

McLarney, J. J.
The Rosary ...
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The Rosary and the Rights of Man



J. J. McLarney, O. P.
The Catholic Hour

THE ROSARY AND THE RIGHTS OF MAN

by

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Assisted by

The Speech Choir of Rosary College
River Forest, Illinois

Three programs presented in the Catholic Hour, produced
by the National Council of Catholic Men in cooperation
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(On Sundays from October 16 to 30, 1938)

I	Life	5
II	Liberty	17
III	The Pursuit of Happiness	31



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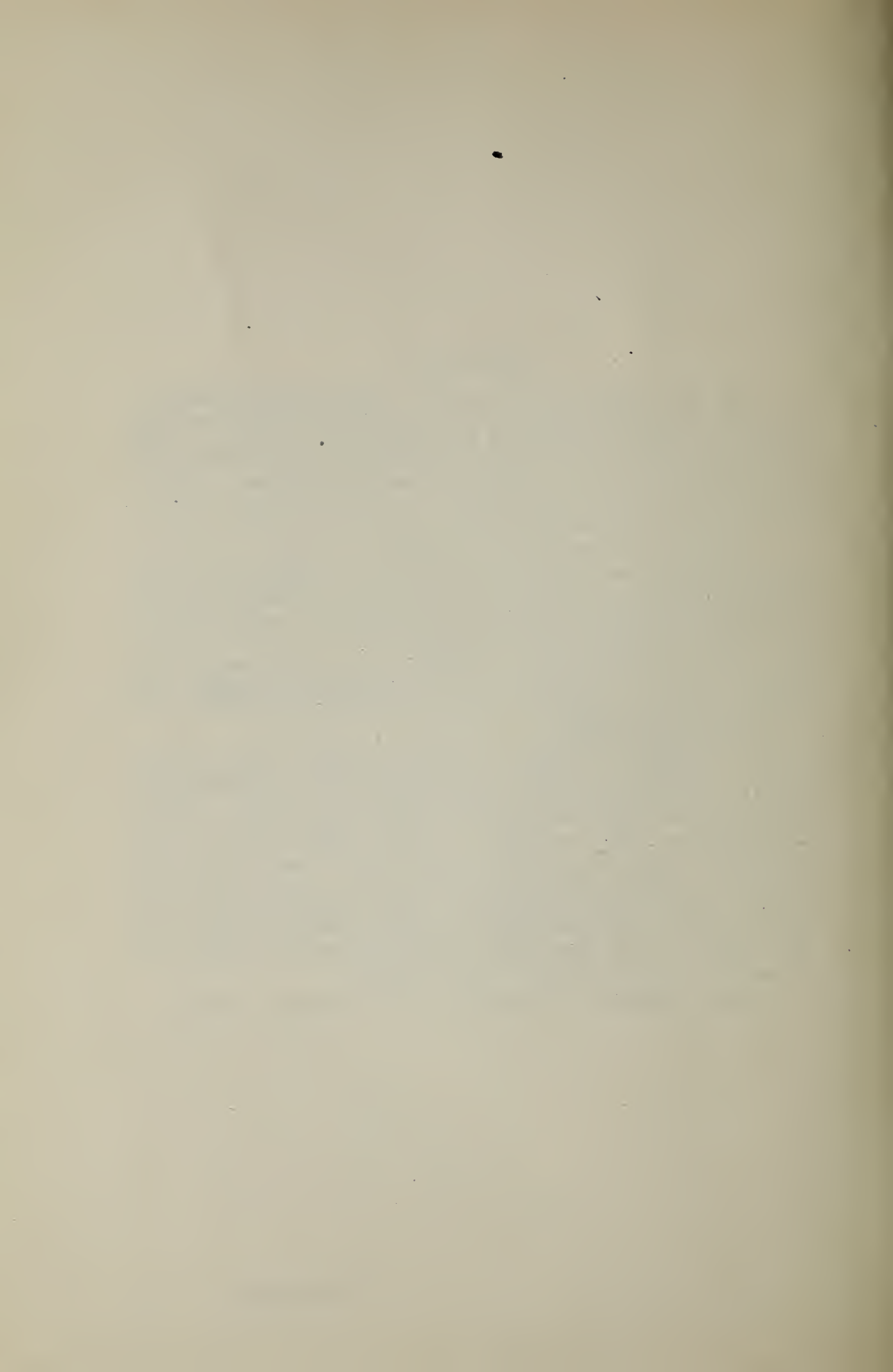
FOREWORD

The three unusual and beautiful radio programs which it was our privilege to present in the nationwide Catholic Hour on the last three Sundays of the Month of the Rosary, 1938, are but poorly represented in the following pages. The programs themselves were vital and vibrant; the three "talks" which follow are by comparison but the bare bones of them. Yet they are nonetheless amply worth the reading.

It was Father McLarney's original and happy conception to present a sound portrait of the Rosary—meditations on the fifteen Mysteries, interspersed with, and sometimes, by way of background, supported by, the synchronous vocal prayers of the Speech Choir. These prayers are given in the following text in indented italics. However, in order not to clog the free flow of the discourse for purposes of reading, the background prayers have either been omitted or rearranged in this printed version.

To the Speech Choir of Rosary College, River Forest, Illinois, which so magnificently assisted Father McLarney, to the Choral Society of St. Mary's Church, Evanston, Illinois, which provided the beautiful incidental music which graced the programs, and especially to Father McLarney and the directors of the two choral groups, Sister Mary Peter, O.P. and Mr. Gregory Konold, we express our most profound thanks. They have presented our Lady's favorite prayer in a new and most attractive light to the vast Catholic Hour audience, and we are sure that the Queen of the Most Holy Rosary will reward them superabundantly.

THE NATIONAL COUNCIL OF CATHOLIC MEN



LIFE

Address delivered on October 16, 1938

The Rosary, when recited properly, is a choric drama. It is a drama of action, with sound accompaniment. The action goes on in the mind, while the sound pours forth from the lips. Quite modern in form, the Rosary drama is episodic, for its action consists in fifteen brief scenes from the lives of Our Blessed Lord and His Mother. Meanwhile, in persistent melody, the lips furnish the music of the Pater Noster, the Ave Maria, and the Gloria Patri.

The mind of one who prays the Rosary is brought into close contact with the chief characters of the Redemption and cannot fail to leave the theatre of prayer more inspired to goodness, comforted, altogether better for the performance.

Our Blessed Mother gave us her Rosary that we might pray well in mind and body. Some say a lot, but think little. Others think a lot, but pray little. True prayer would comprise both thought and speech. And true prayer cannot but result in true living.

We shall give the next few minutes, not so much to an explanation of the Rosary, but to the actual enactment of it. We shall recite it and we shall think it out. We choose it not merely because of its most holy Queen, or because it has been declared the treasure of the Church by so many Popes and Saints, or because it is the gentle devotion of millions, or because of its high dignity among the varied prayers of the Church. We choose it because it teaches so many lessons which can help us in our individual problems today. If we all can put our heads together

while the speech choir of Rosary College recites its patronal prayer, we can with one mind walk on the stage of the Holy Land through the joyful episodes of the Rosary and learn the lessons about our lives and our rights which our Lady teaches.

The First Joyful Mystery: The Annunciation

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen. Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David, and the virgin's name was Mary. And the Angel, being come in, said unto her:

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb . . .

She must have been lovely; she must have been holy and wise and kind and fair, or an Angel would not have been commanded to single her out to say

that. But, for all her loveliness and wisdom, she was puzzled and troubled, wondering what manner of salutation this should be.

*Hail, Mary, full of grace, the Lord
is with thee . . . Blessed art thou
among women . . .*

And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus . . . And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall over-shadow thee . . . And behold thy cousin Elizabeth, she also hath conceived a son in her old age . . . because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word. The Angel departed; the Son of God remained. For, at the moment when the little maid of Nazareth placed her own desires and her own life in the hands of God and accepted the commission to be His Mother, the Son of God entered upon the stage of the world wearing the costume of our humanity.

God came into the world and when He came, it was to a home. A home where God can feel at home—a home where hard labor and sacrifice were the order of the day. It became home to God's Son because there was no more sacred human institution for Mary and Joseph, than their home. It was not a home which thanked the state for its existence. Why, states exist only because they are made up of homes like that, homes which are private property held in stewardship for God, not as the grant of any

state. Homes like that into which Jesus came, with Mary's consent, are little heavens where God Who rules over them is glorified.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Second Joyful Mystery: The Visitation

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven . . .

And Mary, rising up in those days, went into the hill country with haste; into a city of Juda. She had not intended to go. Her plans had been to stay at home with Joseph, and, under the blessing of their mutual virginity, give her mind and her strength to make it a perfect home. She knew—she took for granted the fact—that no home could be built, much less endure, without the hard labor of man and wife. For Mary, perfect duty consisted in being a perfect housewife; there was, there is, no higher station than the dignity of ruling the domain of the most perfect form of natural society, the home. There is no higher calling than to build a home for men, unless it be to make a home for God. That was Mary's privilege.

Under His guidance she hastened southward to the home of Elizabeth to help her in the last three months of her expectancy. She left home to minister to another. She hurried, because the works of grace can stand no delay. Over the speeding feet of the lovely maiden, two lives went to their destiny: Mary

was to be saluted by mankind as the Mother of God, and the hidden Jesus was to be hailed by the hidden John. She entered into the house of Zachary and saluted Elizabeth.

And when Elizabeth heard the salutation of Mary, the infant John leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out:

*Blessed art thou among women
and blessed is the fruit of thy
womb . . .*

And whence is this to me that the mother of my Lord should come to me? And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my saviour. Because He hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus.*

Because He that is mighty hath done great things to me; and holy is His name. And His mercy endureth from generation unto generations to those that fear Him. He hath showed might with His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat; and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy. As He spake to our fathers; to Abraham, and to his seed forever.

Called from her household duty to minister in charity to her cousin, she sang the great canticle,

the *Magnificat*, to her God, and stayed in Zachary's house until the infant John was born. Then she went back home, her divine Burden growing heavier, her heart lighter in the joy of living, not for herself, but for God.

Holy Mary, Mother of God, pray for us sinners that we may live for God.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be . . .

The Third Joyful Mystery: The Birth of Our Lord

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven . . .

Wings over Bethlehem swept the wintry sky; not wings of war, but of angels, singing "Glory be to God in the highest; and on earth peace to men of good will". And the shepherds who were watching their flocks, after the multitude of the heavenly army had departed, said one to another: "Let us go over to Bethlehem and let us see this word which has come to pass, which the Lord hath showed to us." They knew what to look for, for the Angel had said: "This day is born to you a Saviour, who is Christ the Lord . . . And this shall be a sign to you. You shall find the infant wrapped in swaddling clothes, and laid in a manger." And they came with haste, as the angel had directed, to their Saviour.

They were not told to go to one who would lead them as a military captain from political subjection. There were no promises of earthly riches or an

easier life. This Saviour came, indeed, to save us from injustice and slavery, which are the sins and crimes of others, but he came, first of all, to save us from our own sins and crimes. He did not want anyone to be poor, but He knew that everybody could not be rich. He did not come to save us from hard work, because hard work is a means of salvation—a means which no human being can overlook. He came to call us to a heavenly home; and there He was, where the shepherds found Him, without a home Himself, without even a home in which to be born. This was

. . . the place where God was homeless
And all men are at home.

A strange little Saviour He must have appeared. Yet two thousand years have unrolled the story of His salvation. He came as a little Child to win over a world. No one who ever came to Him in the same humble, trusting way has ever lost for it. Men who have come to Him in greed and ambition have lost all. But all who have come to Him for His sake, asking nothing, have gained all. Mary asked for nothing and she became the Mother of all. Joseph asked for nothing but to serve Him and he has won a heavenly reward. If this little Saviour asks sacrifice, He will repay it. If He asks for our tears, He will repay with His smile. He asks us now to accept with faith in a divine reward whatever His Father has sent into our lives. If we have wealth, we must be stewards of it for the divine Master. If we have poverty, we could not be poorer than He was. If we have hatred, it must be lost in His love, so that, by the endless art of His fingers, He may draw our

heart-strings gently and lead us to the glory of God.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Fourth Joyful Mystery: The Presentation of the Child in the Temple

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven . . .

The will of God was done by the holy Family when, after forty days, they carried the Child to Jerusalem to present Him to the Lord. A child is the most precious thing in any household. And they offered their treasure to God. They also offered a pair of turtle doves to be sacrificed, according to the Law. That was the offering of the poor.

While they were there an old man named Simeon recognized the Son of God, held Him in his arms, and said: "Now dismiss thy servant, O Lord, according to thy word in peace, because my eyes have seen thy salvation." And turning to Mary, his voice full of sympathy and foreboding, he said: "A sword shall pierce thy heart."

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death, Amen.

These were curious words to a Mother who had come there merely to do her duty. Why should there be the promise of sorrow in this joyful scene? Mary, who wanted to live on, and be strong for her Boy, was warned of a sword. Had she not the right to live

securely, just as other mothers do? She and Joseph had not much of worldly things. Now they were warned that sorrow would swallow up their happiness. And so it did.

It came swiftly. They had to give up their home for their child and fly to Egypt, and come back after years and pick up their broken plans, and build again. But it was all done without complaint, because they realized that they had no guarantee of security or comfort in this world. They had no right to riches and no insurance against a simple laborious life. They, like all other people, had the right to life, but only to a life of decent, honest, quiet living. It was a quest for the kingdom of God and His justice. And they sought them in God's way, not their own.

If we seek first the Kingdom of God and His justice, all things will be added hereafter when God calls us to sing His glory.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Fifth Joyful Mystery: The Finding of Jesus in the Temple

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven . . .

It was the will of God that Jesus, the twelve year-old, should go to the temple, even though His Mother sought him sorrowing. They found Him sitting there among the doctors, hearing them and

asking them questions. And all were astonished at His wisdom and His answers.

And blessed is the fruit of thy womb, Jesus.

And seeing Him, they wondered. And His Mother said to Him: Son, why hast thou done this to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke to them. And He went down to Nazareth and was subject to them. And His Mother kept all these words in her heart.

Blessed art thou among women and blessed is the fruit of thy womb, Jesus . . .

She had time to think it over and to learn that God tries His beloved in sorrow. She learned this first lesson in the school of sacrifice which Jesus was about to open. The lesson was that the business of God should come before all affairs of men, for some day all human affairs will be forgotten and the business of God will go on.

The Boy had taught not only the doctors of the law, but His Mother, as well. And He went down with them, and came to Nazareth, and was subject to them, because it was just as much the business of God that a Son be obedient to His parents. The zeal of the House of God was eating Him up, but, to all human appearances, Joseph had received his authority and his house from God. So Jesus was subject to Joseph, as all youth must work for the order and authority of their homes, if they wish some day to work for the business of God's glory.

Holy Mary, Mother of God, pray

for us sinners now and at the hour of our death. Amen. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Thus the curtain falls on the first, the joyful act of the drama called the Rosary . . .

Hail, Holy Queen, Mother of Mercy! Hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears . . .

It is the story of righteousness and joy. It tells of poverty and hard work, but it shows them to be blessings sent from God, not evils because of which malcontents would overturn the world. It teaches the dignity of a simple life of toil and the grandeur of a Christian home. A poor life is not an evil life, nor is a life of toil an unhappy life, as Jesus, Mary, and Joseph have demonstrated for us. They enjoyed their rights fully, living joyfully in the path that leads to God.

*O clement, O loving, O sweet
Virgin Mary!*

Queen of the most holy Rosary, pray for us.

*That we may be made worthy of
the promises of Christ.*

Let us pray: O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries of the most holy Rosary of the Blessed Virgin Mary,

Mother of God, we may imitate what they contain and obtain what they promise. Through the same Christ our Lord.

Amen.

LIBERTY

Address delivered on October 23, 1938

The most holy Rosary is a common-sense prayer. It admits the combined and simultaneous action of the mind and the voice. By its very nature, it rules out lip service to the Lord and demands the service of the soul. Our Lady Mother, Mary, gave it to all who would accept it for the benefit of all. It has brought blessings to the fireside. The homes of those who recite the Rosary daily as a family prayer will bear witness to that. It has brought victory in battle, as we know from the history of the great battle of Lepanto, at which Don John of Austria led the Christian fleet to the crushing defeat of the Moslem hordes. It has brought solace and peace in suffering and death, as countless doctors, nurses, and priests may attest. It teaches lessons for everyone, lessons which are useful in every problem, whatever it may be.

The Rosary takes no one-sided view of life. It casts its light upon every side of human existence and does not fail to see the joys of life, to cherish them, and the glories of life, to yearn for them. It does not shrink from the sufferings of life, but faces them with courage—to explain suffering and alleviate it.

Suffering is never eased by trying to run away from it. When one man runs away from poverty by absconding with the bank's money, he causes poverty for many others. When one runs away from the suffering of a home, he causes added suffering for those who remain. Psychology bears that out; when we run away from fear, fear runs before to haunt

us. If we remain to face it, fear will fly away. The modern world has tried to run away from suffering; but it always returns. There were never more suicides. And to make matters worse, the moderns are not satisfied to alleviate suffering by patient care, but try to snuff out the sufferer by the "mercy" murder which is worse. It tries to decorate the coffin and corpse like a spring festival, to blot out death; but never before were people so lonely, so discouraged in bereavement, as they are today. And all, as Leo XIII said, because of one of the three modern, major evils: repugnance for suffering of any kind which leads men to any length in order to avoid it.

People who understand the Rosary do not run away from suffering. They remain to face its wounds and to solve its mysteries. The Rosary does not present suffering as something which is necessarily eternal, but as something which is inevitable in the life and death of everyone. No one ever has escaped it and no one ever will escape it. There is no liberty, as far as suffering is concerned; and it is an ineradicable fact of history that no liberty was ever won, except by the suffering of somebody.

Freedom from disease is often won by the suffering of an operation. Freedom from starvation is often achieved by the pain of labor. Freedom from ignorance is won by the slavery of scholarship. The freedom of all mankind from the suffering of sin and despotism was won by the suffering of Jesus Christ, who was the victim of sin and the prey of a dictatorial government.

Christ, however, did not suffer merely for the sake of suffering, but for the liberty of the sons of God. He suffered to teach a lesson. This lesson is

contained in the second act of the drama called the Rosary. To learn this lesson, we had better study it in the theater of the Rosary. And so, while the Speech Choir of Rosary College again recites its patronal prayer, we shall study the scenes and maxims of suffering, as the curtain of imagery rises before the olive trees of Gethsemane.

The First Sorrowful Mystery: The Agony in the Garden

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen. Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary . . .

When the curtain fell on the last scene of the joyful act of the Rosary, we found Jesus about His Father's business in the Temple. Twenty-one years have passed and He is still busy about it. The time which He prophesied is at hand, during which He would be betrayed and crucified. It was the night before He died and He wanted to study, to contemplate, to face down the agonies which were coming fast upon Him. So He took His disciples to a garden called Gethsemane and He told them to sit down while He withdrew to pray. And He taketh Peter

and James and John with Him; and He began to fear and be heavy. And He saith to them, My soul is sorrowful even unto death; stay you here and watch. And when He was gone forward He fell flat on the ground; and He prayed, that if it might be, the hour might pass from Him. And He saith, Abba, Father, all things are possible to thee: remove this chalice from Me; but not what I will but what thou wilt.

*Blessed art thou among women
and blessed is the fruit of thy
womb, Jesus. Holy Mary . . .*

And there appeared to Him an angel from Heaven strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground.

*. . . Full of grace, the Lord is
with thee. Blessed art thou among
women and blessed is the fruit of
thy womb, Jesus. Holy Mary,
Mother of God . . .*

And He cometh to His disciples and findeth them asleep, and He saith to Peter: What? Could you not watch one hour with Me?

*. . . now and at the hour of our
death. Amen.*

And again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done.

*. . . Blessed art thou among
women and blessed is the fruit of
thy womb, Jesus. Holy Mary,
Mother of God . . .*

And he prayed the third time, saying the self-same word . . . and cometh to His disciples, and saith to them . . . Rise, let us go: behold he is at

hand who will betray Me. As He yet spoke, behold Judas forthwith coming to Jesus . . . said: Hail, Rabbi. And he kissed Him.

*Holy Mary, Mother of God, pray
for us sinners now and at the
hour of our death.*

But they, holding Jesus, led Him to Caiphas, the high priest.

The passion had begun. Why send for twelve legions of angels and run away from suffering? Why fly up in freedom and leave mankind in chains? The Teacher, surely, cannot turn His head from the lesson—Jesus Christ cannot shrink from the Cross!

*Glory be to the Father and to the
Son and to the Holy Ghost, as it
was in the beginning, is now, and
ever shall be, world without end.
Amen.*

The Second Sorrowful Mystery: The Scourging at the Pillar

*Our Father, who art in heaven,
hallowed be thy name: thy king-
dom come: thy will be done on
earth as it is in heaven . . .*

The drama of the Rosary leaves much to the imagination. While the scene in the garden closes we hear the strong and gentle voice of Jesus saying: "You are come as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me". And they hurried him off, like a robber, to the court of the high priest. All through that blessed night, He was accused by His enemies, denied by His chief apostle, reviled, spat upon, slapped in the

face by the henchmen of Pilate, and throughout it all He was alone, for all His friends had deserted Him. He entered upon His Passion alone; just as every mortal being must suffer alone, for no other can take our sufferings away like a coat and wear them for us. We must be alone.

. . . pray for us sinners now and at the hour of our death. Amen.

Hail, Mary, full of grace . . .

He was rushed before Pilate by His accusers, passed on to Herod, and back to Pilate, who saw through the false charges and denounced them. But the people in the person of the high priest denied Him. And they all cried out: Let Him be crucified . . . His Blood be on us and upon our children . . .

Blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

And then Pilate, the weakling despot, gave sentence that it should be as they required . . . Jesus he delivered up to their will.

That will was that He should be given the cross and everything that went with the Cross. Among these things was the flagellation. So He was bound to a column and scourged. That is the scene of the Second Sorrowful Mystery! How like a bleeding dream it was for His Mother who stood in the screaming throng and saw the stripes appear upon the flesh that she once protected from the curious bee and caressed as she smoothed the wrinkle in His baby clothes.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the

fruit of thy womb, Jesus. Holy Mary, Mother of God . . .

If only the licking lash could have been for her; for her the wound itself, and not merely its echo!

But Mary, who had said to the angel, "Be it done to me according to thy word", and Jesus, who had said, "Not my will, but thine be done", could not take back their vows. He had a mission to fulfill and the suffering was part of it. If all humanity was to suffer, why could not the God-Man and His Mother show the way. The Teacher cannot turn His head from the lesson — Christ cannot flee from the scourge. And as the virile Body of the Redeemer reddens and bleeds in the morning light the healing of all humanity is begun.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Third Sorrowful Mystery: The Crowning with Thorns

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done.

The soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it on His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And they did spit on Him, and they took the reed and struck His head. And bowing their knees, they adored Him.

The hero sets no limit to his suffering and endurance. Nor did Jesus Christ our Lord. When He was seized like a criminal, He did not try to escape. When He was tried by two courts as one whose doom had struck, no word of human protest came from His lips. It was bad enough to be named as a liar, a seducer, a traitor to His people. But now He in whom are all the treasures of wisdom and knowledge is taken and is treated, not as a traitor or seducer, but as a fool. He who spoke so often of the kingdom of heaven has reached a fantastic throne.

. . . and blessed is the fruit of thy womb, Jesus . . .

Many monarchs have held a gentle sceptre, many have worn the sharp cares of the crown, but none was ever brought so low in the scale of human indignity as the King of tears and doom who sat upon that broken column, blood in His eyes, spittle on His face, love and humanity in His heart.

. . . and blessed is the fruit of thy womb, Jesus . . .

If the reason for the suffering here be sought, let it be found in the answer to this question: Where is the grandeur and glory in this scene? In the mirthful faces of the brawling soldiery? Or in that Face, so streaked with grime and blood and spittle and tears? Where is the grandeur and glory? Oh, he that humbleth himself shall be exalted! It took a crown of thorns to crown an Eternal King.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be . . .

The Fourth Sorrowful Mystery: The Carrying of the Cross

*Our Father, who art in heaven,
hallowed be thy name: thy king-
dom come: thy will be done on
earth . . .*

After they had mocked Him, they took off the cloak from Him, and put on Him His own garments. And they led Him away, bearing His own Cross; and they laid hold of one Simon of Cyrene, coming up from the country; and they laid the cross on him to carry after Jesus. And there followed after Him a great multitude of people, and of women, who bewailed and lamented Him. But Jesus, turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus. Holy
Mary, Mother of God . . .*

For behold, the days shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us; for if in the green wood, they do these things, what shall be done in the dry?

*. . . pray for us sinners now and
at the hour of our death.*

And they went to the place called Calvary. When the God Man fell in the garden and said "Thy will be done" this Cross was accepted, cherished, and loved. He did not have to save us that way. He

could have done it in another way. But He wished to teach by the Cross that we cannot live without trials which are borne out of daily duty and responsibility. Nor can we avoid these trials. He said so well, therefore, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Some have followed after Him, all the way. Others have begun, have faltered, and failed. Some have not taken a step in His direction. These delinquents, because of a surmounting repugnance for suffering, have wrought the private and public crimes which beset the world. It is a cross to be chaste, to be content, to be peaceful, to be kind. Yet we must take up the cross and follow. It is a cross to be silent, when all the world is shouting. It is a cross to be obedient to law and to order. But the cross must be carried. If we stumble and fall upon it, there will be bruises and tears. But if we falter and fail, we multiply the bruises and tears of our fellowmen. The Son of God could not falter and fail in working out our salvation. The Master of all workers in the vineyard could not have empty hands. Jesus Christ must cling to His Cross.

Glory be to the Father and to the Son and to the Holy Ghost.

The Fifth Sorrowful Mystery: The Crucifixion

*Our Father, who art in heaven,
hallowed be thy name: thy king-
dom come: thy will be done . . .*

At that place called Calvary . . . they crucified Him. And with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it on the Cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS . . . And Jesus said, Father, forgive them, for they know not what they do.

And blessed is the fruit of thy womb . . .

And the people stood beholding, and the rulers with them derided Him, saying: He saved others, let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself.

And one of those robbers who was hanged, blasphemed Him, saying: If thou be Christ, save thyself and us. But the other one answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom.

. . . pray for us sinners now and at the hour of our death.

And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in Paradise.

. . . and blessed is the fruit of thy womb . . .

Now there stood by the Cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother, and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son.

Hail, Mary, full of grace, the Lord is with thee . . .

After that, He saith to the disciple: Behold thy

mother; and from that hour, the disciple took her to his own.

*Holy Mary, Mother of God, pray
for us sinners now and at the
hour of our death . . . Hail Mary
. . . Blessed art thou . . .*

And there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

*Holy Mary, Mother of God, pray
for us sinners now and at the
hour of our death.*

And Jesus, crying out in a loud voice, said: Father, into thy hands I commend My spirit.

*Mary . . . the Lord is with thee
. . . Blessed art thou . . .*

And saying this He gave up the ghost.

*And blessed is the fruit of thy
womb, Jesus.*

And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God.

*. . . blessed is the fruit of thy
womb . . .*

The Master of Life came to teach people how to live; and, knowing that His students must die, He could not shrink from that final chapter in the textbook of living. The Ruler of all living would not dodge the laws of life, not even the law of death. And so He passed through that lonely gateway and won for us the freedom to follow after with the liberty of the sons of God.

*Glory be to the Father and to the
Son and to the Holy Ghost, as it*

*was in the beginning, is now, and
ever shall be, world without end.
Amen.*

The second act of the Rosary comes to its close with a Cross on the darkened scene and a valiant woman standing there . . .

*Hail, Holy Queen, Mother of
Mercy! Hail, our life, our sweet-
ness, and our hope! To thee do we
cry . . .*

The suffering which we have witnessed cannot be explained unless we remember that God has chosen to bring us through a vale of tears to our true country, where He will wash our tears away. The Rosary confronts human suffering as a fact of life. It is not a book of medicine, and therefore it does not offer a medical remedy. It is not a civil code, and therefore it does not render statute for the mechanics of government. But it is a spiritual solution of the problem of suffering, a solution which will be found in the scene which is next to open.

Meanwhile we may consider that no man or woman is free from some form of suffering. There is no liberty from inevitable pain; for if the hale body of one can escape it for a time, death is still a certain encounter. But there is liberty in suffering if our souls are released from worldly considerations. There is liberty to live deeply and well in a suffering body, if we accept our pains as coins to the kingdom of heaven. This is the liberty of men and this is the law of God. This is the explanation of suffering; and if we do not accept it, there is no way out of our agonies, for we make them eternal.

We may also consider that no suffering exists which cannot be soothed by the vision of Jesus and

Mary. We may consider that no leader or ruler of men can endure by his own laws unless he submit himself, as another Christ, to the Divine Dictator who sent us His Law-Giver through the womb of Mary.

*O clement, O loving, O sweet
Virgin Mary.*

Queen of the most holy Rosary, pray for us.

*That we may be made worthy of
the promises of Christ.*

Let us pray: O God, whose only begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant we beseech thee, that, meditating upon these mysteries of the most Holy Rosary of the Blessed Virgin Mary, Mother of God, we may imitate what they contain and obtain what they promise. Through Christ our Lord.

Amen.

THE PURSUIT OF HAPPINESS

Address delivered on October 30, 1938

The most holy Rosary is a prayer which is perfectly adjusted to human nature. It calls for the simultaneous cooperation of mind and body, for while the lips recite the perfect vocal prayers, the Our Father and the Hail Mary, the mind traverses the chief mysteries of our redemption with reverence and gratitude. The Rosary trains us to pray both physically and spiritually.

Our blessed Mother, Mary, gave the Rosary to mankind because she understood the nature of mankind. She saw human nature as a beautiful creature of God, encouraged by joy and tried by sorrow. In the first part of the Rosary mankind is taught by the lessons of the Joyful Mysteries to seek worldly joy by righteousness and simplicity. In the second part of the Rosary mankind is taught by the lessons of the Sorrowful Mysteries to accept suffering, which is part of our heritage in this world, with fortitude and confidence in God. But, as every one will insist, the joys within our reach in this world are not entirely satisfying and the sorrows of this world are certainly not the whole portion of human life. There is in human nature a craving for something which has not yet been found by any man or woman in any age or place in this world. Although the pursuit of human happiness has been carried on since the first man walked and talked with God, no one has ever been completely satisfied with the happiness which has been found. And, while our modern democracies are grounded in the principle that all men possess the right to seek happiness in this world, all our modern achievements to better the lot of mankind,

are not able to give us the lasting inalienable happiness which is the ceaseless desire of human nature.

Riches and honors do not answer the demands of nature, for while nature endures, riches and honors vanish. Power and fame lose their attractiveness after a time; and they cannot be brought to the grave. Carnal pleasure and intellectual delight, no matter how thrilling, always leave the spirit and the body, though weary, craving for more and more. There is always further yearning, and the wisdom of the world has not answered it.

The Rosary not only tells us how and when that yearning can be satisfied. It tells us in our relentless pursuit of happiness just where we are to seek it. The Rosary is a map of the quest. No one who has ever followed the trails mapped out by the Rosary has been lost along the way.

Let us, therefore, while the Speech Choir of Rosary College again recites its patronal prayer, follow mentally the scenes and the lessons of the third act, the Glorious Mysteries of the most holy Rosary.

The First Glorious Mystery: The Resurrection

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen. Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and

*blessed is the fruit of thy womb,
Jesus. Holy Mary, Mother of
God, pray for us sinners now and
at the hour of our death. Amen.
Hail Mary . . .*

And when the sabbath was past, Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said to one another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

*Blessed is the fruit of thy womb,
Jesus. Holy Mary, Mother of God,
pray for us sinners . . .*

And the angel said to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: He is risen, He is not here, behold the place where they laid Him.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus. Holy
Mary . . .*

But go, tell His disciples and Peter that He goeth before you into Galilee; there you shall see Him, as He told you.

In the simple story of the resurrection as told by St. Mark, we find the answer to the riddle of suffering and the way to final happiness. Our blessed Lord, rising from the dead after His awful cruci-

fixion, conquered death, so that death could never more have dominion over Him. He rose from death, the greatest evil which can befall a living thing, and, rising, He acquired in His human nature the qualities of glory which render our souls and bodies impervious to harm. His resurrection teaches us that complete and lasting security and peace and happiness can be had only on the other side of death. The only door to perfect happiness is the opening door of the tomb. Our pursuit of happiness should consist in a life so lived that the door of our tombs will open, not into hell, but into heaven.

The unhappy people who scoff at the fact of the Resurrection can never erase it from history, for it is the basis of the story of two thousand years. It may be perfectly true to say that such things do not happen; ordinarily they do not. But this thing did happen. Christ rose from the tomb with the splendid surprise of a Divine Conquerer. The atheist does not want to admit that, because it implies the further admission that there is a supreme power which is greater than death; that is, there is a God. Only the fool hath said in his heart, "There is no God". And the fool offers the grave as the bitter end of all. But the Christian who pursues a happiness more substantial than the meagre joys of life, echoes the angel's word, "He is risen; He is not here", and will follow with Cross and Crown into the shadowy tomb and out into the flooding sunlight of the Lord.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Second Glorious Mystery: The Ascension

*Our Father, who art in heaven,
hallowed be thy name: thy king-
dom come: thy will be done on
earth as it is in heaven. Give us
this day our daily bread. And for-
give us . . .*

There was no doubt about what happened at the tomb. The guards ran away, the Jews tried to disguise the fact by charging abduction of the body, and they bribed the guards. But these subterfuges did not prevent Jesus from appearing to the Magdalen, to the two disciples on the road, to the twelve, to Thomas, and finally to hundreds. He ate with them and talked with them and gave them their final commission to preach His Gospel to every creature. For forty days He showed Himself alive after His passion, appearing to them and speaking of the kingdom of God. And eating with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith He, from My mouth.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus. Holy
Mary, Mother of God, pray for us
sinners now and at the hour of
our death. Amen.*

For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore who were come together, asked Him, saying: Lord, wilt Thou at this

time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

And while they were beholding Him going up to heaven, behold two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you to heaven, shall so come, as you have seen Him going into heaven.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Then they returned to Jerusalem from the mount which is called Olivet.

They returned with one determination and one dominant memory. The determination was to carry on the work of Redemption by self-sanctification and the preaching of the word of God. The one dominant memory was the promise of the two angels: This Jesus who is taken up from you to heaven, shall so come as you have seen Him, going into heaven,

They were absorbed in their responsibility of bearing the cross which led to the mount of triumph. All the labor and heart-ache and sacrifice which their mission implied seemed but little price to pay for the reward which Jesus promised. Every sorrow was made sweet, every burden was made light, in the remembrance of the future life.

No problem or trial in this life can be solved with finality unless we, too, remember the future life. Christ, our Redeemer, wishes us to remember, by the frequent recollection of His ascension into heaven, that He shall come for us one day in power and majesty and love if we are brave enough now to store up treasures in heaven against that fateful and triumphant hour.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be.

The Third Glorious Mystery: The Descent of the Holy Ghost upon the Apostles and Disciples

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us . . .

The first Christian novena began after Ascension Thursday when the Apostles and Disciples, accompanied by our Blessed Mother, entered into the

Cenacle and began to pray for the Paraclete whom Jesus promised. For after nine days when the days of Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Now there were dwelling in Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were amazed, and wondered, saying: Behold, are not all these that speak, Galileans? And how have we heard, every man our own tongue wherein we were born? Parthians, Medes and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, and parts of Libya and Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished and wondered, saying one to another, What meaneth this?

*. . . Full of grace, the Lord is
with thee. Blessed art thou
among women . . .*

What meaneth this? It meant that the Lord is mindful of His own. When the disciples returned to Jerusalem from Mount Olivet, they were alone. The inspiration of His presence had been taken away. Theirs was no easy task. It was the task of converting the world. How to do it, with their own countrymen scheming against them? How to do it, against the power of Rome? How to do it, with their ignorance, their fear, and their little band of seventy-two? How to fulfill their mission so that they might meet their Lord on the last day to enter into His glory? They didn't know how. But the Lord God sent the Holy Ghost and they began.

Our particular task is to live justly and to win an eternal crown. It is not an easy thing to do. The rising tide of sorrow and trial is often nearly overwhelming. The vision of the future life is fleeting to our mortal minds. Our blessed Lord, who understands us better than we understand ourselves, knows precisely how difficult it is. And that is why, when He left us by ascending to His Father, He did not leave us orphans, but sent the indwelling Spirit of God, the Holy Ghost, to fill the hearts of the faithful and inspire them with the fire of His love, so that we may always relish what is right and rejoice, even in the face of worldly woe, in His eternal consolations.

*. . . the Lord is with thee. Bles-
sed art thou among women.*

If our duty is well done, God will do the rest, even if He must send His Paraclete in tongues of fire. If our hearts are clean and our living is just,

He will not let us forget the glories of the future.
For the Lord is mindful of His own.

*(Speech Choir) Glory be to the Father and to the
Son and to the Holy Ghost, as it
was in the beginning . . .*

The Fourth Glorious Mystery: The Assump- tion of Our Blessed Mother into Heaven

*Our Father, who art in heaven,
hallowed be thy name: thy king-
dom come: thy will be done on
earth as it is in heaven. Give us
this day our daily bread. And
forgive us our trespasses as we
forgive those who trespass
against us . . .*

But in Mary there was nothing to forgive. That is why we come to the unique mystery: the Assumption. Mary waited patiently through many years for the hour when she would be reunited with her Son. At last it came. Her lamp of life was quietly extinguished in the home of the beloved John, in the midst of the Apostles.

*Holy Mary, Mother of God, pray
for us sinners now and at the
hour of our death . . .*

She bore their messages to heaven, as they prepared her tomb. There she slept, while the infant Church lamented over her lovely face.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus. Holy
Mary . . .*

But soon after the tomb was closed, one of the

disciples wished to see again her blessed face and kiss the hand that had once caressed the Saviour of mankind. The tomb was opened, and found empty; the immaculate body was not there.

*Blessed art thou among women
and blessed is the fruit of thy
womb, Jesus.*

Jesus in heaven would not give His holy one to see corruption. He would not permit her to feel the corruption of the grave. She slumbered in death, even as He once had slumbered before His resurrection. But He called her to the eternal spring. "Arise, make haste, my love, my dove, my beautiful one, and come. The winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come . . . Come from Libanus" where the incorruptible cedars grow. And angels came and bore her to her home in heaven.

*Hail, Mary, full of grace, the Lord
is with thee. Blessed art thou
among women and blessed is the
fruit of thy womb, Jesus.*

Our Blessed Lord does not expect us to understand just how He will call our bodies from the tomb to rise gloriously to His judgment. But He wishes us to remember that He has, indeed, called His own Mother. He wishes us to learn and ponder the lesson that a holy and just life, a life of suffering, too, if He wills it for us, will bring us to a holy death, a resurrection, and a home with Him. But if we forget that future bliss, we cannot, in our frailty, pay

the generous price of duty and pain; we cannot live well here unless we press on to the life of glory.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Fifth Glorious Mystery: The Coronation of Our Blessed Mother as Queen of Heaven

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven . . .

Who shall ascend to the mountain of the Lord: or who shall stand in His holy place? The innocent in hands, and clean of heart, who hath not taken her soul in vain. Lift up your gates, O ye princes, and be lifted up, O eternal gates: and the Mother of God shall enter into the kingdom of glory. For this is she that cometh forth as the morning rising, fair as the moon and bright as the sun!

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God . . .

Mary's triumph was assured long before, when an angel came to say "Full of grace, the Lord is with thee". It was assured when, with prophetic heart, she cried out "Behold all generations shall call me blessed". She became heaven's Queen because there was no other mortal like her. We cannot describe her beauty, her triumph, nor the heavenly kingdom, for they are resplendent with the glory which sur-

passes our understanding. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to consider the things which God hath prepared for those who love Him. What He had prepared for Mary, cannot be measured even by her boundless love.

We cannot paint the picture. We can only quote the breathless words of the Sacred Scripture and peer into mystery with the eyes of faith, remembering that Mary is our Mother and that all the treasures of heaven are in her hands. She listens and waits while we ask her for them.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Thus the curtain falls on the third, the glorious act of the drama called the Rosary.

Hail, Holy Queen, Mother of Mercy! Hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs . . .

It is the chronicle of a pursuit of happiness. It pictures the glory of those who pay the price of it. The price is high, but the glory is infinite. Our Mother, the Church, has the task of telling us how to

pay that price and how marvelous is that which we buy. The Church, following the example of Christ Himself, does not promise us complete happiness in this life. She tries to comfort, to console, to heal and to better the state of mankind, because that is her charitable duty. But for complete and perfect happiness she points the way to heaven where Mary and the Saints partake of the glory of the Son of God.

The atheist wants us to forget about that. Why should we forget it, since we have no other answer to the instincts of our nature? How shall we forget it, while the very heavens proclaim the glory of God? How can we forget it, if our daily prayer be the Rosary?

How can we forget that our right to life imposes the duty of living like Jesus and Mary? How can we forget that our right to liberty imposes the duty of sacrificing some measure of our freedom, if justice demands it or if our fellowman will be better for our sacrifice? How can we forget that our right to the pursuit of happiness imposes the duty of a clean, virtuous life which will lead to the happiness of heaven? One way to forget these things is to forget about the mysteries of the Rosary.

We can cry and shout and agitate for an easier life which we will not work to secure only if we turn our backs on the carpenter's shop in Nazareth. We can have a sickly freedom from responsibility and duty only if we will not walk the way of the cross. We can have our tinsel and hollow laughter in this world only if we are unmindful of our duty to follow in the footsteps of Mary. But we cannot have these things if, as Mother Church counsels us, we are constant bearers of the Chaplet of Mary, daily wit-

nesses of the Drama of our Redemption: the most holy Rosary.

*O clement, O loving, O sweet
Virgin Mary!*

Queen of the Most Holy Rosary, pray for us.

*That we may be made worthy of
the promises of Christ.*

Let us pray: O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant we beseech thee, that, meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, Mother of God, we may imitate what they contain and obtain what they promise. Through Christ our Lord.

Amen.

CARDINAL HAYES STATES PURPOSE OF CATHOLIC HOUR

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

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

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.

94 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC,	980 kc
	Mobile	WALA,	1380 kc
Arizona	Phoenix	KTAR,	620 kc
	Tucson	KVOA,	1260 kc
Arkansas	Little Rock	KARK,	890 kc
California	Bakersfield	KERN,	1370 kc
	Fresno	KMJ,	580 kc
	Los Angeles	KECA,	1430 kc
	Sacramento	KFBK,	1490 kc
	San Francisco	KPO,	680 kc
	Stockton	KWG,	1200 kc
Colorado	Denver	KOA,	830 kc
	Pueblo	KGHF,	1320 kc
Connecticut	Hartford	WTIC,	1040 kc
D. of C.	Washington	WRC,	950 kc
Florida	Jacksonville	WJAX,	900 kc
	Lakeland	WLAK,	1310 kc
	Miami	WIOD,	610 kc
	Pensacola	WCOA,	1340 kc
	Tampa	WFLA-WSUN,	620 kc
Georgia	Atlanta	WSB,	740 kc
Idaho	Boise	KIDO,	1350 kc
	Pocatello	KSEI,	900 kc
Illinois	Chicago	WMAQ-WCFL,	670 kc
Indiana	Evansville	WGBF,	630 kc
	Fort Wayne	WGL,	1370 kc
	Indianapolis	WIRE,	1400 kc
	Terre Haute	WBOW,	1310 kc
Kansas	Wichita	KANS,	1210 kc
Kentucky	Louisville	WAVE,	940 kc
Louisiana	New Orleans	WSMB,	1320 kc
	Shreveport	KTBS,	1450 kc
Maine	Portland	WCSH,	940 kc
Maryland	Baltimore	WFBR,	1270 kc
Massachusetts	Boston	WBZ,	990 kc
	Springfield	WBZA,	990 kc
Michigan	Detroit	WWJ,	850 kc
Minnesota	Duluth-Superior	WEBC,	1290 kc
	Mankato	KYSM,	1500 kc
	Minneapolis-St. Paul	KSTP,	1460 kc
	St. Cloud	KFAM,	1420 kc
Mississippi	Jackson	WJDX,	1270 kc
Missouri	Kansas City	WDAF,	610 kc
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