

McCarthy, Thomas J.
— Saints for ...
ADT 8483

830425

SAINTS FOR THE TIMES



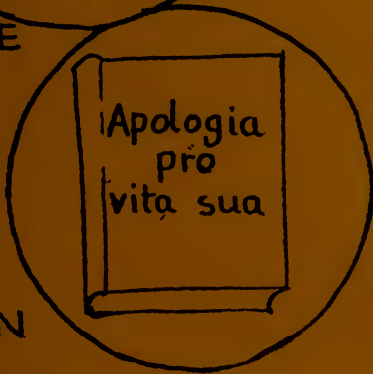
ST
THOMAS
AQUINAS



ST
AUGUSTINE



ST
THOMAS MORE



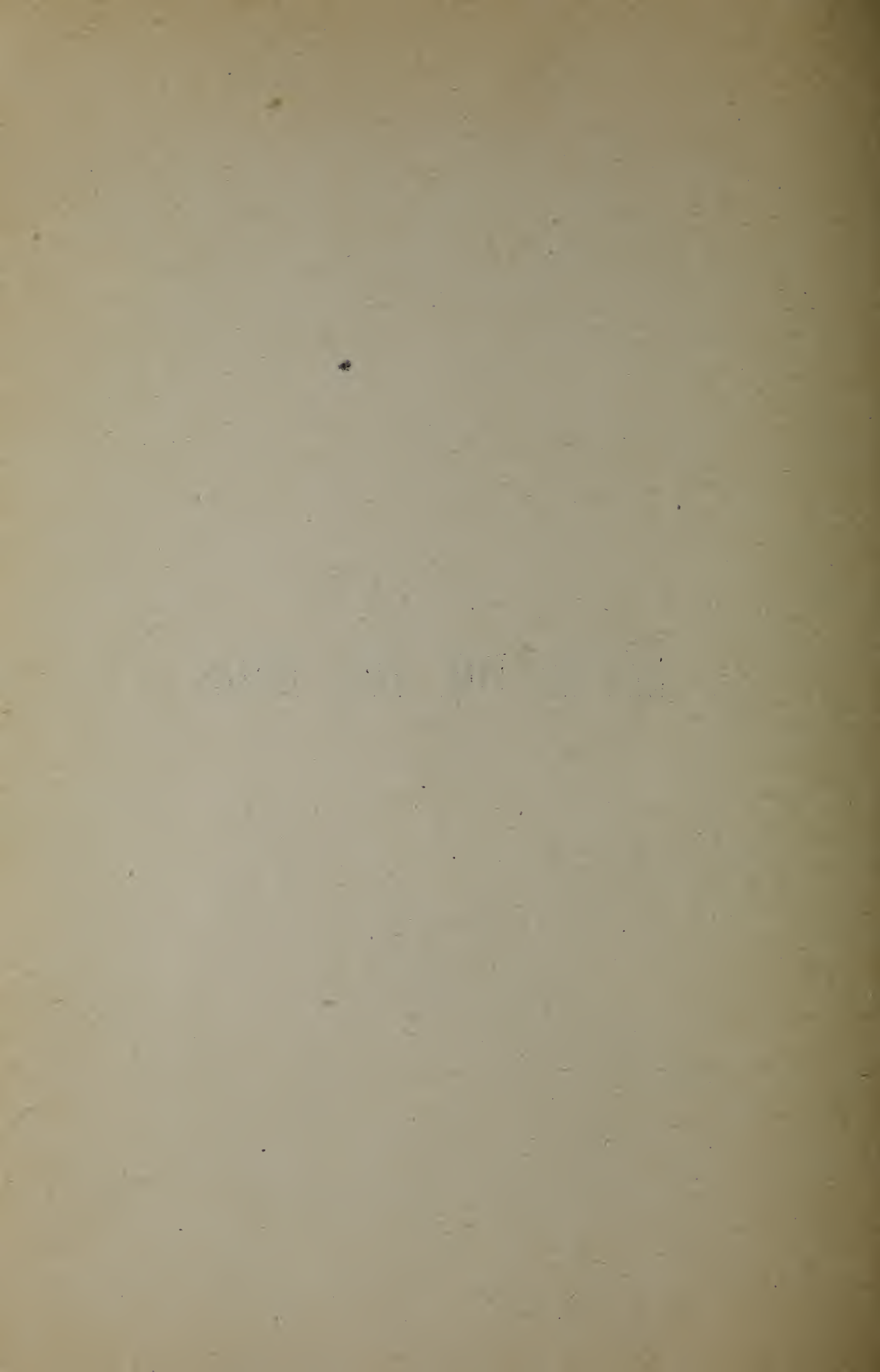
J.H.
NEWMAN



MATT
TALBOT

Rev. Thomas J. McCarthy
The Catholic Hour

SAINTS FOR THE TIMES



SAINTS FOR THE TIMES

Five addresses delivered in the nationwide Catholic Hour, produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company, from October 28, 1945 through November 25, 1945.

BY

REV. THOMAS J. McCARTHY

Editor of "The Tidings," Chairman of the Far Western Division of the Catholic Press Association.



NATIONAL COUNCIL OF CATHOLIC MEN
1312 Massachusetts Ave., N. W.
Washington 5, D. C.

Printed in U. S. A.
By
OUR SUNDAY VISITOR PRESS
HUNTINGTON, INDIANA



Imprimatur:

✠ JOHN FRANCIS NOLL,
Bishop of Fort Wayne

Nihil Obstat:

REV. T. E. DILLON
Censor Librorum

TABLE OF CONTENTS

	Page
Newman—100 Years	7
St. Augustine—A Warning From the Past	13
St. Thomas Aquinas—The Strategy of Truth	19
St. Thomas More—The Price of Principle	25
Matt Talbot, The Common Man	31

NEWMAN—100 YEARS

Address Given On October 28, 1945

If you had been in Littlemore, a village not many miles removed from Oxford, England, late at night on October 7, 1845, you would have marked perhaps the heavy downpour, the meanness and drabness of the village itself—and you might have noticed a small, shabbily-dressed man making his way through the rain to one of the cottages. That would be Father Dominic Barberi—but of course you would not know that—and he would be making his way toward the cottage of Mr. Newman. What you would not have noticed was that History walked through the rain with Father Barberi and when the door of Newman's cottage was opened to receive that remarkable Italian Passionist priest, he did not go in alone. History accompanied him, and noted that as he dried himself before the fire, a tall, sparse, angular man—that would be Newman—entered the room and with no word, swiftly strode to the fireplace where Father Barberi stood, fell on his knees and asked to be received into the Roman Catholic Church.

That scene—the midnight hour, the rain and wind outside, and the two absorbed figures of Newman and Barberi before the fire—is one that history has treasured. So much so that 100 years have done nothing to disturb its dramatic effect—indeed the passage of 100 years has stamped it indelibly in the memory of all who have ever read the story of John Henry Newman.

This month, in every part of the world, men have paused to pay respect to the name and influence of this celebrated English writer and clergyman on the centenary of his conversion to Catholicism. Not Catholics only but non-Catholics as well have had their part in this tribute of respect, for Newman's appeal is widespread. It is not difficult to understand why his appeal is so great. So long as the human heart responds to the aches and trials of this life, so long as men rejoice in the vindication of an injured name, then for that length of days will John Henry Newman exert his impelling fascination over the world of men. His name stirs up a

whole host of memories, some sad, some joyful, all of them rich and abiding.

He was born in London, at the turn of the 19th century, of a well established banking family. The eldest of six children, he gave promise early in life of the great things he was later to accomplish. At the age of 15 he entered Trinity College, Oxford, and upon his graduation four years later he was awarded a fellowship at Oriel College, Oxford. At this time he also began his studies for the Anglican Ministry and at the age of 23 he received Anglican orders and became a curate at St. Clement's Church, Oxford. Two years later he was appointed tutor at Oriel College—a very high honor for so young a man. And then there began one of the happiest periods of his whole life. Completely capturing the fancy and heart of young Oxford, he became the most powerful single influence in the whole University. All this before he was 30 years of age. His name was almost a legend. When he was appointed Vicar of St. Mary's Church, which was the University church, he extended his already great influence and he brought all of Oxford to hear

him preach each Sunday. Matthew Arnold who was one of his hearers could still recall, across the space of 40 years, enough of Newman's magnetism to write thus of him: "Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's rising into the pulpit and then, in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music, subtle, sweet and mournful."

It is hard for us to picture today a man so young, with such power to move minds and wills, as the youthful Newman possessed. No one quite like him had ever been seen before at Oxford. It goes without saying that no one since has had the influence he wielded. As he walked through the streets of Oxford, his head held high, about him the look of one who dwelt apart, students would interrupt their conversations with a whispered: "There goes Newman." And all unconscious of the worshipful place he held in their hearts he would hurry along his way. This almost idyllic existence in which Newman was able to further his studies as well as exert

a salutary influence upon the University students was interrupted in 1833 by a Mediterranean voyage which he took with his intimate friend, Hurrell Froude. It was on this trip that he wrote what many consider the best loved hymn in the English language, "Lead Kindly Light."

Upon his return to England, he became a part of a program which later on was known as the Oxford Movement. The Oxford Movement grew out of a desire on the part of spiritual leaders like Newman, Keble, and Pusey, to stem the rising tide of secularism then threatening the Church of England. It received a strong impetus from the studies of the early Christian Fathers which Newman and his friends had instituted in the hope that they could revivify the Church of England and strengthen it by recalling it to the practices and disciplines of the early Christian Church.

Numerous tracts or pamphlets were issued having as their subjects such things as infant baptism and confession. These tracts were enormously popular and exerted a very wide influence upon the Anglican clergy. So much so that fears were expressed as to just how far they were to be

encouraged. However, it was not until 1841, eight years after it started, that the full impact of the Oxford Movement was felt, and it was Tract 90 written by Newman which precipitated a controversy which was to rage for years. In Tract 90 Newman maintained that one could hold to the 39 Articles of the Church of England and still believe in Catholic doctrine as expounded in the Roman Catholic Council of Trent. He was saying in effect that, rightly understood, the 39 Articles had not marked off the Church of England from the Church of Rome. Bitter charges now began to rain about the head of Newman. He was called a traitor and the charge of disloyalty was lodged against him. He was asked by the Bishop of Oxford to stop issuing any more pamphlets. He was held in great suspicion. His intellectual honesty, however, forbade him to retreat from the position he had adopted. Pressed in on every side now, his confidence shaken, his statements misunderstood, he felt that he needed peace and quiet in order to search his soul. He retired to a cottage at Littlemore with a few of his close friends to spend the next two years eval-

uating his intellectual and spiritual position.

He resigned his pulpit at St. Mary's, but not before preaching one of the most moving sermons of the English language. He called it, appropriately enough, "The Parting of Friends." We can well imagine the setting: It was late Sunday afternoon, the year 1843, the University church crowded with men and women whose hearts were heavy with grief and sadness, for they had more than a suspicion that their well loved guide and spiritual director was speaking to them for the last time as their pastor. A happy, beautiful chapter in Newman's own life was closing, and so, as he bade farewell, he could say only: "Oh brethren! O kind and affectionate hearts! Oh loving friends! Should you know anyone whose lot it has been by writing or by word of mouth in some degree to help you thus to act, if he has told you what you knew about yourself or what you did not know, has read to you your wants or feelings and comforted you by the very reading, has made you feel that there was a higher life than this daily one, a brighter world than that you see, or encouraged you or sobered you or

opened a way to the inquiring or soothed the perplexed, if what he has said or done has ever made you take interest in him and feel well inclined toward him, remember such a one in days to come though you hear him not, and pray for him that in all things he may know God's will and at all times he may be ready to fulfill it."

This was the last outcry from the broken heart of a man torn between two loves, the love for truth and the love for his friends and associations. His love for truth won even though it threatened to crush him completely. He suffered through the next two years and then his way was made clear—he sent for Father Dominic Barberi and through him he made his submission to the Catholic Church.

Two years later he was ordained a Roman Catholic priest. It will be necessary to pass swiftly over the next 10 or 12 years of his life. It is sufficient to say they were busy years crowded with activity of one kind or another. In controversy, which he extremely disliked, it seemed that he was the only one capable of articulating the Roman Catholic position to the English mind. Some writers

have gone to great pains to show that Newman's years as a Catholic were marked by frustration and unhappiness, but we are far enough away now from the man to see that this is not true. The things which Newman stood for, in the main, he saw in his own lifetime accomplished.

What deeply pained Newman more than anything else was the suspicion in which he was still held by a large number of the English people. His reasons for having embraced Roman Catholicism were never adequately set forth and so the English people might have been pardoned for feeling that Newman had deserted the Church of England in a critical hour. In 1864 his chance came to win back his good name with the English people and it came about in an unusual way. A review of James Anthony Froude's "History of England" was published in Mac-Millan's Magazine by Charles Kingsley, in the course of which review the latter went out of his way to accuse Newman and the Catholic priesthood of winking at the sin of lying. Newman effectively answered Kingsley, and the latter in his weak reply provoked Newman into writing what

is now known as his *Apologia Pro Vita Sua*. It was a classic from the day of publication. In this great work Newman goes back over his whole life, dissecting his mind and showing his readers the operations of his intellect as it worked its way through Calvinism, Anglicanism, and finally into Catholicism. The whole English world quickly acclaimed its author and Newman found himself a national hero. No one reading that book could accuse Newman of insincerity for having embraced Roman Catholicism. It was the only thing he could have done and still maintain his intellectual honesty.

With one master stroke he had won back his place in the hearts of Englishmen. Oxford University welcomed him back and England was proud that his name had been vindicated. His cup of happiness was filled to overflowing when Pope Leo XIII bestowed upon him the red hat of Cardinal. Newman cared not so much about the gorgeous red robes of his state, but he did enjoy the fact that an official sanction had been placed upon his work by the Holy Father.

His death in 1890 was

mourned all through Christendom. We cannot mark here the influence of his thought upon our time but it has been considerable. Neither can we mark the influence of his personality, particularly upon England and the United States, but that too has been considerable. Let us record simply that John Henry Cardinal Newman saw clearly, where others could only guess, just how deeply secularism was eating into every walk of life. He saw with the clear eye of a prophet the shape of things to come, and it was a disturbing and distressing shape: "I have thought," he wrote toward the end of his life, "that a time of widespread infidelity was coming and through all these years the waters have been, in fact, rising as a deluge. I look for the time, after my life, when only the tops of the mountains will be seen like islands in a waste of waters."

That time is here! It is our

generation that is in danger of being submerged. It is our generation that must stand on the high ground, what little is left above the deluge. It is our generation that must learn from Newman that intense, personal, practical belief in God which is the only effective anchor in times of great distress. It is our generation, so little used to prayer, which must turn now and beseech God with the same earnestness with which Newman besought Him when he prayed: "May He, as of old, choose the foolish things of this world to confound the wise, and the weak things of this world to confound the things which are mighty! May He support us all the day long, 'til the shades lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done! Then in His mercy may He give us a safe lodging and a holy rest and peace at the last! Amen."

ST. AUGUSTINE—A WARNING FROM THE PAST

Address Given On November 4, 1945

There is no one so alive as a dead saint. Our world does not understand this fact because our world does not understand the saint. It is constantly bestowing immortality, for instance, upon its own favored ones . . . and yet with their death they are swallowed up in silence and we never hear of them again. With the saint it is altogether different. Often enough he is completely ignored, or when noticed, is derided by the world in which he lives. Only when he dies does the full significance of his words and actions reveal itself.

St. Augustine is certainly our witness here. He has been dead over 1500 years and yet there has scarcely been a time in the 15 centuries since his death when his words have carried greater weight, when his personality has been more vividly impressed upon the world of men. Today St. Augustine is very much alive. Part of his appeal, no doubt, lies in the fact that his age paralleled in a large measure our own. Part also of his appeal, indeed a greater part of it for some, lies in the ab-

sorbing personal qualities revealed in his autobiography, *The Confessions of St. Augustine*.

One way or another, as a man passionately seeking happiness, as a thinker probing through the deepest problems of his time, as a spiritual leader inspiring humanity onward, Augustine is significant and he deserves our attention.

It was in the little town of Tagaste in what is now the eastern part of Algeria, on November 13, 354, that Augustine was born. His father was a Pagan and his mother, Monica, a noble Christian woman.

His life up to the age of 32 had about it that random, checkered, indecisive quality which is common enough today among young people. It was a life characterized by many mistakes, many false starts . . . a full, intense life in the sense that modern novelists speak of fullness and intensity . . . a life circled round by sensuality and excess. Not having been baptised as a boy and being influenced more by his father than his mother in his religious convictions, or

rather in his lack of them, he grew to adult life with a vague notion of God as a Great Someone, but that was all.

Showing rich promise early in his studies, he was sent by his father through the schools of his native town, on then to Madaura, and finally to the university city of Carthage. These were magic years for the ardent young Augustine. Literature, the theatre, and the arts, he found completely absorbing, and at all of them he was making his mark. He was making his mark at something else, however, which not only broke his mother's heart but which came perilously close to breaking his own. Like many another student before his time and many a student since, he listened too long to the siren song of pleasure. He thought he had made an amazing discovery and that discovery was sex, so he set out to exploit it to the fullest extent. From passion to excess he went . . . no use disguising the fact, because in his own account of it he is most frank. Yet the tragic part of this period of his life was not that he had abandoned virtue, but worse still, he had ceased to think he was doing wrong. He had lost

all concept of sin. Of this period in his student days he wrote later that "the greatest shame was to feel ashamed."

It is the popular fashion to picture Augustine as the handsome African, the darling of society in Carthage and in Rome, strikingly personable . . . a young man of great charm, easy, facile, persuasive in speech and giver to excesses. This is the popular picture . . . by all accounts a true one and one that has its appeal. But too many people have stopped with that picture as far as Augustine is concerned. Yet if this were all there were to him we should hardly be speaking of him today. For in the past there have been many young men rich in the same gifts which Augustine had, who squandered them on the pleasures of the world, and today they are unknown. But here, now in November, 1945, we are speaking of Augustine and he has a meaning for us. Why? Well, like the prodigal son in the parable of Christ, having wasted his substance, he came to himself and at great cost to his pride returned to his Father's house.

No one can read the story of Augustine's life and fail to be impressed by the vigor and the

courage with which he took up one intellectual position after another, each in its turn disillusioning and yet not crushing him. In the end, beaten down by the very demands of truth itself, held back only by the powerful hold which his senses had upon him, he came face to face with that decision which many a man in our day has had to face: Shall I give up these pleasures of sense, shall I never know them again, shall I abandon my way of life to follow this sterner, harder, more difficult way? Here was the sticking point for Augustine. Wrestling with his decision, he tells in his *Confessions* how the nursery rhyme of a little child, "Take up and read, take up and read," captured his attention. Taking the Scripture he began to read and his eyes fell upon that text of St. Paul: "Not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, take no thought for its lusts." (*Romans* 13: 13-14).

That was all; but that was enough. Across 300 years Paul had spoken to Augustine and Augustine heard him. Today Augustine speaks with Paul's

words and they bear for us the same freight of rich meaning that they did for him in the fifth century. Only when man has put on the Lord Jesus Christ has he any adequate protection against the world's slow stain. The world is forever holding up as romantic those who get bogged in the mire of pleasure, those who are too weak to admit their guilt; and yet such people are never happy. There is little romance in their lives. The saints, however, Augustine and Paul and many more, are witnesses to the fact that no man can be happy while he serves in the courts of pleasure. He can only be happy when he comes to grip with and conquers his lower nature, when he denies himself and puts on the Lord Jesus Christ.

In a larger sense, larger than the purely personal aspects of Augustine's life, he has a great meaning for our time. The problems he faced are substantially the same problems which severely test us today . . . barbarism on the outside, refined materialism and paganism within . . . each weakening society, each making it possible for society to come crashing down in ruin and desolation.

Even as Augustine wrote, the bell was already tolling for the world in which he lived because it had lost all concept of spiritual things. Even as he wrote the Roman Empire was breaking up. The barbarian was racing through Italy, pillaging and laying waste to everything. He was threatening to come across the Mediterranean, and indeed before Augustine's death he did come; and within a short time after his death, there was little he had not conquered. Facing all this danger, what were the men of Augustine's time concerned with? In a memorable passage from his great work, *The City of God*, we are given an insight into the pleasure-drunk minds of that time: "They do not trouble," writes Augustine, "about the moral degradation of the Empire. All that they ask is that it should be prosperous and secure. 'What concerns us,' they say, 'is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weak in subjection. Let the laws protect the rights of property and let them leave man's morals alone . . . Let there be gorgeous palaces and sumptuous banquets where anybody

can play and drink and gorge himself and be dissipated by day or night as much as he pleases or is able. Let the noise of dancing be everywhere and let the theatres resound with lewd merriment and with every kind of cruel and vicious pleasure. Let the man who dislikes these pleasures be regarded as a public enemy and if he tries to interfere with them, let the mob hound him to death.'"

Does not all this have about it a modern ring? Has not our society been doing and saying pretty much the same thing? As our boys fought the barbarian on the outside, was our conduct at home reflecting the sobriety of men and women who knew that a bell was tolling for them? As our young men fought in far-off lands to keep decency alive in the world, were our homes being rededicated to those national ideals which made America great and strong, or were they rather subjected to a terrible desecration and mockery? These are questions we might well meditate upon because our answers to them will determine how alive we are to the danger threatening not only our national life but the very world in which we live.

There is one great lesson which Augustine can teach us today. It is a lesson re-enforced by 1500 years of history, and it is to the effect that man can boast of his material achievements and scientific advances but it will avail him nothing if he abandons the things of the spirit. At the close of the bloodiest war in history this lesson of Augustine was strikingly pointed up by the American General who warned that: "We have had our last chance. If we do not now devise some great and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural development of the past 2,000 years. It must be of the spirit if we are to save the flesh."

Let us remember that. The only chance of survival that our world has is in a complete dedication to the things of the spirit. If our world does not accept this fact, if it chooses to ignore the lesson Augustine teaches us from history it will know that

same darkness, that same ruin, that same chaos which came up on the fifth century.

That century thought Augustine was an alarmist. It thought he was *preaching* too much, and yet, today, where are the monuments of that century? Where are the theatres that seemed so important, that engaged so much of the time and talents of the playwrights of that time? Where are the schools and lecture halls? Where even are the great cities and towns? They are gone. All of them. And alone of all the glory of that time, Augustine abides. He abides because he bore testimony to the things of the spirit. He realized that that society was weak whose only strength was in its force of arms. He realized that that society was already doomed wherein God was merely a vague Someone and not a monitor and guide for all human conduct. He realized that "unless the Lord keep the city, he watcheth in vain that keepeth it."

That Roman world which Augustine saw approach its end, was a world in which materialism and paganism were dying. They had run their course. They had drained society of its

life blood. Barbarism triumphed, but only for a while. A new society, strong and full, began to form on the ruins of the old . . . and that society was in large measure indebted to the great Augustine for its dynamic concepts. From across the grave he could watch, as it prospered, a society of men who were humble enough and wise enough to build their cities, their laws, and their culture around God.

Today we can hope and pray that what is dying before us are not the ideas of Augustine, but rather the ideas of a pagan and materialistic society. We hope that within our ranks now, the spirit of this noble Doctor of the Church will be recreated, for we badly need the vigor and strength of all his utterances; and above all we need his intercession, for

of all men he most clearly understands that in our personal life, and then in that larger life of our community, we must have God or we shall have chaos.

We can pray now as he prayed over 15 centuries ago:

“O Lord our God: under the shadow of Thy wings, let us hope!

“Thou wilt support us both when little, and even to grey hairs. When our strength is of Thee it is strength . . . but when our own, it is a feebleness. We return unto Thee, O Lord, that from their weariness our souls may towards Thee rise, leaning on the things Thou has created and passing on to Thyself, who wonderfully has made them. With Thee is refreshment and true strength. Amen.”

ST. THOMAS AQUINAS—THE STRATEGY OF TRUTH

Address Given On November 11, 1945

There is an old proverb to the effect that the more things change, the more they are still the same. Now our age is one essentially characterized by change, at least in certain aspects—thus there is very little similarity between the mechanical and material aspects of our age and that of fifty years ago. But if we can judge by the questions which are being asked today on every side, our age is not greatly different from those which have gone on before us. See the questions that are being asked: Is there a God? And if so, what is His influence upon our lives, our politics, thinking, business, and education? What is man? Is he animal, angel, or both? What is his place in the universe, and, indeed, what is the universe itself? No small questions, these. Constantly being asked, they demand answers. An age that asks itself such questions is an age that can with profit make the acquaintance of St. Thomas Aquinas. He has the answers and his answers will not disappoint, for he has been sup-

plying men with hope and help for almost seven centuries.

St. Thomas, you see, lived in the thirteenth century. That was Europe's springtime, when the very air was intoxicating and new life was stirring on every side. It was an age of ideas and remarkable intellectual activity—a colorful time, too, full of pageantry and chivalry. There were, of course, rascals and dullards in that far-off time, but they were rascals and dullards who were kept in their place. They did not occupy the seats of learning, nor did they pass the sentries of wisdom with stolen signs and gain entrance into the citadel of truth. No matter how you look at the thirteenth century, you cannot be bored with it. You cannot be uninterested in an age which sends its youth singing across the whole of Europe, fired with a tremendous love of learning and a passionate quest for truth.

It was that kind of century into which Thomas Aquinas was born, and he was no stranger in it. For, from his earliest days,

he gave evidence of the keenest intelligence and the greatest enthusiasm for study. A high-born lad, related to the Emperor Barbarosa — the son himself of a Count—court life never had the slightest appeal for him. Books were his only passion and the life of a friar so strongly appealed to him that he ran away from home and sought to become a Dominican. His parents, incensed at what they considered a harum-scarum action, demanded that he be sent home. This failing, Thomas was kidnapped by his brothers and locked up in a castle for two years in the hope that he would give up his idea of becoming a friar. But after his period of imprisonment, he still longed to become a Dominican and at the express command of the Holy Father himself, his family was forbidden to interfere with that desire.

It is interesting today to recall the places where Thomas Aquinas made his studies. There was first of all Monte Cassino, that wonderful Benedictine center of learning which served Europe so well for fifteen hundred years and which today is only a huge pile of rubble, a tribute to twentieth century bombing. Then there was Naples where he continued his studies—

the same Naples which today is gutted, and which feels so heavily the hand of war. At Rome too, happily spared this time, Aquinas studied. Then on to Paris, spared also today but sick and in no way filled with that eagerness which characterized it and made it wonderful in the days when Thomas and thousands of young people came to study at its schools. After Paris, he came under the influence of the great St. Albertus Magnus at Cologne, the same Cologne whose Cathedral—some say the loveliest in Christendom—stands today in the midst of ruin, a terrible witness to war and the only link between that unhappy city and the time of Aquinas.

It may be that in this litany of ruined and broken towns which is recited in connection with the name and studies of Thomas Aquinas, the lesson is clear enough. That Europe which has chosen to set expediency in place of truth is a Europe which has chosen the wrong strategy—a Europe which has plotted its own destruction and charted its own course to defeat. Gone this long time from its great centers of learning has been that noble singleness of purpose which characterized it during the days of Aquinas. It has sought to en-

joy the heritage and richness of its past without paying the taxes which that inheritance demands. If Europe, indeed if our world, is to be saved, it must change its strategy; and from Thomas Aquinas it can learn the only strategy that is worth following. It is the strategy of truth. The value of truth as a strategy lies in its constancy and durability. It will not play man false nor will it desert him with the passage of time. Truth has no particular day. It applies every time and always. It is the only thing we can believe permanently because it will neither deceive nor let us down.

Fashions of thought have their day and they pass. Within the last fifty years, see how many of these fashions have come and gone, each one in its first appearance having that attractive quality which men mistook for the reality of truth. And as swiftly as they made their appearance, as swiftly have they disappeared. The only mark of their ever having been in our midst is the bitterness and disillusionment they have left behind in the human heart.

With truth it is different. Time takes nothing away from it. In fact, time is on the side of truth. Upon those who

espouse her cause she bestows an immortality. Thomas Aquinas was deeply devoted to truth and he raised an enduring monument to her in the master work of his life—his *Summa Theologica*. The complete edition of that *Summa* has been burned on more than one occasion and it has been allowed to gather dust in many libraries. Yet, because it was conceived in truth and dedicated to truth, neither fire nor dust can keep its message from those who desire to know in the largest possible terms what life is about.

So many writers and thinkers today are concerned with man only in that interval of time between the cradle and the grave. Thomas took no such restricted view. He saw man always in terms of God, and so before he would consider man, he felt it only natural to consider God. Truth for Aquinas begins and ends with God. Thus in the vast comprehensive view of life which is his *Summa*, he starts out with what the human reason—unaided by any revelation—can learn for itself about God. This certainly is an ideal starting point for it makes no great demands upon any reader. It doesn't presuppose that the reader is Christian, Jew, or unbeliever. Reason is

common to all human beings and it is on that common ground that Thomas erects the great edifice to truth which is his *Summa*.

After giving his reasons for the existence of God, and they are the classic ones, he holds before his readers the vision of the universe coming from God and ruled by God—a universe of many different, yet interdependent, beings. He sees man in the universe, not as the captain of his fate or the master of his soul, but as creature of God, endowed with free will, helped by God's grace, and desperately needing that help in his struggle against a lower nature which would keep him ever from realizing his destiny. He sees this creature, man, hurt by sin, disillusioned by failure, but wondrously ennobled by the example of God Himself who came upon this earth in a point of time, took upon Himself human nature and dignified it in the taking, suffered and died so that man might from the infinite merits of that action achieve the full measure of the dignity which is in him. In his *Summa*, too, he shows man helped, not only by Christ but by the Church which Christ established and from whose sacramental system man is able always to channel God's

grace into his life. Man is seen against the background of heaven or hell and this, after all, is the only background against which any human life should be judged. Because man is free, Thomas shows, he can choose those habits and actions which will lead him to union with God and in this way anticipate on earth the life of heaven; or he can choose to destroy this union with God by indulging in sinful habits and actions and thus begin to live on this earth the life of hell.

The *Summa* of Thomas Aquinas was never finished, but that does not prevent his picture of life from being a complete one. We should say rather that his picture is integral with part relating to part so that the whole of it makes sense.

The great contribution of Aquinas lay in his taking what was true from the Pagan philosophers and relating that truth to the truths he found in the Christian tradition and co-ordinating both into a splendid testament to truth itself. Aquinas was never afraid of knowledge and there was a great deal of knowledge in his day. For they were not so ignorant in the thirteenth century as the Sunday supplements of our press make

them out to be. They may have been wrong about the earth being flat, but they were more right than we, for all our scientific sophistication, in their knowledge that the world, flat or round, came from God and was sustained by Him. Because there was a vast amount of knowledge in his time and because it was disconnected, the more was the need for someone to take and relate the truths that were isolated in each sphere of study, so that they could make a cohesive, co-ordinated body of knowledge which would prove helpful to man in the solution of his problems. Aquinas did exactly that. He took truth wherever he found it and integrated it with the truths he had at hand, so actually his *Summa* is a monument to truth.

We can learn much from the technique of Thomas Aquinas today. There is a more desperate need in the twentieth century for an integration of truth than there was in the thirteenth century, because the isolated truths emerging from our scientific laboratories threaten to crush man completely.

The aspect of truth which engages the scientist is very often an aspect which does not concern the thinker at all. And there-

in lies the possibility of destruction for every one of us today because, over and above every aspect of knowledge, truth should be seen in all its grandeur. No single instrument, no single section of the orchestra, can do justice to Beethoven's Ninth Symphony. One needs strings, reeds, horns, bass, percussion instruments, human voices, and a conductor over all who can relate each part of the orchestra and the choral group to the theme of the whole so that the great majesty of sound conceived in the mind of Beethoven might be realized in all its fullness. Each part, each human voice, each single instrument, contributes to the symphony. Each dissonant voice, each discordant note, takes away from it. It must be so with truth. Every branch of human knowledge is important, and the grand total effect of truth cannot be realized ever unless there is a co-ordination effected between the scientist, the artist, and the philosopher.

There is a paralyzing fear of knowledge spreading everywhere today. The atomic bomb has frightened men so that they speak nonsense now instead of wisdom. There is talk of stripping our laboratories, of closing up our schools, of going no fur-

ther in our education. God forbid! Our quest should be truth. And truth makes men free, free from the slavery of error, from the bondage of the half-truth, and from fear of the future. Since truth begins and ends with God, we must relate all our knowledge to that simple yet profound fact. And although it will be a task to test our greatest minds, there will be hope of effecting a synthesis such as Aquinas effected seven centuries ago—a synthesis which will give order to the thinking of our distracted world, a synthesis which will relate the different fields of human endeavor, one to the other, so that instead of the scientist striving against the philosopher or the philosopher striving against the artist, we shall

have men striving one with the other against one objective only: error. At every point in human history where men have adopted that strategy, truth has always prevailed and error has been put to rout.

Let our world love the large, expansive figure of Thomas Aquinas standing on the high-road of history beckoning for us to follow, calling us from out of the shadow which our fears have cast about us, inspiring us not to be afraid of knowledge, but to walk in its clear light, steadily toward God, as he, Aquinas did. In the end, of course, it will be given to us as it was given to him to see that God is truth—and when we know and possess truth, we shall know and possess God!

ST. THOMAS MORE—THE PRICE OF PRINCIPLE

Address Given On November 18, 1945

No ceiling has ever been placed on the price of principle. In every age its cost has been high and dear. In every age, too, a few brave men have been willing to pay the highest and dearest cost any principle may exact—namely life itself. It is of one such brave man, Saint Thomas More, we shall speak today.

He was born in London, thirteen years before Columbus discovered America. He died at the age of fifty-six, or rather, his life was cut short then by a headsman's axe. This brief remark about the beginning and end of Thomas More's life does little justice to the attractive qualities of this man. A wonderful scholar, he was one of the most learned men of his time; a superb lawyer, diplomat, and administrator, he was the first layman ever to hold the office of Lord Chancellor of England; a devoted family man deeply attached to home life, he seems to have been almost the perfect husband and father; a gay, charming personality with a wit, keen and razor sharp, he has come down through four hun-

dred years as the embodiment of merriment; and, finally a prose writer, he must be accounted one of the builders of the English language as we know it today. This, then, is the man Thomas More—scholar, lawyer, statesman, husband, father, and writer.

Over and above all these, however, stands Thomas More the Saint, the man of prayer. It was his prayer which made him merry and serene; and it was his life of prayer which gave him courage to stand up to a lustful king who mistook his temporal authority for a greater thing than it was—and who thought that since time-servers were willing to acknowledge him as a spiritual head, men of principle also should grant him that same allegiance.

Thomas More was a loyal subject of King Henry VIII, and he was ready to grant him all the allegiance he felt was his due. When he was asked, however, to swear that his king was the supreme head of the Catholic Church in England, he would not do so. He was almost

alone in his refusal, but that did not deter him. There was a principle at stake and he was unwilling to compromise his conscience on that principle even for a king. It meant, of course, that for his refusal he had to die, but death to any man of principle has no terror—least of all did it have any for Thomas More. He expressed his attitude best when he said, "A man may lose his head and still come to no harm." On one occasion, when he had disagreed with his king on some matter of principle, the Duke of Norfolk, seeking to dissuade him, reminded him that to incur the wrath of the king meant death—and the answer of Thomas was, "Is that all, My Lord, death? Then there is but this between Your Grace and me, that I shall die today and you tomorrow."

When this great Englishman of the sixteenth century, who had been Lord Chancellor to the king, who had served his country nobly and well, stood on the scaffold of Tower Hill in 1535 and yielded up his life, in that wonderful moment men of principle everywhere received a patron saint. Never again need they fear or worry how much in

pain, misunderstanding, or grief their principles might cost them, for even if the cost were life itself they would know in that extremity that Thomas More was their equal.

He has been proclaimed by the Catholic Church as Saint and Martyr. His martyrdom is almost unique in Christian annals. We are accustomed to think of the martyrs in every age of Christianity as resolute men and women refusing to abjure their faith and strengthening immeasurably the faith of their co-religionists by laying down their lives. We think of St. Stephen, the young martyr of the first century, whose death quickened the faith of the first Christians. We think of those noble young men and women who endured persecution and terrible death in the Colosseum at Rome and whose great display of fortitude encouraged thousands of others to embrace that religion which could elicit from its young such sacrifices.

The consolation of martyrdom is usually two-fold. There is first of all the consolation of knowing that one has been selected to die for a doctrine or a principle which is central to one's faith. Thus, men have

been called to martyrdom as witnesses to the divinity of Christ—a central doctrine, surely—and they have gladly given up their lives rather than deny any part of that doctrine. The other consolation of martyrdom is bound up with the knowledge that by one's death men and women who are left behind will be encouraged to maintain even more strongly the doctrine one dies for. Both these consolations were denied Thomas More.

In the first place he was denied the consolation of dying for a doctrine which was very dear to him, because the doctrine of papal supremacy for which he gave up his life was not particularly dear to Thomas More. He lived in a time when the worst Renaissance popes occupied the Chair of Peter. Remember simply that Alexander VI ruled and died during More's lifetime. The papacy was not enjoying one of its great periods then. It was, more often than not, involving itself in petty bickerings and quarrels.

In such a day it would not have been difficult to make out a case for a man who failed to become enthusiastic over the doctrine of papal supremacy. But Thomas

More, even if he shared no great enthusiasm for the doctrine itself, would have argued brilliantly against such a case because he was concerned not so much with the persons who occupied the Chair of Peter, as he was with the principle of their occupation. He was concerned with that grant of power which had been given by Christ Himself to those men who were to be His Vicars on earth. Once he was sure of the divine institution of that power, then no king could gain from Thomas More that allegiance which he knew belonged to the Vicar of Christ at Rome.

Thomas More was also denied the second consolation of martyrdom, namely, that consolation which comes with the knowledge that one's death will be the means of strengthening the faith of those left behind. For to begin with, there was no persecution going on in England when Thomas More died. King Henry, of course, had defied the Holy Father on the important matter of his divorce, but that would not be the first time that kings and popes had fallen out. There had been many such quarrels before. And in the end all had been well. It was true that the

King had married a second time and that he was not even going to stop there. But the Church itself had not been disturbed. Men and women who had watched Thomas More die on the scaffold were men and women who could still go to Mass, who could still receive the Sacraments of the Catholic Church. They had their priests, monks, and nuns. They still had everything they had before More died. England was Catholic and that was all there was to it. To the rank and file of English people, Thomas More seemed to have stood upon a principle which was a little bit ridiculous. He seemed to have strained at a gnat. Why make a point of the fact that Henry had claimed powers which lawfully were not his. He would die one day and things would resume their normal course. Thus did the English people argue. Not so, Thomas More.

He saw something deeper than the challenge of one man, one king. He could not make any prophecy, but in the light of what did take place afterwards in England, future generations could see clearly the reason for his death. The challenging of papal supremacy was only the opening wedge. Then a series

of terrible things took place. Monasteries and church properties were appropriated. The Mass and the Sacraments were proscribed. The Faith was stamped out—as nearly as it can be stamped out by persecution—and what once had been Catholic England became something else again. All this, however, took place after More's death, so he did not have the consolation of knowing that his countrymen would be strengthened in their faith by reason of the principle he espoused and died for.

If he did not enjoy the knowledge that the rank and file of his countrymen were strengthened, he was likewise deprived of the consolation which might have been his had he known that the Catholic Bishops of England supported him against the usurpation of papal authority by King Henry VIII. Only one Bishop, Saint John Fisher, of all the Catholic Bishops of England, was to find his way to the scaffold for the same reason as Thomas More. All the others signed the Oath.

Thomas More might have expected at least the consolation of his own family, but not even here, within the circle of his

own loved ones, was he to enjoy the rewarding knowledge that they who were nearest and dearest to him shared his singular devotion to the principle of spiritual allegiance. In jail for over a year before his martyrdom he was scolded by his wife on her visits to him and chided by his beloved daughter Meg for his obstinancy in holding out on a matter which his countrymen and the Bishops of his Church had not scrupled to accept.

Had More been a man of less honor and integrity he might easily have signed the Oath declaring Henry head of the English Church. In the language of today it would have been easy to get away with. For who would reprove him? Surely not his king, nor the court of the king, nor the bishops and priests, nor even his own family. Only one thing stood between him and the signing of that Oath, and that was his conscience. He would not be false to his conscience no matter what it cost him, and it cost him much.

All the things which our society holds as dear—wealth, honor (of the kind the world can give), companionship of the high and mighty, material security—all these he could have had and

all these he gave up because to his own self he wished to be true. His Chancellorship, the favor of his king, and the comfort of his own home, were small things surely to this man in whom principle figured so largely that life itself was not too great a price to pay for its keeping.

There is need, then, for Thomas More to be heard today. Our society seems willing to sacrifice, at every point along the way, personal integrity for expediency. Our society is giving increasing evidence that it is concerned not so much with principles as it is with percentages. Let us be frank. We are living in an age of Gallup polls, and the opinions and judgments of men are being measured today not so much in terms of their rightness or their wrongness as they are in terms of the numbers that can be marshalled behind them. We have subscribed too many times in personal, political, literary, and social matters to the fallacy of numbers. We have been encouraged to believe that if 80 or 90% of the people favor an individual person or a particular program, then the right is on that side and it is useless or of little avail

at best to be numbered among the protesting 10 or 20%. Many measures in our society have been carried through with no other claim in their behalf than that they would find favor with the majority. There is grave danger in making numbers and not truth itself the ground of holding this or that creed, this or that political position. Numbers of themselves mean nothing. Let us not be deceived by them. Rightness or wrongness is not bound up with mathematics, but with morals. If a thing is wrong—whether it be a book, a play, or an action—it is wrong no matter how many people say it is right, no matter how many critics acclaim it, no matter how speciously it is disguised. And if it is right, what matter then if only a few support it? If there is only one left in the field

to bear witness to the fact that it is right, then that single witness loses nothing for his being alone.

Very few of us ever will be called to die upon a scaffold in a public place. Very few of us ever will be forced to spend long months in prison for our principles. Every one of us, however, does have the obligation of testifying always to what is right, of testifying to that truth which our conscience reveals to us. If fear of what others might say would deter us from giving that testimony, let us remember that serene and merry man of England—Thomas More—who now in eternity enjoys the rich reward for his singular devotion to principle. May his example be to us a source of sustenance and renewed courage.

MATT TALBOT, THE COMMON MAN

Address Given On November 25, 1945

Twenty years ago Matt Talbot was picked up dead on a Dublin Street. A simple laborer, his passing rated only the summary obituary notice that simple laborers receive—a few lines of agate type tucked away in the daily newspaper: Matthew Francis Talbot; age, 69; died June 7th; funeral Mass, Jesuit Church, Gardiner Street; burial, Glasnevin Cemetery. That was all the press had to say of Matt Talbot at his death, and that was 20 years ago.

Today we know much more of Matt Talbot than most of the people who read that obituary notice, because today, six full-length books have appeared, not to mention hundreds of essays, articles, and pamphlets, having as their subject this lovable, thoroughly appealing, and warmly human person. The affectionate reference to him as "Matt" rather than the more formal "Matthew" is at once the key to his hold upon the hearts of so many people. It is as though he lived just down the street from us and we had

known him personally for many years.

Thousands of men and women all over the English-speaking world are praying, only 20 years after his death, that Matt Talbot will be canonized by the Catholic Church, that his name one day will be honored at the altar even as the names of Augustine, Thomas Aquinas, and Thomas More are now honored. When we speak of him today, we do in no way wish to anticipate the judgment of the Catholic Church upon his life of prayer and good works. We simply wish to hold out for consideration his life of great sanctity, hard work, and extraordinary discipline, and to indicate its significance. For Matt Talbot's story is bound to inspire, and the more it gets around, the more good it will do. He has significance, today, for two reasons. First, an America that is discouraged and disheartened at its failure to control its habit of drink can learn much from his solution; and secondly, Matt Talbot is desperately needed as a symbol by

workingmen not only in America but throughout the whole world.

He was born in Dublin half way through the last century—in 1856. He was one of 12 children, of a good father and a great mother. Poverty knew his family very well. At an early age, at the age of 12 to be exact, Matt left school and went to work as a messenger boy for a wine merchant. He developed in that job a taste for wine which led to the habit of drink. And before he was 14 he was spending his weekly pay, such as it was, in the saloons instead of bringing it home to his mother. At 14 years of age, a drunkard! Imagine, at an age when a boy should have been worrying about his athletic prowess or his skill at games, this boy was caught fast in drink, and for almost 15 years he was to remain under the tyranny of this habit. So strong was its hold over him that on one occasion he gave the very shoes off his feet in payment for a drink.

One night, though, at the age of 26, he came home to his mother and told her he was going to give up drinking. Like any mother, her heart quickened at

this news; and yet she had been subjected to so many disappointments in the past that she must have wondered whether he could persevere. She sent him off to the priest, nonetheless, with the blessing of God upon him. After seeing the priest, Matt promised to abstain from intoxicating liquor for three months. That promise was not easy to keep. His whole system, so long accustomed to the stimulation of liquor, was now shocked by the lack of it. Worse still, there was a loneliness enforced upon him—he could no longer go to the drinking places he had once frequented, he could no longer spend his evenings in the company of those with whom he had traveled for 14 years. To keep his pledge, he had to endure the bleakness of his hall bedroom during the evening hours when his day's work was done. So desperately did he feel this sense of isolation that he grew testy, even with his mother, and threatened to go back to his drink. But she, wonderful psychologist, sensing that no man can live in a vacuum, understanding that no man can turn from a life of sin or dissipation and have any success living virtuously unless he embrace some

positive program of activity, encouraged her boy to fill up that void which the loss of drink had made in his life by taking Jesus Christ as his companion each morning in Holy Communion.

This he began to do, but his progress was discouragingly slow. The fierce temptation to drink persisted—at times agonizing in its intensity—and Matt must have wondered whether he could persevere. He must have wondered whether Christ could ever become so attractive as to counteract a habit made strong by 14 years of exercise. He stayed with his resolution, however, and for his constancy Christ rewarded him. Three months went by and he took no liquor—then a year passed. And now strength and confidence surged in his heart. He pledged himself not to touch any liquor, ever, for the remainder of his life. And he kept that pledge. And because he kept that pledge we say he is significant for America.

There is little use closing our eyes to the paralyzing effect which drink has in this country. Not drink within the limits of reason, but that habit of drink, unreasonable and excessive, which has resulted in the break-

ing of homes, in scalding many a mother's, many a wife's heart, in crushing the promise of so many business and professional careers—that habit which has become, on the testimony of expert medical men, one of America's outstanding problems.

Now the problem of drink is mainly psychological. It involves the will. All the medical care and institutional cures in the world cannot save a man from drink if he does not sincerely will to give it up. The change has to come from within. It was so in Matt Talbot's life. It must be so in the life of anyone thus afflicted. See what that change from within did for Matt Talbot. He still went through the simple routine of his daily round but now there was a difference. His long day at work, formerly humdrum and unattractive, in itself a strong temptation to drink, was now made wonderfully attractive by the life of prayer accompanying it.

When we say a long day, think of the schedule he followed. Up at two o'clock in the morning after only three or four hours sleep on a plank bed with wooden pillow. Never mind if you can't understand such discipline,

such mortification! Never mind if you do not see the need of it! It was Matt's way and it was a good way. He would pray for two hours in the early morning, get dressed and go off to 5:30 Mass. There he would receive Holy Communion and return to his room for a sparse breakfast. Then off to work in the lumber yards at 7:30. This was his daily routine for 43 years.

He was never late and he was not lazy—and his work was good because it was also his prayer. Thus there was no break in his prayer from the time he rose in the morning until he slept at night. At 5:30 when his work was through at the yards, he would return home for an indifferant meal—food and drink now exerted no tyranny over him. He was above their reach, and small wonder, for his thoughts constantly were on Christ, His Blessed Mother, and the Saints. The evening hours, once so lonely and full of temptation to be out drinking, now were short enough and never lonely for Matt because of his prayer and spiritual reading.

We have said that his work was also his prayer and that is the truth. In America we have

lost that notion of work as prayer and we are the poorer for having lost it. We have forgotten that work, all work, has a dignity—and that men must see in their daily tasks, no matter how menial, how governed by routine, wonderful opportunities for improving their spiritual resources. If the American workman will take Matt Talbot as his model, he can enrich his life immeasurably. This is not to say that he must be meek to the point of tolerating injustice and taking no steps to remedy it. Matt Talbot, for all his subdued way, went out on strike from the lumber yards when the strike was called. He did not, however, take part in recriminations and in expressions of hatred, for in the good common sense which he possessed so abundantly, he knew that nothing would be accomplished that way save the deepening of the rift between the worker and his employer.

One other thing! There is a lot of silly sentiment expressed about the common man today. The press and radio have proclaimed that the century of the common man is here. He has been rhapsodized and made a great deal of and yet very little has come of it all. For to most

of us in America, the common man still has no face. We know that we are passing him every day on our streets and yet we cannot point him out. He is for all intents and purposes an abstraction, the subject of articles and talks but never a living person whom we can recognize.

If the 20th century wants an image of the common man, let it look to Matt Talbot. Was ever a man so common—broken shoes, torn trousers, odd coat, five dollars a week for wages, ill-regulated diet, cold, damp hall-bedroom, long hours at work. Why these are all the things that plague and have plagued the laboring man in our society. These are the things the laboring man has been longing to correct, and they find their complete expression in Matt. Yet for all his handicaps, Matt Talbot was patient of his lot and he achieved happiness at his work. He knew a society could have a 40 hour week, a minimum wage law, protection for the aged, good living conditions, and still be miserable and unhappy if it did not have God. He knew that many men would use their newfound leisure and increased wages only to lose God and to sin more grievously than ever they

had sinned in the past. He knew the weakness of the common man because he knew his own weakness. He realized that commonness is very often mediocrity and that a man cannot save his soul if he is mediocre. He saw that life could only be successful for the common man if he would be uncommonly good, uncommonly faithful in prayer, uncommonly reliant upon God.

If Matt Talbot ever becomes canonized it will be not only Matt, but millions of other men who in all countries of the world have chosen to follow Christ without any fanfare or publicity day in and day out at their daily tasks, providing faithfully for their families, seeking no awards or medals, caring not if the world ever sees or hears them, hoping only to merit Christ's clasp of their hand as they go through life. If Matt Talbot is raised to the altar, the common man will be given a greater recognition in that single gesture than ever he has received since Christ walked along the roads of Judea and chose His first followers from among the ranks of those simple, nameless folk who have never since forgotten the honor He bestowed upon them; who as a consequence have trea-

sured their anonymity, their obscurity, in the hope that He will always feel free to walk in their midst, in the hope that He will always feel free to turn to them at any time for help in accomplishing His work upon this earth.

When Christ touched the heart of Matt Talbot He indicated once more His identity with the poor and with those whom the world has so grievous-

ly sinned against. And having touched the heart of this common man and having given it such wonderful strength, millions of hearts everywhere have begun to beat faster in the knowledge that Christ still does not forget, that He still walks among the little people of the world and in their midst He is most at home and from their midst He receives His greatest homage.

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.

92 CATHOLIC HOUR STATIONS

In 39 States, the District of Columbia, and Hawaii

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

92 CATHOLIC HOUR STATIONS

In 39 States, the District of Columbia, and Hawaii

Nebraska	Omaha	WOW	590 kc
New Mexico	Albuquerque	KOB	1030 kc
New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Charlotte	WSOC	1240 kc
	Raleigh	WPTF	680 kc
	Winston-Salem	WSJS	600 kc
North Dakota	Bismarck	KFYR	550 kc
	Fargo	WDAY	970 kc
Ohio	Cincinnati	WSAI*	1360 kc
	Cleveland	WTAM	1100 kc
	Lima	WLOK	1240 kc
Oklahoma	Tulsa	KVOO	1170 kc
Oregon	Medford	KMED	1440 kc
	Portland	KGW*	620 kc
Pennsylvania	Allentown	WSAN	1470 kc
	Altoona	WFBG	1340 kc
	Johnstown	WJAC	1400 kc
	Lewistown	WMRF	1490 kc
	Philadelphia	KYW	1060 kc
	Pittsburgh	KDKA	1020 kc
	Reading	WRAW	1340 kc
	Wilkes-Barre	WBRE	1340 kc
Rhode Island	Providence	WJAR	920 kc
South Carolina	Charleston	WTMA	1250 kc
	Columbia	WIS	560 kc
	Greenville	WFBC	1330 kc
South Dakota	Sioux Falls	KSOO-KELO	1140-1230 kc
Tennessee	Kingsport	WKPT	1400 kc
	Memphis	WMC*	790 kc
	Nashville	WSM*	650 kc
Texas	Amarillo	KGNC	1440 kc
	Dallas	WFAA	820 kc
	Fort Worth	WBAP*	820 kc
	Houston	KPRC	950 kc
	San Antonio	WOAI	1200 kc
	Weslaco	KRGV	1290 kc
Utah	Salt Lake City	KDYL*	1320 kc
Virginia	Norfolk	WTAR*	790 kc
	Richmond	WMBG	1380 kc
Washington	Seattle	KOMO	950 kc
	Spokane	KHQ	590 kc
Wisconsin	Eau Claire	WEAU	790 kc
	LaCrosse	WKBH	1410 kc
Hawaii	Honolulu	KGU	760 kc

* Delayed Broadcast

(Revised as of October, 1944)

CATHOLIC HOUR RADIO ADDRESSES IN PAMPHLET FORM

Prices Subject to change without notice.

OUR SUNDAY VISITOR is the authorized publisher of all CATHOLIC HOUR addresses in pamphlet form. The addresses published to date, all of which are available, are listed below. Others will be published as they are delivered.

Quantity Prices Do Not Include Carriage Charge

"The Divine Romance," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"A Trilogy on Prayer," by Rev. Thomas F. Burke, C.S.P., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Christianity and the Modern Mind," by Rev. John A. McCloy, S.J., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Moral Law," by Rev. James M. Gillis, C.S.P., 88 pages and cover. Single copy, 20c; 5 or more, 15c each. In quantities, \$10.50 per 100.

"Christ and His Church," by Rt. Rev. Msgr. Joseph M. Corrigan, 88 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, 10.50 per 100.

"The Marks of the Church," by Rev. Dr. John K. Cartwright, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Organization and Government of the Church," by Rev. Dr. Francis J. Connell, C.S.S.R., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Moral Factors in Economic Life," by Rt. Rev. Msgr. Francis J. Haas and Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Divine Helps for Man," by Rev. Dr. Edward J. Walsh, C.M., 104 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$14.00 per 100.

"The Parables," by Rev. John A. McCloy, S.J., 128 pages and cover. Single copy, 30c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"Christianity's Contribution to Civilization," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Manifestations of Christ," by Rt. Rev. Msgr. Fulton J. Sheen, 123 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"The Way of the Cross," by Rt. Rev. Msgr. Fulton J. Sheen, 32 pages and cover (prayer book size). Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"Christ Today," by Very Rev. Dr. Ignatius Smith, O.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Christian Family," by Rev. Dr. Edward Lodge Curran, 68 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.75 per 100.

"Rural Catholic Action," by Rev. Dr. Edgar Schmiedeler, O.S.B., 24 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.00 per 100.

"Religion and Human Nature," by Rev. Dr. Joseph A. Daly, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Church and Some Outstanding Problems of the Day," by Rev. Jones I. Corrigan, S.J., 72 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Conflicting Standards," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Seven Last Words," by Rt. Rev. Msgr. J. Sheen, (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Church and the Child," by Rev. Dr. Paul H. Furfey, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Love's Veiled Victory and Love's Laws," by Rev. Dr. George F. Strohaver, S.J., 48 pages and cover. Single copy, 15c postpaid; 5 or more 8c each. In quantities, \$6.50 per 100.

"Religion and Liturgy," by Rev. Dr. Francis A. Walsh, O.S.B., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Lord's Prayer Today," by Very Rev. Dr. Ignatius Smith, O.P., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities \$6.50 per 100.

"God, Man and Redemption," by Rev. Dr. Ignatius W. Cox, S.J., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"This Mysterious Human Nature," by Rev. James M. Gillis, C.S.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Eternal Galilean," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"The Queen of Seven Swords," by Rt. Rev. Msgr. Fulton J. Sheen (prayerbook size), 32 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Catholic Teaching on Our Industrial System," by Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Salvation of Human Society," by Rev. Peter J. Bergen, C.S.P., 48 pages and cover. Single copy, 15c postpaid, 5 or more, 8c each. In quantities, \$6.50 per 100.

"Catholic Education," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Church and Her Missions," by Rt. Rev. Msgr. William Quinn, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Church and the Depression," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Church and Modern Thought," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Misunderstood Truths," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Judgment of God and The Sense of Duty," by Rt. Rev. Msgr. William J. Kerby, 16 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$4.00 per 100.

"Christian Education," by Rev. Dr. James A. Reeves, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$4.00 per 100.

"What Civilization Owes to the Church," by Rt. Rev. Msgr. William Quinn, 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"If Not Christianity: What?" by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"The Prodigal World," by Rt. Rev. Msgr. Fulton J. Sheen, 140 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities \$17.00 per 100.

"The Coin of Our Tribute," by Very Rev. Thomas F. Conlon, O.P., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Pope Pius XI," by His Eminence Patrick Cardinal Hayes. An address in honor of the 79th birthday of His Holiness, 16 pages and 4 color cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Misunderstanding the Church," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Poetry of Duty," by Rev. Alfred Duffy, C.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Characteristic Christian Ideals," by Rev. Bonaventure McIntyre, O.F.M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Catholic Church and Youth," by Rev. John F. O'Hara, C.S.C., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Spirit of the Missions," by Rt. Rev. Msgr. Thomas J. McDonnell, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Life of the Soul," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy 25c postpaid; 5 or more, 20c each. In quantities, \$12.00 per 100.

"The Banquet of Triumph," by Very Rev. J. J. McLarney, O.P., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Society and the Social Encyclicals—America's Road Out," by Rev. R. A. McGowan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Our Wounded World," by Rt. Rev. Msgr. Fulton J. Sheen, 112 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$14.00 per 100.

"Pius XI, Father and Teacher of the Nations," (On His Eightieth Birthday) by His Excellency, Most Rev. Amleto Giovanni Cicognani, 16 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Eastern Catholic Church," by Rev. John Kallok, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The 'Lost' Radiance of the Religion of Jesus," by Rev. Thomas A. Carney, 40 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Some Spiritual Problems of College Students," by Rev. Dr. Maurice S. Sheehy, 40 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"God and Governments," by Rev. Wilfrid Parsons, S.J., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Justice and Charity," by Rt. Rev. Msgr. Fulton J. Sheen.

Part 2—"The Individual Problem and the Cross," 80 pages. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Saints vs. Kings," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$12.00 per 100.

"In Defense of Chastity," by Rev. Felix M. Kirsch, O.M. Cap., 72 pages and cover, including study aids and bibliography. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Appeal To Reason," by Most Rev. Duane G. Hunt, D.D., LL.D., 72 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Practical Aspects of Catholic Education," by Very Rev. Edward V. Stanford, O.S.A., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Mission of Youth in Contemporary Society," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Holy Eucharist," by Most Rev. Joseph F. Rummel, S.T.D., LL.D., 32 pages

and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Rosary and the Rights of Man," by Very Rev. J. J. McLarny, O.P., 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Human Life," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$12.00 per 100.

"Freedom," by Rt. Rev. Msgr. Fulton J. Sheen.

Part II—"Personal Freedom," 96 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$12.00 per 100.

"The Holy Ghost," by Very Rev. J. J. McLarny, O.P., 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Toward the Reconstruction of a Christian Social Order," by Rev. Dr. John P. Monaghan, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Marian Vignettes," by Rev. J. R. Keane, O.S.M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Peace of Christ," by Very Rev. Martin J. O'Malley, C.M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities \$5.50 per 100.

"God's World of Tomorrow," by Rev. Dr. John J. Russell, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"What Catholics Do At Mass," by Rev. Dr. William H. Russell, 72 pages and cover. including study club questions and suggestions, and brief bibliography. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Catholic Tradition in Literature," by Brother Leo, F.S.C., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Prophets and Kings: Great Scenes, Great Lines," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Peace, the Fruit of Justice," by Rt. Rev. Msgr. Fulton J. Sheen, 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Seven Last Words and The Seven Virtues," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"1930—Memories—1940"—The addresses delivered in the Tenth Anniversary Broadcast of the Catholic Hour on March 3, 1940, together with congratulatory messages and editorials, 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$11.00 per 100.

"What Kind of a World Do You Want," by Rev. Wilfrid Parsons, S.J., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Life and Personality of Christ," by Rev. Herbert F. Gallagher, O.F.M., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Law," by Rev. Dr. Howard W. Smith, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"In the Beginning," by Rev. Arthur J. Sawkins, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"America and the Catholic Church," by Rev. John J. Walde, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Social Crisis and Christian Patriotism," by Rev. Dr. John F. Cronin, S.S., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Missionary Responsibility," by the Most Rev. Richard J. Cushing, D.D., LL.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Crucial Questions," by Rev. James M. Gillis, C.S.P., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Favorite Texts From The Confessions of St. Augustine," by Rev. James M. Gillis, C.S.P., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Far and Guilt," by Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America, 196 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$20.00 per 100.

"The Purposes of Our Eucharistic Sacrifice," by Rev. Gerald T. Baskfield, S.T.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Case for Conscience," by Rev. Thomas Smith Sullivan, O.M.I., S.T.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Catholic Notion of Faith," by Rev. Thomas N. O'Kane, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Freedom Defended," by Rev. John F. Cronin, S.S., Ph.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Rights of the Oppressed," by Rt. Rev. Msgr. Martin J. O'Connor, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"The Practical Aspects of Patriotism," by Rev. George Johnson, Ph.D., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"What Is Wrong and How to Set It Right," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Peace," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"Christian Heroism," by Rev. Robert J. Slavin, O.P., 64 pages and cover. Single copy, 20c, postpaid; 5 or more, 15c. In quantities, \$7.50 per 100.

"A Report to Mothers and Fathers," by Rev. William A. Maguire, Chaplain, U. S. Army, and Rev. Christopher E. O'Hara, Chaplain, U. S. Navy, 24 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.00 per 100.

"The Liturgy and the Laity," by Rev. William J. Lallou, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.50 per 100.

"The Catholic Interpretation of Culture," by Rev. Vincent Lloyd-Russell, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$8.00 per 100.

"Conquering With Christ," by Rev. John J. Walde, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c. In quantities, \$8.50 per 100.

"The Victory of the Just," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$8.00 per 100.

"Thoughts for a Troubled Time," by Rev. John Carter Smyth, C.S.P., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.50 per 100.

"We Are the Children of God," by Rev. Leonard Feeney, S.J., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.50 per 100.

"Justice," by Rev. Ignatius Smith, O.P., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.50 per 100.

"The Crisis in Christendom," by Rt. Rev. Msgr. Fulton J. Sheen, 112 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"The Christian Family," by Rev. Dr. Edgar Schmiedeler, O.S.B., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Social Regeneration," by Rev. Wilfrid Parsons, S.J., 24 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.00 per 100.

"Second Report to the Mothers and Fathers," by Catholic Chaplains of the Army and Navy, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.50 per 100.

"Sainthood, the Universal Vocation," by Rt. Rev. Msgr. Ambrose J. Burke, 24 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.00 per 100.

"The Path of Duty," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.00 per 100.

"The Church in Action," by Rev. Alphonse Schwitalla, S.J., Rev. Paul Tanner, Rev. William A. O'Connor, Rt. Rev. James T. O'Dowd, Very Rev. John J. McClafferty, Rev. Dr. Charles A. Hart, Very Rev. George J. Collins, C.S.Sp., Rev. John La Farge, S.J., and Rev. Lawrence F. Schott, 64 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"The Foundations of Peace," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Human Plans are Not Enough," by Rev. John Carter Smyth, C.S.P., 32 pages and cover. Single copy 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"One Lord: One World," by Rt. Rev. Msgr. Fulton J. Sheen, 100 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"The Catholic Layman and Modern Problems," by O'Neill, Woodlock, Shuster, Matthews, Manion and Agar, 68 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"God," by Rev. Richard Ginder, 36 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Moral Law," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Sacramental System," by Rt. Rev. Msgr. Ambrose J. Burke, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.00 per 100.

"Concerning Prayer," by Rev. John Carter Smyth, C.S.P., 36 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"You," by Rt. Rev. Msgr. Fulton J. Sheen, 104 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"Problems of the Postwar World," by George N. Shuster, Richard Pattee, Frank Sheed, Fulton Oursler, G. Howland Shaw, William Hard, Rev. Timothy J. Mulvey, O.M.I., 128 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"Saints For The Times," by Rev. Thomas J. McCarthy, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.50 per 100.

"Do We Need Christ?" by Rev. Robert I. Gannon, S.J., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.00 per 100.

(Complete list of 125 pamphlets to one address in U. S. \$16.00 postpaid, Price to Canada and Foreign Countries, \$19.75.)

Address: **OUR SUNDAY VISITOR, Huntington, Indiana.**

