

McCarthy, Eugene J.  
— Science and religion  
ADT 8418  
830364

# SCIENCE

*and*

# RELIGION



HON. EUGENE J. McCARTHY      DR. KARL STERN

JOHN QUINCY ADAMS      DR. ANTON C. PEGIS

SENATOR JOHN O. PASTORE



# Science and Religion

Five addresses delivered on the Catholic Hour from July 3, 1955 through July 31, 1955 by five prominent speakers. The program is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

BY

HON. EUGENE J. McCARTHY

JOHN QUINCY ADAMS

DR. KARL STERN

SENATOR JOHN O. PASTORE

DR. ANTON C. PEGIS



First Edition

September 10, 1955

National Council of Catholic Men  
1312 Massachusetts Avenue, N. W.  
Washington 5, D. C.



Nihil Obstat:

REV. EDWARD A. MILLER  
Censor Librorum

Imprimatur:

✠ JOHN FRANCIS NOLL, D.D.  
Archbishop, Bishop of Fort Wayne



## TABLE OF CONTENTS

<b>The Things That Are Caesar's .....</b>	<b>5</b>
<b>Automation And Religion .....</b>	<b>11</b>
<b>Psychiatry And The Spiritual Values .....</b>	<b>17</b>
<b>The Atom And Peace .....</b>	<b>23</b>
<b>Christian Philosophy the World and Science .....</b>	<b>29</b>



## “The Things That Are Caesar’s”

Address Delivered on July 3, 1955

The relationship between government and religion, or between church and state, continues to be a problem today as it has been throughout the history of Western civilization. In the course of that history, we have learned something of the great danger in rendering to religion the things that are Caesar’s; namely, political authority and political power, and of the danger of rendering to Caesar the things that are God’s—faith, worship, and absolute obedience.

In this century, and more immediately in this generation, the power of the absolute state—ruthless, self-justifying, ignoring the rights of persons, of other institutions such as the family and the church—has been forcefully demonstrated. We have learned a lesson which we should not soon forget. We have learned that we must at all times be alert to the danger of the intrusion of the state into areas of culture and into areas in the social and private life of man which are beyond the authority of the state. In our alertness and vigilance, however, we should not be led to accept unsound theories concerning the origin, nature, functions, and purposes of the State. What is called for is careful examination, distinction, and re-orientation.

American political thought has been strongly influenced by an erroneous, pessimistic concept of the nature and function of the state. Thomas Paine gave the first native expression to this viewpoint about the time that the Declaration of Independence was drawn. Then he wrote these words: “Government like dress is the badge of lost innocence. The palaces of kings are built upon the ruins of the bowers of Paradise.” And again:

“Were the impulses of conscience clearly and irresistibly obeyed, man would need no other law-giver.” His thought is in the tradition of Hobbes who held that man is driven by reckless pursuit of selfish interests and that government is simply a contractual substitute, a state of affairs in which man lived in continuous fear of attack and death. The state, then, according to this pessimistic theory arises from the evil or depraved nature of man and, moreover, this evil and depraved nature is the lasting justification of the state.

It is important to note that this unsound theory of the state has its theological element. The erroneous doctrine that original sin has utterly destroyed human nature buttresses the false philosophical concept.

Of course, the state does have a function which is the result of the disorder in human nature—the consequence of the fact of evil. The state must defend human society from the most concrete and obvious forms of evil or injustice. This social evil is expressed in three general forms, or at three levels: at the international level, when one nation seeks to destroy or seriously interfere with the national independence of another; at the civil level, when some social class or institution violates the rights of persons or of other classes or institutions in society; and at the criminal level, when an individual openly rebels against the general order by committing crime.

But this negative, protective function is not the only justification for government, that is, for the state. It is not even the fundamental one. Man needs the state and this need is not the consequence of natural depravity, nor of the fall of Adam, nor original sin. Neither does it depend on the relative goodness or badness of the mass of mankind at any particular period of history. Man's need for the state rests in his rational, social nature. This need would remain even though man had never fallen. It remains also for man redeemed by grace, for grace does not destroy nature or make essential social or political institutions, such as

the family and the state, unnecessary. A society of saints would need positive human law. As a simple example, the moral law would not settle for a community of saints, if they drove automobiles, the problem of whether they would pass on the right or on the left side of the road.

In addition to the negative function of preventing and counteracting evil, the state has a positive function; namely, to assist man in the pursuit of happiness in the temporal order. This does not mean that the state is indifferent to the absolute, but simply that its immediate and direct purpose is the temporal good of man, the human good, that which is generally referred to as the common good.

This common good includes three principal categories of human good things:

First, those material goods which are necessary to maintain life and necessary as material helps to intellectual and moral and spiritual growth.

Second, those intellectual goods, the knowledge and culture of the mind, which liberate man from ignorance and false fear.

Third, moral good, or moral goodness, the mastery of self, the possession of those virtues which in the limited order of temporal life are the highest goal—the good life described



and sought after by the Greek philosophers.

It is clear then that the state has a positive function unrelated to the evil and division in man. Two points need to be emphasized: first, that the purpose of the state is to assist man; and second, that the direct function of the state is in the temporal order.

The lines between government and religion cannot always be clearly drawn. The areas of responsibility do overlap. On the one hand, religion and morality have long been recognized as essential to a stable political order. George Washington, in his *Farewell Address*, stated that religion and morality were the indispensable supports of political prosperity. American churchmen and statesmen have reiterated these words down through the years. Jacques Maritain, in his essay on *Man and the State*, expresses his judgment that democracy can only live on the Gospel inspiration. “It is,” he writes, “by virtue of the Gospel inspiration that democracy can overcome its direst trials and temptations. It is by virtue of the Gospel inspiration that democracy can progressively carry out its momentous task of the moral rationalization of political life.”

Religion thus has a significant bearing on government and accompanying responsibility. Government, too, must be

concerned about the moral and spiritual life of its citizens not only for the sake of good government, but because of the responsibility to aid its citizens in their efforts toward self-perfection. This general point of view was expressed by Samuel McCrea Cavert, General Secretary of the Federal Council of Churches of Christ in America, before a Congressional committee in these words: “At a time when our American democracy is under constant attack by materialistic, totalitarian philosophy, it is a matter of high strategy to encourage all forces in our country which make for the strengthening of the cultural, moral, and spiritual life of the people.”

We have accepted, in the United States, that the state has the right to suppress certain teachings and practices bearing on morality which are judged to be contrary to the common good. The action of the United States government in forbidding the Mormon practice of bigamy, as destructive of the moral order or stability of society, is an example.

The state has no right to deny or to interfere with man in his efforts to achieve moral perfection. It has, on the contrary, a positive obligation to encourage and assist man in achieving perfection.

To develop in virtue, man must be free. This is indisput-

able. To reach moral heights, man must have freedom. It is the function of the state, then, to encourage and promote morality.

When we come to consider religious and moral teachings beyond what is indicated by the natural law or attainable by human reason; when we come to consider questions of revealed truth, questions of faith, and of supernatural perfection, the right of the state to determine and decide what is right and to suppress error no longer prevails. The right of freedom of religion, freedom of worship, holds the field.

Christian political thinkers and leaders have defined and described what they consider the ideal Christian state. Some have seen this ideal state in the medieval synthesis of state and church and looked to the restoration of a similar order today. For others, the ideal Christian state is conceived as a monarchy, with the Christian monarch defending both faith and country. Others envision the Christian state as a democracy founded upon the natural law or the Papal encyclicals.

If the concept of Christian politics is to be justified, or if any historical state is to merit the label "Christian," it must be of such kind that, as Franz Joseph Schoningh, editor of *Hochland*, pointed out in the April 1949 issue of that magazine, "fundamentally, through

its Christian character alone, it differs from every other."

Neither history nor political theory establish any basis for the application of the label "Christian" in any absolute sense to politics. Recognition of Christianity by the state does not make the state itself "Christian," nor does official approval of certain Christian forms and practices. Neither does the fact that all citizens of a state are Christians make that state a Christian state. A government might be distinguished as more or less Christian to the degree that it has either succeeded or failed in establishing a greater measure of justice; or, a form of government called Christian to the extent that it depends upon the inspiration of the Gospels for its fulfillment, as does democracy. Such qualified application sets the limits of the use of the word Christian.

Although the existence of a purely Christian politics cannot be established, there remains an obvious need for Christians in politics, that is, for Christian politicians. Every human society is political and every adult member of such a society must of necessity assume political obligations. A Christian must assume these obligations as a citizen, and more particularly as a Christian citizen.

The calling of a Christian is not to judge the world, but



rather to save it. In the conflict between good and evil, in which great advantage is given to evil by neglect, the Christian cannot be indifferent to so important an area of conflict as that of politics.

In approaching politics, the Christian must be realistic—politics is a part of the real world. In politics the simple choice between black and white is seldom given. The ideal is seldom realized and often cannot be advocated. Prudence may require the toleration of evil in order to prevent something worse and may dictate a decision to let the cockle grow with the wheat for a time.

Despite these difficulties and complications it should nonetheless be possible to distinguish the Christian in politics. If such distinction could not be made there would be no point in urging the participation of Christians in political life.

What are the marks of a Christian politician? He is not necessarily the one who first and most vociferously proclaims that his position is the Christian one and who attempts to cover himself and his cause with whatever part of the divided garment that is within his reach. He is not necessarily the one who makes of every cause a “crusade” presenting himself as Carlyle described the crusader as “the minister of God’s justice, doing Gods judgment of the enemies of God.”

The Christian in politics should be judged by the standard of whether through his decisions and actions he has advanced the cause of justice and helped, at least, to achieve the highest degree of perfection possible in the temporal order.

When a political problem can be reduced to a simple question of feeding the hungry or of not feeding them; of ransoming the captive or of refusing to ransom him; of harboring the harborless, or of leaving him homeless—there should be no uncertainty as to the Christian position. Problems of overpopulation, of displaced and expelled peoples, of political refugees, and the like are in reality not always reducible to simple choices. As a general rule the inclination of the Christian should be to liberality. His mistakes and failures on problems of this kind should be as a consequence of leniency rather than of a fearful self-interest; of excess of trust, rather than of excess of doubt and anxiety.

The Christian politician must, of course, hold fast to the moral law remembering that the precepts of morality do not themselves change, even though the way in which they are applied to concrete acts may be modified as society regresses or is perverted. On the basis of moral principles, he must strive to separate good from bad even though the line may be blurred or shifting. He

must remember and honor in action the rule that the end does not justify the means.

The Christian in politics should be distinguished by his alertness to protect and defend the rights of individuals, or religious institutions and other institutions from violation by the state or by other institutions, or by persons. He should be the first to detect and oppose a truly totalitarian threat or movement and the last to label every proposal for social reform "socialistic."

He should protect the name of Christ from abuse and profanation and should himself avoid unwarranted appeals to religion. He has a very special obligation to keep the things of God separate from those of Caesar.

The Christian in politics should shun the devices of the demagogue at all times, but especially in a time when anxiety is great, when tension is high, when uncertainty prevails, and emotion tends to be in the ascendancy.

The Christian in politics should speak the truth. He should make his case in all honesty—aware that any other action is as C. S. Lewis states, to offer to the Author of all truth the unclean sacrifice of a lie. He should not return calumny and slander in the same token, but combat them with truth and honesty, risking defeat for the sake of truth. He should not resort to the com-

mon practice of labeling, which by its falseness violates justice, and by its indignity offends charity. Powerful personalities may be able to stand against these forces. The weak are likely to be destroyed. It is these who must be the concern of Christians.

In addition to distinction on the basis of actions, the Christian in politics should be distinguished by his manner of approach. He should normally be optimistic rather than pessimistic. The optimism should not be blind or foolish, without awareness or recognition of reality, but rather manifesting hopeful confidence, despite the difficulties of a situation and the potentiality of men and human society for failure.

The Christian should show respect for the opinion, judgment, and motives of others. This he can do without any abject denial of the certainty of his own position and without agreeing to disagree, or conceding that those who disagree with him may be right.

The Christian should be humble, reflecting in his actions his awareness of the great mystery of redemption and the shared mystery and dignity of all men.

As the great politician and saint, Thomas More, observed, "It is not possible for all things to be well, unless all men are good—which I think will not be this good many years."



# Automation And Religion

Address Delivered on July 10, 1955

At the outset, I would like to express my deep sense of gratitude to the National Council of Catholic Men for this opportunity granted to me as a Catholic businessman to discuss with my fellow Americans the new and vexing problem called Automation.

To many of us, the word itself has been a source of mystery and of fear. It is therefore, well and fitting that it be discussed on this program in the light of its true meaning and its possibility for good if developed in a spirit of Christian brotherhood and love of men for one another.

Basically, automation is described as the overseeing and regulation of the manufacturing process by self-operating mechanical, electrical, pneumatic, chemical or hydraulic processes.

Through automation, new factories will be able to move materials and parts from one operation to another automatically. Similarly, these new factories can, in many instances, replace men in the actual operation of machines by automatic devices called servo-mechanisms. Again, it is possible to replace inspectors, long a vital part of the American factory system, by control devices which inspect products automatically. And, in some

more advanced automation developments, some machines are equipped with lubricating systems which automatically oil its moving parts and with signal systems which automatically make known the machine's own need of repair.

Thus, it appears that this new technological method of industrial production is literally replacing men as tenders of machines with still other machines, just as the Industrial Revolution once replaced man powered production with production by machines.

This startling development has brought great uneasiness amongst the masses of American workingmen and indeed throughout all of our people. Some of the nation's magazines have reflected a fear of the problems that this new technology would bring about. According to Newsweek, "Ford's automatic engine plant turns out twice as many engines as an old-style plant, with one-tenth the manpower."

Ward's Automotive Report states the problems in these words, "A passenger car plant, which formerly employed 36 men to feed fenders into a conveyor for spray painting, now has modernized equipment which automatically feeds six sets of fenders to a fast-moving "merry-go-round" where vari-

colored finishes are applied simultaneously. One worker guides the entire operation."

Less dramatic in its effect but equally harsh in displacement of manpower, will be the service features of the new factory powered by automation. The magazine *Factory Management and Maintenance* describes it in these words, "In the factory of the future, lubrication will be a utility service just like water, steam and electricity, rather than a manual maintenance operation. You won't see oilers running around with oil cans or pushing lubrication carts from machine to machine. Instead lubricants will be pumped through pipes to each machine from a central source. And measuring units on the machines will feed the lubricant to each bearing in the right amount and at the right time by time clock control. You won't have to stop machines to lubricate them."

The government itself is authority for the fact that, despite popular opinion, automation is by no means limited to the automotive industry. According to a Department of Labor study of automation, "Electronics output in 1952 was 279 per cent higher than in 1947 but was produced by only 40 per cent more workers . . . . Output per man may rise even faster during the next few years as a result of improvements in manufacturing techniques . . . . These trends toward

'automation' may result in the greatest reduction in unit man-hours in the industry's history during the next few years."

Evidently then, the great fear among working people of loss of jobs due to automation is rather analogous to the fears experienced by workers during the original Industrial Revolution. This fact is recognized by leaders of both American industry and labor. Here is the picture of the original Industrial Revolution, painted by Benjamin Fairless in a speech before a Pennsylvania Chamber of Commerce.

Said Mr. Fairless, "There is nothing new, of course, about man's fear of machines; it has existed throughout the ages. Nearly three centuries ago, an inventor in Danzig built a loom that could weave six webs at once, and the authorities promptly suppressed it to protect the poor. But the 'poor' were not appeased; they seized the hapless inventor and drowned him in a creek. At the outset of the so-called Industrial Revolution in England, mobs of angry workers broke into the mills and tried to destroy the new automatic machinery which they feared would leave them jobless."

Similar sorry results of the original Industrial Revolution, unaccompanied by intelligent social changes, are well recognized by the American labor movement. In a pamphlet entitled *Automation, the Educa-*



tion Department of the United Auto Workers, C.I.O., has this to say, "The first industrial revolution had a tragic impact upon the lives of many people. Ruthlessly workers were displaced by the first power-driven machines. They were turned into the streets to wander about homeless and hungry. In desperation the workers struck back at the calloused indifference and social irresponsibilities of the owners of the primitive early power-driven machines. In France, in Germany, and most notably in England, the Luddites, inspired by mythical King Lud, burned factories, wrecked machinery, rioted, and inspired a guerilla war that lasted for almost twenty years."

Fortunately, however, some of the great leaders of American labor and of American business are exhibiting real statesmanship in approaching the problems arising out of this new "industrial revolution."

This is notably true of the automotive industry where a prominent Catholic industrialist, Henry Ford II, has pioneered in the field of new employer-employee relationships in the light of the changes which might flow from the further introductions of automatic production processes.

And these new employer-employee agreements to adjust this new technological process to man's needs reflects the

viewpoint of Walter Reuther, the leader of the Auto Workers Union, who told his people recently, "Economic abundance is now within our grasp, if we but have the good sense to use our technology and our resources, fully and effectively within the framework of economic policies that are morally right and socially responsible."

In his Christmas Eve address of 1952, the Holy Father spoke of these technical concepts and their effects on society and warned that their operations must be subject to the common good, in these words,

"One knows where to look in social thought for the technical concept of society, namely in the gigantic enterprises of modern industry. We do not intend here to express an opinion on the necessity, utility and disadvantages of these forms of production. Indubitably, they are marvelous manifestations of the inventive and constructive genius of the human spirit. It is right for the world to admire enterprises which in the area of production and management succeed in coordinating and mobilizing the physical forces of men and matter. And the present age may take pride in the stable way in which these enterprises are organized and in the often novel and characteristic beauty of their external set-up. But what must be denied is that modern social life should be regulated by

them or made to conform to them.”

Thus, it seems clear that Catholic teaching on the question of technological advances is simply that of welcoming it, if it has a constructive influence on the individual, the family and the social relationships within the state. In the same message of Christmas Eve, 1952, Pius XII states this very clearly:

“Modern industry has unquestionably had beneficial results, but the problem which arises today is this: will a world in which the only economic form to find acceptance is a vast productive system be equally fitted to exert a happy influence upon society in general and upon the three fundamental institutions of society in particular?

“We must answer that the impersonal character of such a world is contrary to the fundamentally personal nature of those institutions which the Creator has given to human society. In fact, marriage and the family, the state and private property tend of their very nature to form man as a person, to protect and render him capable of contributing through his own voluntary cooperation and personal responsibility to the similarly personal life and development of human relations. The creative wisdom of God is therefore alien to that system of impersonal unity which strikes at

the human person, who is origin and end of society and in the depths of His being an image of his God.”

This trend of Papal thinking gives an unparalleled opportunity to the Catholic business and labor leaders of America. They must with one voice call for a solution to the problems raised by automation by peaceful, not disruptive means. In line with this thinking, a novel approach to this question was reflected in an article by H. K. Junckerstorff of St. Louis University, in the November 1953 issue of *Social Order* published by the Institute of Social Order in St. Louis. The author indicated that all the problems of automation should receive some form of supervision by society in general.

He put it in these rather simple words: “It seems wise to place the whole process of automation under some kind of social supervision so that the transition can be made as smoothly as possible. We urgently need private committees composed of experts in all fields which may possibly be affected by automation. They could examine effects of changes on the local, state and national levels and give advice to businessmen considering the introduction of automation.

“Such continuing scrutiny should also give us a body of practical experience about the step-by-step progress to fullest feasible automation.”



A similar concept of approaching the problem from the viewpoint of its social and economic implications is reflected in the thinking of Solomon Barkin, Research Director of the Textile Workers Union of America, C.I.O. According to Control Engineering of February 1955, Mr. Barkin "wants multiplant corporations to 'provide transfer rights among their constituent operations.' This would include reimbursement for lost wages, for moving expenses, and for possible losses incurred in selling homes or cancelling leases. He also suggests that unions will have to extend their concepts of industry-wide bargaining."

A prominent Catholic labor leader, James B. Carey, president of the C.I.O. International Union of Electrical Workers depicts the problem in a truly Catholic way with the added blessing of everyday language when he says, "Let's look at it sensibly. Why should we oppose cost reduction as a principle? We understand the facts of life in this mass-production society. But we think it is elementary that the social and economic development must go hand in hand with the technological development . . . I believe that our attitude should be to welcome these developments but to insist that the benefits be distributed equally among the workers, the owners, and the public."

I hope I have made it very

clear that automation, like any other form of material progress, is bringing in its wake, grave social and economic problems. I hope I can make it equally clear in the time remaining to me that we, as Catholics, must devote ourselves to the solution of these problems with the fullness of the social teachings of the Church as our criteria, lest these problems, as before, bring class war and hatred instead of peace and prosperity to our people.

Let me recall to you again the words of our Holy Father. When speaking of technical progress, His Holiness said that while we may take pride in its achievements it "must be denied - - that modern social life should be regulated by them or made to conform to them."

It seems clear then that we must bring to the problems created by automation, such as technological unemployment, the elimination of long acquired skills, and the disruption of the family life of the worker by the abandonment of inefficient plants, and a host of other similar problems, the sound proposals implicit and expressed in the great social Encyclicals.

To the spectre of technological unemployment, we Catholics must bring to light and fully explore the possibilities of annual wages, stabilized employment and retaining of

technologically displaced workers.

To the rescue of the family, caught in the technical setting of wage rates for single and married workers alike, we must propose continuous exploration of the family allowance idea.

To the ever increasing need for labor-management cooperation in this fast developing automatic age, we must advance the flexible concept of the industry council plan to fully study the problems raised by automation.

All together, Christian workers and employers alike, must strive to make this new industrial revolution serve to lessen tensions among our people.

Deep consideration must be given to the human problems involved before a factory is transformed by automation. Workers and unions involved should and must be consulted and protected.

The prospects of tremendous material growth by such changes in industry are almost beyond our imagination. Equally, alternative prospects of vast unemployment and social upheavals, will determine whether automation will be a blessing or an evil.

Never, in our times, has the Christian mind been called upon to exercise its judgment with justice and charity in a more challenging situation.

## “Psychiatry And The Spiritual Values”

Address Delivered on July 17, 1955

The problem of “Psychiatry and Religion” which I have been asked to discuss today is very much *in vogue* right now. It is one of the most hotly debated subjects. Not a month passes without a book being published on the question; you have only to look at the publishers’ lists to convince your self of this. In addition, there are novels, movies and plays dealing with it. Among the latter I just mention, as examples, T. S. Eliot’s “The Cocktail Party” and Graham Greene’s “The Living Room.”

There is no immediate reason to see why one should oppose the world of faith to the world of medical psychology, and why one should make so much fuss about it. In fact, it would be a good thing to ask people what exactly they mean when they confront these things. If, for example, you mean by “religion,” as a great number of people do, to “follow the golden rule,” for instance, and by “psychiatry” a branch of medicine which occupies itself with the care for the insane in specially designated hospitals — then the question does not make any sense at all. The “nice fellow” theory of religion and the mental hospital concept of psychiatry could have gone on for ages without getting into conflict with one another. There is no problem.

But just change your definitions and you discover right away at lot of dynamite. Present-day psychiatry is no longer confined to mental hospitals. It has, for many reasons which I cannot give here in detail, gone into the conflicts and anxieties of everyday life, and into the world of love and hatred which unites or separates human beings. Its most significant tool is psychotherapy, i.e. a purely psychological method of treatment, in which physician meets patient without those chemical or physical means which we commonly associate with medicine. And religion is to a great number of people not just some vague desire to be a “nice fellow” but a definite set of truths about the nature of man. According to this belief you cannot say anything really basic about the nature of Man unless you talk of him in terms of origin and destiny. Once you go this far you cannot really talk about Man without bringing God into it, namely in specific terms of creation and salvation. Now we see much better how the topic of “religion and psychiatry” could have become so fashionable. You cannot be confronted with the anxiety and with the love and hatred of human beings without ever giving a thought to the nature of man. And you cannot



have a definite set of beliefs about the origin and destiny of Man without being haunted by the mystery of human anxiety.

After this glimpse of the battlefield let us now study the conflict with a few close-up views. The first thing we observe is that there are in this controversy many fallacies involved. One can say this about both sides with remarkable impartiality.

Let us first look at some of the fallacies commonly encountered among religious people. A considerable number of clergymen of all faiths have recently dealt with psychiatry, in sermons and lectures, books and pamphlets. The most frequently encountered fallacy reads about as follows: "If there only were more faith in the world, people would not be nearly as neurotic as they are." Now, first of all, this is an over-simplification. For example, I can show you a number of atheists who are what one commonly calls happy people and have never known a sleepless night; on the other hand there are many good, even saintly people, in fact even some of our great mystics who are haunted by terrible states of anxiety and melancholia. You see, that formula does not work, or, as it stands, it is too simple. But it is also morally wrong. There is a touch of Phariseism in it. When a man says: "These

people are all neurotic because they lack faith" the implication is: "Thank God, that you have not made me like one of these, I have faith." In other words, the person who says: "People should believe more; then they would not succumb to neurotic suffering" is in danger of passing moral judgment on his fellowmen, very much as the Pharisean in the parable did. For psychiatric illness involves suffering, in many cases much more than any physical illness. In many of the books and talks of clergymen on psychiatry the lay person gets the impression as if the psychiatry patient had to choose between the psychiatrist's office and the confessional, or the psychiatric textbook and the gospel — in other words between a medical and a spiritual approach to his problem. How erroneous and artificial such a duality is let me illustrate with a few examples.

Let us first, for the sake of simplicity, take a case of insanity. A young girl who had suddenly fallen into an extreme state of restlessness, agitation, with hearing of voices, etc., is admitted to a hospital. In such a situation people are more prepared to look at the illness as an illness, to regard such an event as they would regard a case of pneumonia or a broken leg. I do not know anybody who, in such a case, would say: "She should have made a choice between the psychiatrist's of-



fice and the confessional . . ." or ". . . if she had more faith, this would not have happened to her." Now let us take another example. A man suffers from depressions, i.e. from attacks of despondency, sadness and despair which may bring him even in danger of suicide. Again it would be quite false to "take the religious line," and to tell him, for example that if he only had more faith he would not succumb to these moods. Such an approach would be not only false but even dangerous. Because most of our depressed patients have already a tendency to reproach themselves, to suffer from morbid guilt feelings no matter how blameless their lives may have been. By telling them that a stronger faith would help them one achieves only one thing: to make them feel more guilty.

Let us go one step further. A man is overcome by irrational fears. Certain life situations, entirely harmless in themselves, induce in him a state of panic. He may become afraid of closed spaces, or of open spaces, or of crowds, etc. The patient knows perfectly well that this anxiety is irrational but there is something stronger than his reason and that mysterious thing fills him with fear in the most innocuous life situations.

Contrary to the case of acute insanity which I mentioned in the beginning, in the last two instances lay people are much

more reluctant to take the patient's problem as a purely medical one, without any moral implications. There is a simple reason for this. The insane girl whom I mentioned has lost all contact with the world of reality in which you and I live. The depressed or the anxious individual are to a large extent in contact with reality. And because they live in the same reality as you and I we are reluctant to admit that they cannot use their reason and their will-power. It is surprising how often you hear people remark behind the back of a patient suffering from neurotic anxieties or neurotic mood disturbances: "If he only pulled himself together — Surely he could help it." Surprisingly often the patient is directly advised:

"Pull yourself together!" Nobody would ever think that an abscess of the gall-bladder can be treated by pulling oneself together but not many people are prepared to look at nervous anxiety states with the same attitude as they would at an abscess of the gall-bladder. Many religious people use towards our neurotic patient a kind of spiritual approach of "pull-yourself-together." In this way many things which are of the natural order are treated as if they were of the spiritual and moral order. Thus, whenever a clergyman makes a statement that we would need much less psychiatrists if there

were more faith in the world the chances are that he has succumbed to a fallacy quite similar to the "pull-yourself-together" treatment. By this attitude religion becomes a sort of mental band-aid which must not be missing in any well-equipped psychiatric first-aid kit. I do not want to be misunderstood. None of this means that moral and spiritual values are indifferent to the neurotic sufferer, just as they should not be indifferent to the patient with a broken leg. It means only that the clear distinction between natural and supernatural means of help which we make in cases of broken legs must be also made in cases of emotional disturbance. The reason why preaching does not help a lady with an anxiety neurosis or a person suffering from depression is that the neurosis deprives them of their freedom of spiritual choice, as it were. A man may potentially love his wife but as long as his arms are in plaster casts he cannot embrace her.

For many people the problem becomes even more confusing in those cases in which the patient himself does not suffer, at least not visibly so, but those around him are made to suffer by him. Just think of antisocial individuals such as juvenile delinquents. I am unable to go into this problem within the framework of a task such as the present one. However, one thing I

should like to mention even here, namely the fact that many of these young people have had enough religious instruction, on the level of the *spoken word*, but frequently a lot was missing on a much deeper unspoken level, namely in the love of those around them. Moreover, the marvelous success which people like Don Bosco, Don Orione, Father Flanagan have had with delinquents and rebellious youngsters was not achieved by verbal instruction but by a basic attitude of charity and patience.

One element which fills many religious people with prejudice and distrust towards psychiatry is the theory and practice of psychoanalysis and everything connected with it. Now as far as psychoanalysis is concerned we must make a clear distinction between its strictly medical part on one hand and the philosophy of its founder, Freud, on the other. As many of you undoubtedly know, the strictly scientific aspect of psychoanalysis can be briefly summarized as follows. The irrational symptoms of our patients can be explained on the assumption that many of our most powerful experiences, particularly those of early childhood, go on living in a hidden part of the human mind, the unconscious. The neurotic patient can be helped only if we understand that the explosive material stored in man's



unconscious is by no means dead and forgotten but breaks through into our conscious wakeful life under a strange and very disturbing disguise — namely as neurotic symptoms. This theory, whether it be correct or not, has no bearing on the Christian concept of the nature of Man. This has been pointed out by experts in the field of philosophy and theology. Freud's philosophical writings, however, are purely atheist and antireligious. However, it is not difficult to abstract Freud's philosophy from the purely medical aspect of his work.

This brings us to the fallacy of psychiatrists. There is no doubt that quite a few psychiatrists have an antireligious bias. But in that respect they do not differ from other people. The general positivistic atmosphere of our time, that is to say the belief that science is the only fountain of truth and that revelation is bunk has pervaded large sectors of our culture, and there is no reason why psychiatrists should be immune to this.

Those psychiatrists and social psychologists who are suspicious of religion (except for the "nice fellow" variety) have one particular grudge. They see in their work a lot of neurotic anxiety based on irrational guilt and fear going back right to childhood. From this they conclude that there must be something terribly wrong about

religion to be able to instill so much fear in the hearts of children. And, as things are right now, they often have got something there. To many people today religion is synonymous with morality, and morality is something *negative*, the sum total of all the things we don't do. One of my patients who wanted to tell me what a good Christian his father was, said that his father did not smoke or play cards. In some railway carriages there are rules on the wall about all the things we are not supposed to do while on the train. Some people's notion of the gospel is just about the same. And if it is that, there is undoubtedly a tremendous source for neurotic anxiety, or at least for the enforcement of anxiety. If in the religious education of children the main emphasis is on the *positive* commands of the gospel, on the commands of love, no neurotic anxiety can ensue. In that case the ideals of self-discipline are naturally established, as a by-product, so-to-speak.

However, in many psychiatric treatises on religion the psychiatrists go much further. Their argument runs as follows: "When religious ideas about the universe were finally replaced by scientific research, man made more progress within four centuries than in preceding four milleniums. Within a short span of time we have progressed from the oxcart to the rocket-

propelled stratocruiser. If this worked, why not do the same thing about human actions and human relationships? Let us, there too, get rid of the old bunkum and take a scientific approach!" Of all the fallacies we have discussed so far this is the most startling one. It would take much more than a short talk to prove this point. Let me just say this. In the time of the Renaissance philosophers butted into the realm of the scientists. They wanted to disprove discoveries about the movements of stars on the basis of what Aristotle or Aquinas had to say. Now the tables are turned. Now some of our scientists want to apply the scientific method to problems which lie in the realm of philosophy. And the result would be quite unimaginable. There are two basic and entirely different modes of human insight — *science* and

*wisdom*. Wisdom can tell us nothing about the chemical composition of proteins. And science can tell us nothing about the moral values of Man.

At a religious soap box meeting at Hyde Park Corner an atheist heckler once remarked, concerning the creation: "If I made a universe I certainly would do a better job than God" whereupon the speaker remarked: "I don't want to challenge you on this but would you mind, for the time being, making a rabbit, just to establish confidence?" The world of spiritual values is also a universe, and no matter how many new things we discover in the science concerning Man, we won't be able to do the Ten Commandments and the Sermon on the Mount over. None of us would be able to improve on them.



## “The Atom And Peace”

Address Delivered on July 24, 1955

Turn back with me the calendar of your life to the summer of 1945. We were then at war.

You may have been a soldier, a sailor, a civilian. You may have been just old enough to weigh the suspense as our boys slowly made their costly and ghastly way from one Pacific Island to another. There were many headlines to tell us that we were engaged in a terrible war to preserve the precious freedoms for all men.

At that time, at that very hour, another world-shaking event was in the making. There were no headlines for the headline news of July 16, 1945. Everything was hush hush. There was no publicity. The bleak New Mexican desert did not invite the curious. The impatient event could hardly await the dawn. For at 5:30 on the morning of July 16, 1945, the first full-scale atomic explosion initiated by man lighted the pre-dawn sky.

At that very moment an old era died and the atomic age was born. In the fraction of a millionth of a second man crossed one of the greatest historic frontiers of science. In the split-second time that it takes an atomic chain reaction to mount in force until it blows itself apart, man found himself possessed of a total power,

a power that could well be his total peril.

Science and scientists working under pressure, almost in mass formation, with the resources of a nation at their command, and almost with the life of a nation at stake, had compressed unbelievable progress into a few short years. Science had wrested from the universe the secret of atomic energy, the energy of the sun and the stars.

Prometheus-like, scientists presented the world with a new fire, which like ordinary fire can burn down a city or heat a home; can be a destroyer or a devoted servant to mankind.

In this single leap, could man, after his thousands of years of struggle up from the darkness, have achieved the pinnacle of peace and plenty?

Could this discovery have been the answer to all the hunger, oppression, poverty, epidemics, that have plagued all the ages of man since the beginning of time?

The confident, calculated answer of the scientist is — Yes.

However, the first errand of the atom was war — destruction and death. He who commanded the secret of the atom could command the victory. Yet, we were not long in learning that

there was no command of that secret. There was only a contest in stockpiles, only a contest in the building of a balance of terror.

It is the tragic irony of our time that we in America are, in a sense, the victims of our own virtue. Our hearts are dedicated to bringing peace to the world and history proves our record.

Our best youth have written that record in their heroic blood in every corner of the world. We have fought for peace and not for power or plunder. We have given our resources, at all times to all peoples to the relief of the wants and needs of mankind. We are also ready to offer the researches and the resources of our atomic know-how to the peaceful progress of a world that hungers to be free from fear. The irony lies in the fact that while we do all this, we must daily increase our atomic and hydrogen arsenals.

For there is a philosophy that struts and strides the world, a philosophy that feeds on fear, thrives on terror, laughs at international law, ridicules the rights of man, scoffs at human dignity, claims that God is a delusion and teaches that society is incapable of living in peace.

They have the audacity to preach that they alone point the path to sudden industrial revolution with prosperity for all.

And what is so revealing about it all is that those whom they

have duped are the first to learn that the end of that road is suffering and slavery.

So, we MUST stand guard as the Colossus of the Kremlin seeks to crush and conquer.

But, if we are to have the peace we want, the peace we work and pray for, a peace more enduring than simply the absence of war, we cannot rest on a stalemate of stockpiles.

We cannot be lulled to a destiny of "massive retaliatory power". There is no sweetness in the coined phrases of "an armed equilibrium", nor "a peace of mutual terror".

Pope Pius XII has said, "When will the rulers of nations realize that peace cannot consist in an exasperating and costly relationship of reciprocal terror?"

And our own Catholic comment, published in "America" magazine on the same subject has been, "Not forever can two hydrogen powered colossi be expected to do no more than glower at each other across a trembling world. A prolonged period of unrelieved reciprocal terror would result in an international breakdown leading to madness. And who will claim that Americans are more resistant than Russians".

In his Easter message, Pope Pius said, "And we pray Almighty God to illumine and direct that work which renders supreme service, human and



moral, as well as scientific, even while we beg Him to prevent such great and noble effort from being turned into an infernal violence which would destroy everything”.

As faith needs good works — so prayer needs the practical philosophy of doing something about the atom.

Worse than defeatism is the distressing trend of thinking that we cannot do anything about it, that we cannot banish atomic warfare even as we have made progress with biological and chemical warfare. Surely the nuclear weapons carry all the poisoning power, all the inhuman and unnecessary suffering, all the diabolical inability to distinguish between combatant and non-combatant, which makes any weapon as hateful to man as it must be hideous to God.

We know that man *now* has the power to destroy himself. He can wipe out the world, his entire world. He can destroy all the achievements of civilization. And, if by any chance any mortal living thing escapes the next war, it will certainly disappear in the next war after that, because in a series of disasters or under the process of diminishing returns, whichever way we look at it, there will be less and less to destroy each time. And the atom will not distinguish between capitalist and communist, between the weak and the strong, between democracy and despot.

It has been said that the atom is the great leveller.

But the atom can also be the great lifter. It can lift man to greater heights of health and happiness than he has ever dreamed of through the centuries. We have the assurance of science. We have their promise and their performance. If we can direct them to atoms for peace and not the pressures of war, we can well believe there is answer to the Pope's prayer in the mastery of the human mind, through religion, over matter.

Look what we have done already!

I have mentioned earlier the four age-old enemies of human happiness — Hunger — Oppression — Poverty — Epidemics.

Already atomic science has given evidence that it can give health where disease had once been defiant. Now it can produce plenty where poverty holds sway. It can give opportunity instead of oppression where now slave labor is the rule, and its discoveries in food production and preservation can, with substance, fill the stomachs that are now being fed communist propaganda.

I suspect that when most of us think of atomic radiation, we think of atomic and hydrogen explosions, and the terrible life-destroying effects of radiation fallout. That is because it was only after and because of



Hiroshima that "radioactivity" and "isotopes" found their way into our vocabulary. But ten years before Hiroshima the biologists and chemists were using radioisotopes in the diagnosis and treatment of disease. And these radioisotopes came from the atom-smashing cyclotrons in the meagre supply of that earlier day. Today, the scientist and competent physician has at his call and command practically any quantity of radioisotopes.

It is not my intent to involve you in scientific intricacy. Furthermore, time will not permit. But it might be rewarding for you to do a little reading of your own to learn of the progress made in the study of the thyroid gland diseases, in the use of radioactive sodium for the treatment of the disease of the over-production of red blood cells, the discoveries in the control of deep-seated brain tumors, the tremendous program of cancer research, and of body chemistry that has been revolutionized as a by-product, may I say, of atomic progress.

For the radioisotopes permit scientists to carry out experiments that were beyond the powers of the best instruments money could buy before the advent of these atomic discoveries. It is not too much to say that the next decade might well see the disappearance of many of the diseases we dread the most.

It may seem fantastic to you to be told that the atom has the answer for poverty. Ten years

ago men of the best intentions would have told you that the atomic power plant would not be a reality in your lifetime. Yet, what is today's story? In Pittsburgh, in 1957, you may well find a full-scale power plant in operation to fill all the power needs of a good sized city. In Illinois, in New York, in my own New England, the minds of men have been working and plans will soon give way to plants.

For example, take a single pound of Uranium 235, no larger in size than an ice cube in your own refrigerator. This pound of pure uranium contains the same amount of power that is to be found in 3 million pounds of coal. This is the type of power that we are dealing with. This tremendous power we can understand. Now think of the out-of-way and neglected parts of the world, starving for a source of power, and steeped in poverty because fruitful industry is beyond their wildest dreams. What a boon this gift of nature could be to those impoverished people!

Let me tell you that a wise America, generous to underprivileged people through the extension of its atomic researches and resources, can give the lasting lie to the atheistic preachment that the path to plenty lies through hate, through the cruel crushing of one's neighbor, the threat to his land and his life, the enslavement of his body and his soul.

God has truly given us an age of discovery, with new tools to permit man to live at his best, where living before was bare, with more time for his family, with a challenge to learning. These are the solemn forecasts of serious men of science who accept the challenge of the future, with certainty and with sincerity, that with this dawn of the new day man will never go back to the darkness of despotism or despair.

Hunger is a term that could pass from the speech and experience of man. For radioactivity is already giving us new and improved species of food, is giving us split-second sterilization, is protecting our farm crops against the blight of disease, make most refrigeration unnecessary, find unlimited foods in the ocean, give us fresh water readily from salt water, and on and on, with the matter of fact recounting of realities from the power of the atom.

I am looking again at the chart I made of the four plagues of the world — Hunger, Oppression, Poverty, Epidemics. And I see that these words make an acrostic, their first letters spell *HOPE*. And that is the promise of the atoms for peace.

For all these great miracles of life and health, of prosperity and happiness, are not for you and for me alone; they are for all the people of the world, no matter how destitute, how despairing, how distant they may

now seem to be from the wealth of the earth as we know it in the material terms of gasoline, oil, water power and coal.

It is my repeated thesis that a prospering people with all these means of life and joy at hand cannot be jealous of their neighbors.

A prospering people cannot stay a people enslaved.

They will not war, for there is no need to war. Warfare and death are poor substitutes for peace and plenty.

The world can have plenty!  
The whole world can have peace!

But peace is not merely a material method, it is a spiritual possession. It is not the law of the jungle. It is the sublime law of God!

The Holy Father has expressed it well: "Each of two groups into which the human family is divided tolerate the systems of the other because it does not wish itself to perish . . . the present co-existence in fear has . . . only two possible prospects before it. Either it will raise itself to a co-existence in fear of God, and thence to a truly peaceful living together, inspired and protected by divine moral order; or else it will shrivel more and more into a frozen paralysis of international life, the grave dangers of which are even now foreseeable."

I feel that every sign points to a lessening of tensions. I feel

that no leadership can ask for self-destruction. I feel that no Iron Curtain can cut off from the eyes and ears, the hearts and souls, of mankind made in the spiritual image of God, the knowledge that there is within their grasp this promise of peace. The prize is too great to be treated with indifference or to be bartered for infamy.

With all the sincerity of which I am capable, with all the knowledge of atomic accomplishment that it has been my privilege to acquire, I say that God has given us in our lifetime one of the greatest resources and one of the most powerful reasons for peaceful and prosperous living together.

Man craves the dignity of his human nature, he craves all the

freedoms that we have catalogued for hand and heart and mind.

These great powers that we extract from the atom today have always been there since the dawn of creation. Man adds nothing new to their substance. His great achievement has been that through his God-given genius, he has in good time succeeded in analyzing and dividing the simplest elements of nature.

This last half of the 20th century will be written in history as the Age of the Atom, that out of the smallest element we have drawn the formula for the world's biggest dream — man's happiness in a world of plenty, under an umbrella of God's peace.



# “Christian Philosophy, the World, and Science”

Address Delivered on July 31, 1955

On April 24, 1955 Pope Pius XII addressed the Pontifical Academy of Sciences on science, its method and nature, and its dependence on philosophy for a coherent and unified view of the universe as a whole. The bold address of Pope Pius will serve as the starting point of my own remarks on the present occasion.

## I

Pope Pius began his address by characterizing the work of the scientist. The scientist observes and interprets the wonders that God has inscribed in creation. Creatures, receiving their existence from God, reflect His grandeur. Creatures, moreover, are words of truth, unconfused and coherent. That is why nature is a book to be read in an orderly manner, leading to a greater and deeper understanding as we turn its pages. That is why, furthermore, the scientist has the most noble of missions, namely to discover the intentions of God in nature, to interpret the book of nature for the rest of humanity, and to read it line by line with objectivity and docility.

Not all appreciate the true importance of science today. Most people merely marvel at its technical and practical achievements and consider

these to be the most important aims of science. Others appreciate the methods of scientific research, and follow the development and the working out of scientific hypotheses as well as the emergence of new scientific theories. Very few persons, according to Pope Pius, have risen to what he calls “a complete and harmonious view” of the highest realities reached by science. It is this last point that especially concerns the Holy Father. Today some men of science are aware of the most serious task before them, namely, to present a total and coherent picture of reality according to the various and manifold findings of scientific research.

To achieve this last purpose the scientist must call on the philosopher. Only in this way can he reach a unified view of the universe and of human knowledge. The Pope stresses this fact, to show the proper nature of scientific inquiry and to point to the precise moment when science must look beyond itself in order to discover a more ultimate view of its own results.

Proceeding empirically, by the method of weighing and measuring, and expressing his findings in mathematical terms, the scientist finally reaches a limit in his investigations.

His method is not calculated to show what the material universe is in its substance, but to express mathematically how it behaves. To see his findings within the framework of the very substance and being of material things, the scientist must look at his findings under the guidance of the principles of philosophy. Nor can he stop short of such an undertaking, even though he cannot complete it by himself. For the human mind is so made that it seeks order and unity. It cannot live in a chaos. It seeks to know all reality as one, which is to know it in its origin, its order, and its purpose. The sciences, becoming out of their very nature more and more specialized and therefore more and more fragmentary in their view of the universe, cannot give us a synthesis either of the knowledge or reality. If we are to have a unified view of the universe, and even of the universe as described according to the latest scientific findings, we must look to philosophy in order to do so.

This conclusion leads the Holy Father to comment on the estrangement that has existed for centuries between philosophy and science. Such an estrangement has existed not because there is anything in the nature of philosophy or of science to cause it, but because men themselves have not always had the ability or the good-will to consider in a

proper way the relations between the two. And so it has happened that scientists have held philosophy in disdain and philosophers stopped following the progress of science.

But this does not alter the further fact that, in different ways, science and philosophy need one another. Indeed, when scientists have needed philosophy in order to unify their work, they have more than once fallen under the influence of whatever philosophy was at hand — for example, mechanism, which conceived the world as a machine and the atom as a miniature planetary system. But mechanism broke down for scientific reasons. Electrons within atoms behaved in peculiar and unpredictable ways in their movements and in their radiation of energy. To many scientists this means today that the laws of the physical universe are statistical stagements.

The Sovereign Pontiff, in noting the point, sees two consequences in it. He believes that science, in contact with philosophy, can maintain its search for a unified picture of the universe in spite of the statistical nature of scientific laws. This is an intelligible universe in which we are living, a universe of order, even though the method of the scientist does not fully reach this conclusion. With the help of the philosopher, the scientist can see intelligible law beyond his method and its results. At the



same time, the statistical character of scientific laws suggests to the Holy Father a warning for philosophers. Philosophers "should never attempt to define truths which are drawn solely from observation or experiment, and from the use of scientific methods." If I have not misunderstood these words, they mean that the philosopher should not substitute himself for the scientist. He should not give a philosophical status to theories and data about the behavior of matter that are intelligible only in the light of the methods used by the laboratory scientists. To understand and evaluate scientific data, the philosopher must learn enough science in order to see these data within the framework of the theories and methods that have produced them.

The philosopher will then be able to interpret and evaluate scientific data properly. He will be able to relate them in an appropriate way to his philosophical analysis of the nature of the material world. He will also be able to give to the scientist and his work an assistance that remains faithful to the differences between philosophy and science. But if the philosopher, indeed the Christian philosopher, is to help the scientist in his search for an ultimate view of the physical universe, then he must not only learn new lessons, but also recall very old ones. As to the new lessons, they are clear enough. The Christian philoso-

pher must acquire the competence to understand scientific theories in their own terms, including their perishability. He must learn to incorporate the data of the physical sciences within his philosophical framework, but with a due respect for the nature of these as well as for the nature of his philosophy. This is a long and arduous task, which however Catholic philosophers are begging to take in our day. But the problem for the philosopher does not stop here. If indeed, philosophy is to help science to see the physical world in a coherent unity; if the light of philosophy is to save the data of science from remaining purely empirical facts, then philosophy must be sure to recognize its own nature, and to formulate with clearness its own view of the nature and being of that same physical universe that the scientist is today investigating with such astonishing results.

If the Christian philosopher is to do this, he must re-examine the living traditions that have inspired and produced him, and he must look again at the great principles and the issues that animated them.

## II

By the circumstances of his age, as well as by the nature of his work, St. Thomas Aquinas stands out as the man who can help us to get our bearing in relation to the enormous de-



velopment of science in the modern world. To be sure, St. Thomas knew nothing about the theory of an expanding universe, or about Einstein's equation of matter and energy. But, St. Thomas did formulate certain basic views on the nature of the physical world that are as decisive today as they were in his age. We who are appalled at the apparent littleness and insignificance of man in a vast universe, at the enormous power locked in the atom, and now unlocked by man, are obscurely seeking an answer to this question: what is the place of man in the universe?

In his own way, St. Thomas did answer this precise question for his age, and that answer is an enduring one. Do you remember the world of Aristotle? It was this world that fascinated so many Christian thinkers when they read about it in the writings of Aristotle and his commentators. In the world of Aristotle, the earth was the motionless center of the whole universe, surrounded by a series of concentric spheres.

This world was eternal and indestructible, and its motion was continuous and without beginning and end. In this world man lived and died, and when he died the individual person perished completely. If the world had a destiny, it was to continue eternally in motion, if the individual man had a destiny, it was to die within the

world of motion after rounding out the maximum total of beatitude achievable in the world of time. Matter and motion bulked very large in the world of Aristotle, as they did in the world of his Arabian followers, and man was very small. The world of Aristotle was geocentric not only in the physical sense that the earth was at its center, but also in another and more important sense, namely, that man was surely not at its center.

That as a Christian theologian St. Thomas should deny that the physical world is eternal and indestructible and necessary is quite understandable. Being a creature in time, the physical world exists not by necessity but by the will of God. Its non-existence is always possible. Its order is the expression of God's providential government and not of the supposed necessity of its own nature. Its existence is due to God's generous love, and its destiny is the freely established purpose of that love. As a creature of God, the physical universe has an intelligibility and an order that are bound inseparately with God's purpose in creating it. Not that the physical world is a puppet in God's hands. St. Thomas has even said that to demean God's creatures is to insult God Himself. The order of the physical world is a genuine and inherent order; but it is also and at the

same time the expression of God's purpose in creating it.

So much of the doctrine of St. Thomas, is to repeat, quite understandable. It is also understandable but noteworthy that there is nothing impersonal or dark or blind about a world that exists under such conditions. The world contains an order known and willed — and loved — by God. Whatever happened in the world happened in His presence, by His knowledge and through His love. The world is vast in size and great in age. But what are size and age in comparison with an infinite God Who, in the infinity of His perfection, is present to all time and everywhere in the universe?

But the thought of St. Thomas Aquinas begins to become more astonishing when he locates man in the physical world. Having a body, and this by nature, man is intended by God to live on earth and there to work out his destiny. He was given, says St. Thomas, reason and hands and liberty as the natural equipment with which to do this. The purpose of his life is to achieve beatitude — happiness. The philosophers themselves said this, and St. Thomas repeats it after them. Only, true beatitude is God Himself, and nothing less or short of God. Here the philosophers, stumbled. If they could not know that man would reach God, how could they know that he would

reach a final and true beatitude? In the Incarnation, God Himself gave man the answer.

God is beatitude, and a man exists to receive beatitude as a gift from God. To receive this gift is the purpose of man's creation, the goal of his life on earth. But there is more. We are accustomed to thinking of ourselves as living in a world around us, and as being a part of it. This is true, but it is a purely physical fact.

The fact does not mean that man lives within the order of the physical world, except so far as through his body he is subject to the laws governing matter. He is subject to gravity, he needs oxygen, and he cannot live without food. But he also needs ideas, he needs truth and love, he needs friendship and civilization and culture, and he needs hope and dedication. The fulfillment of these latter needs makes man to be most fully and authentically a man. For the human world is a spiritual one, and its deepest bonds of unity and communication are written in men's minds and in their hearts.

Not only did St. Thomas hold this view of man, he also held its corollary. Having a spiritual soul and an intelligence that transcend the limits of matter, man is at once the apex of the world of nature and its culmination. To St. Thomas this meant nothing less than that



the whole physical world exists for the sake of man. As he said the heavens are in motion for the sake of generation on the earth; and generation on the earth exists for the sake of man. Now man exists for the sake of beatitude — that precious gift that is the desire and the fulfillment of his nature. When, in God's good time, man receives beatitude, his nature will teach its destiny. But so will the physical creation around man. In man's beatitude the world of nature will achieve its purpose, just as in man's present search for beatitude it is fulfilling its present purpose.

Let us, then, recognize that the Christian universe of St. Thomas has man, not matter, at its center.

Not only is man the noblest being in nature; not only is his intelligence the highest form of nature, but the whole physical universe is centered in man and in his destiny. Nor is this any sentimental notion of man on the part of St. Thomas. His theology and his philosophy complete one another in this anthropocentric view of the physical world. The philosophers had taught St. Thomas that matter exists for spirit, and therefore that the true center of creation is to be found among spiritual beings. St. Thomas learned this well, and his theology brought to it an even greater perfection. The

world of St. Thomas has a personalist purpose. It is charged with a deep sense of the greatness of man, who, living in the world of change and time also lives by his mind and his love in the world of eternity — in that *present* that is above time.

Times passes, but the human person remains abiding across the vicissitudes of time and history. What, then, is man? Assuredly, he is not a thing of nature. He is a spirit, incarnate and living on earth, but a spirit nevertheless. And that is why the reason and the intelligence of man, that can scan the heavens and unlock the atom, achieves more truly the greatness of man's nature in being the servant of truth than in being the master of matter.

### III

Now it is quite clear that the Thomistic doctrine of a man-centered world has no direct or immediate relation to the progress of science today. It is not a scientific theory.

But it is a fact that science has forced upon us an issue that is not really a scientific one. Do we know the place of man in the universe? This is a genuine question, however much it may not be a scientific one. Living as we are in an age of unparalleled scientific exploration and discovery, we seem to be helpless in the presence of our scientific knowledge and our scientific conquests. We have



even realized the dream of 17th century thinkers by becoming well nigh masters of nature. Yet where this knowledge and control of nature will lead us — *this* we do not know, and we contemplate with anguish and horror the possibility of the atomic destruction of humanity on the earth.

The problem of bringing philosophy and science together can be left to those who have, or who are willing to acquire, the competence to do so. The words of Pope Pius XII are a strong directive to this end. The physical world is an intelligible one and the data of science are verifying this fact in more and more remarkable ways. In 1951 Pope Pius XII even pointed out how science was opening new doors within the physical universe leading to God. But behind all these issues of the relations between philosophy and science and of the dependence of science on philosophy, there is one to which St. Thomas has pointed that can be of decisive value to us today. Do we remember, in this immense universe of ours, that man in his spiritual nature is more immense than the physical universe that he is exploring with such success? We stand in awe of atomic power, and in fear of atomic weapons. But perhaps we have not been sufficiently awed by man himself, and by the power and greatness of his intelligence. We think that if we

can banish atomic power we shall end our troubles; but we are forgetting that we cannot banish man himself and that wonderfully inventive intelligence of man.

Even after we succeed in banishing A-bombs and H-bombs, if indeed we do succeed, man will still be there to unlock even greater and possibly more dangerous secrets hidden within the atom. What then?

Man, not the atom, is our problem, or rather our mystery. At this moment we stand before a purely spiritual issue even in our interpretation of the physical universe. No scientific theory, present or future, will ever answer the question of the relations between man and the physical world or of the very existence of the physical world.

We cannot deny or banish the signs of man's greatness in the presence of the world of matter. Nor can we deny that this greatness of man carries with it the risks that make human life to be the spiritual adventure that it is.

The greatest contribution that Christian philosophy can make today to the problem of the relation between philosophy and science is to recall to the modern world that extraordinary doctrine of the place of man in the universe and his relations to the physical world. This doctrine of man — man the

discoverer and master of nature, man the technologist, man the seeker of truth beyond the limits of nature — can give us a proper perspective on the nature and meaning of the world in which we are living. Man unites creation, but he can do so successfully only if he can understand and unite himself. This is a very old problem, as St. Thomas well knew. It is the merit of science that, by the magnitude of its discoveries, it has forced man to face himself and to seek, within the depths of his being, his meaning to himself. That search is as old as Christianity, indeed older. To seek an answer to it is also to understand the unity and purpose of creation.

This is the mission of Christian philosophers in the modern world — to present creation in the spiritual greatness of its purpose, to present man in the true dimensions of his being, to present the physical world in the perspective of its human center. The geocentric physics of the middle ages, which some of us remember much too long, was decisively transformed by the anthropocentric view of creation among mediaeval thinkers. This is our legacy from the theologians of the 13th century, and especially from St. Thomas. To remember it is the necessary preamble to the mission of Christian philosophy in the world today.

## 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.



# 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 Bishop Fulton J. Sheen, 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.

"A Trilogy on Prayer," by Rev. Thomas F. Burke, C.S.P., 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"Christ and His Church," by Rt. Rev. Msgr. Joseph M. Corrigan, 88 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"The Marks of the Church," by Rev. Dr. John K. Cartwright, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Organization and Government of the Church," by Rev. Dr. Francis J. Connel', C.S.S.R., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 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, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"The Parables," by Rev. John A. McClorey, S.J., 128 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$18.00 per 100.

"The Way of the Cross," by Bishop Fulton J. Sheen, 32 pages and cover (prayer book size). Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.25 per 100.

"Christ Today," by Very Rev. Dr. Ignatius Smith, O.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.50 per 100.

"Rural Catholic Action," by Rev. Dr. Edgar Schmiedeler, O.S.B., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"Religion and Human Nature," by Rev. Dr. Joseph A. Daly, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Church and Some Outstanding Problems of the Day," by Rev. Jones I. Corrigan, S.J., 72 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"Conflicting Standards," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.

"The Seven Last Words," by Bishop Fulton J. Sheen, (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.25 per 100.

"The Church and the Child," by Rev. Dr. Paul H. Furfey, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Love's Veiled Victory and Love's Laws," by Rev. Dr. George F. Strohaber, S.J. 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Religion and Liturgy," by Rev. Dr. Francis A. Walsh, O.S.B., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"The Lord's Prayer Today," by Very Rev. Dr. Ignatius Smith, O.P., 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"God, Man and Redemption," by Rev. Dr. Ignatius W. Cox, S.J., 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"This Mysterious Human Nature," by Rev. James M. Gillis, C.S.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Eternal Galilean," by Bishop Fulton J. Sheen, 160 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"The Queen of Seven Swords," by Bishop Fulton J. Sheen (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.25 per 100.

"The Salvation of Human Society," by Rev. Peter J. Bergen, C.S.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Church and Her Missions," by Rt. Rev. Msgr. William Quinn, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Church and the Depression," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.

"Misunderstood Truths," by Most Rev. Duane Hunt, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Judgment of God and The Sense of Duty," by Rt. Rev. Msgr. William J. Kerby, 16 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.00 per 100.

"Christian Education," by Rev. Dr. James A. Reeves, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"What Civilization Owes to the Church," by Rt. Rev. Msgr. William Quinn, 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"If Not Christianity: What?" by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"The Coin of Our Tribute," by Rev. Thomas F. Conlon, O.P., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Prodigal Word," by Bishop Fulton J. Sheen, 140 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 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, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Misunderstanding the Church," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Poetry of Duty," by Rev. Alfred Duffy, C.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Catholic Church and Youth," by Rev. John F. O'Hara, C.S.C., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Spirit of the Missions," by Rt. Rev. Msgr. Thomas J. McDonnell, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Life of the Soul," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"The Banquet of Triumph," by Rev. James J. McLarney, O.P., 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"Society and the Social Encyclicals—America's Road Out," by Rev. R. A. McGowan, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 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, 15c postpaid; 5 or more, 10c each. In quantities, \$6.00 per 100.

"The Eastern Catholic Church," by Rev. John Kallok, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The 'Lost' Radiance of the Religion of Jesus," by Rev. Thomas A. Carney, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"Saints vs. Kings," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"The Mission of Youth in Contemporary Society," by Rev. George Johnson, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"Toward the Reconstruction of a Christian Social Order," by Rev. Dr. John P. Monaghan, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Marian Vignettes," by Rev. J. R. Keane, O.S.M., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Peace of Christ," by Very Rev. Martin J. O'Malley, C.M., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"God's World of Tomorrow," by Rev. Dr. John J. Russell, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Catholic Tradition in Literature," by Brother Leo, F.S.C., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"Prophets and Kings: Great Scenes, Great Lines," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Peace, the Fruit of Justice," by Bishop Fulton J. Sheen, 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"1930—Memories—1940," the addresses delivered in the Tenth Anniversary Broadcast of the Catholic Hour on March 8, 1940, together with congratulatory messages and editorials, 80 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$12.75 per 100.

"What Kind of a World Do You Want," by Rev. Wilfrid Parsons, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Law," by Rev. Dr. Howard W. Smith, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.



"In the Beginning," by Rev. Arthur J. Sawkins. 40 pages and cover. Single copy 15c postpaid; 5 or more, 10c each. In quantities, \$5.50 per 100.

"America and the Catholic Church," by Rev. John J. Walde, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Social Crisis and Christian Patriotism," by Rev. Dr. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities \$3.00 per 100.

"Missionary Responsibility," by the Most Rev. Richard J. Cushing, D.D., LL.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"War and Guilt," by Bishop Fulton J. Sheen of the Catholic University of America, 196 pages and cover. Single copy, 60c postpaid; 5 or more, 50c each. In quantities, \$22.75 per 100.

"The Purpose of Our Eucharistic Sacrifice," by Rev. Gerald T. Baskfield, S.T.D., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Case for Conscience," by Rev. Thomas Smith Sullivan, O.M.I., S.T.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Freedom Defended," by Rev. John F. Cronin, S.S., Ph.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Catholic Notion of Faith," by Rev. Thomas N. O'Kane, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Rights of the Oppressed," by Rt. Rev. Msgr. Martin J. O'Connor, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Practical Aspects of Patriotism," by Rev. George Johnson, Ph.D., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 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, 20c postpaid; 5 or more, 15c each. In quantities, \$10.75 per 100.

"Peace," by Bishop Fulton J. Sheen, 160 pages and cover. Single copy 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"Christian Heroism," by Rev. Robert J. Slavin, O.P., 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.00 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, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Liturgy and the Laity," by Rev. William J. Lallou, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"Conquering With Christ," by Rev. John J. Walde, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.00 per 100.

"The Victory of the Just," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 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 each. In quantities, \$7.50 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 each. In quantities, \$7.50 per 100.

"Justice," by Rev. Ignatius Smith, O.P., 32 pages and cover. Single copy, 20c cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"The Crisis in Christendom," by Bishop Fulton J. Sheen. 112 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"Social Regeneration," by Rev. Wilfrid Parsons, S.J., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"Second Report to the Mothers and Fathers," by Catholic Chaplains of the Army and Navy. 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.75 per 100.

"The Path of Duty," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"The Foundation of Peace," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"Human Plans are Not Enough," by Rev. John Carter Smyth, C.S.P., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"One Lord: One World," by Bishop Fulton J. Sheen, 100 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"The Catholic Layman and Modern Problems," by O'Neill, Woodlock, Shuster, Matthews, Manion and Agar, 68 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"God," by Rev. Richard Ginder, 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"The Moral Law," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$3.00 per 100.

"The Sacramental System," by Rt. Rev. Msgr. Ambrose J. Burke, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.



**"Concerning Prayer,"** by Rev. John Carter Smyth, C.S.P., 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

**"You,"** by Bishop Fulton J. Sheen, 104 pages and cover. Single copy 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 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, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

**"Saints For The Times,"** by Rev. Thomas J. McCarthy, 48 pages and cover. Single copy 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

**"Do We Need Christ?"** by Rev. Robert I. Gannon, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

**"Happiness and Order,"** by Rev. Robert Slavin, O.P., 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

**"Love On Pilgrimage,"** by Bishop Fulton J. Sheen, 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

**"Hail, Holy Queen,"** by Rev. J. Hugh O'Donnell, C.S.C., 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

**"The Road Ahead,"** by Fulton Oursler, G. Howland Shaw, Neil MacNeil, Dr. George F. Donovan and Thomas H. Mahony, 112 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

**"Christ The King And The Social Encyclicals,"** by Rev. Benjamin L. Masse, S.J., 82 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Catholic School In American Life,"** by Rt. Rev. Msgr. T. James McNamara, 40 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$10.00 per 100.

**"Advent: Souvenir or Promise,"** by Rev. John J. Dougherty, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.75 per 100.

**"The Eastern Rites,"** by Rev. Alexander Beaton, S.A., and Rev. Canisius Kiniry, S.A. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities \$8.00 per 100.

**"America, Morality, And The United Nations,"** by Rev. John McCarthy, 82 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"Light Your Lamps,"** by Bishop Fulton J. Sheen, 128 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

**"The Family in Focus,"** by Rev. Joseph Manton, C.S.S.R., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"Our Faith and Our Public Problems,"** by Mr. Jerome Kerwin, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.75 per 100.

**"The American Way,"** by Mr. Justice Matthew F. McGuire, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Road Back,"** by Hon. John A. Matthews, LL.D., K.M., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Church and Labor,"** by Louis F. Budenz, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

**"The Missions,"** by Rev. Joseph P. McGlinchey, Rt. Rev. Leo M. Byrnes, Archbishop Mitty and Bishop McDonnell, 24 pages and cover. Single copy 20c postpaid; 5 or more 15c each. In quantities, \$8.00 per 100.

**"The Church in Rural Life,"** by Rt. Rev. Msgr. Leo J. Steck, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"Marriage and the Home,"** by the Rev. Edmond D. Benard, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Defense of Peace,"** by Rev. Wilfrid J. Parsons, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Modern Soul in Search of God,"** by Bishop Fulton J. Sheen, 104 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

**"Religion And Economic Life,"** by the Rev. Benjamin L. Masse, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

**"The Church And Her Story Of Charity,"** by Rev. James D. O'Shea, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"Justice and Charity,"** by Bishop Fulton J. Sheen, Ph.D., LL.D., 104 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

**"The Truth About God,"** by Rev. Alvin P. Wagner, 24 pages and cover. Single copy. 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

**"The Church Looks at Some Social Questions,"** by Rev. Joseph E. Schieder. Rev.



John F. Cronin, S.S., Rev. Donald A. McGowan, Rt. Rev. Msgr. F. Hochwalt, 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"The New Crusade," by Mr. Charles Fahy, Mr. Fulton Oursler, Mr. James McGurrian and Mr. Maurice Lavanoux; 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Not By Bread Alone," by Rev. John M. McCarthy, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"The Everlasting Kingdom," by the Rev. Edmond D. Benard, 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Give Him A Thought," by the Rev. Joseph Manton, C.S.S.R., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Love That Waits For You," by Bishop Fulton J. Sheen, 120 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$21.00 per 100.

"Morality And Government," by the Rev. Francis J. Connell, C.S.S.R., 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"A Broad Survey of the Field of Law," by the Rt. Rev. Msgr. Francis X. Sallaway, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"One Needs the Other," by the Rev. Frank J. McPhillips, 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"Christian Education in an Age of Confusion," by James F. Twohy, 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"God's Love And Mine," by the Rev. John J. Walde, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"In These Our Days," by Chaplain William J. Clasby (Lt. Col.) USAF, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"The Unknown God," by Rev. Edmond D. Benard, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Of Saints And Kings and the Prince of Peace," by the Rev. John J. Dougherty, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"The Rock Plunged Into Eternity," by Bishop Fulton J. Sheen, 104 pages and cover. Single copy, 40c postpaid; 5 or more, 35c each. In quantities, \$18.50 per 100.

"God on Weekdays," by the Very Rev. Francis J. Connell, C.S.S.R., S.T.D., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100 plus postage.

"This Nation Under God," nine addresses by laymen, 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100 plus postage.

"Operation Survival," four documentary programs on Communism, by Robert C. Healey, 80 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"Hope and the Voyager," by the Rev. Edmund, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100 plus postage.

"Faith and the Heart of Man," by the Rev. John J. Dougherty, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100 plus postage.

"Charity Begins At Home," by the Rev. John M. McCarthy and guests, 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100 plus postage.

"The Woman," by Bishop Fulton J. Sheen, Ph.D., LL.D., 96 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.00 per 100.

"Spring Fervor," by the Rev. James E. Manton, C.S.S.R., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100 plus postage.

"Your Son in the Service," by Commander Donald F. Kelly, chaplain, U. S. Navy; Lieutenant Patrick A. Killeen, chaplain, U. S. Navy; Brigadier General James H. O'Neill, chaplain, U. S. Army, and Colonel William J. Clasby, chaplain, U. S. Air Force, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Careers In Christianity," a series of addresses by Prof. James M. O'Neill, Rev. John S. Kennedy, Neil MacNeil, James B. Carey, George W. Starke, Dr. Vincent Edward Smith, Michael Di Salle, Clarence Manion, Maj. Gen. John M. Devine and Martin Quigley, 96 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.00 per 100.

"Mercy—Eternity—Truth," by the Rev. Wilford J. Diamond, 32 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.00 per 100 plus postage.

"A New Commandment," by the Rev. Edmond D. Benard, 36 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$12.00 per 100, plus postage.

"Christ Our King," by the Very Rev. Msgr. Henry A. Carlin, 48 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$14.75 per 100 plus postage.

"Under Northern Lights," by Colonel William J. Clasby, Chaplain, U. S. Air Force, 48 pages and cover. Single copy 25c postpaid; 5 or more, 20c each; in quantities, \$12.00 per 100 plus postage.



**"The Life of Christ,"** by Bishop Fulton J. Sheen. 120 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each; in quantities, \$23.00 per 100 plus postage.

**"The Call to Sanctity,"** by the Rev. Lawrence J. Reily, S.T.D. 40 pages and cover. Single copy, 40c postpaid; 5 or more, 35c each. In quantities, \$22.00 per 100 plus postage.

**"Convent, Monastery and Home,"** by the Rev. Francis Connell, C.Ss.R., S.T.D., LL.D., 48 pages and cover. Single copy, 50c postpaid; 5 or more, 45c each. In quantities, \$23.00 per 100 plus postage.

**"The Natural Law—A Return To God,"** by Dr. Charles A. Hart; Mr. Harold McKinnon; Mr. Vernon Bourke, and the Rev. Robert H. Sweeney, C.S.C. 44 pages and cover. Single copy, 50c postpaid; 5 or more, 45c each. In quantities, \$23.50 per 100 plus postage.

**"Patriot Churchmen,"** by Rev. John Tracy Ellis. 48 pages and cover. Single copy 60c postpaid; 5 or more, 50c each. In quantities, \$26.00 per 100 plus postage.

**"Light Of Christ,"** by Rev. Lawrence J. Riley. 56 pages and cover. Single copy 50c postpaid; 5 or more, 40c each. In quantities, \$20.00 per 100 plus postage.

**"God Deserves To Be Loved,"** by Rev. John Schultz, C.S.S.R. 32 pages and cover. Single copy 40c postpaid; 5 or more, 35c each. In quantities, \$17.00 per 100 plus postage.

**"This Is The Victory . . . Our Faith,"** by Rt. Rev. Msgr. Paul J. Glenn. 32 pages and cover. Single copy 40c postpaid; 5 or more, 35c each. In quantities, \$17.00 per 100 plus postage.

**"The Quality of Mercy,"** by Rev. John S. Kennedy. 36 pages and cover. Single copy 50c postpaid; 5 or more, 40c each. In quantities, \$19.50 per 100 plus postage.

**"The Church And The World,"** by Rev. Eugene Burke, C.S.P. 36 pages and cover. Single copy 40c postpaid; 5 or more, 35c each. In quantities, \$16.25 per 100 plus postage.

**"America's Hope—Our Youth With Faith,"** by Rev. Dennis McCarthy, O.P. 32 pages and cover. Single copy, 50c postpaid; 5 or more, 35c each. In quantities, \$14.50 per 100 plus postage.

**"Mary, the Mother of God,"** by the Rev. Francis Connell, C.S.S.R., S.T.D., LL.D. 36 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$11.00 per 100 plus postage.

**"The Bridge To Better Living,"** by the Rev. Joseph Manton, C.S.S.R., 52 pages and cover. Single copy 40c postpaid; 5 or more 35c each. In quantities \$15.50 per 100 plus postage.

**"The Marian Year." Talks given in Lent,** by the Rt. Rev. Msgr. Paul J. Glenn. 36 pages and cover. Single copy 40c postpaid; 5 or more, 35c each. In quantities, \$16.50

**"The Price of Peace,"** by the Rev. John LaFarge, S.J., 32 pages and cover. Single copy, 40c postpaid; 5 or more 35c each. In quantities, \$16.50 per 100 plus postage.

**"Friends of God in the Beginning and in the End,"** by Rev. William G. Connare. 44 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$17.50 per 100 plus postage.

**"The Sacrament Idea,"** by the Rev. Gerald S. Sloyan, 36 pages and cover. Single copy, 60c postpaid; 5 or more, 50c each. In quantities, \$25.00 per 100 plus postage.

**"The Living Church,"** by the Rev. Vincent J. Hart; Very Rev. Robert J. Slavin; Rt. Rev. Msgr. John J. Walde; Rt. Rev. Msgr. John J. Cartwright. 36 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$16.00 per 100 plus postage.

**"The Ethics of War,"** by the Very Rev. Francis J. Connell, C.Ss.R., 36 pages and cover. Single copy, 40c postpaid; 5 or more, 35c each. In quantities, \$16.50 per 100 plus postage

**"Education For Time And Eternity,"** by the Rev. Laurence C. McHugh, S.J., 48 pages and cover. Single copy, 50c postpaid; 5 or more, 45c each. In quantities, \$20.00 per 100 plus postage.

**"Names That Live Forever,"** by Very Rev. Msgr. John J. Dougherty, 32 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$13.50 per 100 plus postage.

**"In His Likeness,"** by the Rev. Eugene Burke, C.S.P., 36 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$18.00 per 100 plus postage.

**"Little Windows,"** by the Rev. Joseph E. Manton, C.Ss.R., 36 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$12.00 per 100 plus postage.

**"Your Right to Believe,"** by the Rev. Edmond D. Benard, 36 pages and cover. Single copy, 40c postpaid; 5 or more, 35c each. In quantities, \$14.25 per 100 plus postage.

**"Sanctify Your Emotions,"** by Rev. Sebastian Miklas, O.F.M. Cap., 40 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$18.50 per 100 plus postage.

**"Participation of the Laity in the Liturgy of the Mass,"** by Rev. Godfrey Diekmann, O.S.B., Rev. Eugene A. Walsh, S.S., Rev. Thomas F. Stack, Rev. Thomas E. O'Connor, SS., 40 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$18.50 per 100 plus postage.

**"The Month of Mary,"** by the Rt. Rev. Msgr. Paul J. Glenn, 40 pages and cover. Single copy, 50c postpaid; 5 or more, 40c each. In quantities, \$23.50 per 100 plus postage.

**"The Ladder of Love,"** by the Rev. John A. O'Brien. 40 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$13.25 per 100 plus postage.

**"Science and Religion,"** by Hon. Eugene J. McCarthy, John Quincy Adams, Dr. Karl Stern, Senator John O. Pastore and Dr. Anton C. Pegis. 44 pages and cover. Single copy, 50c postpaid; 5 or more, 45c each. In quantities, \$24.00 per 100 plus postage.

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







