

Quinn, William
What...
c.2 ACD 1759

What Civilization Owes To The Church

by

William Quinn



Sylvia,

15 Aug 84

0 0000

Title of the pamphlet - "What Civilization owes to the Church" disagrees with the title on our cards - "What Christianity owes to the Church".

Cards are locally cataloged and the book was searched as NOS (not on shelf) so we can't compare.

Gloria

AUG. 15 1984

345.22
N439p

New

Gilbert, Frank Bixby, 1867-1927, ed.
New York (State) Laws, statutes, etc.
Parsons' complete annotated pocket
code... (Card 2)

For volumes in this library, see
entry under: New York (State) Laws,
statutes, etc. Parsons' complete annotat-
ed pocket code...

What Civilization Owes To The Church

by

Right Reverend William Quinn, Protonotary Apostolic of His
Holiness, National Director of the Society
for the Propagation of the Faith.

Six addresses delivered in the Catholic Hour, produced
by the National Council of Catholic Men through the
courtesy of the National Broadcasting Company
and its associated stations.

(On Sundays from September 22 to October 27, 1935)

- I. The Church and Civilization.
- II. Her Social Service Through the Ages.
- III. Her Schools and Their Influence.
- IV. A Phase of Catholic Action.
- V. Heroes of Christian Charity.
- VI. Her Missionary Program.



National Council of Catholic Men,
Producer of the Catholic Hour,
1312 Massachusetts avenue,
Washington, D. C.

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



Imprimatur:

✠ JOHN FRANCIS NOLL, D. D.,

Bishop of Fort Wayne

DEDICATION

To the Diocesan Directors of the Society for the Propagation of the Faith in the United States, with whom it is an honor to serve in this holy cause, this booklet is dedicated.

1900 11 4 8-0

THE CHURCH AND CIVILIZATION

Address delivered on September 22, 1935

The Catholic Church has exercised an unparalleled influence in the history of the world and in the lives of nations. Historical truth compels the acknowledgment that she has been the most constant and bountiful protector that Divine Providence has ever bestowed upon the human race. Set up in the world for the benefit of man, she is not of human, but of divine origin. No human agency could bring her into being, none could have preserved her during 1900 years. No merely human power could have achieved what she has accomplished, no human power can destroy her.

HER CHARTER

At her very foundation Our Divine Savior gave to her these very definite charges: the diffusion among all nations of the teaching of Christianity; the preservation of the treasure of the Faith; the maintaining in honor before men the beauty of Christian revelation; the inclining of men's wills to the observance of a lofty moral law. These were the commissions given to the Church in the beginning: a stupendous program, guaranteed against failure by Him who gave it. To bring men's minds into conformity with God's mind by right thinking, and men's hands into conformity with God's law by right acting—which alone is supernatural religion—this was the work of the Church.

The downfall of the Roman Empire in the sixth century was a most momentous happening for society. Rome was the mistress of the world. She was rich with the plunder of the world which she

had conquered. Wealth and might and luxury, and even vice, were her gods, and she worshipped them all. Idleness, self-indulgence, amusement, were all her citizens craved. People were drunk with the blood of their gladiators and of the martyrs for the Christian faith. She had given to the world a certain civilization; she had framed many wonderful laws and introduced a degree of culture. But she was to fall—old Rome was to pass away and a new Rome to come into being.

OLD ROME IS DESTROYED

The Goths, the Huns, the Vandals, the Lombards broke down the material power of the Roman Empire forever. They overran Italy, spreading fire and destruction. Thirsting for the destruction of the Imperial City, the all-devouring hordes of Atilla, "The Scourge of God", are brought to a stand outside its very gates. The uplifted hand of Leo the Great turns back the Barbarians and Rome is saved. But for 200 years after that the successors of Peter looked out upon a desolated Europe and a dying civilization. The human race had been thrown back 2,000 years. Violence, lawlessness, ignorance, brutality, were the dominating and all-mastering powers. Barbarism did its utmost to drown in a sea of hideousness all that makes life tolerable.

THE REVENGE OF THE CHURCH

The Catholic Church took a noble revenge. For five hundred years afterward, another tide swept over Europe, a bloodless and stainless conquest, which washed away in the waters of Christian baptism the defilements of those fierce destroyers of ancient Rome. In the early part of the fifth century, Ire-

land was converted by the missionary, St. Patrick, sent by Pope Celestine. Towards the end of the same century the Franks were converted with their King, Clovis. In the sixth century St. Augustine and his Benedictine missionaries went to the Anglo-Saxons from St. Gregory. As the centuries passed on, other missionaries sent by the Holy Father preached the Faith to all the other nations of Europe. The Northmen conquered the Roman Eagle, but the Cross of Christ borne by missionaries from the Eternal City, conquered the Northmen. At the very time when religious revolt was raging in Europe, Francis Xavier and his missionaries were converting millions to the Faith in India, Japan, and the Far East.

WHAT IS CIVILIZATION?

It is not easy to define civilization. It must include an organized civil code making for the security of life and property and for the mutual relationship of trust and confidence between man and man, between nation and nation. Civilization is not measured by advance in mechanical appliances, or even in elegance of Art or refinement of manners. Steam-engines, motor-cars, electric lighting, telephones, are not guarantees of its advance. As the missionaries went forth with authority to teach the nations the Gospel of Christ, they bore with them a system of moral teaching based on the eternal principles of justice, honesty, and truth. With these and the teaching of Faith they were to restore the world. Faith and morals were their teaching, and no complete civilization is conceivable without them; by these alone the discipline of the mind and the discipline of the will are compassed, and this dis-

cipline brings about the moral elevation of a people; this is a vital point of social well-being, for social well-being is civilization in act. This was the aim of the missionaries. No one with even a superficial knowledge of history can doubt that the missionaries of the Church have invariably striven for the moral betterment of the people.

Her missionaries gave to the mind of Europe an energizing impulse by means of which it was carried forward to the loftiest heights of civilization which it has ever reached. Tyranny is incompatible with civilization, whose first law is freedom. The missionaries have contributed one of the greatest benefits to the human race by their constant defense of the people against tyranny and by their championship of the poor and oppressed. The Church has always stood for the liberties of men. Ancient Rome looked upon the laboring classes as being of an inferior caste. The Church insisted on the essential equality of all men before God. In her work for civilization the Church organized these great bodies of men and women, the Religious Orders, which for centuries, under her guidance, have labored unceasingly for the advancement of their fellowmen. These Orders of the Church attracted the greatest lights of learning into the cloisters, whence they went forth to Christianize and so to civilize the heathen and the savage.

WHAT NON-CATHOLICS HAVE SAID

Some may say that I am giving only the Catholic view-point. I want you to bear with me when I quote what eminent non-Catholic writers have said on this point. By design I should like to quote authorities other than Catholic as testifying to the

debt which the world owes to the Catholic missionary. Listen to the words of Lord Macaulay, written nearly a century ago:

“The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new World more than compensate for what she lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn,—countries which a century hence many not improbably contain a population as large as that which now inhabits Europe.”

Hear what the historian, Lecky, says:

“When Europe had sunk in the most extreme moral, intellectual and political degradation, a constant stream of missionaries poured forth from the monasteries, who spread the knowledge of the cross and the seeds of a future civilization through every land from Lombardy to Sweden, and in addition to their noble devotion, carried into their missionary efforts the most masterly judgment.”

In his book, *The New Freedom*, former President Woodrow Wilson, says:

“Society from the bottom has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages, was that most of the men who were efficient instruments of government were drawn from the Church—from that great religious body which was the only Church, that body which we now distinguish from other religious bodies, as the Catholic Church. The Catholic Church was then, as it is now, a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christiendom, and every chancellery in Europe, every court in Europe, was ruled by the learned, trained, and accomplished men—the priesthood of the great and dominant Church. What kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the missionary priesthood.”

I quote an eminent non-Catholic clergyman, Dean Farrar:

“What was it which saved the principles of law and order and civilization? What rescued the wreck of ancient literature from the universal conflagration? What restrained, what converted the inrushing Teutonic races? What kept alive the dying embers of science? What fanned into a flame the white ashes of art? What reclaimed waste lands, cleared forests, drained marshes, protected miserable populations, encouraged free labor, equalized widely separated ranks? What was the sole witness for the cause of charity, the sole rampart against intolerable oppression?...What weak and unarmed power alone retained the strength and the determination to dash down the mailed hand of the baron when it was uplifted against his serf, to proclaim a truce of God between warring violences, and to make insolent wickedness tremble by asserting the inherent supremacy of goodness over transgressions, of knowledge over ignorance, or of right over brute force? You will say the Church; you will say Christianity. Yes, but for many a long century the very bulwarks and ramparts of the Church were the monasteries, and the one invincible force of the Church lay in the self-sacrifice, the holiness, the courage of the monks and of the missionaries sent forth from the monasteries.”

AMERICA'S DEBT TO THE MISSIONARIES

I feel it is superfluous for me to speak to an American audience on what our civilization owes to the missionaries. All of us Americans, whether we be Jewish, Protestant, or Catholic, appreciate what the Catholic missionary has meant to our own country. The brightest chapters in the early history of these United States, were written by holy pioneer priests. I need only mention some of their names: Marquette and Jogues, Las Casas of Florida, and Serra of the Western Coast, De Smet of the Rocky Mountain area, the Prince-priest Gallitzin of Pennsylvania, Mazzuchelli and Loras of the plains, Flaget of Kentucky. Their very names are still a benediction. More enduring than bronze the monuments of their achievements. These were only some

of the multitude of missionaries who came to our shores with one ambitious objective; to found here a high civilization based upon Christ's teachings.

Although Americans know and appreciate what the missionaries of the Church have meant in the history of our own land, we may be tempted to believe that her civilizing influence is of past time merely, a page of glorious history, indeed, but without meaning to the world of the twentieth century.

Never has the Church been more wide-spread than she is today. Never before in her history have her missionary ranks been more complete and far-flung and truly Catholic—made up of priests and nuns of all nations and of all colors. Had you adventured with Admiral Byrd to the South Pole, or crossed the frozen North in a dirigible with Nobile and Ellsworth and Amundsen, it is almost a certainty that the nearest white men or women to you would have been Catholic priests or nuns laboring in bleak regions for the betterment of the poor or the relief of the afflicted.

Thank God, the sublime task of the Catholic Church is still being gloriously carried on. Her greatest triumph is in inspiring chosen men and women to make their lives Christ-like—to find happiness for themselves, and to bring that happiness to countless others. In the midst of poverty and tragic disease the missionary gives to his poor people Faith and Hope. To unlettered people living in a world of doubt and of conflicting creeds the Catholic missionary brings "one Lord, one Faith, one Baptism." In an atmosphere of selfishness and of materialism the missionary teaches—yes, and practises—the charity of Christ.

HER SOCIAL SERVICE THROUGH THE AGES

Address delivered on September 29, 1935

When Our Divine Lord walked upon the earth He occupied Himself with two things: teaching men, and helping the unfortunate. He "went about doing good", never neglecting the great duty of teaching. He devoted Himself to the care of suffering humanity.

These two phases of Our Lord's life are continuously exemplified in the history of the Church. As we saw last Sunday, she has always occupied herself, and must always continue to occupy herself in teaching all nations and doctrines of Christ. She is the divinely commissioned teacher of men.

CHURCH'S CARE FOR HELPLESS

But from her very foundation she has been concerned too with helping the unfortunate. From the earliest centuries the homes of her Bishops were opened to the poor, to travelers, and to the sick. In their consecration ceremonies her Bishops are required to make a solemn promise to care for the poor. As time went on the houses of her Bishops really became hospitals; guest houses and places for the sick who had nowhere to lay their heads. Orders of men and women were established whose members might devote themselves to the care of the poor and the ailing. The instincts of the feminine heart were given an objective. And women's affections were enlisted to secure the best possible care for the unfortunate.

In answer to the doctor of the law who tempted Him in asking "Master, which is the greatest com-

mandment of the law", Jesus said: "Thou shalt love the Lord thy God with thy whole heart"—this is the greatest and the first commandment, and the second is like to this: "Thou shalt love thy neighbor as thyself." "On these two commandments dependeth the whole law and the prophets." Christianity is founded upon the Fatherhood of God and the brotherhood of men. The Church of Christ must always be the teacher and defender of His doctrines; she must likewise be the minister of His charity to men.

Some deny Her divinity—they may question her sanctity and her historical antiquity—they may laugh at her devotional practices—but if they are fairminded and read history truly, they will be forced to admit and to admire the Christ-like charity of her consecrated men and women in her innumerable charitable institutions of mercy which are to be found throughout the world.

THE GOOD SAMARITAN OF HISTORY

The Catholic Church has indeed been the Good Samaritan of history. She binds up the wounds of poverty and misfortune, of suffering and affliction, wherever she may find them. Wherever in the world you may go you will find her hospitals and asylums and child-caring institutions. As soon as the priest has set himself down in a new territory, whether it be in America in the sixteenth or seventeenth century, or in Africa or Asia today, his very first task is to establish a school where Christ's doctrine will be taught and then out of his meager resources to found some sort of a hospital for the care of the unfortunate. He brings in Sisters to dedicate their lives to the poor. From their con-

vents every morning they go out—some perhaps afoot in the teeming city streets; others perhaps on bicycle into the country districts; perhaps by canoe portaging through the jungle to fulfill works of mercy. Both the worldly great and the lowly are struck by the devotion of our heroic priests and nuns. Said a Maharajah not long ago to a group of them: "What a tremendous thing the Catholic Church must be! We Hindus would never stoop to these miserable wretches, yet you frail women come from far over seas to give your lives for them."

In our time there is no phrase more ready to the lips than Social Service—as if it were a new thing. Yet the Catholic Church has practised the highest form of social service throughout her existence—the world can never repay the debt which it owes to her for that. She laid the foundation of organized charity, of philanthropy, of social service. She was the pioneer of all the systems of charitable organizations such as we have today. She does not look upon good works for our neighbor as merely an economic solution for the world's ills, but rather she bases all her good works on supernatural devotion. To her, Charity is the queen of all virtues. She teaches, yes and practices, the exhortation of St. Paul—"And now there remain faith, hope, and charity, these three: but the greatest of these is charity." Before the coming of Christ and the establishment of His Church, the world was pagan—the weak, the poor, the ignorant had no rights, for there was no mercy on the part of the strong and no charity on the part of the rich. Selfishness was the accepted creed. The world belonged only to the strong, the human race

lived only for the mighty. Less kindness was shown to the poor than to the animal—for indeed the animal was of more value to its owner. Women were only the playthings of men. There were no institutions of mercy, for charity was as yet unknown to men. Like the Levite in the parable of the Good Samaritan, paganism passed by the stricken man in the roadside, the suffering poor and the outcasts of society. Into this atmosphere came Christ and His Church. What a tremendous change took place in the world: Hard-hearted pagans were converted and transformed into tender-hearted Christians. In a short time hospitals, orphanages, institutions for the help of the poor and the needy, sprung up everywhere where the early ministers of Christ's religion preached. The Church had aroused men to a sense of their duties in the obligation of Christ's charity: "Love thy neighbor as thyself."

CARE FOR THE SICK

As early as the fourth century Saint Basil founded in his Diocese of Cappadocia what would even today be considered the ideal institution of Social Service. It was so extensive that it came to be called "The new city". It had buildings for different classes of patients, a house for infants, a home for orphans, a refuge for the old, and an isolated section for contagious diseases. It had homes for physicians and nurses, and yes, even work-shops and industrial schools for the crippled and the blind, teaching them to earn a livelihood despite their apparent handicaps. More than fifteen hundred years ago the methods of present-day social work and physical rehabilitation were

used by the Catholic Church. She preached, and practised the command of her Founder: "Love thy neighbor as thyself."

In the late fourth century Fabiola, whose beautiful shrine in Rome is built above her patrician home, organized social service for the ailing poor. There were regular visitations of the sick outside the hospital. So extensive was her organization of Christian charity and so impressed was the Roman populace by it that when she died the entire Imperial City tried to do her honor. The good example of Fabiola soon spread and similar hospitals were established co-incident with the arrival of the missionaries and the establishment of Christianity.

During the Crusades there came into being such charitable organizations as the Knights Hospitalers, also the Knights Templars and the nursing women of Saint Mary of Jerusalem. The members of these organizations vowed their service to the care of the sick and established hospitals wherever they went. The world can never forget the debt it owes to those noble sons and daughters of the Church who embodied in their own lives and works the command, "Love thy neighbor as thyself"; to Catherine of Sienna, who during the plague known as the "Black Death" was an example of courage to all; to the militant Saint Camillus who founded the Red Cross to aid the wounded in time of war; to the little poor man, Francis of Assisi, whose spiritual sons and daughters in brown or grey or black robe still carry on everywhere his loving work for the poor; to Vincent de Paul whose white-bonneted spiritual daughters are to be found everywhere, in the leper

homes of the Orient, in far-off Madagascar, in the mountain recesses of Mongolia.

HER SOCIAL SERVICE IN AMERICA

Needless to speak to Americans of the self-sacrifice of our priests and Sisters. Let the walls of old Blockley hospital in Philadelphia tell of the hideous cholera epidemic of 1832 when the Directors of that great hospital called upon the Sisters of Charity to take charge; let the Welfare Island of New York City tell of the dread small pox epidemic of 1876, when the same sisters were begged to take care of the stricken hundreds of both Directors and patients.

Hear what the immortal Abraham Lincoln says of our Sisters during the Civil War:

“Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their Order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy and charity, are the pictures that remain of those modest Sisters going on their errands of mercy among the suffering and the dying. Gentle and womanly, yet with the courage of soldiers, leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling, strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by the force of words: How often has the hot forehead of the soldier grown cool as one of the Sisters bathed it: How often has he been refreshed, encouraged and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart!”

What merely human institution can inspire workers capable in any emergency of forgetting

self and of giving even their very lives for the "least of Christ's brethren"?

In our Capital city of Washington there is a monument erected to the memory of all the various orders of Sisters of the Catholic Church who gave their services as nurses on the battlefields or in hospitals in all the wars in which our country has been engaged. In war as in peace they labor in Christ-like tasks.

I conclude as I began. You may doubt the doctrines of the Catholic Church; you may scorn her devotional practices; but you can not but glow with admiration at her incomparable record of social service rendered to humanity. And this work is not of past time merely; it is still going on. The Church is still the Good Samaritan of Christ's charity and mercy. Look out over the wide horizons of the world. Her priests and nuns, missionaries of Christ's charity in lonely places, are the silent unthanked laborers, whose days know no rest, whose nights are often spent at the racking bedside of suffering, who build not only with brick or stone, but firmly and enduringly in the souls and hearts of men of all colors.

In the Catholic missionary, the love of Christ goes on its way triumphant. In a world that is cynical about purity, here purity is of the essence. The world which prates about altruism but practices overt selfishness, can not help but see in the missionary soul a devotion to others and a spirit of sacrifice that burns out life itself and blazes in the flaming torch of an heroic death. Nothing but Divinity could produce such divine charity; no tree but that planted by Christ could bear such heavenly fruit.

HER SCHOOLS AND THEIR INFLUENCE

Address delivered on October 6, 1935.

We have seen that Our Lord was primarily the Teacher. His title, the Divine Master, was not an empty one. His whole public Life was spent in teaching the eternal doctrines and basic principles of a new philosophy of life. The remote country roadside or the teeming busy street; the clamorous markets or the quiet temple—these were His daily classrooms. At times a hillside, or a small skiff put off from the shore, served as a temporary pulpit from which the Son of God spoke eternal truths for the moral guidance of mankind.

OUR LORD ALWAYS A TEACHER

Wherever this Divine Teacher went He emphasized His teaching office. This was true of Him even when as a boy of twelve He stood in the temple among the elders, and they “were astonished at his wisdom and his answers.” And when in the prime of His Life in that very same temple He proclaimed His new Gospel to the doctors of the law, they cried out in amazement: “How doth this man know letters, having never learned?” The man in the street too realized that here was a divine Teacher who spoke to him, for as the sacred Scripture reminds us, “they were astonished at his doctrines, for he was teaching them as one having power and not as the scribes.” The multitudes saw in this new teacher one greater than Moses—one who had not to study or search for the truth in musty tomes, but who was *Truth itself*; one who could merely dip into the treasure of His Own Mind in order, as He Himself said,

to bring forth new things and old. At last an infallible teacher had come to men who could teach them truths embracing time and eternity; who could solve for them the perpetually harassing riddles of life. Socrates and Plato and Aristotle thought clearly and taught eloquently. But to them life was still a riddle and the future life a speculation. Surely Our Lord surpassed all other teachers who had ever propounded systems of life, for unlike the others, He put His teachings into practice; they were the direct expressions of His Human Life and of His Divine Personality.

PAGANISM MEETS ITS CONQUEROR

At the termination of His public ministry, even when He hung upon the Cross on Calvary, human society had begun to undergo a moral transformation. The death knell of paganism had been sounded; the good seed had been sown; the foundation of the great Christian Church had been laid: "For other foundation no one can lay but that which is laid, which is Christ Jesus." Christ is indeed the sole foundation, the living energizing cornerstone of this mighty structure the world calls the Catholic Church.

But His principles and His teachings were not to die with Him. He Himself guaranteed that they would continue, for He says: "Heaven and earth shall pass away but my word shall not pass away." To make certain their continuance He founded a teaching church and invested it with divine authority to teach in His Name: "He that heareth you, heareth me"; "Going therefore teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you."

CHURCH ALWAYS A TEACHER

Since her very foundation she has been teaching with authority and defending without compromise His doctrines. She has been and ever will be the moral teacher of mankind. Like Christ her Founder, her classroom is the universe, every human soul born into this world is her pupil. She is not of yesterday or to-day; she goes back to that hour when paganism met Christianity in the person of Christ. No one can read the history of mankind without reading about the Life and Teachings of Christ; and no one can understand history since His time without reading the history of the Catholic Church. We saw last Sunday that in the Church paganism found its master. With the advance of the missionaries bearing the teachings of the Church Christianity began to conquer the minds and hearts of men. The sword of cruel paganism was displaced by the cross of mercy. Moral degradation, injustice, lack of human sympathy, gross materialism, social corruption, were uprooted by the missionary teachers of the Church of Christ.

EDUCATION UNDER PAGANISM

In the pagan world education always was and still is the exclusive privilege of the higher classes. It was the Church which put education within the reach of the common people. The school opened to all classes throve on Christian soil. The mighty nations of Europe sat at the feet of her missionaries and owe their culture to her. Under the tutelage of the Church they achieved greatness. The Catholic Church is the mother of the Christian school.

Throughout the centuries the missionaries of the Church have drawn the mission peoples to school, imparting to them both secular and religious knowledge. Wherever she carried on her spiritual ministry she also was educator.

THE SCHOOL THE HEART OF ALL CATHOLIC ACTIVITY

It is generally accepted that the first professional elementary school teachers in our country were the Ursuline nuns, who came from France at the request of Governor Bienville in 1727 and opened St. Angela's Free School in New Orleans. That school is going today, the oldest free school in existence in the United States.

At the time of our American Revolution no less than seventy Catholic schools had been opened within the present confines of the United States.

What was true in olden times, and in our own land, is true today. The school follows the cross of the missionary. I am sure that my radio audience would be surprised to know the far reaching extent and majestic number of her schools and teachers all over the world. Within every mission compound whether in Africa, Asia, or under the Southern Cross, the school always stands beside the Church. Church and school, religious education and secular instruction, development of mind and heart and body—such is the program of Catholic school training whether in the United States or in the remotest missionary field. A mission without a school is a mission without a future. Here the innocent pliable souls and hearts of children are fashioned to form a Christian generation. Here the Christian faith becomes rooted and confirmed;

the chapel or church is the soul, the school is the heart of all missionary activity.

Not only that, but it is the mighty lever for the elevation of the people and the fulfillment of the social task which the mission must perform. The mission school trains its youthful scholars in knowledge that will equip them for life. The school turns them into useful members of human society making them contributors toward the social well-being of the community in which they must live. The school bridges the sharp contrasts which among pagans separate the various castes of society. The school emphasizes the nobility of labor. It fosters pure womanhood and puts the two sexes on an equal footing by the fact that it educates girls as well as boys. If you look at the missionary map of the Catholic Church—I do not refer to Europe or the two Americas—you will find 42,600 schools. Asia alone has nearly 26,000. Many of these are primary schools, nearly 2,000 are high schools or colleges, 500 are industrial or manual training schools. Under the direction of her self-sacrificing brothers and sisters more than 2,000,000 are receiving a Christian training—a yeast of tremendous potentiality for the future of the non-Christian peoples. All the peoples of the earth are sensing in our day a longing for education. Moscow is ready to give it to them in the form of atheistic, communistic doctrines which have for their end destruction. The Catholic Church is ready to give it to them and is indeed giving them a training which means not destruction but “the truth which makes man free”. Her culture and her civilization are penetrating into the remotest parts of the earth.

The vast number of schools conducted in her missions shows the Catholic Church as mother and educator of the people. The well-being of the masses is her one concern. Wherever she has liberty of action and the necessary means she opens wide the doors of her schools to the children of the masses without regard to class or social standing. In the clear evidence of history, how stupid the contentions of the Mexican politicians who assert that the Church has been hostile to education. Fair-minded American people are not misled by the wild vagaries of Mexican revolutionary leaders or of Soviet-paid propagandists.

A great American once said that his conception of a perfect university was Mark Hopkins seated on one end of a log and a student of ambitious mind on the other. The theory of the Catholic school is just that—a self-sacrificing teacher with no objective except the inculcation of sound principles into the mind of the pupil. The material school building means little without the teacher; the teacher means nothing or produces nothing without sound principles. Unhappy the people whose teachers follow the fanciful winds of every doctrine and theory; unhappy the nation whose teachers are impregnated with Communism or materialism! What hope for the youth of the future if the teacher's mind be corrupted; "if the blind lead the blind shall they not both fall into the pit?" All honor to the nuns, priests, and brothers who are engaged in teaching the youth, even in pagan lands, the sound principles upon which civilization itself rests!

The world in which we live is a world of lightning changes. The so-called primitive races

are sensing their power. The "rising tide of color" is no fiction. In the words of an outstanding Hindu, these people are saying to the white race: "Have you nothing better to offer us than machine guns and poison gases? Has Western civilization no other gifts for us, save the electric dynamo, the motor car, the locomotive? We can get along without them!"

Moscow has found everywhere fertile field for the sowing of restless anarchy—not alone in the minds of the poor and downtrodden, but even in those of the so-called educated classes—educated in arts and sciences but without a foundation of clearly defined principles. If that seed comes to harvest, unhappy the results for an already unhappy world.

What will prevent a harvest so calamitous as will scathe and scorch future generations? Not anything material, nor any product of man's genius. It needs something more, something the Church must give: the planting of Christ's doctrines in youthful hearts of red and white, yellow and brown races. The most inspiring thing in the world today is that vanguard of holy men and women keeping vigil, like faithful vedettes, over their treasure: the children of primitive as well as of advanced races. These are the Church's jewels! Gibraltar will crumble, Verdun be but a memory, but the fortress of Christ's faith guarded by these faithful sentinels will endure always!

A PHASE OF CATHOLIC ACTION

Address delivered on October 13, 1935

We hear much and read even more of Catholic Action: as if it were something new. The truth is that Catholic Action has been in effect and operation since the very institution of Christ's Church—since the very first day that the Apostles went forth with the divine mandate: "Teach all nations". The historical truth of this statement becomes very evident when we understand the full significance and meaning of this much-used term.

Catholic Action may be briefly defined as a "participation of the laity in the apostolate of the priesthood". In its broader sense Catholic Action means the part taken by Catholics in promoting the Kingdom of Christ on earth. It refers to everything that Catholics can or may do to advance the interests of God and the Church; or to promote the spreading of the faith, or the salvation of souls.

In view of this definition, Catholic Action may well mean different things to different people. It was Catholic Action that nerved the early Christian martyrs to face the ferocious beasts in the arena, for they well knew that their blood would become the fertile seed of the Christian faith. Catholic Action, too, inspired the early Christians of the Catacombs to brave even death itself in order that they might help preserve "the pearl of great price" for future generations. Call it what you will, but it was nothing more than Catholic Action that fired the Crusaders of old with a fearless courage to do and die in defense of the places made eternally sacred by the Feet of Christ. Just as it was Catholic

Action that urged Patrick in the fifth century to kneel at the feet of Pope Celestine and plead with him for his commission to carry the faith to the Emerald Isle—so, too, was it Catholic Action that inspired Lord Baltimore in the seventeenth century to establish a haven of religious liberty in the new world.

CATHOLIC ACTION AND MISSION AID

The duty and obligation of helping the missions is universal—it is incumbent upon us all. But for Catholics in the United States there is an added reason for giving this co-operation. It is that prompted by the human sense of gratitude. Everything of a religious character which we received came from overseas. To sense the gratitude which we should feel we need only to follow the trails of a few of our pioneer missionaries. Who were they who braved the dangers of the deep and in frail vessels were first to touch our shores? “Conquistadores”—conquerors—who came perhaps to seek lands and gold for their sovereigns; but always accompanying them were conquerors for the Christ who sought to make subject to Him these new lands and strange peoples of the Western World.

In all their struggles and travels there was the glory of romance, the splendor of sacrifice, indeed, but also suffering of mind and body so intense that they awaited with comfort the supreme sacrifice which would mark their journey's end. Deservedly can it be said of them that they fought the good fight, they kept the faith. They died that that faith might live and they did not die in vain. Well might we put upon the silent lips of the heroic pioneer missionaries the spirited words of that famous war poem of John McCrae which was inspired by our

martyred dead in Flanders Fields. It contains a silent plea from the graves of our heroic soldiers urging their living successors to hold aloft the torch of courage—to carry on the combat from where they left off—to carry it on to victorious end.

Take up our quarrel with the foe;
To you, from failing hands, we throw
The torch. Be yours to hold it high.
If ye break faith with us who die
We shall not sleep though poppies grow
In Flanders Fields.

Who of us can turn a deaf ear to this plea? The trails of light which heroic missionaries have left—we of the present generation must follow. The torch which they carried, passed down to their successors, we in turn must now bear aloft.

THE CATHOLIC MISSIONARIES IN AMERICA

Look at the map of North America—hardly a state in our union which does not revere the memory of a saintly missionary priest. It is only a few weeks ago that in Ludington, Michigan, a pageant was held commemorating the 300th anniversary of the death of Pere Marquette. This pageant was written by a great American, a Bishop of the Protestant Episcopal Church. Yes, every river and lake from the old citadel of Quebec on the St. Lawrence to the villages along the Mississippi, treasures the pioneer missionary's saintly memory.

Within a stone's throw of Niagara Falls upon the present military reservation the National Park Service of the United States Government is erecting a cross to the great Jesuit missionary, Father Jean Millet. This cross will forever stand as an ever-

lasting memorial to the Apostolic lives and heroic deaths of the early Catholic missionaries.

It seems only a few months ago since the entire population of Maryland, headed by its distinguished Governor, gathered at old St. Mary's to give honor to Father Andrew White, the first missionary priest, the first minister of religion, of that great State of religious freedom.

Cross into Indiana to the old Fort Vincennes where only a short time ago was celebrated the 100th anniversary of the foundation of the diocese in that State. See the growth of Bruté's work—log-cabins were the Churches then—now magnificent institutions everywhere. Go to Notre Dame in the same State and see what the tiny seed planted by Father Sorin has become—a mighty tree, the world famous University of Notre Dame. Cross the mighty Father of Waters into the present State of Iowa if you want to know what gratitude we should hold for the pioneer missionary. Read the story of the historic City of Dubuque, of its saintly Father Mazzuchelli, and of the heroic Bishop Cretin. Venture down the Mississippi to the historic city, with a *fleur de lis* in its escutcheon, named after the saintly King of France, St. Louis. See in that magnificent city the marks of the work of Catholic missionaries: Rosati, DeAndreis, Mother Duchesne, all of whom began their work in log huts in the wilderness, all of them seeking to capture the souls of men to Christ.

Venture farther down the Mississippi to New Orleans. Its foundations were laid in 1699 by Fathers Joliet, Antoine Davion, and Francois Busion, all priests of the Catholic Church.

FATHER DE SMET

Let us move northward again to the banks of the Missouri and invoke the spirit of the great Father De Smet, the Black Robe par excellence. Let him tell us of his love for the redmen and let him repeat again their call to him to come and save them. Let us go with him by the forts along the rivers and out on the plains and ask him what he is preaching to them; his answer will be: "the Doctrines of Christ as they were given to Peter and the Apostles". "The rugged rock yields him altar-step; the clematis and the honeysuckle give him incense; the dome of heaven is his Church roof; and up above the mountain tops, above the white clouds, all the matchless music of the summer goes floating heavenwards, higher than the eagles soar, bearing his prayer to the throne-step of God." Cross over the Great Divide; to the south of you is the Mountain of the Holy Cross and beyond the peaceful valleys that lead to the Pacific where the flowers bloom in eternal sunshine. We pass the forests of eternal sentinels of Sequoia and redwoods more commanding than the cedars of Lebanon. We have left behind the Sioux, the Cherokees, and the Chippewas, and the black robes who have labored among them, but the first voice which we hear as we reach the pleasant waters of the Pacific is that of Father Serra and his brother Franciscans, singing the vesper songs by the waters of the Western Sea. Here they had built the wonderful Camino Real, the royal highway, and set at every day's journey a sacred shrine, which is still the greatest glory of the Golden State.

So from coast to coast, from Canadian border

to the Gulf, we find evidence of the pioneer work of Catholic missionaries. They have left their lasting impress upon the soil of North America. But theirs was not a wordly self-seeking purpose—their lives of indescribable sacrifices and apostolic labors could only have been motivated by a supernatural cause, namely, the spreading of the Kingdom of Christ upon earth.

THE OBLIGATION OF GRATITUDE

In addition to the duty which we all have as Catholics to carry out to the letter Our Lord's command, "Go and teach all nations", we have, then, as Americans, this added incentive of gratitude for favors which we have received in the past. For whatever can be said of Americans, they can never be called ungrateful. During the World War when our forces went overseas, under the generalship of Pershing, America was not unmindful of its debt of gratitude to France for assistance rendered in the past—and General Pershing aptly expressed those sentiments at the moment, when before the tomb of our revered benefactor, he exclaimed: "Lafayette, we are here!" The American people had journeyed across a hazardous ocean to return a debt of gratitude to a nation that had given her one of its heroic sons at a time when our future national existence hung in the balance. Several months ago when news reached our shores of the death of the great Polish statesman, Pilsudski, all America bowed its head in mournful reverent tribute to the memory of Poland's National Leader. But in the memory of Pilsudski, America had only renewed afresh in grateful memory the hallowed names of Pulaski and Kosciusko: we but gratefully

recalled the lives of these two great Polish generals who had rendered indispensable services to us during the struggle for independence. Yes, the American people shall ever be grateful to the memory of their benefactors.

With this oft-proved truth in mind, what can we say of the debt of gratitude which we still owe to the memory of the early pioneer missionaries? To these apostolic men of God who willingly consecrated the New World with their martyred bodies and freely sanctified its virgin soil with their blood; those pioneer Apostles to whom our country is indebted beyond recompense for its early civilization and consequent Christian growth? What shall we render to their sacred memory? How can we best return, at least in some measure, the great debt of gratitude which we owe to them for our faith? How, we ask? By perpetuating in our own lives the same missionary spirit which was theirs, by participating in the great cause of Catholic Action, which is at the same time the cause of the missions. This surely we can all do—but in diverse ways. If we are young and still responsive to the high ideals which generous youth enkindles, we can volunteer for mission work as did Father Gallitsin, Father Damien, or Brother Dutton, or as are doing each year many thousands of recruits to the Numidian legion of the Church. But naturally, these are only the chosen few who are divinely appointed to assume such a life of sacrifice and responsibility. “You have not chosen me”, says Christ, “but I have chosen you; and have appointed you, that you should go and bring forth fruit; and your fruit should remain.”

HOW CAN WE SHOW OUR GRATITUDE?

If the majority of us can not respond to that divine call, we can, however, all of us do something that is just as necessary, important, and indispensable, for the success of the missions. And that first and important something is that we can all help the missions by our prayers. The non-Catholic poet, Tennyson, reminds us: "More things are wrought by prayer than this world dreams of". We all know full well the supernatural efficacy of prayer—we know, too, how much the success of the missions in fields afar is dependent upon the prayers at home. A holy old Bishop, who had spent 43 years in the Orient, once told me: "Whenever we make a great number of conversions from among the native population, the people at home say: How hard the missionaries must labor, what sacrifices they must be making: but we missionaries in the field say: How fervent must be the prayers of the people at home for us." All can pray, and Our Saviour commanded us to do so when He said: "The harvest indeed is great, but the laborers are few. Pray the Lord of the harvest, that he send forth laborers into harvest."

Next Sunday is Mission Sunday. It is a day set aside by the Holy Father for prayer for the missions and for the missionaries; and it is the obligation of all Catholics who pray daily in the Our Father, "Thy Kingdom come", to send prayers heavenward that the labors of the missionaries may be blessed with success; that the hearts of the native peoples will be touched by their words; and that God will give to the missionary men and women in the field the courage to bear the hardships of the day and the heat.

Not only must we pray for the missions, but we must also make sacrifices for them. If you can not fight in the trenches with the soldiers of your country in time of war, it is your patriotic duty to cooperate with them by sharing what you have with them. We remember the patriotic fervor with which the American people responded to the call of their country during the World War. All were not sent overseas—but all were asked to give “until it hurts”. Those who fight the battles of Christ in the front trenches have made the great sacrifice; they are living in poverty; they are handicapped by lack of means. We at home can at least by our alms do our part with them to bring to the one Fold and one Shepherd the lost sheep for which the Heart of the Saviour yearns. The gifts which we make to that cause are surely investments which will never gather rust and which will pay dividends to us all in the great day of eternity.

THE PROPAGATION OF THE FAITH

How best can we help the missionaries by our alms? Pius XI tells us that we can help them best by supporting the Society for the Propagation of the Faith. He says: “All Christian people should aid, through their generosity, the work of the Propagation of the Faith which of all the mission organizations is the principal one.” This Society has a representative in every diocese of the United States. It is the world wide community chest for the missions of the Church. Catholics who are really Catholics at heart and mean what they say when they pray in the Our Father, “Thy Kingdom come”, must be members of this Society. By prayer, by sacrifice, by alms, the goal for which we pray will be reached—His Kingdom upon earth will be universally estab-

lished. Those who dwell in the desert wilderness will hear His Name and kneel before Him.

I have been deeply impressed by that prayer of the Italian author, Papini, who, as you know, had wandered far away from his father's house, and had lived as a prodigal riotously; who came to himself by the thought of the graces his Father had still in his giving. And who a few years ago upon his return to the Church, wrote that extraordinary book, "The Life of Christ". In a concluding chapter of this book is to be found a prayer which must appeal to our human sympathy and our Christian charity; for it is the genuine heart-rending prayer of one who had himself experienced that sense of complete loss of faith and utter spiritual abandonment. A loss which can only be best described and retold by those who have themselves suffered this sad experience. But once again Papini returns to his father's house and now prays for others. And this, his concluding prayer, we all might well make our prayer today and fervently repeat it in behalf of the millions of others who are at this moment steeped in the darkness of paganism and irreligion.

"All have need of thee," Papini prays, "even those who know it not—indeed these latter much more than those who know. The famished imagine they want bread—and they are hungering for Thee. The thirsty think it is water they need—and they are thirsting for Thee. The sick fancy they are feverishly yearning for health—and their real ailment is the want of Thee. The pursuers of earthly beauty are unconsciously seeking Thee, perfect and consummate Beauty. The thoughtful searchers after truth are unwittingly longing for Thee, the

only Truth worth knowing. Those sighing for peace are seeking Thee, the only Peace where the most agitated hearts may find repose. All these are calling Thee, and their cry is unspeakably more pathetic than is our own."

HEROES OF CHRISTIAN CHARITY

Address delivered on October 20, 1935

When the famous regiment of Frederick the Great sallied forth to battle, each soldier bore upon his breast-plate the significant words—"Ich Dien"—"I Serve"—for this was the inspiring motto of the regiment; it was the silent pledge of the loyalty and devotion of each soldier to the cause and ambitions of his great Emperor and royal leader.

There is another regiment in the world today; it is composed of men and women from every country and every clime. Its daily conflict is not for territorial expansion or other material gain—no—its purpose is a more sublime one—a nobler ambition; namely, the conquest of the human heart, the salvation of immortal souls. This alone is the final unselfish objective of its daily tireless expeditions of mercy in the fields of Christian Charity. The uniform of each member of this regiment is not the colorful uniform of a soldier of Frederick, but rather the sombre, simple garb of the Catholic religious. No steel breast-plate of defense is theirs, but like Constantine the Great their only defense and inspiration is to be found in the shadow of the cross. Unlike the soldiers of Frederick, the motto "I Serve" is not inscribed upon their modest garbs but rather is it branded eternally upon their willing hearts—not merely as a temporary pledge of social service, but rather as a perpetual dedication, an everlasting consecration, of their very lives to the cause of charity, to the cause of the Eternal Leader of all mankind.

WORLD LOVES HEROES

The world loves to show its respect and admiration for the man who performs some heroic deed in behalf of humanity—for the man who does something remarkable for the progress of the world. In life it honors such a man—in death it sanctifies the memory of his immortal name. It cherishes the name of a Columbus for his discoveries; it admires the genius of a Michelangelo; it reveres the name of a Louis Pasteur who accomplished so much for the benefit of human-kind. In a word the world venerates the names of all its greatest heroes and benefactors—and rightly so. So is it, too, with the Catholic Church. The Church venerates the names of its many heroes—saintly heroes of Christian charity—heroic members, these, of that great Christian army known to the world as Catholic missionaries; a mighty army of noble men and women who have willingly consecrated themselves to the service of God, who have vowed themselves to the cause of suffering humanity—faithful successors indeed to the Good Samaritan spoken of by Christ in the Gospel, worthy disciples to whom the Divine Master might again address those words of Scripture: “As long as you did it to one of these my least brethren, you did it to me. . . I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink; I was a stranger, and you took me in”.

SUBLIME HEROISM

Ralph Waldo Emerson tells us that “the characteristic of genuine heroism is its persistency”. In the light of this definition where shall we find heroism so genuine, where shall we behold personal sac-

rifice and self abnegation so persistent and so generous, as in the daily lives of the missionary priests, brothers, and sisters of the Catholic Church—heroic saintly men and women who have everlastingly consecrated themselves to the alleviation of suffering mankind, whose very lives are a real human holocaust voluntarily and courageously placed upon the altar of afflicted humanity. “Greater love than this no man hath, that a man lay down his life for his friends”. Truly, then, as persistency is the characteristic of genuine heroism, in the life of every Catholic missionary is to be found. . . *heroism sublime*.

When we try to appraise genuine Christian heroism, our thoughts unconsciously revert to those Apostolic men and women who have taken up their abode in the leper colonies of the world—courageous soldiers of Christ, true heroes of Christian charity who have sacrificed their all, who have themselves willingly assumed the care of these pitifully distressed people.

FATHER DAMIEN AND BROTHER DUTTON

If I were asked today to recall a name par excellence from the roster of Christian heroes, the revered name of Father Damien, a humble Belgian peasant priest, would come trippingly to my lips. He it was who became the Apostle to the lepers of Molokai and for fifteen long years lived and labored for his afflicted people. After three years of Christ-like service amongst them, he himself contracted the devastating malady and for twelve painful years thereafter he continued his daily ministrations, until one sad day this Grim Disease finally conquered an-

other leper—Damien died a hero of Christian charity.

Nearly one-half century ago the name of Father Damien was on the lips of the world; his name and the phrase "heroic sacrifice" had almost become synonymous terms. It was held in benediction by a grateful world that revered the names of its noblest heroes and benefactors. Upon his death England sent across the sea to Molokai a beautiful granite cross to be erected as a lasting monument to the memory of this heroic priest. Even a Belgian Socialist Journal voted Damien the third greatest Belgian of all Belgian history.

Robert Louis Stevenson, who was not a Catholic, also paid a glowing tribute to the bravery, the sacrifice, and the perseverance of this courageous Apostle, when he described Molokai, the field of Damien's life long labors, as "a pitiful place to visit and a hell to dwell in". Walter Gibson, Minister of Foreign Affairs and President of the Board of Health in Hawaii, commenting on Damien's life of sacrifice for the lepers, said: "We care not what this man's theology may be, he is surely a Christian hero." Such was the worldwide tribute paid to a humble peasant priest who had given his life for suffering humanity.

But Damien's theology was the theology of the Catholic Church. His theology was that of Christ's sermon on the Mount—a theology founded on love for our fellow-man out of love for God. It was the same theology that sent to Damien a noble successor and helper in the person of Ira Dutton, an American, who later became known as Brother Joseph. A convert to the Catholic Church at the

age of forty, Brother Joseph, like Father Damien, devoted his entire life thereafter to the cause of the leper. After forty years of such service and devotion, Brother Joseph died persevering to the very end—a faithful apostle of Damien, a true hero of Christian charity. In his recent book, "The Samaritans of Molokai", Charles Dutton, a Unitarian Minister of Iowa and a distant relative of Brother Joseph, pays high tribute to the memory of these two humble servants of God and of man.

SISTER MARIANNE

There is yet the name of another hero of Christian charity which perhaps is not so universally known as the names of Damien and Dutton. And yet in their pioneer days at Molokai, this saintly woman and her two sister companions labored side by side with these two apostles of the South Pacific. It was only after thirty years or more of indescribable sacrifice and unspeakable hardship that she finally received eternal rest from her daily labors amidst the ravages of leprosy. Sister Marianne—a nun of the Franciscan Order, whose convent, at Syracuse, New York, is still staffing the colony—shall ever be remembered by the lepers of Molokai. As an eternal expression of gratitude, they have erected on the Isle a suitable monument to the memory of this "Angel of Christian Mercy".

When Robert Louis Stevenson visited Molokai, it was Sister Marianne and her sister co-laborers who conducted him on his tour of the leprosarium. She it was whom he interviewed and from whom he gained much knowledge concerning the life and conditions of the lepers. So favorably was Stevenson impressed by the piety, the devotion, the sacrifice

of these heroic nuns, that he could not restrain from penning an honest tribute:

“To see the infinite pity of this place,
The mangled limb, the devastated face,
The innocent sufferers smiling at the rod,
A fool were tempted to deny his God.
He sees and shrinks; but if he look again
Lo, beauty springing from the breast of pain!—
He marks the sisters on the painful shores,
And even a fool is silent and adores.”

Damien, Dutton, Marianne—Priset, Brother, Sister, of the Catholic Church—a noble trinity of Christian heroes—true apostles of the true Christ—worthy predecessors of the thousands of other heroic missionary priests, brothers, and sisters, who have since carried on and are at present faithfully carrying on the great work which they had so nobly begun.

Ah, yes, perhaps the modern sceptic may sneer, the materialist laugh to scorn the heroic deeds of these consecrated apostles of charity; they may ironically claim that in their sacrifices they have given up everything for nothing—whereas these faithful, devoted apostles of Christ would with sincerity retort that in reality they had given up nothing for everything. To use the words of St. Hugh of Lincoln: “Lepers are the flowers of paradise, pearls in the coronet of the Eternal King.”

Cecil John Rhodes, the great English colonizer and statesman, was responsible in great measure for British domination over all South Africa. Due to his initiative thousands of square miles of territory were added to the British Empire. Despite his world activities and accomplishments for the Imperial Crown, before he died at Muizenberg he

uttered these regretful words: "So little done, so much to do."

The Catholic Church at the present time is caring for over 25,000 lepers in the leper colonies of the world. Her missionaries are in charge of approximately 107 leper asylums and additional dispensaries, including the leper colony at Sheklung, the largest institution of its kind in China, if not in the entire world. Yet, despite her many charitable institutions, when she beholds the universal panorama of suffering afflicted humanity, when she hears the sobs and sighs of thousands of other humans crying in the wilderness, when she realizes the greatness of the harvest and the fewness of the laborers—then, too, does she in a spirit of sympathy and Christian charity give expression to the self-same words of Cecil Rhodes: "So little done, so much to do."

A great man, speaking of the sad plight of the lepers, once said: "One is sometimes ashamed to be happy seeing so great depths of misery." Yet in order that we might better understand the life of heroic sacrifices endured by the Catholic missionary in the land of the lepers, in order that we might the better appraise and appreciate what they are doing in the name of Christian charity, I would ask you to hear with me while I quote from the writings of Robert Louis Stevenson. It is a lasting impression which he received as a consequence of his visit to the lepers of Molokai. He says:

"Had you found every fourth face a blot upon the landscape; had you visited the hospital and seen the butt-ends of human beings lying there almost unrecognizable, but still breathing, still thinking, still remembering; you would have understood that life in the lazaretto is an ordeal from which the nerves of a man's spirit

shrink, even as his eye quails under the brightness of the sun; you would have felt it was a pitiful place to visit and a hell to dwell in. It is not the fear of possible infection. That seems a little thing when compared with the pain, the pity, and the disgust of the visitor's surroundings, and the atmosphere of affliction, disease, and physical disgrace in which he breathes. I do not think I am a man more than usually timid; but I never recall the days and nights I spent upon that island promontory without heartfelt thankfulness that I am somewhere else. I find in my diary that I speak of my stay as a 'grinding experience'; I have once jotted in the margin 'Harrowing is the word'; and when the Mokolii bore me at last towards the outer world, I kept repeating to myself, with a new conception of their pregnancy those simple words of the song—"Tis the most distressful country that ever yet was seen.'"

LEPERS IN THE UNITED STATES

When we speak of the leper, we think of the leper colonies only in China, Japan, India, Madagascar, Molokai, Fiji, and the many other leper asylums of the Orient and the South Pacific. We are inclined to look upon this malady as something absolutely foreign to our own shores. It may be of interest to many to learn that there is a leper hospital within the confines of our own country. It may also be of added interest to know that this hospital—The United States Marine Hospital—is a Federal Institution; it is located at Carville, Louisiana, a short distance from New Orleans, and is otherwise known as The National Home for Lepers—the only one of its kind in the United States. Strange as it may seem, it is staffed and conducted by sixteen Catholic Sisters—Sisters of Charity whose white cornettes hover day and night over the bedsides of the unfortunate inmates.

And thus like the Catholic Church herself, Catholic charity is indeed universal. It knows no particular clime—it has no definite limitations. Her

heroic self-sacrificing missionaries are found on every frontier from the frozen Arctic shores to the sun baked lands of the South Pacific. Where misery, poverty, and human suffering, is at its worst—here these Apostles of charity will be found at their best, extending the hand of Christian mercy to all, regardless of color, race, or creed. Truthfully with Saint Paul can these genuine heroes of Christian charity exclaim: “and the greatest of these *is* charity”. To paraphrase one of Kipling’s poems:

“There is neither East or West
Border nor breed nor birth,
When the children of Christ stand face to face
Though they come from the ends of the earth.”

HER MISSIONARY PROGRAM

Address delivered on October 27, 1935

Nineteen hundred years ago a weary traveler trudged along the Appian way, his face toward the Imperial City. That historic road was bordered on either side by the sepulchres of kings, consuls, and patricians. Alone and poor and weak, the Chief of the Apostles walked between these shadows of departed greatness to found in Rome the eternal capital of Christ's Kingdom on earth. If you had put to the Prince of the Apostles the question: "What is your missionary program?", he would have made this answer: "The program of the Church of which Our Saviour made me the visible head is not merely the establishment of a Headquarters in the Eternal City. It is today, and must always be the constant extension of His Kingdom to reach all the peoples of the earth."

CHURCH FOLLOWS PETER'S STEPS

The course of the Church through the long path of time is very similar to Peter's journey along the Appian way. On either side of her road during twenty centuries lie the ruins of empires, kingdoms, republics, and of majesty that is no longer. Thus in the light of history the Catholic Church has justly earned that tribute given her by the renowned non-Catholic Macaulay when he wrote that "there is not and there never was on the earth another institution comparable to the Catholic Church". By comparison with the antiquity of the Catholic Church, he remarks: "kingdoms and empires founded centuries

ago are but modern, and after 2000 years she is still full of life and youthful vigor", but despite her antiquity, despite the ever-changing whims of time—her answer to the question put to St. Peter must necessarily have been the same.

In the fifth century, when Atilla the scourge of God camped his armies outside the walls of the Eternal City, if you had asked that question of Pope Leo the Great, the great Pontiff would have answered: "The program of the Church is not merely to defend Rome from the barbarous hordes which threaten it, but it is and must always be to press forward everywhere and to gain the individual souls of these barbarians to the teachings of Christ".

If in the eleventh century you had put that question to Hildebrand, Gregory the Seventh, then contesting with proud kings for the rights of common people, he would have answered as did St. Peter: "The program of the Church is not merely the present one of convincing the proud monarchs of their duties to their people, but it is that of preaching the Kingdom of Christ throughout the world".

If, in 1810, in that bare room at Fontainebleau where Pius VII was the prisoner of Napoleon, you had asked him that same question, he, too, would have answered: "The program of the Church is not merely the incidental one of releasing the Sovereign Pontiff from his imprisonment, but it is to press forward and to gain all souls to Christ".

PRESENT PROBLEMS OF THE CHURCH

Today in various nations of the world the Church is faced by vexing problems. Governments which count millions of Catholics as citizens are reverting

to atheistic methods in education; they are seeking to impregnate youth with a nationalistic virus more deadly than overt poison. Yet Pius XI, the 261st successor of Peter, is not swayed from the program of Peter. He can well say: "Yes, we have today Apostles like Julian of old; they sit in high places; they appeal to the mob spirit; they seek to dethrone God and His Church; they exult over the crippling of the Church's program of education and of charity; they seek as Lucifer to become as God. Indeed, the times seem unsuited for the Church's advance. It would seem that now is the time to repair the damage done at home and not to venture abroad, but I, as the successor of Peter, must follow the same command given to him: "'Go, teach ye all nations' ". If even in these troubled times you ask Pius XI what is the missionary program of the Church, he will answer: "It is today in the twentieth century what it was in the first: to be constantly on the move forward. 'Either history must advance or it will retrograde' is an ancient axiom. So, too, might we say of the Church—either the Church must advance—must extend herself, or she will surely retrograde; she will prove herself faithless and indifferent to that divine command: 'Preach the Gospel to every creature'. Like the blood in the human body, the Church can never be stagnant—like the heart she must always beat; her missionary program must always be to gain every living soul to Christ."

Pius XI answered this question in his great Encyclical, *Rerum Ecclesiae*, when he said: "Whosoever by Divine Commission takes the place on earth of the Chief Shepherd, fails in his especial duty and obligation, unless he strives with might and main

to win over to Christ all those who are still without the Fold”.

Most men form their judgments from the immediate present. They do not learn from the lessons of the past; they seek to form no approximation of the future. The present is their entire world. Not so those guided by Faith. They live by clearly defined principles, which are not of today or yesterday, but are eternal.

I ask you to read the political history of the world and look at the thrones overturned one after another. At one time we were able to count them; now they are as numberless as the stars. Look at the charters and treaties and constitutions which have been written, rewritten, written again, and then torn to shreds. Look at the revolutions which have scourged every people. The revolutionary fever is in the blood of peoples; it might be intermittent, but it never ceases to run in their veins. And the kings and emperors and rulers and princes and legislators, who prate of civilization as if they were creators of it, can not hold together their own governments.

The Church of Christ, however, can not be swayed from her divine task of teaching men by mere temporary phenomena of political history. Drunk with temporary power czars and autocrats may restrict religious liberty; they may strut their brief hour upon the political stage—they may play their supposedly important roles in the drama of world history, but before the applause has died down, the curtain of oblivion is drawn down upon them. Their part is full of sound and fury, signifying nothing. Truly does the poet remark: “Princes

and lords may flourish or they may fade. A breath can make them as a breath has made.”

THE CHURCH MUST CARRY ON

But their temporary ravings can not interfere with the eternal missionary program of the Church. She must continue to do what she has been doing for twenty centuries: to teach the doctrines of Christ and to touch the souls and the bodies of men with His mercy and His compassion. If you think of it at all, I am confident that you are persuaded that the one hope for the future of the world, the stability of governments, the moral elevation of mankind, lies in the application of the teachings of Christ.

True, the Church must adjust the methods used for her program to the immediate emergencies of the age. But no one can doubt, who reads history carefully, that since the World War the Catholic Church has made and is making majestic strides forward in fulfilling her Divine mission. After the Treaty of Versailles, a great English statesman, Lord Cecil, said that all the nations which took part in the World War lost it, and that the only power which gained from the War was the Catholic Church.

We know very well how true the first part of his statement was. All the nations indeed lost; not only in man-power, not alone in material resources, fleets and colonies—these were only petty losses; the chief loss of all governments lay principally and above all in the devoted loyalty of their citizens. Everywhere the red hand of anarchy and communism; everywhere disrespect for, and disobedience to, established authority. All the nations indeed have lost, and as a result of the War there are grow-

ing up all over the world two forms of political faith, *exaggerated nationalism* and *red internationalism*. To even the most casual observer it is evident that while political organizations have grown weaker since the War, the Catholic Church has grown more united internally and more wide-spread externally. This is the thought which I would like to leave with you this evening.

HER UNITY NOW MOST EVIDENT

At no time in her long history has her extension been more marked than it is at the present time. At no time has her unity, both within and without, been so complete. Never has her universality so nearly approached its fulness. First, I will refer to the unity of the Church: In the past centuries she has had to pass through times of dissension, periods of internal intellectual conflicts of every kind. There have been separations and external disunion, but also internal confusion. In past centuries she has had to contend with Byzantine Emperors, Kaisers, Czars, and Kings, who tainted the Church by their patronage, smothered her by their protection, and strove against her in proud boldness. There was never a period, down to the vanishing away of the last of these great Empires, in which they did not wrestle foot to foot with the Catholic Church.

Then came a period of growing nationalism, when the unity of the Church was torn asunder. Where are these throned monarchies and their dynasties now? They are forgotten. Yet, the Catholic Church is flourishing, whether under the tropical sun, or in the frigid north. Everywhere her children recite the same creed, participate in the same Sacraments, acknowledge One common head, the

successor of St. Peter. Everywhere Bishops, whether of the white or the yellow or the brown race, are united to the Chair of Peter. In turn, their priests are joined to them in obedient affection; and finally, the people of the various races are united to their priests with that same spiritual devotion. There never has been a time when the external and internal unity of the whole Catholic Church upon earth were more complete. And no more splendid example of their unity is to be found than among the freest peoples of the earth where thought and words and act have their most perfect liberty.

HER UNIVERSALITY

Not only is her unity more evident today than ever before, but never in her long history of twenty centuries has her universality advanced so near to the full circumference of the human race. It was a sailor of the U. S. Navy, who, when asked why he had become a Catholic, answered: "Because in my travels I have observed that that Church is everywhere." And that is true; She is pressing forward into the five continents of the world. Europe and the two Americas have opened their doors to her. Africa is unfolding its gates—our missionaries are there in great numbers. Asia is being penetrated on every side. In the lonely isles of the Pacific there are to be found chapels and hospitals of the Catholic Church. The Church is not pent up within four seas, or limited to one nation; nor is her heart feeble; but the pulsations of her mighty and undying life are constantly sending out light and grace with which the Heart of God inspires her, even to the ends of the earth. She is accomplishing her mission, always and to this day, fulfilling to the letter the

commandment of its Divine Head to "preach the Gospel to every creature."

There are several signs which indicate that the Catholic Church is on the eve of a great expansion. The first, which I wish to call to your attention is this: That the field is ripe for it. Men of all races sense the need of a God-given organization, a spiritual league of nations in which *all* men can share the gifts from on high. Races which up until recent times have been considered backward, are now making great strides forward. They have made scientific and mechanical progress, but like our own people, they want something more than material things. They want the things of the spirit. They want communion with their Maker. They want the graces won by Our Redeemer on the Cross. This universal desire can be filled only by a universal Church—not confined to one nationality, not discriminating between men on account of their color.

The second sign which promises an expansion of the Church is the downfall of the so-called National Churches. For centuries they have leaned upon thrones and dynasties. When these fell, the National Churches were doomed to fall with them. The World War served only to bring out a confusion which already existed. It was only to emphasize the need of *one* Lord, *one* Faith, *one* Baptism. National Churches, dependent upon a throne, are rapidly becoming only the shadows of a dream. Even primitive peoples discern in them the halting step and faltering voice of human guides not sure of their way.

The third sign which holds great promise for the advance of the Church is the mighty increase in the mission spirit which has come over our people.

not only in the Catholic nations of Europe, which have always sent missionaries, but also in America. It is said of Scipio that in the Roman Senate he made vigorous protest against the recruiting of the youth of Rome to the Numidian legion, for, he said: "This legion of Rome undertakes impossible tasks. The courage of its members is so great that they never go into battle without being decimated". The foreign missionaries are the Numidian legion of the Church, and our young men and young women who love high adventure for a great ideal are volunteering in great numbers for this service. Their weapons are not sword or rifle or machine gun: their only shield, the Cross; their only weapon, the burning words of Christ.

A GREAT MISSIONARY POPE

And another hopeful sign for the advance of the Church in our time is that in the designs of Divine Providence a great missionary now sits in the Chair of Peter and wears the ring of the Fisherman. "From the first moment of our Pontificate", Pius XI says, "the missions have been our one concern, the advance of the Church, our chief aspiration. The Church has no other reason for existence than, by enlarging the Kingdom of Christ throughout the world, to make all men share in His saving redemption." ,

I leave off, then, where I began. The missionary program of the Catholic Church has never changed since Peter's time. It can never change! "Wars and devastations, inroads and invasions, may sweep the lands, and the hill-sides may see fire and famine, and the valleys may hear wail and lamentation ringing through myriad ages yet unborn; but never, through the vast catalogue of sorrow of the sons of

men, shall the light of thirst be quenched. Nay, the tears and travail of coming generations shall be but fresh fuel to spread over God's earth this holy flame—beyond the shores, beyond the oceans, into the continents yet unborn, the sacred light will touch the hilltops of Time until it merges at last into the endless radiance of Eternity!"

•

CARDINAL HAYES STATES AIMS OF THE CATHOLIC HOUR

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

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

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ: pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

Hear and Help the Catholic Hour

Produced by the National Council of Catholic Men,
1312 Massachusetts Ave., N. W.,
Washington, D. C.

Presented by the National Broadcasting Company, and the
following associated stations:

Asheville, N. C.	WWNC	Louisville, Ky.	WAV#
Atlanta, Ga.	WSB	Los Angeles, Calif.	KECA
Baltimore, Md.	WFBR	Madison, Wis.	WIBA
Billings, Mont.	KGHL	Memphis, Tenn.	WMC
Birmingham, Ala.	WAP#	Miami, Fla.	WIOD
Bismarck, N. D.	KFYR	Nashville, Tenn.	WSM
Boston, Mass.	WEEI	New York, N. Y.	WEAF
Buffalo, N. Y.	WBEN	New Orleans, La.	WSMB
Butte, Mont.	KGIR	Norfolk, Va.	WTAR
Cincinnati, Ohio	WSAI	Oklahoma City, Okla.	WKY
Charlotte, N. C.	WSOC	Omaha, Neb.	WOW
Chicago, Ill.		Philadelphia, Pa.	KYW
	WMAQ or WCFL	Phoenix, Ariz.	KTAR
Cleveland, Ohio	WTAM	Pittsburgh, Pa.	WCAE
Columbia, S. C.	WIS	Portland, Me.	WCSH
Covington, Ky.	WCKY	Portland, Ore.	KGW
Dallas, Texas	WFAA	Providence, R. I.	WJAR
Davenport, Iowa	WOC	Richmond, Va.	WRVA
Dayton, Ohio	WHIO	St. Louis, Mo.	KSD
Des Moines, Ia.	WHO	St. Paul, Minn.	KSTP
Denver, Colo.	KOA	Salt Lake City,	
Detroit, Mich.	WWJ	Utah	KDYL
Duluth-Superior	WEBC	San Antonio, Tex.	WOAI
Fargo, N. D.	WDAY	San Francisco, Cal.	KPO
Fort Worth, Tex.	WBAP	Schenectady, N. Y.	WGY
Greenville, S. C.	WFBC	Schenectady, N. Y.	
Hartford, Conn.	WTIC	(Short Wave)	WZXAF
Hot Springs, Ark.	KTHS	Seattle, Wash.	KOMO
Houston, Tex.	KPRC	Shreveport, La.	KTBS
Indianapolis, Ind.	WIRE	Spuokane, Wash.	KHQ
Jackson, Miss.	WJDX	Tampa, Fla.	WFLA
Jacksonville, Fla.	WJAX	Tulsa, Okla.	KVOO
Kansas City, Mo.	WDAF	Washington, D. C.	WRC
		Worcester, Mass.	WTAG

(Most of these stations present the Catholic Hour every
Sunday at six o'clock, New York Time [D. S. T. during
summer], though some of them suspend it periodically
because of local commitments, etc.)

**YOUR CONTRIBUTION TO THE CONTINUANCE OF
THESE WEEKLY BROADCASTS OF CATHOLIC
TRUTH IS NEEDED AND SOLICITED.**

CATHOLIC HOUR RADIO ADDRESSES IN PAMPHLET FORM

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.

"The Divine Romance," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 20c postpaid. In quantities, \$9.00 per 100.

"The Moral Order" and "Mary, the Mother of Jesus," by Dr. George Johnson, 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 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.

"The Story of the Bible," by Rev. Dr. Francis L. Keenan, 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"Four Religious Founders," by Rev. Dr. Francis J. Connell, C. SS. R., Rev. Benedict Bradley, O. S. B., Rev. Thomas M. Schwertner, O. P., Rev. Sigmund Cratz, O. M. Cap., and Rev. M. J. Ahern, S. J., 56 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"The Philosophy of Catholic Education," by Rev. Dr. Charles L. O'Donnell, C. S. C., 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"Christianity and the Modern Mind," by Rev. John A. McClorey, S. J., 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"The Moral Law," by Rev. James M. Gillis, C. S. P., 88 pages and cover. Single copy, 25c postpaid. In quantities, \$9.50 per 100.

"Christ and His Church," by Rt. Rev. Msgr. Joseph M. Corrigan, 88 pages and cover. Single copy, 25c postpaid. In quantities, \$9.50 per 100.

"The Marks of the Church," by Rev. Dr. John K. Cartwright, 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Organization and Government of the Church," by Rev. Dr. Francis J. Connell, C. SS. R., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Moral Factors in Economic Life," by Rev. Dr. Francis J. Haas and Rev. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"Divine Helps for Man," by Rev. Dr. Edward J. Walsh, C. M., 104 pages and cover. Single copy, 30c postpaid. In quantities, \$11.00 per 100.

"The Parables," by Rev. John A. McClorey, S. J., 128 pages and cover. Single copy, 35c postpaid. In quantities, \$12.00 per 100.

"Christianity's Contribution to Civilization," by Rev. James M. Gillis, C. S. P., 96 pages and cover. Single copy, 25c postpaid. In quantities, \$10.00 per 100.

"Manifestations of Christ," by Rt. Rev. Msgr. Fulton J. Sheen, 123 pages and cover. Single copy, 35c postpaid. In quantities, \$12.00 per 100.

"The Way of the Cross," by Rt. Rev. Msgr. Fulton J. Sheen, 32 pages and cover (prayer book size). Single copy, 10c postpaid. In quantities, \$3.00 per 100.

"Christ Today," by Very Rev. Dr. Ignatius Smith, O. P., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Christian Family," by Rev. Dr. Edward Lodge Curran, 68 pages and cover. Single copy, 20c postpaid. In quantities, \$7.00 per 100.

"The Dublin Eucharistic Congress," by His Eminence William Cardinal O'Connell. An address rebroadcast from Dublin, 12 pages and cover. Single copy, 10c postpaid. In quantities, \$3.75 per 100.

"Rural Catholic Action," by Rev. Dr. Edgar Schmiedeler, O. S. B., 24 pages and cover. Single copy, 10c postpaid. In quantities, \$4.50 per 100.

"Religion and Human Nature," by Rev. Dr. Joseph A. Daly, 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Church and Some Outstanding Problems of the Day," by Rev. Jones I. Corrigan, S. J., 72 pages and cover. Single copy, 20c postpaid. In quantities, \$8.00 per 100.

"Conflicting Standards," by Rev. James M. Gillis, C. S. P., 80 pages and cover. Single copy, 20c postpaid. In quantities, \$9.00 per 100.

"The Hymn of the Conquered," by Rt. Rev. Msgr. Fulton J. Sheen, 128 pages and cover. Single copy, 35c postpaid. In quantities, \$12.00 per 100.

"The Seven Last Words," by Rt. Rev. Msgr. Fulton J. Sheen (prayer-book size), 32 pages and cover. Single copy, 10c postpaid. In quantities, \$3.00 per 100.

"The Church and the Child," by Rev. Dr. Paul H. Furfey, 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Love's Veiled Victory and Love's Laws," by Rev. Dr. George F. Strohaver, S. J., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Religion and Liturgy," by Rev. Dr. Francis A. Walsh, O. S. B., 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"The Lord's Prayer Today," by Very Rev. Dr. Ignatius Smith, O. P., 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"God, Man and Redemption," by Rev. Dr. Ignatius W. Cox, S. J., 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"This Mysterious Human Nature," by Rev. James M. Gillis, C. S. P., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Eternal Galilean," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 50c postpaid. In quantities, \$16.00 per 100.

"The Queen of Seven Swords," by Rt. Rev. Msgr. Fulton J. Sheen (prayer-book size), 32 pages and cover. Single copy, 10c postpaid. In quantities, \$3.00 per 100.

"The Catholic Teaching on Our Industrial System," by Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"The Happiness of Faith," by Rev. Daniel A. Lord, S. J., 80 pages and cover. Single copy, 20c postpaid. In quantities, \$9.00 per 100.

"The Salvation of Human Society," by Rev. Peter J. Bergen, C.S.P., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Faith," by Rev. Vincent F. Kienberger, O. P., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Catholic Education," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Church and Her Missions," by Rt. Rev. Msgr. William Quinn, 32 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Church and the Depression," by Rev. James M. Gillis, C. S. P., 80 pages and cover. Single copy, 20c postpaid. In quantities, \$9.00 per 100.

"The Fullness of Christ," by Rt. Rev. Msgr. Fulton J. Sheen, 176 pages and cover. Single copy, 60c postpaid. In quantities, \$16.50 per 100.

"The Church and Modern Thought," By Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 20c postpaid. In quantities, \$9.00 per 100.

"Misunderstood Truths," by Rt. Rev. Msgr. Duane G. Hunt, 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

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

"Christian Education," by Rev. James A. Reeves, M. A., S. T. D., LL. D., 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"What Civilization Owes to the Church," by Rt. Rev. William Quinn, 64 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"If Not Christianity: What?" by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 25c postpaid. In quantities, \$10.00 per 100.

"The Prodigal World," by Rt. Rev. Msgr. Fulton J. Sheen, 140 pages and cover. Single copy, 50c postpaid. In quantities, \$16.00 per 100.

"The Coin of Our Tribute," by Very Rev. Thomas F. Conlon, O. P., 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 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 beautiful 4-color cover. Single copy, 15c postpaid. In quantities, \$6.25 per 100.

"Misunderstanding the Church," by Rt. Rev. Msgr. Duane G. Hunt. 48 pages and cover, 15c postpaid. In quantities, \$5.50 per 100.

"The Poetry of Duty," by Rev. Alfred Duffy, C. P., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Characteristic Christian Ideals," by Rev. Bonaventure McIntyre, O. F. M., 32 pages and cover. Single copy, 10c postpaid. In quantities \$5.00 per 100.

"The Catholic Church and Youth," by Rev. John F. O'Hara, C. S. C., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The Spirit of the Missions," by Rev. Thomas J. McDonnell, 32 pages and cover. Single copy, 10c postpaid. In quantities, \$5.00 per 100.

"The Life of the Soul," by Rev. James M. Gillis, C. S. P., 96 pages and cover. Single copy, 25c postpaid. In quantities, \$10.00 per 100.

"Freedom and Democracy," by Rt. Rev. Msgr. Fulton J. Sheen, 56 pages and cover. Single copy, 15c postpaid. In quantities, \$6.00 per 100.

"Our Wounded World," by Rt. Rev. Msgr. Fulton J. Sheen, 112 pages and cover. Single copy, 30c postpaid. In quantities, \$11.50 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, 10c postpaid. In quantities, \$5.00 per 100.

"Pius XI, Father and Teacher of the Nations" (On His Eightieth Birthday) by His Excellency, Most Reverend Amleto Giovanni Cicognani, 16 pages and cover. Single copy, 10c postpaid. In quantities, \$3.00 per 100.

"The Eastern Catholic Church," by Rev. John Kallok, 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Joy In Religion," by Rev. John B. Delaunay, C. S. C., 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"The 'Lost' Radiance of the Religion of Jesus," by Rev. Thomas A. Carney, 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"Some Spiritual Problems of College Students" by Rev. Maurice S. Sheehy, Ph. D., 40 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

"God and Governments," by Rev. Wilfrid Parsons, S. J., 48 pages and cover. Single copy, 15c postpaid. In quantities, \$5.50 per 100.

Complete lot of 67 pamphlets to one address for \$8.75 postpaid

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





