but simply because they were not Nordic. "As for the Jews," he writes in one of his early decrees, "they have simply been placed outside the law"—as if any signing of a law could make a man a monkey.

According to the same principle the Protestant Pastor Niemoeller and the Catholic Bishops and priests, such as Bishop von Galen, are denied equality on the ground

that they put loyalty to Christ above loyalty to the Feuhrer.

It was no accident that in his attachment to Richard Wagner, who accustomed three generations of Germans to the myths of the Nordic and pagan past of Germany, Hitler should have built his nest at Berchtesgaden. For in his prose works Wagner wrote that Germany had already had one re-incarnation of Siegfried in Frederick Barbarossa who established the first Reich (Bismarck's being called the second). Wagner said that a day would come when this Siegfried-Barbarossa would have a third re-incarnation, a "hero who turns against the ruin of his race. . . . the hero wondrously divine," and he said that when he comes he will make his home over the spot where the bones of Barbarossa and Siegfried now are supposedly buried—in Berchtesgaden — where Hitler has his home.

Totalitarianism is wicked because it makes evil the method and the goal of the Revolution. Nazism is not negative like Marxian Socialism. Marxian Socialism is anti-religious; Nazism is very religious, but its religion is diabolical. There is only one way to describe how it grafted violence onto legality and that is in the phrase of Rauschnig: "The Revolution of Nihilism." And such it is: The following of

blind irrational myths; the complete turning upside down of traditional morality; the enthronement of the will to power. It is pointless for us to argue against the Nazis on the ground that they are cruel and unjust, or because they have built their system on another basis than that of justice and righteousness. We are not talking about the same things. What justice is to us, that injustice is to the Nazis.

The inspiration for this idea is due principally to Nietzsche who sought to find a basis for morality other than that of Christianity, which he called slave-morality, and by so doing to release the pent-up energies of the will to power. "Morality must be shot at," as he put it—then adding, "We are probably the first who understand that a pagan faith is . . . the valuing of all higher existence as immoral existence. . . ." This is a frightful reminder to us, incidentally, of what a nation can become which abandons the moral law of Christ. But such is the essence of Nazism and all anti-religious systems.

Add these three ideas together—the denial of the value of the person which the German Marx proclaimed; the denial of the equality of all men which the German philosophers proclaimed and which Wagner set to music; and the pri-

macy of irrational power, lust, cruelty which the German Nietzsche affirmed—and you have the thing we are fighting against. It is not a nation; it is not a State; it is a spirit, the spirit of anti-Christ, the last and awful perversion of a community that turned its back on God and to whom Satan showed his face.

It is not a nation or a people we are fighting against. We will aid, and we should aid, any people or any nation under the sun to bring them back again to a decent human order where a person has value, even though he owns private property, or is a Jew, or does not wear a certain color shirt, or does not believe that the sun is a god. It is our solemn duty to hate the error and to love the erring, to fight the evil and to embrace the wounded, and to do all we can to bring any nation back again into the Western comity of peoples which accepts the moral law of God as the foundation of civilization.

Let no one stultify himself by believing that Totalitarianism as we have defined it, can, in any of its forms, be Christianized or democratized or humanized; for here we are not dealing with wicked men who could be converted through God's grace but with a wicked ideology that makes conversion impossible. Erring sheep can be brought

into the sheepfold of Christ, but evil philosophies, which are like wolves, cannot. By their very nature they are anti-Christian because they exalt the herd recognized by the State, over the person whose value comes from God. That is why Totalitarianism persecutes the Church. Its persecution could be avoided only by emptying Christianity of Christ, man of his soul, and the soul of its Justice and Charity.

The War is exploding the fallacy that it makes no difference what we believe. It *does* make a tremendous amount of difference what we believe, for we act on our beliefs. If our beliefs are right, our deeds will be right. The evil of the Nazis is that they practice what they preach. If twenty years ago we so educated ourselves along the line of Christian morality as to see the utter moral evil and logical absurdity of these ideas, we would not now have to sacrifice our lives to blot them from the earth. What we were once tolerant to as a wicked idea, we must now be intolerant to as a *deed*.

These demonic forces replaced the spiritual anarchy of bourgeois civilization with a semblance of order; they found substitutes for the doubt, the scepticism, and the sophistication of an irresponsible intelligentsia, in the certitude of an

absolute authority embodied in a social philosophy. They proved that any world view is better than no world view; and that a regime that possesses some authority is better than a system of no authority. And in doing so, they thrust the issue before us very clearly: It makes a war of a difference what you believe. This conflict is not between men and nations; it is not only a war—it is a revolution!

Our enemies have their creeds. Where is ours? Which one shall we adopt? The clue is to be found in them. What do they all universally oppose? They are all opposed to Christianity. These evil systems know that they cannot totally possess man until they dispossess the Church which asserts that man's soul belongs to God. They are not afraid of our liberalism, our parliaments, our capitalism, our universal education. But they are afraid of Him Who said: "Render to God the things that are God's."

We are fighting against the Devil. There is a Devil! And man is no match for him. Unless we very quickly get on God's side and trust in God's strength we will lack the faith to see the Devil, and the moral indignation to oppose him.

We are up against the kind of a Devil now that the disciples could not cast out when Our Lord told them, "This kind can only be cast

out by prayer and fasting" (*Matt.* 17:20).

America awake! There is too great a disparity between the effort on the battle front and the effort on the home front. Our American boys cutting away the underbrush at Guadalcanal, fighting sharks on rafts in the Pacific, rushing Jap pill boxes at Buna village, and attacking through mud one season and heat another at El Agheila, have a right to ask a commensurate sacrifice of those at home. If we were fighting a nation we could leave the job to the armed forces; but we are fighting an evil, something intrinsically wicked; we are in combat with the demon, and that kind of a demon is driven out only by prayer and fasting. Eddie Rickenbacker made his Holy Hour of prayer on a raft in the Pacific. Anyone of us who thinks it is too much to make it in our homes or in Church is not worthy to salute the same flag. This is not a war; it is a revolution against the anarchic spirit of evil. Our business is to send the demons back to hell. But they will obey that command neither when we stand or sit, but only when we are on our knees, praying and fasting—watching an Hour. God love you!

* * *

Prayer In Time Of War

SOME BARNACLES ON THE SHIP OF DEMOCRACY

Address delivered on January 17, 1943

For the benefit of those who may not have heard the Catholic Hour the last two Sundays, I shall briefly summarize the general theme of these broadcasts: A war involves nations and alliances; a revolution involves ideas. Now there are three distinct ideologies involved in this war: Totalitarianism, which we described last Sunday; the secularist culture of the Western World; and the Christian order. Today and next Sunday we shall describe the secularist culture of the Western World.

By the secularist ideology we mean the attempt to preserve human and democratic values on a non-moral and non-religious foundation. Secularism means the separation of the parts of life, for example, education, politics, economics, and the family, from their center which is God. Each department of life is considered as having absolute autonomy and in no way to be brought under the sway of ethical principles or the sovereign law of God.

Condemnation of the secularism of the Western World is not a condemnation of the Western World. There is the same distinction be-

tween them as between a sick man and his disease. We regard the disease as evil, but the man as good. In an impersonal order, we make a distinction between the ship and its barnacles. The ship in its passage through the seas picks up barnacles which impede its free passage through the waters; the ship must occasionally be taken to drydock to have the barnacles scraped away.

Now Western civilization, or what some call democracy, may be likened to a ship. America, in particular, is a good ship. It carries the precious cargo of belief in inalienable rights and liberties, in the value of the human person, in representative government and equal opportunities. It is freighted down with the precious cargo of the four freedoms of which our President spoke: Freedom of religion, freedom of speech, freedom from want, and freedom from fear. It is freighted down also with the cargo of the right of sanctuary, for America has been in the past, and is now, a sanctuary for the persecuted as no other land on the face of God's earth has been a sanctuary. Finally, this ship is good for it is freighted down with the precious cargo of all

those values which make you and me proud to call ourselves Americans.

The barnacles of which I speak constitute what we have already called the passive or the soft barbarisms from within; and they are a danger to Western civilization, not quite as open as Totalitarianism, but just as insidious. These barnacles might be called superstitions or false dogmas; in any case they are assumptions of sensate culture which the press, education, and public opinion accept as unchallenged truths. Today we shall consider three of these barnacles: Progress, Scientism, and Materialism—and then we shall attempt to scrape them off.

The superstition of Progress asserts itself in some such fashion as this, in our class rooms, best-sellers, and high class journals: Man is naturally good and indefinitely perfectible, and thanks to great cosmic floods of evolution will be swept forward and will become better and better until he becomes a kind of god. Goodness increases with time while evil and error decline. History represents the gradual but steady advance of man up the hill of the more abundant and happy life. No special institutions, no moral discipline, no divine grace are necessary for the progress of

man, for progress is automatic, due to the free play of natural forces and the operation of freedom in a world released from the superstition of religion. Because evil and sin are only vestigial remnants from the bestial past, evolution and science and education will finally eradicate them. Such is the superstition of Progress.

This superstition confuses mechanical advancement with moral betterment. There is no denying the fact that there has been great progress in the material order, but mechanical development does not necessarily imply moral development. Progress in "things" is not necessarily progress in "persons." Planes may go faster, but man does not necessarily become happier. Progress in medicine is not necessarily progress in ethics, and mastery over disease is not necessarily mastery over sin. Conquest of nature does not mean conquest of selfishness. Time does not always operate in favor of human betterment; because a man is sick, time does not necessarily make him better. Unless the evil is corrected, time operates in favor of disease, decay, and death.

The superstition of Progress denies human responsibility. When human goodness is attributed to automatic laws of nature, but never

to good will; when evil is explained in terms of environment, heredity, bad milk, insufficient playgrounds, and those naughty ductless glands, but never to a perverse will, then the world, howevermuch it may talk about freedom, is most in danger of losing it. True progress is ethically and not cosmically conditioned; it depends not on the refinement of animal impulses, but on their deliberate control through human intention. There is really therefore only one true progress in the world and that consists in the diminution of the traces of original sin.

History does not prove we are making progress; instead of evolving from savagery to civilization, we seem to be devolving from civilization to savagery. The interval between the Napoleonic War and the Franco-Prussian War was fifty-five years; the interval between the Franco-Prussian War and the first World War was forty-three years; and the interval between the first World War and this one was twenty-one years. Fifty-five, forty-three, twenty-one years—and each war more destructive than the former, and at a time when man materially had more to make for happiness than at any other period of history. Is that Progress? With great truth does the present Holy Father say: "They boasted of prog-

ress when they were in fact relapsing into decadence."

The sad and tragic fact is that modern man under sufficient stress, and even amidst comforts spiced with lust, will do deeds of evil as terrible as any recorded in history. Barbarism is not *behind* us; it is *beneath* us. And it can emerge at any moment, unless our wills, aided by the grace of God, repress it. The modern superstition of man's indefinite perfectibility without God's sustaining graces, forgets that history is creating ever increasing possibilities for chaos and wars. Our modern mechanical ability to move quickly can go hand in hand with power to do more evil. Let no one deny it: Our scientific progress has outstripped our moral progress. We are a more comfortable people than our ancestors, but are we necessarily a happier people? The myth of necessary progress is exploded. But that is no reason why the Liberals who were so optimistic about Progress should now fall into a hellish despair. Because the evil in the world does not *evolve* right does not mean there is no right! It only means that we have to *put it* right; and in order to do this we may have to learn the lesson of a Cross, and the travail of Gethsemane. Maybe we had better get back again to God!

By the superstition of Scientism is not meant science but rather that particular abuse of it which affirms that the scientific method is the only valid way of knowing anything. It is this superstition that makes people say: "Science tells us," instead of "the Scriptures say," or "the Church tells us," or the "accumulated wisdom of the centuries assures us," or "the moral law bids us." Science is supposed to be the last word on any subject. Hence there is no place for values, tradition, metaphysics, revelation, faith, authority, or theology. God has no purposes in the universe, first of all because there is no God and secondly because there are no purposes.

Science is a very valid and necessary way of knowing, but only of knowing those things which are subject to experimentation and to the methods of a laboratory. The great values of life—such as justice, truth, charity—are beyond such experimentation. No one yet has ever been able to put a mother's love into a test tube, and yet who will deny its reality? Nor can one throw a man into a cauldron to boil to see if he gives forth the unmistakably green fumes of envy and jealousy.

Scientism has ruined higher education in the United States by pros-

trating itself before the god of counting and by assuming that anyone who has counted something that has never been counted before is a learned man. It makes no difference what you count, but in the name of heaven, count! A certain Western University awarded a Doctor of Philosophy degree for a thesis on the "Microbic Content of Cotton Undershirts." A mid-Western University has counted the ways of washing dishes, and certain Eastern Universities have counted the infinitives in Augustine, the datives in Ovid, and the four ways of cooking ham, while another counted the "psychological reactions of the post-rotational eye-movement of squabs."

In the madness of specialization we have come to know more and more about less and less; but in the meantime we have lost ourselves in the maze of numbers. Fed with huge quantities of undigested facts our judgment has become hampered, and we have only unrelated bits of information instead of wisdom, which alone is true knowledge. Go into any Catholic school in the United States tomorrow and take out a child in the first or second grade and ask him: "Who made you?" "What is the purpose of life?" "Are you different from an animal?" Any such child aged

seven or eight could give you a complete philosophy of life. But ask a Ph.D. who counts the microbes on cotton undershirts why he is here or where he is going, and he could not tell you. He would not have a five-cent gadget in his house five minutes without knowing its purpose; but he would live ten, twenty, or sixty years without knowing why he is here or where he is going. What is the use of living unless we know the purpose of being a man?

It is not true, as is so often asserted, that modern youth is revolutionary because he has lacked sufficient economic advantages. Never in the history of the world did youth have so many. The modern youth is revolutionary because he has no purpose in life and hence doubts the worthwhileness of living amidst plenty. Anything that loses its purpose becomes revolutionary. When a boiler loses its purpose it explodes; when a man loses his purpose he revolts.

We are paying the penalty for divorcing our science from God. Nature, which science studies, belongs to God—and when man turns against God, nature or science turns against man. Francis Thompson beautifully spoke of this when he found that the whole world turned

against him because he would not answer the call of God:

“I tempted all His servitors, but to find

My own betrayal in their constancy,
In faith to Him their fickleness to me,
Their traitorous trueness, and their
loyal deceit.”

(*The Hound of Heaven*)

That is the true story: Nature will be false to anyone who is untrue to its Maker. For years scientists have been discovering the wonders of nature, finding in the tiny atom a miniature of the great solar system. But instead of glorifying God for the order, law, and harmony they found in His universe, many of them vainly assumed that because they discovered the laws they were the authors of the Book of Nature, instead of only its proof readers. Tearing nature away from God, nature now turned against them; for refusing to serve God, nature refused to serve man. The result: That science, which was supposed to be our servant, is now our master. Why do millions in the world shrink in terror from a machine in the air? Why does man use his technique to destroy man? Why do children crouch in dread and mothers dig like moles into the bowels of the earth as bombs fall from the skies, and all hell is let loose, if it is not because something has got out of our control? Maybe

we had better get back again to God!

The superstition of Materialism affirms that man has no soul and there is no future life. Man is not a creature made to the image and likeness of God but a "psychoanalytical bag with a physiological libido" or a "stimulus response mechanism," the end of whose life is the acquisition of money, the ceaseless enjoyment of pleasure, and the avoidance of sacrifice. Such is the superstition of Materialism.

It simply is not true that peace follows material prosperity, and unhappiness follows the want of it. The major frustrations of life are not economic. Glance around at those who possess abundance of material goods. Does happiness increase with wealth? There is more frustration among the rich than among the poor. It is the former who are most addicted to selfishness, who are satiated and unhappy. Sin and evil do not disappear with the advent of gold. Society can become inhuman while preserving all the advantages of great material prosperity.

If there are no standards outside the material how shall we judge the new acquisitive society which is arising—based on the acquisitiveness of power? As fortunes dwindle, as taxes eat up inheritances,

and as bureaucracies begin to administer vast sums of money formerly administered by capitalists and bankers, envious, greedy, and lustful men will seek to become dispensers of that social booty—and who shall say that these new financiers of power are wrong? Given no standards other than materialism, wherein responsibility is disjoined from power, and we will have a new capitalism.

"Bidding the law makers curtsy to
their will;

Hooking both right and wrong to
the opposite

To follow as it draws."

(Shakespeare)

The modern man wants back his soul: He wants the intelligentsia to stop the nonsense of regarding him as an animal, a libido, a tool-maker, or a voter, and to begin to look at him as a creature made to the image and likeness of God.

It is pathetic to hear people asking: "What can I as an individual do in this crisis?" So many feel that they are like robots, like cogs in a great machine, and that they would like to get away from it all, even if it meant climbing back into the Catacombs. Like the Jews in exile they hang their harps on the trees, and ask how can they sing a song in a foreign land.

In plain, simple language, all these individuals want their souls

back. They want to be whole again. They are sick of being thrown into a Darwinian pot to boil as a roast, or into a Freudian stew to squirm as a libido, or into the Marxian sandwich to be squeezed between two conflicting slices of capital and labor. They want to possess that which makes them human, gives meaning to politics, economics, psychology, sociology—namely, the soul.

The modern view of war is wrong, and if we go on following it we will end in blind alleys, frustrated hopes, and unhappy existences. It is not nearly as funny as we thought to make a monkey out of a man.

The millions of our boys on the battlefronts of the world, fighting for their lives and for great moral issues, will recover their souls. Amidst wounds and death, fire and shell, they will get close to the meaning of life and to that something within them that makes them human. They will be angry when they look back on the way some of them were educated. They will come to hate not only the enemy they meet in battle, but the intelligentisa who told them they were only animals. They will begin to realize that they were robbed of their greatest possession—faith in the soul. For a while they will

wander around the battlefields like Magdalen in the Garden saying: "They have taken away my Lord; and I know not where they have laid him." But when they do stumble on Him, as Magdalen did when she saw the red livid marks of nails, they will enter once again into the possession of the soul. And when they come marching home there will be a judgment on those who told them they had none; they will live like new men and they will give a rebirth to America under God.

Why do we mention these barnacles on the ship of democracy? Because they are endangering a sound American life; because they belong to an outmoded way of thinking that is dying with this World War; and because we are called upon in this war to be the moral leaders of the world. Never before was a greater task thrust into any nation's hands than is now thrust into our own. We have a great vocation and we must be worthy of it. The great ship of America will one day be called upon to cross the seven seas to bring food, clothing, order, and peace to the enslaved nations of the world. And we do not want that ship to be held up in its mission by barnacles and false superstitions. May I therefore ask you—Jews, Protestants, and Catholics—those

of you who believe that progress is conditioned on morality, and that over and above science there is a knowledge of God, to do what you can to make a Holy Hour a day that America may be worthy of its high calling. For it will be only with shipyards of prayer and sacrifice and love of God and His law that we can build an ark that will

resist the floods of blood let loose in this World War!

America awake! You have a high summons! Walk worthy of your vocation. Purge yourself! Repent! Your greatness is in your return to God!

* * *

Prayer In Time Of War

MORE BARNACLES ON THE SHIP OF DEMOCRACY

Address delivered on January 24, 1943

Continuing the theme of last Sunday's broadcast, the great ship of America has developed a few barnacles which endanger our democracy and the stability of our national life. Today we mention *three* more of these barnacles: the superstition of License, the superstition of the Trojan Horse, and the superstition of Relativism.

First, the superstition of License. It asserts itself as follows: Freedom means the right to do whatever you please, and is to be understood as the absence of law, restraint, and discipline. A man is said to be free when his desires are satisfied; and he is said not to be free when they are unsatisfied. The goal of freedom is self-expression. Such is the superstition of License or perverted freedom.

This superstition is grounded on a false definition of freedom. Freedom does not mean the right to do whatever we please. If it did, it would be a physical power, not a moral power. Certainly, we *can* do whatever we please, but *ought* we? Freedom means the right to do whatever we ought, and therefore is inseparable from law.

Nor is it true that freedom con-

sists in the shaking off of convention and tradition and authority. What is called self-expression is in reality often nothing other than self-destruction. About the only curbs the sensate man allows himself are those which contribute to his health. He diets, but never fasts. He feels justified in throwing off all restraints for no other reason than because they are old. When we reach a point where we judge our freedom by the height of the pile of discarded inhibitions, such as the Commandments of God, then anyone who would die for that disemboweled ghost of freedom is a fool.

Furthermore, the superstition of License assumes that men will always do the right thing if they are educated; hence the contempt of restraint and discipline. And here we touch on the basic weakness of sensate education, namely, that it assumes that sin is ignorance, and not the abuse of freedom. Evil is attributed to want of enlightenment. When confronted with the problem of evil, educators immediately rush to a conference to discuss the means of diffusing greater knowledge when what is really

needed is more discipline. The intellect makes mistakes, but the will sins. Educators must return to the forgotten truth that character is in the will, not in reason.

Why should it take a war to bring out the heroic in us? Why does no one think of the necessity of discipline and restraint until we set out on the business of killing? And if the bravest die in battle, whence shall come courage in peace? There is only one solution: We must begin to think less of the things we want to be free *from*, and begin to think of the things we want to be free *for*.

Second, the barnacle of the Trojan Horse: There is one grave menace to our country and to the world which we may not ignore, and that is Marxian Socialism or Communism. It is rather soft-pedalled in these days because of our alliance with Russia, but for no good reason.

Because she is on our side, Russia never feels impelled to go into ecstasies about the glories of democracy; neither do I see any reason why, because Russia is on our side, we should go into ecstasies about Marxian Socialism.

What is making Russia great in this conflict is not its atheistic communism, but its love of the fatherland, its fondness for its

earth, its natural asceticism and self-sacrifice, its deep and righteous hatred of an invader. These great qualities of the Russian soul make us hope that Russia will once more re-enter the comity of nations of the Western World—the roots of which are Christian—and that she will accept the Four Freedoms, one of which is freedom of religion.

But we are here speaking of Marxian Socialism, not of Russia; in fact we speak of it, in particular, with reference to our own country.

What we have to fear in this country then is the new Trojan Horse. The old Trojan Horse looked like democracy on the outside, but on the inside it was suppression of property, religion, and personal rights. The new Trojan Horse on the outside looks like a united war effort, but on the inside it is the same old anti-Americanism. In other words, under the guise of our military kinship with Russia, Marxian Socialism is seeking to undermine our government, our American way of life. So skillfully is it done that it is made to appear that anyone who says a word against Communism is against Russia, sabotaging our war effort.

This is nonsense. The two things are quite distinct, and let no one doubt it. Stalin himself said he was fighting against Nazism, but

not against Germany. This gives us the right to say that we are against Communism, but not against Russia.

Now let us get the record straight. We want Russia to drive the Nazis out of their land; we want their people to live in peace with themselves and with the world; but we do not want Communism in America or Germany or Poland any more than we want Nazism or Fascism. And if anyone doubts the sincerity of our love for the Russian Bear, let me say that every Catholic priest in the world says prayers every day to our Divine Lord, The Blessed Mother, and the Apostles, for Russia—and that is more than the Communists do! In other words, we American Catholics are for the Russian Bear, but we are not for the Trojan Horse. We want the Russian Bear to eat the swastika, but we do not want the Trojan Horse to eat the American eagle!

Third, the superstition of Relativism: There is no distinction between truth and error, right and wrong; everything depends upon your point of view. All values are relative. When expedient, moral conventions can be accepted; when a hindrance, they can be rejected. There are no objective moral standards, and hence no absolute

distinction between good and evil. Everyone is his own law-giver; everyone is his own judge. Such is the superstition of Relativism.

This notion that there is no absolute distinction between right and wrong, stems in this country from the philosophy of Pragmatism. This philosophy denies that God is an Absolute; it judges truth not by its consistency, nor by its correspondence with reality, but by its utility. In the words of one of its best known exponents, "The 'true' is only the expedient in the way of thinking, just as the 'right' is only the expedient in the way of our behaving, expedient in almost any fashion." In other words, whatever succeeds is right.

Thousands of Japs studied in our American Universities where they heard these pragmatic ideas. They wrote these ideas in their note books. Then they closed their note books, took them back to Japan, and studied them again. Then one day, when they learned the lesson well, they decided to put their Pragmatism into practice. On December 7, 1941, they flew across an ocean and bombed Pearl Harbor! Were they right? Were they? Our Fascist intelligentsia told them they were right. Did not they say that the expedient was right? Well, it certainly was expedient! Thus did

our superstition come home to roost on bombed and exploded American soil.

Can we not see that in abandoning the moral basis of life we abandon the right to call anyone wrong. What moral standards are the Japs violating, if the criterion of truth and righteousness is expediency? Why do we say that Japan has violated the conscience of the world, if the conscience of the world has no other measure than the useful? Incidentally where was this moral conscience of the world before the war began? How shall the rightness of our cause be distinguished from the rightness of our enemies cause, if there is no objective standard outside of both? If there is no objective distinction between right and wrong, how can Hitler be wrong? How can we be right?

We will either get back to God and His moral law or we will perish!

Our enemy is the intelligentsia—and by the intelligentsia I mean those who have been educated beyond their intelligence, who, by destroying morals, wreck morale.

Our boys on the battlefronts of the world do not share the views of those educators, journalists, and writers who have been sniping away for years at the moral law,

calling it "reactionary," "behind the times," and labelling purity and truthfulness as "bouregois virtues," as Marx does. They believe in an absolute distinction between right and wrong.

When Colin Kelly as a selfless pilot sank the first Jap ship of this war and in doing so lost his life; when Edward O'Hare shot down the first Jap plane; when Dick Fleming made himself the first human torpedo; when Daniel Callaghan became the first Admiral to go down fighting; when Mike Moran became the first naval officer to sink six Jap ships in single combat; when Commander John Shea became the first fighting man whose last letter to his son became a famous American testament on patriotism—these men had an opinion about America's cause. They did not believe that the righteousness of the Stars and Stripes depended upon their subjective outlook. They believed in an absolute distinction between right and wrong, between our cause and our enemy's; in fact so much did they believe in it that life was secondary to that cause. And while these and millions of men in our armed forces believe in such an absolute distinction between right and wrong, our Fascist intelligentsia are telling us: "Right and wrong are relative to expedi-

ency; it all depends upon your point of view." Nonsense! It does not! Our cause is right! It is right before God! It is right under God!

And in God's name we will defend it!

* * *

Prayer In Time Of War

THE CHRISTIAN ORDER

Address delivered on January 31, 1943

We now come to the third of the world-views involved in this war, namely, the Christian which alone is capable of defeating the hard barbarism from without and the soft barbarism from within.

All the Totalitarian views—the Marxian, Fascist, Nazi—spring from liberalistic 19th century attitudes; their character was determined by the errors they combatted. For that reason, Marxian Socialism is nothing but rotted Capitalism on a State basis; Fascism is nothing but rotted Parliamentarianism on a one Party basis; Nazism is nothing but rotted Nationalism on a Racial basis. In each case, they took their position from the enemy. They were inspired more by a hatred of something they wished to overthrow, than by a love of new ideals they desired to establish.

Because they were rebellious against the last revolution, they tended to bestow an absolutely sacred character on previously neglected elements of the regime they sought to overthrow. That is why, we have capital in the saddle in one revolution, labor in the saddle in the next revolution, and poor John Q. Public hitchhiking but never get-

ting a ride. That is why we need an entirely different kind of revolution, one that will not keep its eye on the last revolution, or take its character from it, but concentrate on man in his highest reaches and noblest destiny. This is the Christian revolution.

The Christian world-view differs from the Totalitarian view and from the Materialist culture of the Western World in one basic fact: It believes that it is *man who makes society*, and *not society which makes man*. That is why our first broadcast on the Christian order must begin with *man*.

After all, what is the use of a revolution, or a new system of economics, or a new international society, unless we know the type of creature who will live in it.

For the last century the world has had a very distorted notion of man. In fact there were fashions in man as there were in clothes, inasmuch as each fashion concentrated on one aspect of man to the neglect of all the others, like the five blind men who felt an elephant, each describing it differently according as he touched the trunk, the tail, the ear, or the leg.

For the last one-hundred years blind men have been feeling man. In the days of Darwin blind men felt man and found him to be an animal, and therefore concluded he must have evolved to be one and should be treated as one. So we had jurists like Justice Holmes of the Supreme Court defining man as a "cosmic ganglion." For the life of me, I cannot see why if man is only a ganglion we should go to war to prevent Hitler from making mince meat of ganglia.

Then came the new fashion. Blind men felt man and found that he was made up of nerves, reflexes, and responses, so they defined man as a "physiological bag filled with psychological libidos," and they consulted dream books after each fitful sleep to learn what Freud had to say about their sex life.

Then came another blind philosopher, that German who denied democracy because its foundation was Christian: Karl Marx. He discovered that man spent much of his time earning a living. Universalizing this particular aspect, he gave us the *economic man*, for whom religion, culture, law, literature, and the arts were by-products of his method of production. And thus did a German spawn Marxian Socialism.

Now we are at the beginning of

a new fashion in man. Blind men discovered that man lived in a State and that he was dependent on it for his ideas and his values; and thus was born the *Political Man* who has rights because, the new lawyers told him, the State gave them to him.

These partial views of man—of Marx, Spencer, Darwin, and Freud—never treat man as he really is. They are incidental activities erected into absolutes by shallow thinkers whose thinking is of much the same mental calibre as a dentist who thinks man is all teeth, or a manicurist who thinks he is all hands, or a pedicurist who thinks he is all feet, or a phrenologist who thinks he is all bumps.

The Christian view of man admits that man has ganglia, does dream, experiences libidos, works, and talks politics; but it insists that man is none of these things exclusively. It begins by asking what it is that makes man different from anything else in the world; and answers: an intellect and a will: an intellect by which he can know truth, and a will by which he may choose goodness. Next, it says, since he is different from an animal he must have a different purpose from an animal, just as a monkey-wrench must have a different purpose from a monkey. This purpose

will obviously be in keeping with what is highest in his life, namely his intellect and his will. He therefore wants Life—not for two more days, or two more months, but undying Life. He therefore wants Truth—not the truths of geography to the exclusion of science, nor of art to the exclusion of history, but all Truth without a mixture of error. He therefore wants Love—not love for a limited period of time, but an eternal ecstasy of Love without the shadow of hate or satiety. This Eternal Life, Truth, and Love for which he seeks is God. God therefore is his final and ultimate end. Hence politics, economics, education, rationing, parliaments, parties, bureaucrats, governments and social security are not the ends of life but *means* to a final end and derive their morality from it. This is the Christian view of man.

The choice before the world is this: Will we build a New Order on the Totalitarian assumption that man is a tool of the State, or will we retain the Old Order of the secularist culture of the last two hundred years which holds that man is only an economic animal, or will we build a New Order on the Christian assumption that man is a creature made to the image and likeness of God and therefore one for whom

economics, politics, and society exist as a means to an eternal destiny beyond the historical perspective of planets, space, and time?

Judging by the speeches and the writings of some of the present-day post-war planners, they are still assuming with Marx that man is essentially economic, or with Darwin that he is essentially animal, or with Freud that he is essentially sexual, or with Hitler that he is essentially political. Hence they seem to think that all we have to do is to change an economic system, or form new parties, or give more sex instruction, or provide greater license to the break-up of the family—and we will have peace!

These planners think they are practical, because they talk in terms of money, trade, international police, geographical areas of influence, and federated States. The truth is they are just as impractical as men who might legislate for squirrels by passing laws about nuts. Squirrels eat nuts, and man lives economically; but as nuts do not explain squirrels, so neither does production explain man. Because the planners do not understand the nature of the one for whom they are planning, their plans are going to lead us into a phase of history “where—eldest Night and Chaos—Ancestors of Nature, hold Eternal

Anarchy, amidst the voice of Endless Wars" (Milton, *Paradise Lost*).

Unless they abandon the Darwinian, Marxian, or Freudian man, whether they will it or not, they will end in only one solution: Socialism.

Given the errant impulses, the frustrated selfish existences, the distorted human goals which these partial views of man engender, there is only one way to arrest that chaos, and that is by organizing it, and the organization of chaos is Socialism. The individualism and egotism which is begotten of a distorted concept of man leave him alone and isolated; and to overcome this isolation there is only one non-Christian solution possible: the subordination of these rebellious atoms to a compulsory principle in the hands of the State. Socialism is the secularized, atheized version of a community and a fraternity of men which Christian love was meant to engender. It is the new order into which man will bring his tortured and isolated personality, in vain quest for peace, unless he returns to the moral law of God.

The Old Order of Liberal Individualism is dead. Now man will either become the subject of a non-divine evil will embodied in socialistic bureaucracy, or he will submit

himself to the higher Divine Principle for which he was made and in which he alone can find his peace.

Unless we restore the Christian concept of man, and thus build a human rather than an economic order, we will be forced into totalitarianism in the very hour we are doing our most to combat it. Whether we perfume it or not with the sweet scent of democracy, will not alter its nature anymore than bathing a skunk in Chanel No. 5 will make it anything but a skunk.

What is the objection to the basic Christian principle, that we build for the whole man as a creature of God? The answer is on the tongues of all the reactionaries: "Christianity does not suit the modern man." Certainly it does not. And for the reason that the modern man is not man; he is part-man, a dissected man.

But Christianity does however suit *man in his entirety*, or human nature as it is, composed of body and soul and made to the image and likeness of God, with *horizontal* relations to the right and left in space and time, and yet never wholly explained by these, because identified with something prior and more fundamental, namely, *vertical* relations with God, his Creator and Redeemer in Whom is his Peace and his Joy.

Up until now it has been said Christianity does not suit the modern man, therefore scrap Christianity. Now let us say, Christianity does not suit modern man, therefore let us scrap modern man.

Maybe there is nothing wrong with Christianity after all; maybe—may we dare suggest it—there is something wrong with us. Maybe there is something wrong with John Dewey and nothing wrong with St. John; maybe there is something askew with H. G. Wells and nothing wrong with Vincent de Paul; maybe there is something wrong with Gertrude Stein and something right about St. Gertrude; maybe there is something wrong with Progressive Education and nothing wrong with the Light

of the World. Maybe science cannot be a substitute for morality; maybe morality is not identical with self-will; maybe the goal of life is not to get seven per cent on mortgages; maybe the goal of economics is not for management to be responsible to bondholders but to be responsible to the common good; maybe self-expression raised to a national form could end in Nazism; maybe we have been wrong. Maybe we had better get back to God! We have given the Marxists their chance, and the Darwinians theirs, and the Freudians theirs, and the Liberals theirs. Now let's give man a chance!

* * *

Prayer In Time Of War

THE CHRISTIAN SOCIAL ORDER

Address delivered on February 7, 1943

Why have not the moral forces of the nation, such as education, press, radio, all the clergy of all denominations, the social reformers, been more insistent on developing a new order instead of patching up the old one? Perhaps the principal reason is because they have been getting *behind* certain movements instead of *ahead* of them. The first thought that comes to a particular group which wishes to further legislation in its favor is to wire educators, clergymen, actors, and social workers, to lend their names as sponsors of its cause—and there are at least five hundred such professional signers in our country who keep their fountain pens uncapped for just such demented and cheap publicity. It is just this irrational mentality which substitutes imitation for thinking by *pushing* some group or class instead of *leading* for the common good, that has paralyzed the regeneration of society.

A few generations ago it was the fashion to get behind Capitalism, and political parties were formed to support its legislation. Now it is the fashion and mood to get behind Labor which develops its own parties, while John Q. Public and the

common good is like ground meat in the sandwich. Each class demands its rights in the name of freedom, forgetting that, as Lincoln once said, "Sheep and wolves never agree on the definition of freedom."

The Christian solution is to get behind neither Capital nor Labor exclusively; but to be behind Capital when Marxian Socialism would destroy private property, and to be behind Labor when Monopolistic Capitalism would claim the priority of profits over the right to a just wage.

If we are behind either Capital or Labor, at what point will either stop in their demands? Or is there a stopping point? Did Capital ever decide for itself, when it was in the saddle, that it would take no more than ten per cent profits? Capital took all the profits the traffic would bear. Now that Capital is unseated and Labor is riding the economic horse, what limits does Labor set itself? Is there a wage beyond which it will not ask? Are there certain minimum hours below which it will not seek to work? They too will get all the traffic will bear. When self-interest and class-interest become the standard, then who

shall say there is a right and wrong? As the old Chinese proverb put it: "No good rat will injure the grain near its hole."

This brings us to a consideration of the economic and political principle of the Christian order. The Christian order starts with man; all other orders start with a class. Capitalism and Communism, for example, though opposite in their directions, like branches of a tree, are nevertheless rooted in the same economic principle, that a class is to take all. Communism is only rotted Capitalism. Under Capitalism the employer takes all; under Marxian Socialism the employee takes all.

The Christian economic order starts with man. Its basic principle, is this: Economic activity is not the end of human life, but the servant of human life. Therefore, the true primary end of economic production is not profit, but the satisfaction of human needs. In other words, *production exists primarily for consumption*, and only secondarily for profits. The old order was: Consumption exists for production and production for finance. The Christian order reverses it: Finance exists for production, production for consumption. This demands a revolutionary change of the whole economic order, because it affirms

the primacy of the human over the economic. Its starting principle is that the right of a man to a living wage is prior to the right of return on investments.

From this basic principle of the Christian economic charter the following conclusions are drawn:

First, when an industry is unable to pay a wage sufficient not only for a moderately comfortable life but also for savings, the difference should be made up either by industry pooling a percentage of all wages paid, or, in default of this, by the State.

Second, neither the capitalist's right to profits nor the laborer's right to organization are absolute and unlimited; they are both subject to the common good of all. Both the right to profits and the right to organization are means, and as means they are to be judged by the way they promote the true ends of life: Religion, general prosperity, peace, and happy human relations. These rights therefore can be suspended for the common good of all.

Third, the consumer must not be treated as the indispensable condition of unlimited demands by Labor or unlimited profits by capital, but as the person whose interest is the true end of the whole process.

Fourth, the distinction between

Capital and Labor which has its basis in whether one buys labor or sells it, must be broken down and must give way to a union of Capital and Labor on the basis of the common service they render to the nation. To ask which is more important—Capital or Labor—is like asking which is more important to a man, the right leg or the left. Since they both have a common function, they should function together. Conflicts between Capital and Labor are wrong, not because they hold up the delivery of goods, but for the moral reason that they create distorted personal relationships, just as the quarrel of a husband and wife disrupts the good of the family.

Fifth, the wage contract should whenever possible be modified somewhat by a contract of partnership between employer and employee so that the wage earners are made sharers in some measure in the profits, management, or ownership, of industry. Since both produce social wealth there is no reason why both should not share in the wealth produced. A worker in a factory has more right to the profits of his industry than a man who clips coupons. The only way to make Labor responsible is to give it some capital to defend; and the only way to make Capital responsible is to

make it labor for its right to possession. Did you ever hear an artist agitate for a five hour day? Why not? Because his work is his life. Today men do not work; they have employment. Work is a divine vocation; employment is an economic necessity. A laborer will sit down on some one else's tools, but no artist will sit down on his paint brushes. The reason is, the artist's work entails responsibility. That is why those who are getting behind either Capitalists, to defend them against labor racketeers, or behind Labor, to defend it against economic royalists, are delaying the day of economic peace, and contributing to the present economic conflict. The Christian solution is to unite them on the basis of a common task.

Sixth, the State, while justly altering an acquisitive society which causes profits to take precedence over the human, must avoid falling into the opposite extreme of substituting for the acquisitiveness of *money* an acquisitiveness of *power*, or by substituting for the authority of capital, the authority of labor or bureaucracy.

Seventh, Democracy should be extended, not curtailed. For many decades political power was controlled to a great extent by organized Capital, by merchants, lords of finance,

and industrialists. Today the stage is being prepared for the control of political power by Labor. A class transmission of power is opposed to the basic principles of democracy. The Christian concept of politics is that government exists for the common good of all. If democracy is to be made effective the holders of economic power, whomsoever they be—whether Capital or Labor—must be made responsible to the community. They are its servants, not its masters.

Instead of asking "What do I get out of this," they should ask "What service can I render to my country?" Freedom, Fellowship, Service, these are the principles of a Christian social order derived from the basic principles that man is a creature of God, destined after a life of free service to enjoy eternal fellowship with Divine Love.

To be assured that a new order is needed, we need only look to the chaos around us. As the Holy Father wrote in his Christmas Message:

"What is this World War, with all its attendant circumstances, whether they be remote or proximate causes, its progress and material, legal and moral effects? What is it but the crumbling process, not expected, perhaps, by the thoughtless but seen and deprecated by those whose gaze penetrated into the realities of a social order which—behind a de-

ceptive exterior or the mask of conventional shibboleths — hid its mortal weakness and its unbridled lust for gain and power?"

"That which in peacetime lay coiled up, broke loose at the outbreak of war in a sad succession of acts at variance with the human and Christian sense. International agreements to make war less inhuman by confining it to the combatants, to regulate the procedure of occupation and the imprisonment of the conquered remained in various places a dead letter. And who can see the end of this progressive demoralization of the people, who can wish to watch impotently this disastrous progress? Should they not rather, over the ruins of a social order which has given such tragic proof of its ineptitude as a factor for the good of the people, gather together the hearts of all those who are magnanimous and upright in the solemn vow not to rest until in all peoples and all nations of the earth a vast legion shall be formed of those handfuls of men who, bent on bringing back society to its center of gravity, which is the law of God, aspire to the service of the human person and of his common life ennobled in God?"

In conclusion, in order to build up a new world we must begin thinking in a new way. Just as Totalitarianism cannot be defeated by thinking in the selfsame grooves which led to it, so neither can the selfishness, the egotism, and the class-conflicts of our social order be conquered by patching up the principles which produced it

Why is it so important that we start with an entirely new set of principles, and a new standard of values? Because if we do not, we will end only by shifting power and booty from one party and class to another, instead of working for the good of all.

This war is the end of the *Economic Man*, and by the Economic Man I mean the Man whose basic principle was the primacy of profit. Unless we accept Christian principles based on the Primacy of the Person and the common good, we will end in the enthronement of *Political Man*. This is where the irreligious revolutions of both Marxian Socialism and Nazism ended; in the substitution of the acquisitiveness of power for the acquisitiveness of money. And the Political Man whose god is *power*, can be just as lustful, just as avaricious, as the Economic Man whose god is *money*. The decent human person has little to choose between the two.

Either we will restore Christian order based on the dignity of the human person, or we will shift from a regime dictated by economics to a regime dictated by politics.

This war is an expression of a world disease. It will avail us naught to give this old order artificial respiration, for we are doing

it to a corpse. Let us wear no widow's weeds of mourning because our superstitions are being carried to the grave. Rather should we be putting on our wedding garments to court a new world and a new order, in a renewed Divine Justice.

If the old world of politicians who promise to the electorate everything it wants, from pillaging the Treasury to new tires and more sugar—if this world is passing, God be thanked. Let it perish!

If the old world of capitalism which thinks that property rights mean the right to accumulate profits uncontrolled by the common good and the rights of organized labor—if this world is dead, God be thanked. Let it perish!

If the old world of labor organizations which think there is no minimum to hours of work, no maximum to salary demands, and which would paralyze a national industry for five days because of a five-cent transportation charge—if this world is dead, God be thanked. Let it perish!

If the old world where a college education was a social necessity, instead of being what it ought to be, an intellectual privilege—if this world is dead, God be praised. Let it perish!

If the old world of social Christianity which emptied religion of

God and Christianity of Christ, and which thought the whole business of religion was to drive an ambulance for social workers or to pipe naturalistic tunes for the intelligentsia who said they were only animals—if this world is dead, God be praised. Let it perish!

We are a creative people; we are responsive to human rights and needs as no nation in the world is responsive; we have tremendous powers of renewal. We must not delay the reconstruction, for when the boys come home from the battle-fronts of the world, they will share none of the old ideas. Every one of them will want a job and they will have a right to it whether they belong to a union or not; they will not admit that joining a union is the only condition on which a man may work. Every one of them will want a just wage and the right to

raise a family in comfort and decency, and they will not admit that these personal and family rights are subject to and conditioned upon bond-holders receiving six per cent interest on their investments. Every one of them will have lived through a day when Capital ruled and when Labor ruled; and because they fought for neither while at war, they will fight for neither in peace. But they will fill up a great vacuum in our economic and political life, as they fight for the *Common Good* in which the uncommon man of Capital and the common man of organized power, will both be subject to the resurrection of a Justice under God. And with God on their side—who can stand against them?

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Prayer In Time Of War

THE CHRISTIAN ORDER AND THE FAMILY

Address delivered on February 14, 1943

That the family is disintegrating in our national life, no one will deny. Courtship takes place outside the home, generally in a crowded room with a low ceiling, amidst suffocating smoke while listening to a tom-tom orchestra glamoured by a girl who invariably cannot sing. The wife listens to radio serials with their moans, groans, and commercials, where triangles are more common than in a geometry book. She reads magazine articles by women who never stay at home, saying that a woman's place is in the home. The Family Bible recording dates of birth and baptism is no longer existent because few read the Bible, few give birth, and few are ever baptized.

One of the most evident symptoms of the breakdown of the family is divorce. The universalizing of easy divorce means that the institution of marriage is slowly degenerating into State-licensed free love.

This modern polygamy and polyandry are recognized now on condition that husbands or wives, as the case may be, do not harness other wives or husbands together to the coach of their egotism, but

that they hitch them up in tandem fashion, or single file. To the extent that the courts disrupt this natural unity of a nation, they will incapacitate themselves for international fellowship. For if we destroy this inner circle of loyalty, through disloyalty, how shall we build up the larger international circles of loyalty from which world peace is derived?

Divorce makes the right of living souls to love dependent on caprice of the senses and the terminable pact of selfish fancy. We Christians argued with those who believe in divorce, but we know no one was ever convinced by our arguments. Not because the arguments are not sound. That is the trouble. They are too good! Good reasons are powerless against emotions. Like two women arguing over back fences, we are arguing from different premises. The majority of people who are opposed to the stability and continuity of family life for the most part do not believe in the moral law of God. They may say they believe in God, but it is not the God of Justice.

Instead then of arguing against the modern pagan who believes in

the disruption of the family, let us—for the sake of argument—assume that his premises are right, namely, that man is only an animal; that morality is self-interest; that if there is a God, He never intended that we should not do as we please; that every individual is his own standard of right and wrong; that the amount of wealth one has must be the determinant of the incarnations of mutual love; that when we die that is the end of us—or, if there be a heaven, that we all go there independently of a moral law.

Now once you start with these principles, then certainly divorces are right; then certainly we should shirk sacrifices. If we are only beasts, and love is sex, then there is no reason why *anyone* should assume responsibility.

But why not go all the way? By the same principle anything is right if I can get away with it. If bonds between husband and wife are revocable at will and for advantage or self-love, why should not the treaties between nation and nation be revocable at the will of either partner? If a husband may steal the wife of another man, why should not Germany steal Poland? If John Smith can break his treaty to take Mary Jones until death, who shall say Italy is wrong in breaking its treaties with Ethi-

opia, or that Japan is wrong in seizing Manchuria?

If divorces from marital contracts, why not divorces from international contracts? If in domestic society moderns sneer at marital fidelity as "bourgeois virtue," what right have they to ask that "bourgeois virtue" be recognized in world society?

What are the Christian principles concerning the family?

First, marriage is one and unbreakable unto death, naturally and supernaturally. Naturally, because there are only two words in the vocabulary of love: "you" and "always"—"you," because love is unique; "always," because love is eternal. Supernaturally, because the union of husband and wife is modelled upon the union of Christ and His Church, which endures through the agelessness of eternity.

Second, the foundation of marriage is love, not sex. Sex is physiological and of the body: love is spiritual and therefore of the will. Since the contract is rooted not in the emotions, but in the will, it follows that when the emotion ceases, the contract is not dissolvable, for the love of the will is not subject to the vicissitudes of passion.

A lifetime is not too long for two beings to become acquainted with each other. Marriage should

be a series of perpetual and successive revelations, the sounding of new depths and the manifestation of new mysteries. At one time there is the revelation of the mystery of the other's incompleteness—which can be known but once, because capable of being completed but once; at another time, the mystery of the other's mind; at another the mystery of a fatherhood and motherhood which never before existed; and finally, the revelation of the mystery of being shepherds for little sheep ushering them in to the Christ Who is the door of the sheepfold.

Third, love by its nature is not exclusively mutual self-giving, otherwise love would end in exhaustion, consumed in its own useless fire. Rather it is mutual self-giving *which ends in self-recovery*. As in heaven the mutual love of Father for Son recovers itself in the Holy Ghost, the Bond of Unity, so too the mutual love of spouse for spouse recovers itself in the child who is the incarnation of their lasting affection. All love ends in an Incarnation, even God's.

Procreation then is not in imitation of the beasts of the field, but of the Divine God where the love that vies to *give*, is eternally defeated in the love that receives and perpetuates. All earthly love

therefore is but a spark caught from the Eternal Flame of God.

Fourth, every child is a potential nobleman of the Kingdom of God. Parents are to take that living stone from the quarry of humanity, cut and chisel it by loving discipline and sacrifice, mould it on the pattern of the Christ-Truth until it becomes a fit stone for the Temple of God, whose architect is Love. To watch a garden grow from day to day, especially if one has planted the seed himself, and cared for it, deepens the joy of living. But it is nothing compared to the joy of watching other eyes grow, conscious of another image in their depths.

Fifth, at a time when the first wild ecstasies begin to fade, when the husband might be tempted to believe that another woman is more beautiful than his wife, and the wife might be tempted to believe that another husband would be more chivalrous—it is at that moment that God in His Providence sends children. In each boy the wife sees the husband reborn in all his chivalry and strength, and in each girl the husband sees his wife reborn in all her sweetness and beauty. The natural impulse of pride that comes with begetting, the new love that overblossoms the memory of a mother's pain as she swung open the portals of flesh, and the joy

of linked creatures in each other's fruit, are as so many beads in the rosary of love binding them together in an ineffable and unbreakable union of love.

Sixth, if the bringing of children into the world is today an economic burden, it is because the social system is inadequate; and not because God's law is wrong. Therefore the State should remove the causes of that burden. The human must not be limited and controlled to fit the economic, but the economic must be expanded to fit the human.

Such is the Christian position concerning marriage, and one that is, outside the Church, very largely misunderstood. It is so often said: "They can divorce and remarry, because they are not Catholics," or "the Catholic Church says so-and-so about the duties of the married state." No! No! No! Divorce is not wrong because the Church says it is wrong. Why does the Church say it is wrong? The Church says it is wrong because it is a violation of the natural law, which binds all men. There is not one God for Catholics and another God for Hottentots. And all who violate the natural law will be punished by God. A modern pagan is no more free to break God's law than a Catholic.

But why does almost everyone outside the Church associate the objection to divorce with the Church? *Because the Church is today almost alone in defending the natural law.* If a time ever came when the Church alone defended the natural truth that two and two make four, the world would say: "It is a Catholic doctrine." And if the natural law continues to be defended almost alone by the Church, a day will come when Catholics will have to be prepared to die for the truth that it is wrong to poison mother-in-laws.

Men and women of America! Raise your altars to Life and Love while there is time! If you have not found the Citadel of married happiness, it is because you have failed to lay siege to the outer walls of your own selfishness. The purpose of war is not the loot of the private soldier, neither is the purpose of your marriage the loot of life. Like Apostles you have been sent out two by two, not that you may merely eat and drink, buy and sell, but that you may enrich the Kingdom of God with life and love and not with death. The soil that takes the seed in the spring-time is not unfaithful to its messiahship of harvest, so neither may you play recreant to the responsibilities of love. The fires of heaven

which have been handed down to you as to an altar, have not been given for your own burning, but that you may pass on the torch that other fires may climb back into the heavens from which they came.

Your marital love is happiest when it becomes an earthly trinity: father, mother, and offspring; for by filling up the lacking measure of each in the store of the other, there is built up that natural complement wherein your love is immortalized in your offspring. If love were merely a quest or a romance, it would be incomplete; on the other hand, if it were only a capture and an attainment, it would cease to rise. Only in heaven can there be combined perfectly the joy of the chase and the thrill of the capture; for once having attained God, we will have captured something so Infinitely Beautiful it will take an eternity of chase to sound the depths. But here on earth God has given to you who are faithful in the Sacrament, a

dim sharing in those joys wherein two hearts in their capture conspire against their mutual impotence and recover the thrill of chase in following their young down the roads that lead to the Kingdom of God. It was a family in the beginning that drew a world of Wise Men and Shepherds, Jews and Gentiles, to the Secret of Eternal Peace. It will be through the family too that America will be reborn. When the day comes wherein mothers will consider it their greatest glory to be the sacristans of love's fruit, and when fathers will regard it their noblest achievement to be stewards of love's anointed ones, and when children realize that nature set no limit on the number of uncles one might have but that a man could have only one mother—then America will be great with the greatness of its Founding Fathers and the greatness of a nation blessed by God.

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Prayer In Time Of War

THE CHRISTIAN ORDER AND EDUCATION

Address delivered on February 21, 1943

There are three points we should like to make in today's broadcast. First, it is a sound American principle that democracy cannot function without religion and morality. Secondly, American democracy is not making provision for religion and morality. Hence, thirdly, the necessity of restoring religious education in order to preserve democracy.

First, democracy cannot survive without religion and morality.

The second paragraph of the Declaration of Independence is at the same time a Declaration of Dependence, for it states that our rights have come to us from God, and therefore are "unalienable." If our rights come to us from God, as rays come from the sun, does it not follow that only on condition that we preserve our dependence on God will we preserve our independence from tyranny? A negative support is given to this thesis by the totalitarian systems, for it is universally true that where religion is most persecuted, there is man most tyrannized.

This intrinsic connection between democracy and religion is part of the American tradition.

As George Washington the founder of our country said: "Of all the dispositions and habits 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 great pillars of human happiness . . ."

In the year 1928, Calvin Coolidge stated: "Unless our people are thoroughly instructed in the great truths of religion, they are not fitted to understand our institutions, or to provide them with adequate support."

President Roosevelt said in 1940: ". . . Practical steps should be taken to make available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity."

We have now come to our second point, namely, democracy is not at the present time making provision in education for religion and morality. About the only group modern education really caters to is the group that neither practices nor believes in any religion.

In order that this fact may be

developed without provoking any prejudices we shall quote only Protestants and Jews in testimony of its truth.

On December 29, 1940, Mr. Walter Lippman, addressing the American Association for the Advancement of Science stated: ". . . Modern education is based on a denial that it is necessary, or useful, or desirable for the schools and colleges to continue to transmit from generation, to generation the religious, and classical culture of the Western world."

Professor Hutchins of the University of Chicago, in June 1940, stated: "In order to believe in democracy we must believe that there is a difference between truth and falsity, good and bad, right and wrong, and that truth, goodness, and right are objective (not subjective) standards, even though they cannot be verified experimentally. Are we prepared to defend these principles? Of course we are not. For forty years and more our intellectual leaders have been telling us that they are not true . . ."

The White House Conference of 1940, stated that of the thirty million children in the United States between the ages of five and seventeen, sixteen million received no religious education whatsoever. When you take out of this fourteen

million those who are being educated by the Catholic Church, at its own expense, the proportion becomes more staggering still. It was this growing irreligious element, consisting of those who are devoid of all training in religion and morality, that prompted President Roosevelt in 1940 to say: "We are concerned about the children who are outside the reach of religious influences and are denied help in attaining faith in an ordered universe, and in the Fatherhood of God."

Nicholas Murray Butler of Columbia University commenting upon the fact that the pagan element alone in our population is given the benefit of our tax money stated: "Even the formal prayer that opens each session of the United States Senate and each session of the House of Representatives, and which accompanies each inauguration of the President of the United States, would not be permitted in a tax supported school."

As regards the higher seats of learning, such as colleges and universities, very few of them have retained religion as an integral part of education. Columbia University, for example, was established in 1753 with the chief objective to "teach and to engage children to know God in Jesus Christ." An

investigation made some years ago revealed that one college had reduced the number of students believing in God from one in five at entrance, to one in twenty at graduation.

If this condition of ignoring religion and morality existed in less important matters it would have been remedied long ago. If, for example, it had been discovered that the geography of Russia was left out of our schools, how quickly it would be inserted. Why is nothing done about that which our tradition says is the indispensable condition of democracy?

This brings us to our third point—the necessity of restoring religious education in order to preserve democracy. Just as Christian principles demand that democracy be extended economically, so as to give both capital and labor a share in the profits, management, and ownership of industry, so too the Christian Order demands that education be made more democratic by widening its influence so that it satisfies not only the atheist, but also the believer in God. For that reason those interested in the preservation of democracy have suggested that some assistance be given to those who are aiding it by teaching religion. As Professor Hutchins has stated it clearly: "The

States may, if they choose, assist pupils to attend the schools of their choice. Since we want all American children to get as good an education as they can, since we know that some children will not voluntarily attend public schools, and since we are not prepared to compel them to do so, it is in the public interest to give States permission to use Federal grants to help them to go to the schools they will attend and to make these schools as good as possible."

What possible objection could there be given in a democracy to equal opportunities for education along religious and cultural lines? The first objection urged is that education should be "neutral"—and "neutral," in this sense, means that religion should not be taught. This is a fallacy. The fact is that there is no such thing as neutral education, that is an education without morality and religion.

Religion and morality are not related to education like raisins to a cake, but as a soul to a body. There can be a cake without raisins, but there cannot be a man without a soul. If education does not inculcate a moral outlook, it will inculcate a materialist or a Communist or a Nazi outlook. Neutrality is absolutely impossible in education. By the mere fact that religious and

moral training is neglected, non-religious, non-moral—and in consequence anti-religious, anti-moral—ideology is developed. Religion is either included or excluded in education. Hence a school from which religion is excluded, is bound to become irreligious.

The old notion of “no indoctrination of religion” really meant “indoctrination of doubt and unbelief.”

To say we want an education without dogmas is to assert a dogma—the false dogma that man has no soul, no supra-temporal purpose, no other goal than to make money, wed, and die. Without religion and morality there is no philosophy of life, and therefore no proper understanding of the man to be educated. After all, what is the use of living as human beings if we do not know the purpose of being human? Those who are given a so-called “neutral” education have *no reason* for being anything other than anti-social, or of using society for their own personal ends. The only way this egotistic impulse in man can be combatted is by a renewal of his nature from above. This rebirth by God’s grace enables man to be a member of society without losing his personal dignity. There is no disputing the necessity of controlling selfish tendencies. All education admits this.

The choice is in whether the State will control it by its omnipotence, or whether man will control himself with the aid of God’s omnipotence. The whole of civilized man is today confronted with this question: “To whom do you belong?” Education will give the answer.

A second objection against extending democracy in education to those who believe in God and morality, is that America was founded on the principle of the separation of the Church and the State. This is absolutely true and we have no desire to change this principle. But our country was not founded on the principle of the separation of religion and the State. Our Founding Fathers intended that no particular religion should be the national religion, but they never intended that the State should be devoid of religion. It never entered their minds that we would grow up to be an irreligious nation, nor did they ever think that education would be divorced from religion and morality. This is evident from the fact that no signer of the Declaration of Independence was educated in a non-religious school. For a century the United States did not have a President who was educated in a non-religious school. It is true that the First Amendment of the Constitution forbade the establish-

ment of any religion as a national religion. This was because there was an established religion in ten of the thirteen colonies: The Congregational religion in three; the Episcopalian in seven. But the same amendment ordered that Congress should make no laws prohibiting the free exercise of religion.

In the Northwest Ordinance of 1787, our Government insisted that "schools and the means of education shall forever be encouraged," because "religion, morality, and knowledge" are necessary to good government and the happiness of mankind.

Nor is the insinuation true that religious schools are not American schools. A Lutheran school which teaches religion, or a Baptist school which teaches religion, or a Catholic school which teaches religion, even though they are maintained at the expense of these religious groups, are public schools.

Why is it more important now than at any other time to restore religion and morality to education? Because we are entering into a new era of history wherein the grave threat to man's freedom is from the Omnipotent State. Once a nation ceases to believe it begins to obey. As William Penn warned: "Men must be governed by God or they will be ruled by tyrants." The

choice before the world is this: Truth or Power, that is, either live by God's Truth or exist under State Power. We are coming into the days of Omnipotence where we will live under the Omnipotence of God or squirm under the Omnipotence of Power.

When Hitler came into power in 1933, the first to capitulate were the professors, and the one force which has never capitulated is religion, as the Catholic bishops and pastor Niemoeller bear witness. It was the professors who allowed the independent administration of the universities to be abolished, the universities offering no objections to State elected "Rektoren" and "Dekane" who were forced upon them. It was a bitter disappointment for all who considered the German universities the defenders of right and justice; but when one considers that specialization had been carried so far, and a unified philosophy of life so universally abandoned, there was no one idea around which they could rally.

Given a crisis in any country in the world in which Totalitarianism in any form threatens the liberty of its citizens, and the first to capitulate will be the non-religious educators. How could it be otherwise, for without a faith, how could they oppose a faith? It will be only those

schools which give a moral and religious training which will challenge the right of the State to dominate the soul of man.

That is why the safeguard of American democracy and freedom is in the extension of religious and moral training, and not in its suppression through excessive burdens. There is no reason in the world why any school in the United States which teaches religion and morality should be penalized for being patriotic, or why it should bear all the expenses for giving to the nation the two supports without which, as Washington told us, a nation cannot endure.

It is not fair, it is not democratic, to cater only to the non-religious in education. A child who goes to a religious school may walk on streets maintained by public funds, but in many instances may not ride to school in a bus operated at public expense. The State will build a chapel for citizens when they get into a penitentiary; how about building a few schools to prevent them through moral discipline from getting into a penitentiary? We are preparing an army of ten million men to defend Christian liberty and justice on the battlefields. Shall we not tell them something about that Christian liberty before we give them a gun?

A government "of the people, for the people, and by the people," should respect the will of those who believe in religion and morality, even though they be in the minority—for democracy is not the custodian of majority privileges, but the preserver of minority rights.

Would it not be a good idea for America to cease talking about the right to worship, and to begin talking about the duty to worship? We may need God's help and need it badly before this war is over, and it is not too soon now to begin asking for it. For 150 years we have been celebrating our Bill of Rights. How about celebrating our Bill of Duties? The first ten amendments to the Constitution are our Bill of Rights; the Ten Commandments of God are our Bill of Duties.

God grant that America will not be blind to its duties to God Who has given us our rights; that parents will realize that when God made each of their children, He made a crown for each in heaven, and that a vacant crown is their unfulfilled responsibility and their severe judgment; that children will harken to the call of Him Who said: "Suffer the little children to come unto Me, . . . For such is the Kingdom of Heaven" (*Mark 10:14*). Given another generation of Godless education and we will have

tyranny; given religion and morality in education and we will be the most potent national influence for peace in the world. Then shall America be great. And we will love it not because it is great; it will be great because we will love it in the name of God—and that makes anything great.

Some time ago a Nazi soldier in occupied France took his French wife into a hospital. Seeing a crucifix on the wall, he ordered the nun to take it down. She refused! He

ordered her again saying that he did not want his child ever to look upon the image of the Jewish Christ. The nun took it down under threat. The father's wish was fulfilled to the letter. The child was born blind.

God grant that we may never deny to our children the right to gaze upon the image of the Saviour of the World.

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Prayer In Time Of War

ON WHOSE SIDE ARE WE?

Address delivered on February 28, 1943

This series we have called "The Crisis in Christendom." Our reason for doing so is because there are three ideologies struggling for mastery in this war: First, the anti-Christian world-order which exists under the form of Nazism, Fascism, Communism, and Japanese Imperialism; second, the non-Christian world-order of part of the Western world which seeks to preserve human and democratic values on a non-moral and non-religious foundation; third, the Christian order with its basic principle that society exists for man, not man for society, that politics and economics are branches of ethics, and that man is a creature made to the image and likeness of God.

After discussing all three in previous broadcasts, we are now in a position to ask: On which side are we? In order to understand the answer, we must begin with a distinction: There are two ways of being on any side—by conviction, and by force of circumstances. For example, one is a Catholic by conviction. But one is born in Illinois by virtue of circumstances.

Now in this war, some Ameri-

cans are not on the Christian side by conviction. Since they are not living by Christian principles, how can they be defending Christian principles? Understanding "Christian" in the true historical sense of the term, as one who believes in the Divinity of Christ, it cannot be said that as a nation we are altogether Christian. Many Americans believe in man more than they believe in the Son of God. As a nation it might be said that we are more humanistic than we are Christian.

But though we are not a completely Christian nation, neither are we atheistic or anti-Christian; though there are altogether too many atheists and anti-Christians among us. As a result, our prevailing philosophy tends to become too much that of indifferentism. For that reason we are not in a state of equilibrium, for a nation that is indifferent to religion does one of two things: Either it returns to religion or it persecutes religion. Because a return to religion is so important we ask the Jews, Protestants, and Catholics in this great radio audience to take one hour a day out of their twenty-four and

spend it in meditation and prayer. Catholics should make the added sacrifice of including Mass and Communion in this Hour—for we Catholics believe that Our Divine Lord and Savior Jesus Christ is really and truly present in the tabernacle.

We are not all of us, then, on the Christian side by conviction; but we are all on the Christian side by force of circumstances, namely, by our reaction to certain anti-Christian forces which would destroy civilization.

For a long time many Americans believed there was no absolute distinction between right and wrong; tens of thousands believed with that influential German, Karl Marx, that man had no soul, therefore that democracy was wrong and Communism was right; hundreds of thousands believed that since there was no absolute Truth and Power, the majority was the determinant of truth; hundreds of thousands never worshipped God on Sunday nor respected His laws concerning the sanctity of marriage.

But suddenly when other nations began to put these ideas into practice, we became horrified. We were not concerned when they were re-tailed in America, but when our enemies began to hand them out

in wholesale fashion we were shocked beyond expression. We had no idea that the philosophy of expediency was so wrong when a professor in a cap and gown taught it from a rostrum, but we began to realize how awfully wrong it was when a Jap practiced it from an airplane over Pearl Harbor. We never thought atheism was so very wrong until the Communists began to put it in practice—and some were even then unconvinced.

We never thought State control of education was so wicked, until we saw how Hitler made mental pygmies out of the German youth. We never thought the breaking of contracts in domestic society was so wrong, until we saw the terrible consequences of the breaking of contracts in international society. We never thought religion was the great bulwark against the Omnipotent State until we saw the irreligious schools surrender to the State. Then we began to see what Professor Einstein began to see: That the universities and the press surrendered to Hitler, but the Church resisted. "Only the Church, he said, "stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the

Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

Like a boy who, given to petty thievery, will sometimes be shocked back into honesty at the sight of a burglar going to jail for life, so we reacted. We said: "This thing cannot go on; it is too evil, too wicked, too cruel, too inhuman!" We arose to slay the beast. And as we went forth to battle with this dragon we cried that we were fighting for democracy. But that was because we were too busy to think; we are really not fighting for democratic forms of government, for we are fighting on the same side with peoples who are not democratic. We are fighting for something deeper, namely, for humanity. And since the cause of man is the cause of God, in battling against this dragon of evil we find ourselves by force of circumstances on the side of God, man, and the God-man Christ. In this sense we are definitely on the Christian side!

To put our position in other words: There is something common between our enemies and us—we are both sinners and we have both abused God's grace—"For there is no distinction, for all have

sinned, and do need the glory of God" (*Romans* 3:23). But there is also something different: We have not committed the same kind of sin. We have been guilty of mortal sin, but the totalitarian ideologies have committed the unforgivable sin.

We have committed mortal sin by knowing what is right, and doing what is wrong; the totalitarian ideologies do what is wrong and call the wrong right. We are like a man who abuses his health by violating the laws of health which he still knows to be right. But the totalitarian ideologies affirm that disease is normal, health is abnormal; thus recuperation is impossible. For that reason, the Church has condemned Totalitarianism, Nazism, Fascism, Communism, as intrinsically wicked. Erring sheep can be brought back into the fold, but the wolves never. Deny you are a sinner and you make your redemption impossible. The blind man who thinks blindness is normal will never want to see. How can a sin be forgiven that can not even be recognized? Such is the final state of rottenness and the penalty the human race pays for denying the objective moral standards of right and wrong. Such is the mystery of iniquity.

We have been guilty of mortal

sin! Yes, we have broken God's law a million times and we shall have to do penance. But we have not identified God with our wicked deeds or made right synonymous with a race or a class or a nation.

Our sins leave the way open for penance, amendment, redemption, and resurrection. God can therefore use us as instruments for the restoration of His Justice and Goodness in the world. We have a greater potentiality for Divine Action than those enemies who glorify the wrong as right. He can lift us up because, though doing evil, we still believed in a Righteousness over our heads. He can lay His absolving hand on us like Magdalens at His feet, as we rise to proclaim the sweetness of the "passionless passion and wild tranquility" which is the love of God. As He took the bruised and rotted tree of Eden and transformed it into Calvary's tree of Life; as He took the darkened intellect and weak will of an Adam and elevated it into the New Man of Nazareth; as He took the proud Eve and made her the instrument of the human race for begetting, through His grace, the New Eve, the Glorious Virgin Mary; as He takes the drop of water in the gutter and lifts it up through His Divine Alchemy to be a snowdrop on a mountain top—

so He in His mercy can use us as His instruments for the restoration of a world order where shepherds need not be killed because they kneel at a crib, or Johns beheaded because they say divorce is wrong, or Poles martyred because they want their earth. In the sense that the weak, and the blind, and the deaf left the way open to His healing power, we are on God's side!

To the extent that we are on God's side, we must make ourselves worthy of it. We will need God's help as we have never needed it before in our national history, to attain that justice and charity which are essential to peace. And these are the four dangers which we must pray God to avert:

First, we must be careful in changing from a regime where profit was primary to one in which social good is primary, that we do not exchange Mammon or the power of gold, for Moloch or the power of the State. There is little to choose for free men between being dominated by financial lords, or being overlorded by State bureaucrats. Only the recognition that man is a creature of God can save us from this absorption.

Second, in a war, the economic resources of a nation must be and should be bent to the political for the sake of victory, but we must

be careful that in peace this identification does not continue, for economics must be distinct from politics. The one way to resist this is to affirm in practice the Christian principle that private property is the economic guarantee of freedom, and that therefore the common good demands as wide a diffusion as possible of private ownership.

Third, we must do all we can to restore Russia to the Christian heritage of civilization and to the natural law. It would be very easy for us to fall into the assumption that because Russia once persecuted religion, therefore it should always be regarded as a sinner and an outcast and beyond redemption. Certainly, if God were to deal that way with individuals, how could any of us be worthy of His pardon? We must not act like the elder son, who when the prodigal came back protested that he should not be received by a forgiving father.

I hope that that greatest of all Russian writers, Dostoevsky, was right when he pictured Russia as being converted from its evil ways. Quoting St. Luke, Dostoevsky pictures Russia like the young man of the Gerasens who was full of devils, and Our Lord came one day and drove the devils out of the possessed youth into the swine who cast themselves into the sea and

were drowned. Dostoevsky then comments: "You see, that's exactly like our Russia, those devils that come out of the sick man and enter into the swine. They are all the sores, all the foul contagions, all the impurities, all the devils great and small that have multiplied in that great invalid, our beloved Russia, in the course of ages and ages. But a great idea and a great Will will encompass it from on high, as with that lunatic possessed of devils . . . and all those devils will come forth, all the impurity, all the rottenness that was putrefying on the surface . . . and they will beg of themselves to enter into swine; and indeed maybe they have entered into them already! . . . They shall cast themselves down, possessed and raving, from the rocks into the sea, and they shall all be drowned, and a good thing too, for that is all they are fit for. But the sick man will be healed and 'will sit at the feet of Jesus', and all will look upon him with astonishment."

Fourth, but at the same time we must be careful not to allow Nazism, Fascism, or Communism, or any other form of Totalitarianism, to raise its head in America. There is a danger of all three unless we are careful: A danger of Fascism if we allow Communism

to grow, for Fascism always arises in reaction to Communism; a danger of Nazism if we allow either of the others to grow, for they would deliberately foster Nazism as a vehicle for disrupting national unity. For proof of this we refer to the meeting the Communist International held in Mexico City in 1941. The Communists assembled there decided, among other things:

a) to incite world revolution after this war, particularly in England and America. b) to take steps that free movements within various countries shall be dominated by Communist influence. c) that Nazi activities must be utilized for revolution but never allowed to consolidate their action against Communism. d) to make use of the pretext of Nazi or Phalangist activities to create the occasion for Red militias to conquer them in the name of democracy and thus seize power.

For that reason, I say, pray that Russia may be restored to the four freedoms, but pray also that Communism does not destroy our own. Welcome Russia back as a prodigal to the land of liberty, but keep an angel with a flaming sword at the gates of America, lest Communists enter and poison the tree of our national life.

Maybe we will be better as a re-

sult of this war. Perhaps Pearl Harbor saved us from being another France. Like Apostles asleep in the Garden we were awakened by the hand of a Loving Master Who said: "Watch!" "Watch and Pray!" And this applies to all of us, for as I mentioned before, by a Christian civilization we mean one in which democratic values are founded on moral and religious values, and to this Jews, Protestants, and Catholics can alike contribute according to the light of their consciences. And we are watching now! We are beginning to live more for one another within our borders; we are giving unmeasured material aid to other nations which are fighting against a common enemy. Perhaps there is being verified in our national life the paradox of the *Benedictus*: "Salvation is from our enemies and from the hand of those who hated us." We will be stronger, better, and a more righteous nation because of what our enemies have done to us.

A figure which describes the position of many today is that of Simon of Cyrene. As his name implies, he was not a native of Jerusalem. But like all mankind he was curious about the death of his fellowman. So he stationed himself by a Jerusalem roadside to

watch what to him were three common criminals dragging their gibbets of death to the Hill of the Skull. He was perfectly indifferent about the whole spectacle; he was what we today call "broadminded." He saw no great issues involved; right and wrong was to him a question of a point of view. If anyone had told him that he was witnessing the greatest act of evil of all time, the crucifixion of Truth, and that from the exhaustion of evil by that deed, Life and Goodness would come, he would probably have sneered as Pilate did: "What is Truth?"

But as he stood there, an indifferent watcher of the great drama of redemption, the long arm of Roman Law reached out in the first military conscription of the Christian ages and laid itself upon his shoulders, saying: "Carry that man's Cross." "Take it up!" He did not want to do it; he had taken no sides. But he was forced to do it.

Following in the footsteps of the Master with that queer yoke of the Cross upon him, he made a great discovery. He began to see that the yoke was sweet, the burden light. And in the end what to him was constraint, became the beginning of freedom. His two sons, Alexandrinus and Rufinus, became

bishops and martyrs of the early Church.

That is the position of many in America! Like Simon they have stood as indifferent spectators on the roadway of our modern Golgotha. They saw the phenomenon of Totalitarianism arise, with its anti-semitism, its anti-Christianity, its repudiation of the Sermon on the Mount. At first sight they felt that they should be broadminded about these things. It was all a question of a point of view.

Then suddenly the invasion of Poland, the destruction of the low countries, the expulsion of the Jews and Christians, persecution, and the bombing of Pearl Harbor, startled all of us out of indifference and in almost so many words said: "Take up your cross! Carry the cross of Justice, Freedom, Truth, and Law that are rooted in God." We did not want that cross of war. We did not ask for it. It was forced on us. But we took it up. We can carry it; we must carry it; we will carry it. Like Simon we are trudging along the highway of the centuries carrying something the meaning of which is not yet clear. We do not yet know all of the meaning of this war; we do not yet know we are carrying the Cross of Christ.

We are fighting a nobler cause

than many of us know; we are fighting a nobler cause than many of us deserve. What a great people we will be when all of us do know! O Christ! Make us worthy of the great cause we are asked to defend. Open our blind eyes to see that worship is not a right but a duty, that freedom is not an end but a

means. Strengthen us to walk worthy of the vocation to which we have been called. Give us a love of Thy Cross, and the power to carry it, in Thy Name, to Victory, to Justice, and to Peace.

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Prayer In Time Of War

HOW OVERCOME THIS EVIL?

Address delivered on March 7, 1943

This war is not a conflict of nationalities but of philosophies of life. The philosophies of life which are intrinsically evil are Nazism, Fascism, Communism, and Nationalism which identifies itself with deity. How overcome this evil?

In order to answer that question one must know the strength of the enemy. In all human forces there are two factors: physical and psychological. The first determines the ability to fight; the second determines the zeal with which one fights. A weaker weapon in the hand of a man who has a great passion for his cause may well overcome a stronger weapon in the hands of a man who has little or no faith in his cause, or who does not know what he is fighting for.

From a purely material point of view, our enemies are well armed, technically perfect. But their great strength lies in a psychological factor: *They believe in an absolute.* They have a dogma, a creed, a faith, a religion, a pseudo-mysticism, which gives the people a loyalty around which they can rally. That pseudo-religion may be centered about a race, an emperor, a Caesar, or a corpse, but in its es-

sence it is the same: *The affirmation* of an absolute other than God.

Call it fanaticism, call it diabolism, the fact of the matter is that the Nazis, for example, are men of faith; they have faith in the primitive purity of their race, faith in their Messianic call to be the masters of the world. From that faith has come those un-Pentecostal fires which in the course of less than ten years built them the strongest army the world has ever seen.

It is no answer to say that their faith is false—certainly it is—it is like the faith of the demons in hell; but without a faith nothing great can ever be accomplished. It is the faith of the demons that inspires the demons to the ceaseless energy of the destruction of the Kingdom of God, as it is the faith of the saints that inspires the saints unto its building.

Whence came this fanaticism for an absolute? It is the manifestation, in a false form, of the zeal which men should have for a true faith. For the last two centuries it has been a fault of the Western world to ridicule zeal for religion. Tolerance which should have been applied to persons was transferred to truths, so that men became in-

different to right and wrong, to truth and error. But zeal which men should have for the true God could not long be kept chilled and frozen by indifference and by our so-called broadmindedness; it finally swept up through the surface and came out as fanaticism for false gods.

The young people in these totalitarian countries were dissatisfied with the husks of a secularized culture; they wanted an absolute that would command conviction, a hardy wine of sacrifice, a creed for souls and a fire for hearts, an altar for oblations—they found it in a religion which is anti-religion. Their answer to a civilization that had forgotten the Christian religion was to be anti-Christian, to erect a counter-Church of the City of Man which would war against the City of God until the end of time. That is why the world today is in the peculiar mood of having more energy for the spread of the false gods of race and class and power than it has for the spread of knowledge of the true God of Life and of Love. This faith explains the zest with which they fight. That is why young Japanese aviators believe their death is the condition of their god's victory, and why young Nazi soldiers ask that when they die their epitaphs read: "He died in peace with Hitler."

The human heart must have an absolute. As Voltaire has said: "If man had no God, he would make a God for himself." Deny men the right to make a pilgrimage to the shrine of a saint and in fifty years they will be making pilgrimages to a tank factory. Deny them a God Incarnate, and in a few generations they will adore the emperor as the incarnation of a sun god. Deny men the right to worship One Who rose from a tomb, and in a decade they will try to deify a dictator. The Totalitarian powers have convinced us that man cannot live without religion, a faith, an absolute. The question no longer is whether we will or will not have an absolute; the only question is which one will we have?

This very enthusiasm for false gods is the explanation of the cruelty of our enemies. There is nothing temporal that can bear the strain of being deified; it is like placing a marble bust on the stem of a rose; it distorts man like beating a cripple with his own crutches. Endow a machine with infinite power and it will kill you; endow a finite human being with the power of an infinite God, and he will slay you. "Absolute power", as Lord Acton says, "corrupts absolutely." And as Chesterton said, speaking of the horrors of the new religion: "God is more good to the gods than

mocked Him, than men are good to the gods they made."

When therefore a man with an eternal destiny is enlisted in the service of an earthly absolute, he becomes its fiercest and its most fanatical soldier. And therein lies the total strength of our enemies: Their cause is a *religion*—the animal religion of false gods to whom its devotees pray. In the language of Lady Macbeth:

"Come, you spirits. . . . And fill me from the crown to the toe top-full of direst cruelty! make thick my blood; Stop up the access and passage to remorse, that no compunctious visitings of nature shake my fell purpose, nor keep peace between the effect and it!" (*Macbeth, Act I, Sc. 5*)

Our problem is to overcome that false absolute. How do it?

Not by hate. There is a group in our midst who, feeling the lack of a great crusading idea and sensing the need of zest in battle, offer the substitute of hate. They contend that the condition of victory is a hatred of our enemies. Hatred is a poor alternative for faith; it inspires men to fight because their enemy is wicked rather than because their own cause is righteous. It looks to the poison of their arrows, rather than to the justice of their archery. Lamenting the wickedness of our enemies will

make us cruel; but it will never make us strong. I would rather think that our soldiers were inspired more by the country they loved than by the country they hated. If we spend our war time setting on the eggs of hate, in vain will we expect to hatch the dove of peace. As Milton wrote: "Nor can true reconciliation grow, where wounds of deadly hate have pierced so deep."

Neither shall this false absolute be overcome by force alone, for no idea can be killed by force. A false idea can be conquered only by a true idea; a false dogma only by a true dogma. When Hitler says the power of money is dead, we must not counter with a defense of financial plutocracy, but with a new idea in which money shall be exclusively a medium of exchange. When Hitler says the power of monopolistic capitalism is dead, we must not defend its abuses, but counter with a new idea of economics based on the moral order. We cannot conquer Hitler's New Order by seeking to preserve the Old Order from which it came. The one and only effective means is to build a New Order ourselves—one grounded on the true absolute of God and on His principles of justice and morality.

Neither will we overcome the false absolute by indifference to

any absolute, or by saying that we are fighting to preserve the *status quo*. I know of a good simple soul who, on being asked the meaning of *status quo*, defined it rather correctly as the "mess we are in". We are not fighting to keep the world just as it was; if we were we would be fighting to preserve the world that produced Nazism and Communism and Fascism. We are not fighting to keep just what we have, otherwise we would be defending our personal or sectional interests rather than the good of all.

No vague sentiments about liberalism; no catchwords about freedom of the press; no great mass production however great the eight-hour sacrifice of those who make it; no American sportsmanship transplanted from a football field to a sea or a fox hole; no boasting and bragging; no complaining or haranguing of our public officials and no change of legislators—will carry us safely through this crisis, unless we are prepared to give up our coat in time of fire or our cargo when our ship is sinking. The Savior was right when He spoke of the crisis that faced Jerusalem: "Go not back for your coat". . . Let it perish!

The strength of our enemies is in their absolute; our weakness is in the want of it. Their power is their ideology; our weakness is the lack

of it. They are sweeping ahead because they have dogmas; we are falling behind because we have none. The dynamism of a false paganism cannot be overcome by the irreligion of a democracy. The enthusiasm for false gods cannot be drowned by an indifference to the true God. No secularized, non-religious theory of political freedom is strong enough to overcome their faith. A people who lack the strength of an ultimate conviction cannot overcome their false absolute. The effective answer to a false religion is not indifference to all religion, but practice of the true religion. Their totalitarian false religion can be overcome only by a total true religion. Their dogmas must be met with dogmas; their faith must be met with faith; their absolute must be countered with an absolute.

Unless there is a positive conviction to pit against the assaults of the demon, the citadel of the soul will fall. In other words, what we need above all things is the offensive of a great idea.

Is there place for an absolute in American Democracy?

There are those who say that democracy by its nature is relative, that it is indifferent to all ideas as equally valid, and therefore that it can have no absolute. This is not true. Democracy is

based on a political and economic relative, but on a theological absolute. That is to say, it tolerates all political and economic policies and suggestions which contribute to democracy, but it is intolerant about the foundation of democracy.

If we doubt this we need only read the Declaration of Independence which affirms that the "Creator has endowed man with certain unalienable rights". The State is not autonomous, but subject to a higher law. Power thus becomes responsibility. *God is the absolute in democracy.* Either democracy will rest on this divine foundation or it will be laid to rest.

Trying to preserve freedom and democracy without God, in Whom alone they are grounded, is like preserving the false teeth of a drowning man. If we save the man, we will save his teeth; and if we save our souls in God, we will save our democracy and our freedom—but not otherwise. Only a faith can prevail against a faith. All other substitutes for God and His Moral Law are delusions. Face the facts! The more we outlawed war with our pacts which denied the moral law of God, the more war outlawed us. The more we worked on social security, the greater became our insecurity. The more we educated, the less common truths we had and therefore the more ig-

norant we became. Are we blind? Can we not see, as Shakespeare put it:

"If that the heavens do not their
visible spirits
Send quickly down to tame these
vile offences,
It will come,
Humanity must perforce prey on
itself,

"Like monsters of the deep"

(*King Lear, Act 4, Sc. 2.*)

This is the issue involved in this war, that is, the choice of absolutes. No one in the United Nations has put it as clearly as in a recent Nazi book published in Berlin entitled, *God and Race: a Soldier's Creed*, by Theodor Frisch, in Chapter II of which we read:

"Where there is a struggle there is a front. The fronts are evident; one is called Christ, the other Germany. There is no third front, nor is there any compromise, only one clear decision. Today it is not a question of weakening Catholicism in order to reinforce Protestantism. Today every alien religion is replaced by a flame in the deepest depth of the German soul. Each epoch has its symbol. Two epochs and two symbols are now facing each other: the cross and the sword. Today Christianity is under the sign of the cross; Chris-

tianity, but not the Christian. Our struggle is not against man. It is against an idea. The front of the cross has a strong wing and a weak one. . . We struggle against both, and the object of the struggle is Germanity. There will be neither dogma nor church, only the German community. No confession, not even a general Christian church, but only one

people that believes in God and in itself!"

That is one of the clearest expressions that has yet come from any nation in this world war. Truly indeed it is a struggle of the Cross and the Sword. We are on the side of the Cross, Hitler is on the side of the Sword. So be it!

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Prayer In Time Of War

EVIL HAS ITS HOUR

Address delivered on March 14, 1943

The charioteers of evil are on the march. The last red embers of the sun set on a sorrowful generation. During the last World War, Lord Grey of England said that the lights of the world were being put out, and they would not be lighted again in our generation. The first encyclical of the Holy Father was entitled, "Darkness over the Earth," in which he likened our times to the darkness that hung over the earth when Christ was crucified, and the sun at high noon hid its face in shame.

In the face of the evil of the present day, some are tempted to doubt either the goodness or the existence of God. They feel that war, hunger, hate, and the triumph of power over virtue puts God in difficulty, and puts all believers in Him on the defensive. But this is because they do not understand the nature of God; they falsely assume that the supreme business of God is to insure prosperity. Like the thief on the left of Our Savior they refuse to admit that God is good unless He can unhook a thief from a cross and let him go on in his business of thieving.

It is not our position here to re-

concile the existence of God with evil, for evil is due, as we know, to an abuse of God's gift of freedom. It is the price we have to pay for divorcing freedom from God. Rather, we seek here to justify the startling thesis that God permits evil from time to time for the sake of a greater good, so that in the language of St. Paul: "Where sin abounded, grace did more abound" (*Romans* 5:20).

For some salutary lessons for these darkened hours, let us accompany in our mind's eye the Savior into the Garden of Gethsemani. Three companions went with Him, Peter, James, and John, whom He strengthened for this ordeal by revealing to them His glory on the Mount of the Transfiguration. No one in God's kingdom is ever called to glory and honor, except for the sake of tremendous responsibilities. Bidding them to watch and pray, He went as far away from them as a man could throw a stone—what a significant way to measure distance—and prayed to His Heavenly Father, pledging to drink the chalice of redemption to its very dregs in ratification of His Divine Will.

Pulling down upon Himself the burden of the world's sin, as if He Himself has been guilty of sin; thrusting into His hand every open deed of evil and every secret deed of shame, as if He Himself has committed them, He breaks out into a bloody sweat, as the crimson drops like so many words write on the pages of earth the story of its greatest Love and its fondest Hope.

When He had prayed, He came back to His chosen three, and found them wrapped both in their cloaks and in sleep. In return for His Love Our Lord had asked but one small thing—that they fall not asleep. He bade them stay awake like sentries of earth and bade them pray like sentries of heaven. Everything slept about them. The city with its white-washed walls sprawling over the hills, was asleep; in all the houses of all the cities of the world, men were sleeping. Perhaps the only ones awake were a thief in ambush in the dark, or a fond mother at the bedside of her sick child, or a sophomoric youth over a cup of wine in a dimly lighted tavern, asking his fellows: "Does God exist?"

Why did the Apostles sleep? Men sleep when they are tired, but they never sleep when they are worried. But these men slept, and for only one reason—because they

were not conscious of the awfulness of the hour. They were prepared for external dangers, for Peter was sleeping with his sword. But they were not prepared against themselves. One can be armed and still be asleep—armed because one fears his enemies, asleep because he is not worried about his sins. Danger is physical; evil is moral.

Are we in America like Peter? Do we think of our times solely in terms of a war? Do we think of the Nazis and the Japs as being our only enemies? If so, as Our Lord told Peter, the sword is enough! But suppose they are only symptoms of evil and sin; then will the sword be enough? When we have defeated them on the field of battle, will we have defeated the godlessness from the womb of which they sprang? Will we in reality be cutting off only the evil fruit, but not uprooting the evil root? Do we realize how evil the times are? We will search history in vain to find any ages, other than our own, when nations made expediency the sole ground of justice, when freedom was derided and denied, when truth was made the slave of a nation, a race, or a class, when some dictators would extinguish religion altogether, when others would poison it. This war is not between rival political systems or nations, but between contrary philosophies

of life. Man is at war with his brother on the battlefields of the world, because man has first warred with God on the battlefield of the soul. This war involves suffering only because it first involved sin. We are well armed as Peter was, and if all we had to defeat were the Nazis and the Japs, our task would be easy and victory certain. But suppose we are fighting a devil? Suppose we are defending ourselves against philosophies of life which, as the Holy Father said of Nazism, Fascism, and Communism, are intrinsically evil. Then let us ask ourselves: Will the sword be enough? If we think of war only as a physical combat as Peter did, we need to be aroused as he was by the Savior, who reminded him of two other arms: "Watch and Pray." Watch! Be vigilant on the outside. Pray! Pray that you may be armed on the inside with the armor of God. Taunting Peter's false confidence in the sword alone, Our Lord asked: "Could you not watch one hour with me?" (*Matthew 26:40*). In other words, "Peter, there are twenty-three hours a day you may spend with your armaments. But can you not give one hour to invoking divine aid and imploring divine forgiveness?"

But why watch and pray? Because in times of crisis, evil can be

more awake than goodness. Evil never sleeps. Across this hill comes the evil man—Judas is his name. He leads a band of soldiers, Sadducees, and Pharisees, bearing lanterns and torches and weapons. Judas has already given to them a sign saying: "Whomsoever I shall kiss, that is he; lay hold on him and lead him away carefully" (*Mark 14:44*). Then throwing his arms about the neck of Jesus, he blistered His lips with a kiss. That kiss was at once the first and most horrible sullyng of the lips which had pronounced the most heavenly words ever heard on this mad earth of ours. The betrayal of holy things must always be prefaced by a mark of affection. The kiss was the first use of the Trojan Horse in the history of Christianity! Oh, how religion must guard against those wicked influences which say they are friends of religion.

This was no surprise to the Master. The very day He announced the Eucharist, He made known that Judas would betray Him. A few hours ago, before He gave the Eucharist, He told Judas himself he would betray Him. It was thus around His most solemn promise and His most noble gift that the betrayal centered. As St. John put it: "Jesus therefore knowing all things that should

come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he" (*John* 18:4-5). When He said this the whole cohort of them fell backwards to the ground. Some burst of majesty halted them, some flaming glory which surpasses our puny minds. It was another way of revealing that no man could take His life away, but that He could lay it down Himself.

Giving them power to rise, He took no thought of Himself, but of His faithless friends: "If therefore you seek me, let these go their way" (*John* 18:8).

"And Jesus said to the chief priests, and magistrates of the temple and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness" (*Luke* 22:52-53).

"Your Hour"—the Hour of betrayers, deceivers, and crucifiers. "Your Hour"—the Hour for evil to put out the Light of the World—for that is all it can do during that Hour. The Hour of wolves for scattering the sheep and seizing the Shepherd! The Hour of Power and Might and swords and clubs where-

in Innocence and Truth are beaten to the ground. The Hour of concentration camps, Gestapos, O. G. P. U.'s, the Hour of the raping of Poland, the Hour of sending a peace envoy with a kiss while preparing an attack! "Your Hour"—not because your weapons are stronger, nor because you come armed to seize Me, but because in obedience to the Father's Will, I deliver Myself into your hands that evil having done its worst may be overcome by Goodness rising from the dead.

In clear unmistakable language, Our Divine Lord here tells us that God permits the evil begotten of the rebellious hearts of men to have its brief holiday even at the expense of God Himself. The ignorant think that a war creates difficulties for belief in God. And here the God-man says that the evil seed man has planted will bear fruit in our evil hour! It is not God's goodness we should doubt. It is our own! Evil did not come from God. It came from our sin, our pride, our egotism. Therefore it will have its hour! Are we not living at such a moment now in the world's history? Do not the times in which we live belong to Satan and the power of Darkness, wherein Divine Law is ignored, sanctuaries polluted, family life trampled under the feet of false freedom,

and children raised as if there were no Cross, no Savior, and no Divine Love? But if evil has its hour, how meet it? Will the sword be enough?

Peter thought so! Profiting by the confusion of the guards Simon Peter came suddenly to himself from sleep, drew a sword and struck Malchus, the servant of the high priest. It must have been a poor blow for it got only his right ear. Action is so often used as a substitute for prayer. So many think that the way to conquer an enemy's evil heart is to cut off his ear. Simon's blundering action was remedied by the last act of divine surgery wrought by the Savior Who heals the wounds that overzealous people make on others' souls.

This untimely action was repudiated by Our Lord. Addressing Peter, He said: "Put up again thy sword into its place: for all that take the sword shall perish with the sword" (*Matthew 26:52*).

Why did Our Lord not take up the sword offered in His defense? Certainly not because by using it, He might be courting military defeat, for "Thinkest thou," He said to Peter, "that I cannot ask my father, and he will give me presently more than twelve legions of Angels?" (*Matthew 26:53*). And did He not say to Pilate: "If My

kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: But now my kingdom is not from hence" (*John 18:36*).

His reason then for rejecting the sword was not that He would have been no match for His adversaries. He asserts that if He did take to the sword, He would win every victory swordsmanship could achieve. And yet, believing this, He still refuses to use the weapon! A physical enemy can be conquered with the sword. But moral evil can be overcome only by a Cross. Armaments will defeat a foe, but arms alone cannot conquer evil; and that is why He refused the sword in the Evil Hour!

Apply this to the war. Are we fighting the Nazis or the Japs, or are we fighting Evil? If only the former, our guns and tanks will do the job: but if they and other dictators and evil philosophies are the products of our pride and egotism, then our armaments offer no guarantee of victory. Evil has the devil on its side and no military power on earth can defeat the devil!

How blind are those that say: What good will prayer do? That is what Peter thought as he slept alongside his armaments. One might just as well ask: What good will courage do? What good will

faith in righteousness do? What good will belief in the Four Freedoms do? Do we realize that what our totalitarian enemies are out to destroy is not what we have, but the principles for which we stand—a belief in human freedom and the value of a man against the power of the State? The soldiers who came into the Garden that night did not want Peter, James, or John. They were let go. Caesar wanted only Christ. Our enemies, who are more numerous than we believe, seek to destroy the last vestiges of Christian civilization, so that they might, in the language of Nietzsche, so transvaluate values that evil from now on might be regarded as good and good be regarded as evil.

This warning, then! Unless we realize the fact that we live in an evil hour and that that hour must be spent watching and praying, we may end by drawing the enemy out of the House of Western Civilization while into that empty house, which should have been filled by Godliness, seven devils worse than the first will come and dwell, and the last state of civilization shall be worse than the first.

There are indications that America is recognizing that the hour is so evil that only by living according to God's law and love can we overcome it. The President re-

cently quoted the Sermon on the Mount to remind us of another law than force; General MacArthur in the full flush of a battle wherein the enemy lost more ships than we lost men, did not blindly believe the sword was enough, for his communique read: "A merciful Providence has granted us a great victory."

That is the reason why we have been insisting on the Holy Hour. Today I wish to give it a new emphasis. There are a number of children who listen to me, and hundreds of good sisters who teach these children the ways of God. To them I address myself in a very particular way today. I want to call your attention to the sad plight of some other children in another part of the world, whom you cannot help materially because there is no means of bringing them aid. But why worry about that? We never believed anyway that man could be helped only by man! God can aid them, and to Our Divine Lord we will go.

The ones I have particularly in mind are the 500,000 Polish children under 16 years of age in Russia. Their story was recently told to me by Bishop Gawlina, Chief of Chaplains of the Polish Armed Forces, presently in the United States in behalf of Polish victims of the war. The children he

told me about once lived in houses like you and me; they once slept in beds like you and me; they once sat down to tables with knives and forks, and food to use them on, like you and me; they once used to dress for school and come home to their mothers and fathers like all school children. Today, three out of four of these children are orphans; they are dying by the hundreds for want of a piece of bread which we would throw under our table to a dog; they are too sick to be homesick; too tired to play; too hungry to laugh. And their plight is undoubtedly no worse than that of hundreds of thousands of their little fellows in German-occupied Poland. They have only one thing in common with you—their faith. Will you pray for them every day both at home and at school, and add an invocation to

Our Lady of Czestochowa, who is the patroness of Poland? Ask Our Lady to intercede with her Divine Son that they may one day be freed from their exile and brought back home again. As Mary once lost her own child for three days, so now she has lost 500,000 of them for three years. Tell her not to look in the temple for them—for there are no temples for them to hide in. Tell her to look for them in a land where they do not belong. Do that, won't you? They are a great people; they have suffered much in this evil hour. Would you want to be back home if you were a prisoner in Japan? Well, these little ones want to be back home again. So I say: Pray! Pray! Pray! Evil has its Hour! Can you not watch one Hour?

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Prayer In Time Of War

WAR AS A JUDGMENT OF GOD

Address delivered on March 21, 1943

We commonly speak of this war as a *Crisis*. Now our English word crisis is taken from a Greek word which means judgment; and that is just what this war is—a judgment of God.

In the life of every human being, there is a particular judgment and a general judgment. The particular judgment comes at the moment of death, for we are individually responsible for the way we use our God-given liberty; the general judgment comes at the end of time, because we work out our salvation in the context of the social order and the brotherhood of Christ, and therefore we must be judged with the entire world.

History too, like individuals, has its particular and general judgments. Particular judgments come at various moments in a nation's history, when it works out the full moral consequences of its decisions and its philosophy of life. The General Judgment will be at the end of time when Our Lord shall come to judge all the nations of the world.

We find a reference to both the particular and the general judgments in history, in Our Blessed Lord's warning to the City of Jerusalem. Because it had not known

the time of its visitation, He said that a particular judgment would come before that very generation would have passed away, when the enemy would beat it flat to the ground, not leaving a stone upon a stone. That judgment actually came to pass in the year 70 when Titus destroyed the Holy City. But Our Divine Lord also foretold, in the same passage, the general judgment of the world in the distant future unknown to the sons of men, when nations which judged Him would then be judged by Him, as He would come in the clouds of heaven bearing His Cross in triumph. By speaking of the two together, He seemed to suggest that particular judgments in history are merely rehearsals for the General Judgment when the decisions of free men shall be sealed for all eternity.

We are presently living in a moment of particular judgment on history. In other words, our present world crisis is a judgment of God on our era and our times.

But what is meant by the Judgment of God? We mean by it a "verdict of history." It is a time when the full consequences of our way of life become evident. The

Judgment of God definitely does not mean that God is *outside* history as a mighty Potentate Who occasionally, to remind subjects of His power, smites them for His good pleasure.

The Judgment of God means that the Transcendent God is also *inside* history by His Laws, far more intimately than an inventor is in his machine, or an artist in his painting. God has implanted certain laws in the universe by which things attain their proper perfection. These laws are principally of two kinds: natural and moral. Natural laws for things; moral laws for persons because they are free.

To the extent that we obey God's moral law we are happy and at peace; to the extent that we freely disobey it, we hurt ourselves—and this *consequence* we call judgment.

Judgments are clear in the natural order. For example, a headache is a judgment on my refusal to eat, which is a law of nature; and atrophy of muscles is a judgment on my refusal to exercise; ignorance is a judgment on my refusal to study.

No one who over-drinks wills the headache, but he gets one; no man who sins wills frustration or loneliness of soul, but he feels it. In breaking a law we always suffer certain consequences which we never intended. God so made the

world that certain effects follow certain causes. Now when calamity comes upon us, as a consequence of our neglect or defiance of God's will, that is what we call the Judgment of God. The world did not will this war, but it willed a way of life which produced it; and in that sense it is a judgment of God. Sin brings adversity and adversity is the expression of God's condemnation of evil, the registering of Divine Judgment.

In disobeying God's moral law, we do not destroy it—we only destroy ourselves. For example, I am free to break the law of gravitation: I may toss myself from the Empire State Building; but in doing so, I kill myself—and the law still stands. God does not interfere with the world when it suffers judgment, anymore than He interferes with it when we ruin our health by disobeying the laws of hygiene. He does not need to interfere, because He is already in the universe by His law. The judgments of God are no more due to God's interference with the laws of nature than thunder is due to His interference. God did not suddenly decide to applaud with a thunderbolt at the sight of fireworks in the heavens. But He so made the universe that where there is lightning there is thunder, and

where there is forgetfulness of the Fatherhood of God there is forgetfulness of the Brotherhood of Man.

Every now and then, we said, there are *particular judgments* in history. Each era of history is a field in which certain seeds are planted. They grow, bloom, bear fruit, and die; and the kind of ideas that are planted determines the lot of that civilization.

The Religious Revolution was a judgment of God on Christian people for not living up to the full meaning of the Christian life.

The French Revolution was a judgment on the selfish privileges of a monarchy and the denial of political equality.

Communism was a judgment on Czarist Russia and Capitalism; Nazism a judgment on Versailles; and this war is a judgment on the way the world thought and lived, married and unmarried, bought and sold—a judgment on the world's banks, its schools, its factories, its homes, its legislatures, its international order, its hearts and souls, and above all on its humanist illusion that man could build a peaceful world without God.

This war is to time what hell is to eternity—the registering of the conflict of the human will against the Divine. It was forged

in exactly the same way as the Cross. As the Cross was made by a horizontal bar of man crossing the vertical bar of God, so the war is the result of the contradiction of the Divine Will by the perverse human will.

What is the purpose of Divine Judgments in history? They are guarantees of the permanence of the laws of God. Would men so universally respect the laws of health, if the violation of those laws did not entail such painful consequences? Where would moral development be if fire burned today and froze tomorrow, if refusal to sleep strengthened us today and weakened us tomorrow, and if the moral law of God had consequences in the morning but not in the afternoon.

Judgment is a reminder that God's moral law will never be destroyed, as the sun will never cease to rise in the east. He made the world that way. In stabbing Him, it is our own heart we slay. By catastrophes must we sadly learn that the moral law is right and will prevail.

The judgment at the end of the world will be a guarantee of the eternal distinction between right and wrong. That is why there is a Heaven and a Hell; namely, because right is everlastingly right and wrong is everlastingly wrong.

This war is a guarantee of that

distinction for the time in which we live. All nations and all peoples must learn, in sorrow and tears and blood and sweat, that wrong attitudes toward the natural law and the moral law are simultaneously and necessarily a wrong attitude toward God, and therefore bring inevitable doom, which is the Judgment of God.

The war has thus driven us back to the recognition of a moral law outside ourselves, and, in fact, outside the world. For if the moral order for which we are fighting was of *our own* making, then why should not the Nazis say they had a right to fight for a moral law of their own making, that the only way to decide between the two would be by force and war. If morality is national, there is no criterion except might. But suppose that the moral law for which we fight is not our own, but a derivative of the Eternal Reason of God. Then we fight not to decide which is the more strong, but rather to defend what is right.

This is the idea that needs to be emphasized more in our national life. It is pathetic and tragic that so many movies can think of no other way to justify our cause than by emphasizing the wickedness and cruelty of the Nazis and the Japanese. Do we become angels by

calling them devils? Does the crow become white by calling a leopard spotted? Must we in America be so impoverished intellectually and morally that we cannot produce a drama or write a speech, or even produce comic movies, unless we have Nazis under every table, and buck-teeth Japs hiding behind every camera, and saboteurs in every beauty parlor. These writers do not understand either the psychology of the American people, or the reason we are at war. They do not know the American people, because we are the most idealistic people on the face of the earth. There is nothing that appeals more to Americans than fair play; we are traditionally for the "underdog." In the last world war we did not receive a single square mile of territory, because we wanted none. In this war, we have already assured France that we will get out of her colonies when the war is over, and in the Atlantic Charter we have assured the small nations of Europe of their integrity and their territory. We have made America the arsenal of the world, caring little whether we were thanked for it; and when this war is over, we will make America the pantry of the world, as we hope to make it the hope of the world.

It is the moral law we are out to preserve, for right is right if

nobody is right, and wrong is wrong if everybody is wrong.

May we realize then that we are fighting not for freedom *from* something, but freedom *for* something; namely, the right to develop personalities which are made to the image and likeness of God. We are fighting not for the right of religious worship, for religion is not a right anymore than patriotism is a right. They are both duties. Patriotism is a duty to country; religion is a duty to God.

We are fighting not for any particular form of government, but for the right of all peoples to choose their own governments, which will exercise power with responsibility because that power comes from God.

We are fighting not for democracy, but for something deeper, namely, for the moral and religious foundations which make democracy possible.

May God be merciful to us as He was to the centurion. Many of us, like the centurion thought little of God, until the day He went to the war on Calvary's Hill. Gazing up at those three crosses silhouetted against a darkened sky, that hardened sergeant of the Roman army saw something he never saw before: The difference between right and wrong, and the need of dying to make the wrong right. In the ecstasy of that great vision he cried out in an act of perfect faith: Indeed this is the Son of God.

God grant that we who thought little of the need of faith during a false peace, may like the centurion find it on the battlefields of the world, as we champion the cause of justice and cry out in the joy of our regeneration: "Have thy way, O Lord, it is best for me."

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Prayer In Time Of War

JUDGMENT OF NATIONS

Address delivered on March 28, 1943

War is a Judgment of God, not in the sense that God acts *outside* history as a catastrophic effect following the breaking of God's moral law.

Today we shall mention two instances of how forgetfulness of God brought on the ruin of nations, namely Jerusalem and Rome, and then show how two great Americans expressed the same vision of Judgment in our national life.

First the Fall of Jerusalem. The Great Patriot Who loved the Holy City as His own, stood on a hill opposite, and looking down upon it wept at the consequences which He knew would inevitably follow from a refusal to submit to the truth of which their consciences had already been convinced. "Jerusalem . . . how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not?" (*Matthew 23:37*).

That is the heart of sin! "I would" . . . "thou wouldst not." Human will set up against Divine Will.

"I would have gathered" . . . One man? A carpenter? No man can gather a civilization. Only the

Son of God can gather a whole people.

And it came to pass as foretold. Vespasian, going to Rome to become Emperor, gave the order to his son Titus on Easter day in the year 70 to lay waste Jerusalem. The Temple was destroyed as the Savior had said, not a stone left upon a stone. History was the stage on which Jerusalem worked out the full effects of its severance from the laws of God. The city had not known the time of its visitation. "Unless the Lord build the house, they labour in vain that build it" (*Psalms 126:1*).

The second example of how forgetfulness of God brought on the ruin of nations is the Fall of Rome. During the winter of 57-58 A. D., St. Paul addressed a letter to the Romans, and on the very year of his death St. Peter likewise warned Rome of a judgment that awaited them because of their sins.

Years later, in the year 370, at the mouth of the Danube, of a great Visigoth family, was born Alaric. Alaric himself was probably a Christian, but Baptism had not destroyed in him a war-like lust. On three occasions he made visits to Rome, the third time be-

ing on the fourth of August, 410. With horses darting like hawks, and moving battering rams like mountains, he forced the Salarian gate, allowing his soldiers, who were the scum of Europe, to put the metropolis of the earth to sack and to humble the giant of the nations of the world.

The fall of that city was terrible. Not for eight hundred years, since the taking of Rome by the Gauls in 387 B. C., had the Capital of the Empire been invaded and outraged by barbaric hordes. Her surprise then was greater than her terror, and her shame greater than her surprise.

At the close of that century, the Holy Father, Gregory the Great, standing at the tombs of the Apostles Peter and Paul, preached this sermon affirming the truth of the words of these Apostles already mentioned: "Today, there is on every side death, on every side grief, on every side desolation, on every side we are smitten, on every side our cup is being filled with draughts of bitterness . . . (On the other hand) those saints at whose tombs we are now standing lived in a world that was flourishing, yet they trampled upon its material prosperity with their spiritual contempt. In that world life was long, well-being was continuous, there was material wealth,

there was a high birth-rate, there was the tranquillity of lasting peace; and yet when that world was still so flourishing in itself, it had already withered in the hearts of those saints."

In other words, almost four centuries before Rome fell, Peter and Paul said that it would, because it had forgotten God. Now Gregory says that these men of the Church knew it would fall—and they saw it when no one else saw it; namely, when Rome was strong, and mistress of the world. In their eyes the city had written its own sentence of death with its own godless hands.

Now turn to our own American history. We find here also a recognition of the Divine Judgment. When Thomas Jefferson wrote the Declaration of Independence he penned these lines: "All men are created equal." He made no exception: "*All men.*" But Jefferson kept slaves! And he knew it! To his credit, it must be said that he introduced a law into the Virginia legislature in 1778, prohibiting the slave trade, though slavery continued in the State. Recognizing, however, the inconsistency and knowing that the blood of some men was in his own time being spilled by other men, because they denied equality, Jefferson expressed his fear in these words: "I tremble for

my country, when I reflect that God is just and His justice does not sleep forever." It was a language almost identical to that which Peter used against Rome. And well might Jefferson be concerned, for any nation which spills blood, either its own or another's, will have its own poured forth in reparation. "He who takes the sword shall perish by the sword."

We know well when the injustice was righted and the judgment came.

One man was great enough to see in the Civil War, a manifestation of the Justice of God: Abraham Lincoln.

These were his words: "It is the duty of nations as well as of men to own their independence upon the overruling power of God. . . .

"And inasmuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates our land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and

power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand that preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior virtue and wisdom of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

This is one of the greatest documents ever written by the pen of any American. To Jefferson goes the credit of writing our Declaration of Independence. To Lincoln goes the credit of writing our Declaration of Dependence. Jefferson declared we were independent from tyrants; Lincoln added, we are dependent on God. The ethical complement to our Bill of Rights, Lincoln told us, is our Bill of Duties.

If Lincoln could come back today, would he not remind us in the midst of this awful war that we are under the judgment of God, and that prayer and reparation for

our national sins may well be the essential condition of victory?

Are we convinced of this truth? How little prayer there is for victory and peace; how little thanksgiving there is for victory.

Armies alone cannot defeat the cohorts of Satan. We need God's help. Let us therefore pray for it.

On the other hand, are we thankful to God when we do have victories. What public thanksgiving was there for the victory at Guadalcanal, the Coral Sea, the Bismarck Sea? To the great credit of General MacArthur it must be said that, after his recent victory in the Bismarck Sea, where he lost less men than the Japs lost ships, he wrote in his communique: "A merciful Providence has granted us a great victory."

And what did the journalists of the country do to that message? One of the most widely syndicated articles ridiculed MacArthur's thanksgiving to God. And when a Rickenbacker is saved at sea by prayers, and boys on the rafts are rescued through prayer, and both thank God for their safety, our newspapers write of the prayerfulness of these heroes in the same startled spirit, as if these brave men had been saved by goblins. One would get the impression that for anyone to pray in danger is as unusual as for anyone to recite the

soliloquy of Hamlet, and that to be saved through prayer was as little to be expected as that Hamlet himself should come to their rescue. The whole tone of the press in these affairs is "Imagine—Prayer!" As if no one prayed! And as if there were no God!

How, except by prayer, can we make effective in deed the words of the Atlantic Charter.

We are on record in the Atlantic Charter as guaranteeing the freedom and integrity of small nations, e. g. Poland and Lithuania. Now the Atlantic Charter is a kind of political counterpart of the Sermon on the Mount, for it is a defense of the weak and the poor. That is no compliment but a tremendous responsibility, because in the Sermon on the Mount Christ prepared for His own Crucifixion; how little do those who isolate the Beatitudes from the Cross understand that one is entailed in the other. He knew that the weak could not be defended except by bearing the slings and arrows of the strong, and that to speak for the poor was to invite a cross from the rich.

How then shall our Atlantic Charter, which defends the integrity of small nations, become effective except by bearing the opprobrium of the strong? How shall we liberate the oppressed, except by

being smitten with the sword of the oppressor? I tell you, the day we wrote that Atlantic Charter we wrote in ink something that can be fulfilled only in blood. The Atlantic Charter can come into being only as the Sermon on the Mount—by enduring a Golgotha for a few hours from the powerful Caesars of the earth who would swallow up the weak and infirm.

Lincoln saw that when he wrote his Proclamation for freedom of the Negro—and we must see it too as we proclaim the freedom of the children and nations of the world.

And we will need God's help to overcome the temptation to compromise with the strong.

The word "God" was left out of the Atlantic Charter, but our President did not leave it out of his declaration of war, for he ended it with these words: "So help us God." And all Americans who are one with him in this war trust that when the day of Victory dawns, we will begin to talk of peace with the same words: "So help us God."

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Prayer In Time Of War

FREEDOM IN DANGER

Address delivered on April 4, 1943

Today we shall speak about a grave danger facing the world—not America alone. That danger is the threatened loss of something which is on the tongue of everyone, namely, *freedom*.

A proof that we are in danger of losing it, is that everyone is talking about it. If you suddenly came into a country where everyone was talking about the health of the lungs, you would immediately conclude that a disastrous microbe was rampant. In the last war everyone spoke about “making the world safe for democracy,” and yet the world became so unsafe for democracy, that within twenty-one years democracy had to stumble into another war to preserve itself.

Now, we ought to be worried about freedom, simply because everyone is talking about it! Slaves talk most about freedom; the oppressed talk most about justice; the hungry talk most about food.

We are all agreed that the external threat to our freedom and the freedom of the world comes from the totalitarian states. There is no need to develop this thesis. They are Satan's vicegerents of

tyranny, the anti-Christ's advance agents of adversity.

But our point is that the gravest threat to freedom comes from *within*; I do not mean *within America alone*, I mean within the hearts and souls of men throughout the world.

While the world is attempting to preserve freedom in the political order, it is surrendering it in those deeper realms upon which the political reposes.

Picture a group of men on a roof-top proclaiming in song and story the glories of architecture, while below saboteurs have already knocked out half the foundations of the house—and you have the picture of modern freedom. Politicians in the upper stories are glorifying freedom while false philosophy in education, and so-called Liberal Christianity, have knocked away its supports.

Firstly, freedom is denied in education today. This may sound bizarre to some educators who have been shouting catch-words about freedom for decades. But I submit they are talking about license—not freedom. They are concerned with freedom *from* something; not

freedom *for* something; they are interested only in freedom without law rather than freedom within the law. And the proof? Do not many educators today assume that evil and sin are due to ignorance, and that if we educate, we will remove evil? Do not others assume that evil is due to bad environment, bad teeth, or bad glands, and that an increase of material wealth will obliterate evil? Can they not see that these assumptions destroy freedom; for if evil is the result of ignorance, and not the result of a perverse use of freedom, then Hitler is an ignoramus, but he is not a villain? Can they not see that education without a proper philosophy of life can be made the servant of evil, as well as of good? Have they not the vision to see that if evil and sin are to be attributed solely to external circumstances, then man is not free to do wrong? Then wrong is in our environment, but not in us. Is it not inconsistent to praise a free man for choosing what is right, and at the same time, when he does wrong, to deny that he is free?

That kind of education which denies guilt and sin is destroying freedom in our schools, while our soldiers are fighting for it on the battle fronts of the world.

Modern religion has also denied

freedom. Oh, do not misunderstand! I know it preaches freedom. But here we are searching hearts, not lips. Modern religion denies freedom because it denies hell. In a recent survey of ministers it was discovered that seventy-three per cent did not believe in hell.

If there is no hell, why should there be a heaven? If there is no wrong, and hence no sin for which men ought to be punished, why should there be a heaven where they should be rewarded for their virtues? If there are statues erected to our patriots, why should there not be prisons for our traitors? Whom do they think God is—a kind of grandmother who laughs off the wrong-doing of His children, as if there were no scales of Justice, and He were not the God of Righteousness?

This sugary, pale ersatz of Christianity has set at naught the very words of the Christ Whom they preach—the Christ Who on more than a dozen occasions said there was a hell. *Hell is the eternal guarantee of human freedom.* If God were to destroy hell, at that moment He would destroy human freedom. So long as there is a hell, we know that He so respects human freedom that He will not by Force or Power destroy even that free will which rises up

against Him with an everlasting "I will not serve."

Satan is thus destroying our freedom at the very moment he has let us believe that we are most free. He did so by the very same temptations which failed when he tempted Christ on the mountain at the beginning of His public life.

Satan tried to tempt Our Lord from His Gospel of Love by offering three substitutes. In the first temptation, instead of winning souls through love, Satan suggested that Christ buy them with bread, inasmuch as men are hungry.

In the second temptation, Satan suggested that Christ win them by manifesting great Power over nature, such as throwing Himself from a temple tower unhurt.

In the third temptation, Satan suggested winning souls through politics. He unfurled before the mind's eye of the Savior all the kingdoms and empires and nations of the world, and in a frightening boast, as if to imply all were his, said: "All these will I give thee, if falling down thou wilt adore me" (*Matthew 4:9*).

Our Lord refused to surrender freedom. If souls would not love Him without the bribery of bread, without the exhibitionism of Power, and without selling himself to

Caesar, He would still not force them. Freedom would endure through an eternal heaven and an eternal hell.

Satan is now back again in the world, and oh, how he is succeeding in destroying freedom. Souls are today selling themselves out for that bread which today they call security; for that power which is now called Science and Progress, while others, in over a fifth of the world's surface, have bartered their freedom for dictators and tyrants.

Dostoevsky, that great Russian writer of the last century, was right when in a great flash of genius he warned that the denial of sin and hell in education and religion would end in a world Socialism where men would surrender freedom for a false security. He pictured anti-Christ returning to the world and speaking to Christ, thus: "Dost thou know that the ages will pass, and humanity will proclaim by the lips of their sages that there is no crime, and therefore no sin; there is only hunger? And men will come crawling to our feet, saying to us: 'Give us bread! Take our freedom.'" ⁽¹⁾ I wonder if those days are not already here.

Finally, in place of free men, the anti-Christ pictures the new

(1) Dostoevsky, *The Brothers Karamazov*, p. 268.

Socialistic State in which he and his followers will organize everything after convincing people there is no sin—there is only hunger.

And Dostoievsky again pictures anti-Christ speaking to Christ: "They will tremble impotently before our wrath, their minds will grow fearful, they will be quick to shed tears like women and children, but they will be just as ready at a sign from us to pass to laughter and rejoicing, to happy mirth and childish song. Yes, we shall set them to work, but in their leisure hours we shall make their life like songs and innocent dance. Oh, we shall allow them even sin, they are weak and helpless, and they will love us like children because we allow them to sin. We shall tell them that every sin will be expiated, if it is done with our permission, that we allow them to sin because we love them, and the punishment for these sins we take upon ourselves. And we shall take it upon ourselves, and they will adore us as their saviour who have taken on themselves their sins before God. And they will have no secrets from us. We shall allow or forbid them to live with their wives and mistresses, to have or not to have children—according to whether they have been obedient or disobedient—and they will submit to

us gladly and cheerfully. The most painful secrets of their conscience, all, all they will bring to us, and we shall have an answer for all. And they will be glad to believe our answer, for it will save them from the great anxiety and terrible agony they endure at present in making a free decision for themselves. What I say to Thee, O Christ, will come to pass, and our dominion will be built up. I repeat, tomorrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot cinders about the pile on which I shall burn Thee for coming to hinder us. For if any one has ever deserved our fires, it is Thou. Tomorrow I shall burn Thee. *Dixi.*" (2)

This frightening spectacle is already taking place on a large part of the earth's surface. By denying responsibility to God, men have surrendered their freedom to Satan. Such is the inevitable outcome of the world unless we pray. Pray we must, lest we succumb to the challenge the world hurled at the Cross: "Come down and we will believe." They were willing to admit that they would believe if He would only show His Power by stepping down from His gibbet! Poor fools! Did they not see that they were asking Him to force them to

(2) Dostoievsky, *Ibid* pp. 269-270.

believe, which would have been the end of freedom? They were *free* to believe that He was the Son of God, as the thief did, so long as He did not come down to smite them!

They had freedom so long as He left their faith in their own hands and not in His. His refusal to come down was the guarantee of freedom. The nails which pierced Him were the stars of the flag of freedom; the bruises of His body battered by free men, were the stripes of that flag. His blood was its red; His flesh its blue and its white.

So long as Our Lord hangs on

His Cross, man is free! The moment He comes down in Power, man is His slave, and He is man's dictator. But come down He will not! Freedom will never be destroyed—not even in hell, for even there He leaves man the eternal choice of his rebellious will.

So He did not come down! If He came down He would have made Nazism, Fascism, and Communism before their time. The coming down is the death of love. If He came down, He never would have saved us! It is human to come down. It is divine to hang there!

* * *

Prayer In Time Of War

MORAL BASIS OF PEACE

Address delivered on April 11, 1943

I will state the subject of this broadcast in the language of Pius XI:

“To create the atmosphere of lasting peace neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the most disinterested efforts of any statesmen, will be enough, unless in the first place are recognized the sacred rights of natural and divine law.”

In other words a strong sword can put an end to this war, but it cannot beget peace; for peace does not come from the womb of arrested hostilities, but from a Justice rooted in God.

Families who are quarreling over a back fence may stop fighting when one of them runs out of bricks, but peace will not follow unless a change takes place in their hearts.

In order to bring home the importance of a moral basis for peace, we ask these questions: Why should any of the treaties or pacts signed at the close of this world war be kept? What guarantee have we that they will be honored from 1943 to 1963 any more

than they were in that twilight of honor from 1918 to 1939?

No one ever seems to discuss these questions: But they are so elementary that until we answer them there is no reason for making any treaties.

One reason given for the keeping of treaties is that treaties bind because nations freely enter into them. But what is to prevent nations from freely walking out on treaties, as Russia and Germany did in the case of Poland, and Japan did in the case of China, and Italy did in the case of Ethiopia?

Another reason, which is the Pragmatist or Positivist theory of law, and which is most common today even among our own jurists, is that a treaty is binding because it is advantageous or expedient to have it so. But suppose it ceases to be advantageous, or suppose it becomes more expedient to abandon it—Then Hitlerism! Pragmatism is the philosophy which holds that the true is the useful, and certainly nothing could be more useful today than to be something more than a Pragmatist.

When one gets down to rock bottom, there are only two possible reasons for keeping treaties;

that is, because of force or because of moral obligation. If force, then Might makes Right; then the Nazis are right in Holland and Belgium, then the Japs are right in the Philippines; then if the Nazis and Japs conquered us, which God forbid, the treaties they would make would be just because imposed by force. The theory of force *seems* right when we can apply the force, but in itself force can never make right. Force works on brutes, it does not work on men. Power without morality is power without responsibility.

Beware of power. It is more dangerous now than ever, for power is today passing again from the many to the few. It used to dwell in the masses; now it is in the dictators.

Outside this false view of force, there is only one reason for keeping treaties, namely, because a treaty imposes a moral obligation rather than a physical one. A treaty is a sacred thing because the God of Justice is its witness.

That is why there runs through history a record of sacredness of treaties based on the moral order. The Jews made their treaties "in the name of the Lord God of Israel". Almost all the nations of antiquity surrounded their treaties with religious symbols and rites.

Horace expressing the best of the Roman traditions warned: "What profit vain laws without moral support."

Lincoln in his first Inaugural Address, expressed the American tradition by reminding himself that his oath was registered in heaven.

And all the treaties of Christian Europe from the very beginning were written in the spirit of an obligation rooted in morality, for they all began: "In the name of the Holy and Undivided Trinity." So they continued in that name until the Treaty of Versailles, which began "In the name of the High Contracting Parties". Men had become "wise". In the meantime they learned that man came from a monkey, that progress was due to evolution, that evil was due to bad glands, that morality was convention, and that God, in the language of a professor from the state of Ohio, was "a projection into the roaring loom of time of a unified complex of psychical values."

And we wonder why we should have a second world war in twenty-one years?

Are we blind? Can we not see that if law is divorced from morality and religion, then treaties cease to be obligatory and begin to be mere arrangements, binding only so long as they are advantag-

eous? Rob international justice of its foundations in morality, and treaties are hypothetical, not categorical; convenient tools, not honorable obligations, while law becomes an attorney's cloak woven from the flimsy fabric of legalistic phraseology artfully placed on the shoulders of arbitrary power.

No wonder we had 4,568 treaties signed before the League of Nations from 1920 to 1939 and 211 signed the eleven months before the war.

Cowper described the result:

"And hast thou sworn on every slight pretence
Till perjuries are common as bad pence,
While thousands careless of the damning sin
Kiss the book outside, who ne'er look within."

What should be done? First, the new League of Nations, or whatever it is called, should not be open to everyone, but should have membership in it conditioned upon the acceptance of certain basic moral principles of Justice. It should be more like a club than a street car; that is, it should have certain standards of admission. The subscription rate of the last league was too low. Because anyone could walk in, anyone could walk out. Hence a nation or a state that will not accept a common ethos or set

of moral principles, as superior to the sovereignty of any nation and existing before any nation began, and binding even when its application goes against itself, should not be permitted to sit in that august body, any more than a foreigner may sit in the councils of the United States. Hence if a big nation makes a condition that it will not enter the League unless it can swallow up half a dozen small nations—then let that power, whether it be Japan, Germany, Italy, Great Britain, Russia, or the United States, be quarantined until it recovers its ethical health. No court of justice can survive if the thief agrees to its decision only on condition that he may keep the loot.

Is there hope for the restoration of a moral order based on Justice? There is! Mr. Churchill last week told England that the nation's education must return to religion and morality—or perish. Mr. Roosevelt too said: "We are especially conscious of the Divine Power. It is seeming that at a time like this we should pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all the nations of the world".

There is hope too in the fact that a new America is being forged on the anvil of war with

the hammers of Divine Justice. Most of the young men in our armed services are getting a sounder education than if they stayed in school, for they are now learning that the difference between right and wrong is so hard and so absolute that it takes death sometimes to make the right prevail. Their thinking has broken with our gilded past. Some marines at Guadalcanal, looking at a few moronic, pathological youths bedecked in "zoot suits," said: "Maybe we ought to go back and clean up America". Another wounded boy just back from the Pacific said: "Before I went to war, I believed that Justice was what I wanted; now I have learned to live and to fight for others". And one need hardly recall the words of the soldier at Bataan: "There are no atheists in fox holes".

These boys are learning Justice the hard way, and they will love America even more when they come back. For a parallel, look to the American Legion of the last war, which more than any other organization in the United States—outside of the Catholic Church—consistently and fearlessly opposed the growth of Communism in our midst, which opposition within the past few days found its echo in the statement of the Attorney General of the United States: "It may not

be good for Russia to get rid of the Communists, but it will be good for America".

These boys of ours in like manner will know the wrong things and the right things when they come back, for they are now finding them out in the mud of Africa, on the rolling seas of the Atlantic and the Pacific, in the jungles of New Guinea and the swamps of the Solomons. When you and I go out to work, we know we will come back; when they go on the field, in the air, or on the sea, they have a rendezvous with uncertainty and they seem not to care because they have one supreme interest—the taking of the "objective". And morality is grounded on an objective—on an end, a goal—on God.

We will have an invasion when this war is over—not from a foreign enemy, but an invasion of great men, twice-born Americans. And unless we get down on our knees and transform our hearts by prayer as they have by sacrifice, we will not even understand the language that they speak. Their values will be different, their outlook on life will be different. They will be the new America!

And those who do return will never be able to blot out of their memory the thousands of little white crosses they left behind

marking a spot where foreign earth is piled high on hearts that loved American soil.

Those crosses will be symbols of the Justice for which they fought, vertically pointing up to God from whom Justice is derived, and horizontally pointing outward to America to which that Justice is to be applied. Each little white cross will be as a miniature Calvary, a cameo Golgotha, a splinter from a Great Cross whence comes "Greater love than this no man hath". And as finally the taps

sound on the first night of peace when the guns of the world go to sleep, we will join with these returning soldiers in loving memory of those little white crosses, and we shall pledge to them that America shall have a rebirth of Justice under God, thanks to our martyred dead who have given to the earth some of the noblest red blood this earth of ours has drunk since Calvary drank the blood of Christ.

* * *

Prayer In Time Of War

THE JEW AND CHRISTIAN IN HISTORY

Address delivered on April 18, 1943

The two greatest vocations ever given to any peoples by God were given to Jews and Christians. The vocation of the Jew was the "giving of the Law, and the service of God and the promises" (*Romans* 9:4).

The vocation of the Christian was to establish the brotherhood of men under the Fatherhood of God in the unity of the Spirit: "one body, one Spirit. . . . One Lord, one faith, one baptism" (*Ephesians* 4:4-5).

We must not allow individual deficiencies from this unity to blur the picture. Whether individual Jews ignore the God of their fathers, or whether individual Christians live as if Christ had never died for their sins, does not alter the fact that there is in each instance a communal vocation, a divine mission entrusted to a people and to a kingdom.

The relation between the Jew and the Christian, from the Christian point of view, is the relation of father to son, of roots to branches.

The Jew was given a vocation to be the chosen people announcing the law of God. The Christian was given the vocation of establishing the brotherhood of man in the Fatherhood of God, through the

merits of Jesus Christ. This brings us to this question: Have the Jews and the Christians been faithful to their vocations?

First the Jews. There is a vast number who still are a devout, God-fearing, and God-loving people, but the spiritual condition of many Jews throughout the world today is sad—I say spiritual condition, for that is even more serious than their political condition. Very distinguished rabbis have told me that only one out of ten Jews attend a synagogue, either liberal or orthodox.

Some of their most distinguished fellows have repudiated all connection between Judaism and God. Ludwig Lewisohn, well known in the Zionist movement, says "the Jew need believe nothing to be a Jew"; and Albert Einstein proclaims disbelief in a personal God, paying homage to a "cosmic religion" rather than to the God of Abraham, Isaac, and Jacob. Louis D. Brandeis confessed that "he had never gone to a synagogue."

To all who have the interests of God and immortal souls at heart, this condition is regrettable.

On the other hand, how many Christians are living up to their

vocation? A survey made by a Professor of Northwestern University into the belief of seven hundred ministers and theological students in and around Chicago representing twenty denominations, revealed that 43% disbelieved in the inspiration of Sacred Scripture, though four hundred years ago that was their basic article of faith; 51% disbelieved in the necessity of Baptism; 69% disbelieved in the resurrection of the body; 52% denied that Christ would come again to judge the living and the dead; 61% denied the redemption of Christ on the Cross; and 37% denied the Divinity of Christ. Suppose the same proportion of Americans disbelieved in the first ten amendments to the Constitution of the United States. What would be the condition of democracy? How many so-called Christians in the United States can recall the Third Commandment, and how many in this radio audience joined with their fellowman today in the worship of God? This mass defection of Christians from Christ is tragic and it grieves the heart of all good Protestants who, with Catholics, confess Christ to be the Son of the Living God.

In order to bring home the awful consequences of this vocation-failure among Jews and Christians, look to its social effects in the con-

temporary world. Before our very eyes there is being fulfilled the terrible warning: "The kingdom of God shall be taken from you" (*Matthew* 21:43). And so it has! By the Nazis and by the Communists.

Hitler, the arch-barbarian of all that is sacred has in some ways become, like ancient Assyria of the Bible, the rod of God's anger, as if to say to the Jews: "You have thought you had a vocation: the vocation to announce and to preserve the knowledge of the law of God, and to await as a chosen people the fulfillment of the promise given to you by God. But you have forgotten it, or abandoned it. So I shall take the empty shell of your past, created by your own apostasy, and I shall further empty it of its Divine content: I shall prostitute it, secularize it, and profane it. I shall substitute the idea of the German race in place of the race of God, and the German Mission in place of the Divine Mission. This shall be the Messiahism of the twentieth century." And to the Christians, he says in effect: "I reject your faith in a Redeemer who died on a Cross. I reject His teaching of humility, and assert the virtue of Might."

Communism says to the Christians: "You spiritual heirs of the Jews, you too had a vocation—the vocation to preserve the brother-

hood of men under the Fatherhood of God and under the Headship of His Son Jesus Christ—you have repudiated your Christ, your need of Redemption, your oneness in the Spirit. You have failed this supposed vocation and it has failed you. But we shall take it up, empty it of its Christian content, desecrate it, pervert it, harden it, and substitute the comradeship of violence for the brotherhood of love, and unite society on the basis of class hatred instead of universal love of man in Christ. And this shall be the brotherhood of the twentieth century.”

Just as the French Revolutionists once prostituted the altar of Notre Dame by enthroning on it a courtesan as the Goddess of Reason, so now these pseudo-religions and false mysticisms empty the people of God of God, and the brotherhood of Christ of Christ, and give to the world its anti-Semitic and anti-Christian Nazism and Communism.

As we supplied the Japs with steel which they converted into bullets to turn against us, so too have Nazism and Communism melted down the steel of two great vocations and made them instruments of persecution, of slavery, and of world disorder.

Thus, the very ideas that were

meant to be channels for the salvation of souls have become sewers for the pollution of the world. But they would not have so overflowed modern history if we, Jews and Christians, had been faithful unto the mission given us by God. Nazism and Communism in a certain sense are a punishment on the Jews for failing to be faithful Jews, and on the Christians for failing to be faithful Christians. Both of them have forgotten the rock from which they were hewn, the fountain of living waters from which they sprang; and both have provided the instruments of the world's apostasy. For that reason Nazism and Communism are in their essence not the resurrection of primitive barbarisms; they are worse—they are perversions of the spirit due to abandonment of faith in God.

Jews and Christians alike are being persecuted by the very ideas they either rejected or forgot. Never before in the history of the world has there been such a persecution of Jews and Christians. There is as much anti-Semitism as there is anti-Christianity, and there is as much hatred of the Christians as there is hatred of the Jews. This should be to us a sign that we have entered into an apocalyptic period of history. Drinking as we are, from a com-

mon chalice of misery, means that we have a common destiny.

In this new era of the world into which we are entering, there will be no persecution of one without the other. We are and will continue to be persecuted together, because the spirit of the world is not non-religious, or indifferent to religion, or secularist, or humanist—it is anti-God. That means that all those who have any relation with God in their collective capacity will be persecuted. To Nazism and to Communism the Jews and Christians alike are demons. If the world hates the Jews and hates the Christians, it is because by vocation they are both "Outsiders" to the spirit of anti-God, regardless of how many faithless Jews or faithless Christians join their ranks. There is a natural discontent in anyone who has a mission from God. Whether he be faithful to that mission or not, does not alter the fact. The anti-God world hates us because we have been God-summoned, and that is sufficient to inspire a persecution.

The Jews and Christians both possess a revolutionary character; they are in the world but not of it. Since God gave them a work to do, they are both alien, a ferment, a leaven forever disturbing the slumber of an anti-religious world. That anti-God world will be touched

neither by the finger of Abraham nor the finger of Christ, neither by the historical mission of Israel in time nor by the healing mission of the Cross for eternity. It will, as the new City of Man, make war against the City of God until the consummation of the world. It has stolen our thunder and now we must shrink in fear from its bolts.

In the name of God let all the Jews stop talking about anti-Semitic persecutions and all the Christians stop talking about anti-Christian persecutions, as if a tree could be cut down without affecting both root and branch. Opposition to the persecution of the Jews is and ought to be a Christian cause, as it is in Paris where the Catholic Auxiliary Bishop wears the five-pointed star of David on his sleeve in protest against the way the Jews are treated. Opposition to the persecution of the Christians is and ought to be a Jewish cause as it is with some Dutch Jews who make their defense synonymous with the defense of Christianity.

The solution to the problem of the persecution of Jews and Christians is therefore not along lines of good fellowship, so-called tolerance meetings, or slap-on-the-back humanism which never mention religion. Rather does the solution lie in these great vocations

snatching back from Nazism and Communism the ideas of a chosen people and the brotherhood of man and infusing them once again with the Spirit of God, unto the regeneration of a world already reeling on the abyss of great disaster.

Take back from Nazism the idea of the elect of God; steal back from Communism the idea of the brotherhood of man; revitalize them with the natural law and Divine Revelation and build a new and a decent world where a Jew and a Christian can live together because God's righteousness and peace reign.

We are being driven together by the anti-God forces of the world. Hence the Jew will look in vain for peace in a secularized Messianism or a Kingdom of God in some distant future here below. And the Christian will find only chaos in a humanism that attempts to make men brothers without recognizing a common Father. Flimsy, indeed, is the unity of Jews and Christians which is based only on the hatred of a common

enemy. Strong will it be the day we ground it on prayers to a common God.

I am going to summarize all I have said by appealing to my imagination. Picture the Nazis desecrating a Christian Church, turning it into a kind of temporary Hall of Nazi Justice. Hitler walks in and sits down before a large crucifix above the main altar. All the Jews in the neighborhood are dragged in by the soldiers to hear their death sentence. After a mock trial they proceed to march out of the Christian Church, under the eyes of the soldiers of the double-cross, as Hitler cries out: "Death to every Jew." And as he says it and before the Jews reach the door, the figure of Christ on the Cross loosens His hands and feet from the gibbet and walks in a blaze of glory behind the last Jew, as He turns and says to Hitler: "In that case, you will want Me too"!

Someday we will learn that Christ is the Savior of all men.

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Prayer In Time Of War

THE PASSION

Address delivered on April 23, 1943

"Father, forgive them, for they know not what they do" (*Luke* 23:34).

On the mountain of the Beatitudes Our Divine Lord said: "Love your enemies."

Now, on the Mount on Calvary, He practices what He preached. As He is nailed to His Cross, for the first time in the hearing of our world there was uttered a prayer for those who gave one pain. "Father, forgive them for they know not what they do." Father! God is no vague cosmic power, no Mindless Mover, no Mathematician—He is a Father. Now, in the name of all the prodigal children of the world, He says, "I will arise and go to the Father," to ask pardon for all of us. Father forgive! Forgive whom? Pilate, Annas, Caiphaz, Judas—yes, and all of us.

Only God can forgive. Nature never forgives. If you cut your finger, it bleeds. Our fellow men but rarely forgive. Society never forgives. That is why there are sanctions, punishments, and prisons. Nor can we ever forgive ourselves. Lady Macbeth after the murder of Duncan said she could not even say "Amen," it choked in her throat. Never could she wash

the blood off her hands. Not all the waters of the seven seas were enough to wash that blood incarnadined from her hands.

Only God forgives. "Father, forgive them." And the reason? "Because they know not what they do."

Who are the "they" who know not? They are the aimless people. How many aimless people there were in His day, and how many in our own, whose lives have no pattern, no object, no goal; whose existence is very much like the staccato paragraphs of our modern columnists jumping, flitting like a butterfly from one idea to another, but never tying them together into a coherent whole. How many existences there are like the make-up of a newspaper, a conglomeration of all points of view, but nothing to live by; lives that resemble modern music that allows any instrument to pick off a tune and carry it on its own, quite apart from the concert and the harmony of the whole. These are the people who know not what they do.

But why was Our Lord so ready to forgive? I think the reason is because He loves us. In just the proportion that we love anyone,

we are willing to forgive him. A mother without much education will write a letter to her son who is in camp. If he were to show it to a grammarian, he would say that it contained many mistakes; but to that son the letter is flawless.

Why is every mother much more willing to condone the faults of her own child than to condone the faults of her neighbor's child? Is it not because she loves her child more than her neighbor's? Wherever there is love, there is forgiveness. Hence when Peter came to an understanding of love, after Pentecost, one of the first sermons that he preached was: "The author of life you killed . . . I know that you did it through ignorance" (*Acts* 3:15, 17). Peter was filled with love; therefore he was willing to understand. Early in Christ's public life, James and John were angry because the Samaritans had rejected Our Divine Lord and received Him not into their city. These two brothers, whom Our Divine Lord had called "the sons of thunder," asked God to send down lightning from heaven and destroy them. It was indeed fitting that the "sons of thunder" should want Him to send down lightning. But Our Divine Lord said: "You know not, you know not what spirit you are. You

have no love. You are not willing to forgive." John understood that later on when as an old man he was constantly sending out messages of love. Almost every line of his epistle reads love, love, love.

Love thy neighbor and then you will forgive!

Because God loves, He is willing to forgive; and therefore God never adds our sins. If we return that love, He only subtracts.

If this Word from the Cross has any meaning for us, it should infuse into us two resolutions. First a willingness to forgive. There is a terrible increase of hate in the world today. Perhaps war increases the tension of people and therefore makes them hate. If people only knew it, every time they hate somebody else, they fall victim to that person. Think of how many there are in our land today who have fallen victims to Hitler because they hate him. They do not love justice. They just despise someone. If we but know it, every time we hate anyone we are criticizing ourselves. Our Divine Lord said: "Judge not, that you may not be judged" (*Matthew* 7:1). Judge not, that you may not be judged—by whom? By those who hear you judge your neighbor. The criticism that we make of others is in almost every instance a crit-

icism of ourselves. The measure of a person's character is the size of the things that make him mad. Who are those who are most apt to condemn infidelity in someone else except those who are themselves unfaithful? They minimize their own guilt by projecting it into someone else. That is why every time they judge, they judge themselves. Those who are constantly accusing someone else of dishonesty are generally dishonest themselves. That may be the reason why so many politicians are always fond of calling one another grafters.

To seek forgiveness is the second resolution. Never deny that you are a sinner. There are tens of thousands of people in the United States who are today going to psychoanalysts, when all they need is a good confession. Our Divine Lord is willing to forgive. "If your sins be as scarlet, they shall be made as white as snow" (*Isaias* 1:18). "I am not come to call the just, but the sinners . . . they that are in health need not a physician, but they that are ill" (*Matthew* 9:12-13).

Now that we enter into these last few days of Holy Week, let any one of you who may be Cath-

olic and has not been to Confession for some time resolve to go tomorrow. Be convicted of sin, not just because sin is wrong; be convicted of it because you see its relation to the Cross. That is the way we should be convinced of our own wickedness in every case. How often, for example, when a husband and wife are blessed with a child, will they stand before that baffling bit of humanity and begin to see their want of selflessness. That child convicts them of sin. They never knew before how selfish they were. Let this Cross and the forgiveness of Our Lord convict you of sin. He is more willing to forgive you than you are to be forgiven.

There is a legend to the effect that one day the devil went before the throne of God and said, "Why is it that you are willing to forgive some people thousands and thousands of sins and yet you can never forgive me for my one sin?" And the answer that God gave was, "Well, did you ever ask Me?" Have you? Peter was not made Pontiff until he had fallen three times. And if you had never sinned, you never could call Christ, "Savior."

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Prayer In Time Of War

EASTER

Address delivered on April 25, 1943

The supreme instance of all history that the voice of the people is not necessarily the voice of God, was the moment when a mob passed beneath a cross, flinging at the helpless figure there upon it the blistering sneer of the ages: "He trusted in God; let him now deliver *him*" (*Matthew 27:43*).

Two days later, early in the morning, a converted sinner is found walking in a cemetery—she whose heart had been captured by Him without, as other men had done, laying it waste. She was in search of a tomb and a dead body which she hoped she might anoint with spices. The idea of the Resurrection did not seem to enter her mind—she who herself had risen from a tomb sealed by the seven devils of sin. Finding the tomb empty she broke again into a fountain of tears. No one who weeps ever looks upwards. With her eyes cast down as the brightness of the early sunrise swept over the dew-covered grass, she vaguely perceived someone near her, who asked: "Woman, why weepest thou?" (*John 20:15*).

Mary, thinking it might have been the gardener said: "Because

they have taken away my Lord; and I do not know where they have laid him."

The figure before her spoke only one word, one name, and in a tone so sweet and ineffably tender that it could be the only unforgettable voice of the world; and that one word was: "Mary."

No one could ever say "Mary" as He said it. In that moment she knew Him. Dropping into the Aramaic of her mother's speech she answered but one word: "Rabboni"! "Master"! And she fell at His feet—she was always there, anointing them at a supper, standing before them at a Cross, and now kneeling before Him in the Glory of an Easter morn.

The Cross had asked the questions; the Resurrection had answered them. The Cross had asked the question: How far can Power go in the world? The Resurrection answered: Power ends in its own destruction, for those who slew the foe lost the day.

The Cross had asked: Why does God permit evil and sin to nail Justice to a tree? The Resurrection answered: That sin, having done its worst, might exhaust it-

self and thus be overcome by Love that is stronger than either sin or death.

Thus there emerges the Easter lesson that the power of evil and the chaos of any one moment can be defied and conquered, for the basis of our hope is not in any construct of human power, but in the Power of God Who has given to the evil of this earth its one mortal wound—an open tomb, a gaping sepulchre, an empty grave.

If the story of Christ ended with that cry of abandonment on the Cross, then what hope have we that bruised Goodness and crucified Justice will ever rise triumphant over the massed wickedness of men?

If He Who died to give us the glorious liberty of the children of God could not break the chains of death, then what hope is there that the enslaved peoples of Europe will ever rise from the slavery of their graves to a freedom where a man can call his soul his own?

If there be no Power of God that can raise to the newness of life Him Who said, "I am the light of the world," then in broken-hearted misery must we say to our soldiers: "Out, out brief candle"—there shall be no light again.

If there be no Power of God to bring back to life the Redeemer

of our sins, the Teacher of our minds, then the pathos of man's mortality is deepened and the riddle of human existence darkened forever, as the prison doors of death are everlastingly shut by the Jailer whose name is Black Despair.

You say the Resurrection contradicts science and human experience; I say to you that the rotting in the grave of Supreme Truth would contradict it a thousand times more.

I can accept a universe where Goodness is crucified by Power, but I cannot accept one where there is no higher Power to raise it to justification. I can accept a world where Evil has its hour, where a Poland suffers from her enemies, where Jews and Christians are exiled, where the Cross is double-crossed by a swastika, where 40,000 churches are closed because religion is the opium of the people—but I cannot accept a world wherein Goodness does not have its Easter Day to sing triumphant on the wings of victory.

Apply this Easter lesson to the Dark Hour in which we live. Whence shall come our hope of victory? Whence shall come our hope for peace? Whence shall come our hope for the Church?

Our hope for victory in this war

must not be in the power of arms alone, for the enemy has the Devil on his side, and guns, planes, tanks, and shells are no match for Demons. As *Isaias* warned: "Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen, because they are very strong; and have not trusted in the Holy One of Israel, and have not sought after the Lord" (*Isaias* 31:1-2).

Let the enemy come as so many armored and panoplied Goliaths thinking that steel must always be met by steel alone, and we shall, like other Davids, go out to meet them unto victory clothed in the Power of Him Who gave to the evil of this earth its one mortal wound—an open tomb, a gaping sepulchre, an empty grave.

Whence shall come our hope for peace? It will not come from the common man unpurified by faith; for once in power, he will cease to be the common man, the proletarian, and will become the uncommon man, the bureaucrat.

Rather we must trust in the common man made uncommon by the Power of Him Who dared to say to the first of all Totalitarian Caesars of Christian History: "Thou shouldst not have any

power . . . unless it were given thee from above" (*John* 19:11).

And for all of us who have the fullness of faith, be not cast down because the persecutors of religion, having laid the Church, like its Founder, in the tomb, utter the boast: "Behold the place where we laid it." Remember the law of Progress of the Church is the reverse of the law of Progress of the world. We are most progressive when we are most hated.

Whence shall come our hope for the Church? It will not come from the world, for if the world loved the Church, the Church would be no salvation to the world. If it were not hated, it would be weak. It is only because the fires of its Truth are blinding evil eyes and convicting them of sin and judgment, that the world vainly tries to put them out. And though the world is tearing up all the photographs and blue-prints of a society and a family based on the moral law of God, be not disheartened. The Church has kept the negatives.

Francis Thompson compared the Church to the lily, depicting first its defeat, then its resurrection, in these magnificent lines:

"O Lily of the King! low lies thy
silver wing,
And long has been the hour of
thine unqueening;

And thy scent of Paradise on the
night wind

spills its sighs,

Nor any take the secrets of its
meaning.

O Lily of the King! I speak a
heavy thing,

O patience, most sorrowful of
daughters!

Lo, the hour is at hand for the
troubling

of the land,

And red shall be the breaking of
the waters.

"Sit fast upon thy stalk, when the
blast shall with thee talk,

With the mercies of the King for
thine awning;

And the just understand that
thine hour is at hand,

Thine hour at hand with power in
the dawning.

When the nations lie in blood, and
their kings a broken brood,

Look up. O most sorrowful of
daughters!

Lift up thy head and hark what
sounds are in the dark,

For His feet are coming to thee
on the waters!"

(Lilium Regis)

We are living in a period of his-

persecutions, which were prompted by the release of a barbaric instinct, but rather was due to the perversion and the loss of faith in Christ. Like his successors in the modern world, Julian persecuted because he had lost his faith—and since his conscience would not let him alone, he would not let the Church alone. There is a story to the effect that he made a tour of the Roman Empire to investigate the success of his persecutions. He came to the ancient city of Antioch where, disguising himself, he entered into the inns, taverns, and public markets better to learn the fruits of his hate. On one occasion, watching thousands of people crowd into a temple dedicated to Mithra, he was recognized by an old Christian friend whose name was Agathon. Pointing to the crowd and to the apparent success of the pagan cult, he sneered this question to his friend: "Agathon, what ever happened to that carpenter of Galilee—does he have any jobs these days?" Agathon answered: "He is building a coffin now for the Roman Empire, and for you."

Six months later Julian thrust a dagger into his own heart. Throwing it toward the heavens against which he had rebelled, as his own unredemptive blood fell back upon

tory like unto that of the Roman Empire when Julian the Apostate sat upon the throne of the Caesars. The persecution of Christ which he initiated was not like the earlier

him, he uttered his last and most famous line: "O Galilean, Thou has conquered!"

He always does!

* * *

Prayer In Time Of War

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; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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