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THE PATH OF DUTY



John F. Cronin
The Catholic Hour



THE PATH OF DUTY

BY

REV. JOHN F. CRONIN, S. S.

Delivered on the Sundays of August, 1943
The Catholic University of America

Five Catholic Hour Broadcasts,
Delivered on the Sundays of August, 1943

	Page
August 1: Justice is Strength	3
August 8: Humility Exalts	9
August 15: Charity Gives Life	15
August 22: Patriotism Breeds Heroes	21
August 28: Worship Builds Greatness	27
The Purpose of the Catholic Hour	33
List of Catholic Hour Stations	34
List of Catholic Hour Pamphlets	36



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JUSTICE IS STRENGTH

Address delivered on August 1, 1943

My friends, the series of talks which is about to begin centers about five virtues which the world needs today. If we are to keep the peace which we are winning so gloriously, we must be prepared in heart for the task. The world of tomorrow will demand great deeds from each of us. It will call for the calm heroism of godly living, for the dedication of our lives to the service of our fellow man, that God's Name may be honored upon earth, as it is in heaven. In these days to come it will not be enough to pass wise laws, even though we rightly pray that the Spirit of Wisdom may descend upon our rulers. Nor will man be saved by the plans of economists and the treaties of statesmen, though it would be folly to discard these helps. These are but the externals of a great nation. They are necessary. But real greatness lies in the heart of man. A nation with a soul will find wise and learned men to guide it. But a people without a soul could possess the cleverness of a Solomon and the strength of a Samson, and still be an evil force, a menace to the peace of the world. Our Savior warned us against whited sepulchres, possessed of a cold beauty

which conceals death and corruption.

Today we may rightly rejoice in our strength. But naked strength can be abused. A powerful motor car can serve its owner well, but it can also rush in the ways of death and destruction. It is for us to decide upon the use of our power. May God in His mercy guide us in this decision.

There are two virtues which should be the pillars of society, justice and charity. With these as our support, a noble structure can be built. Without them, we build upon shifting sands. In our talk today we are to consider justice in our dealings with our fellow man. Next Sunday we shall deal with justice in relation to our own selves, which is but another name for the forgotten virtue of humanity or love of neighbor, and then of that higher charity which men call patriotism. Finally we shall dwell upon the highest degree of both justice and charity, and this is worship, man's duty to his Maker.

Justice is the rendering to every man of that which is due to him. It is the granting of rights and the acknowledgment of duties. It is

that even-handed equity which sets man apart from the animal, who knows only the laws of force and violence. Without bias and without prejudice, it deals fairly with the lowly and with the great. Riches cannot corrupt it, nor can power prevail over it. Without it, government is tyranny. With it, the strong can live with the weak; the friendless with those blessed with influence and prestige. Justice makes man noble. Indeed, unless a man is just, he is hardly a man.

All this we gladly admit. Few of us there are who would not pay tribute to this great virtue. Yet in practice, we do not always live up to our profession. It is not that we are consciously unjust. We do not steal or cheat or lie. The thought of defrauding our neighbor would shock us. We pay our bills, and even pride ourselves that on a certain occasion we corrected a merchant when we received more change than was our due. Yet in spite of this, there are certain broader demands of justice which we overlook. But it is these precise demands which the modern world most needs, if it is to survive.

The first quality of justice needed today is a sense of duty. In our nation many of us are more sensitive about our rights than about our duties. We are more conscious of the attractions of pleasure than

of the stern insistence of obligation. Even in a time of great national crisis we find it necessary to offer inducements and sugarcoating for sacrifices which should be taken as a matter of course. We use salesmanship and promotion schemes, when it should be enough to say: Your country needs it. In the midst of a war for the survival of civilization, an appeal to self-interest should be unthinkable. Yet the headlines of recent months reveal our shame in this matter. For example, if anything should appeal to our sense of justice, it should be the idea of rationing. It is obvious that in a war like this there are bound to be shortages. So much of our manpower and machine power have been drafted for war that even a great industrial nation can hardly expect to keep its standards of living intact. We cannot be both an arsenal for the world and a nation living in ease and luxury. We realize that we are supplying allies whose factories have been bombed, whose farm lands have been turned into airfields or battlefields. We know that gasoline for a mechanized war will spare the lives of our sons and brothers in the armed services, disabling the enemy without enormous sacrifice of human life.

All these things are clear to everyone. No one denies that

shortages exist and that most of them are inevitable. Most Americans, thank God, accept them cheerfully and honestly. Yet there is another side to the picture which cannot truthfully be overlooked. Our newspapers were filled with cynical pictures of crowded highways when the pleasure-driving ban was made a matter of honor rather than police regulation. Pressure groups were formed to demand our rights to recreation as usual. Black markets flourished and soon spread to the even more essential field of our basic foods. It was considered clever to carp at regulation and to magnify and distort inevitable mistakes in administration. Wild rumors and dangerous jokes spread like fire. Enforcement became necessary, but this was greeted by some as a parallel to Prohibition days or to the Nazi Gestapo. We may well hope that all this was exceptional rather than typical. It is only natural that we hear more of the troublesome few than of the patriotic and law-observing many. It would not be a comforting thought that many of us were like the Romans of the fifth century, who used military funds, not against the barbarian invader, but simply to provide more games and sport for the populace. Fearful indeed would be the day when we lost our sense of duty.

There are deep roots to this disregard for duty. Much of it stems from our system of education. For a while it was fashionable to discard the very notion of discipline in the training of children. Some parents and teachers thought that self-expression was the ideal. Every trait in a child's personality had to be developed, no matter how much it conflicted with the rights of others. Such training might produce a respectable hermit, but it did not fashion men and women for the duties of social living. Rather it led to a generation which demanded a comfortable religion and an easy life. In the churches, the notion of sin and obligation were to be treated as survivals of outmoded customs. In the home, marriage was not supposed to interfere with the pleasure of husband and wife. Parties and fun were goals to which all else was to be subordinated. Children were not welcome because they demanded too much attention. They were a burden on vacation trips. They were a problem when one wanted to go to the theater. Furthermore, they were a financial drain which kept one from living up to the neighbor's standard of luxury.

Such was the attitude towards duty popularized in the novels and motion pictures of the Twenties. Some of it even survived the de-

pression of the Thirties. With some of us, it did not take deep root. The bravery and endurance of our armies, and the great sacrifices of many at home, prove this. But it remains a danger so long as the cynical few seek selfish advantage in this hour of crisis. It is the task of every American to set the example of a generous spirit of service. The question should be not: What *must* I do; but rather: What *can* I do. No other attitude is safe in time of war. No other attitude is adequate for the equally important, if less dramatic, task of safeguarding the future peace.

But this is not enough. There is a second demand of justice today which is no less stern and exacting. It is the call to integrity and honor and truthfulness in our dealings with others. There is danger in time of war of a relaxing of this standard. Military necessities call for the concealment of many facts. Some go so far as to assert that in the interest of propaganda we must distort the truth. All our enemies must be portrayed as fiends, and all our allies as spotless crusaders. On the home front, wild hysterical appeals must be used to win the support of every one in the war effort. Fortunately such methods are much less common today than they were

in 1917. But there is still enough to warrant concern, particularly in view of the problem of peace.

An outstanding example of distortion and injustice is found in the story of our home production front. Here we have not been given a fair picture of the truth. Many persons have the impression that our war production is a hopelessly bungled job. They blame this upon selfishness on the part of capital and labor, and on military and civil administrative incompetence. Certainly such an impression has been transmitted to many of our soldiers on the fighting lines. The selfishness of the very few is allowed to overshadow the overwhelming devotion of the many.

This is a false picture. It is like portraying our glorious victory in Sicily by telling only of the dozen or so stories of individual incompetence and cowardice which I feel sure are bound to occur in such a huge undertaking. The facts are that capital and labor alike have done a magnificent job of war production. Hundreds of thousands are working themselves into a premature grave, giving their lives for their country, just as surely as did the soldier lying on the plains of Guadalcanal. There have been greedy business men; but thousands of others have ren-

dered unselfish service beyond the power of money to buy. Some workers have been foolish enough to strike briefly even in time of war, but millions more have worked seven days a week, month after month, often in a strange city, under unbelievable housing conditions, often traveling hours to their work—likewise a sacrifice which no money can buy. The result of this and the equally splendid achievements of our farmers, has been a miracle of production far surpassing the results of any other nation.

In two years we did more than the Axis did in ten years of deliberate preparation for war. These are the facts. Our soldiers and the public have a right to know them, and not distorted propaganda produced by some selfish group. Unless we develop a conscience and a sense of justice in this matter, we will soon develop a cynical nation, distrusting all sources of news. We have already gone too far in that direction. One of the reasons why we so long underestimated the menace of Hitlerism was our unwillingness to trust the reporting of the facts. Again, in recent mine strikes, many persons wondered why the miners followed their leaders instead of the press, radio, and newsreels of the nation. The answer is simple. The miners

have long felt that their side of the case would not be given a fair hearing by those who supply the news. The result is that they pay no attention to public opinion, which they consider deceived and misinformed. This is a most serious matter. The essence of democracy is free choice by informed voters. When we lose confidence in our ability to get the truth, the next step is to lose confidence in democracy. The right of freedom of speech must be safeguarded by the duty of telling the complete truth, undistorted and undiluted.

There is another important example of injustice in the matter of truth. We find this in the portrayal of our war aims. Some publicists feel it their duty to hold that each of the United Nations is a great and pure democracy, fighting only for the four freedoms. But we know that this is not of necessity true. Most of us entered the war because we were attacked by that evil beast which we call the Axis. We saw Europe and Asia overrun by looting soldiers, thirsty for world conquest. Then the day came when our interests were attacked, and we fought. This is the primary reason why the United States, the Soviet Union, and many other states are in the war. Over and above this we may accept the

ideals of the Atlantic Charter. We may propose a treaty of peace which would embody great principles of wisdom and justice. We hope and trust that this will be the case. But first we must realize that the evil we are fighting *against* is an all sufficient justification of our war, independently of the good we are fighting *for*. If this is understood, then we will not face the disillusionment and cynicism which poisoned our minds after the last war. We hope for a world of the four freedoms; we shall strive to accomplish this; but we shall not feel that the struggle has been vain if we fail to attain the full ideal of world justice. So long as the world

is better without the Axis than it was when tyranny was in flower, we shall have succeeded. We hope to do much more; but should we fail, we shall still believe that our cause was just.

Justice, then, demands a passionate devotion to truth as well as a willingness to share a common burden. It means absolute integrity in public life as well as in private. Honesty and principle, regardless of consequences, must be the rule. Such has been the traditional spirit of America. It is the real source of our greatness. It is vital that we preserve this heritage in a world which so badly needs the example of great living.

HUMILITY EXALTS

Address delivered on August 8, 1943

It has been written that God hates the proud soul, but the humble He loves. The pages of Sacred Scripture warn us repeatedly that he that exalts himself shall be put down, while the lowly and the meek shall inherit the earth. We know that when the Virgin Mary was made Mother of God, she cried that God has raised up the little ones, but the proud of heart grovel in the dust. The broken and humble spirit of the sinner is welcome in the courts of heaven, but the pride of the Pharisee is condemned. Our Divine Savior, leaving us a message of wisdom and of salvation, said: "Learn of me, for I am meek, and humble of heart: And you shall find rest to your souls" (*Matt. 11:29*). And with Him, teaching and example were one. His birth was in the poverty of the stable. Over His youth there is the cloud of obscurity, a worker in a little village of simple folk. When the day came for His manifestation to the world, He did not go to Rome, where dwelt the power and majesty of empire; nor did He journey to Athens, where learned men disputed and debated in their conceit; but He went among the

poor, the ignorant, the lowly—despised by men, but great in the clear vision of the Almighty. Some were shocked that He mingled with the publicans and sinners, but such was His mission. When He gathered about Him faithful followers, not many were great or powerful or learned in the eyes of men.

St. Paul saw this well, when he warned the Corinthians: "See your vocation, brethren, that *there are* not many wise according to the flesh, not many mighty, not many noble: But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: That no flesh should glory in his sight" (*I Cor. 1:26-29*). The shining example of the Savior's humility had burned itself into the heart of Paul. He appeals to brethren through the meekness and lowliness of Christ. His writings are filled with references to the humility of the Cross. Indeed, in his letter to the beloved disciples

at Philippi, this was the standard which he left to them: "For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to death on the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (*Phil.* 2:5-11). Such then, my friends, is the inspired language of the Holy Book. It teaches us the way in which we should walk, that we have life instead of death, light rather than darkness.

Such also is the lesson of history. Two weeks ago tonight we rejoiced at the news that one of the criminals who led the world into war had fallen. He prided himself in the strength of arms and not in the justice of his cause. For the weak, he had but scorn. To him, violence was a tonic, war a sacrament. In his madness, he imposed upon a

gentle and cultured nation the mantle of tyranny. He made Rome, the eternal city, the sacred city, resound with the clash of arms and the hoarse cries for conquest and plunder—and this in the very shadow of the tombs of the Apostles. Strutting and preening himself in a mad drama, this dictator formed an unholy alliance with other forces of evil that they might rule the world. They laid their plans without scruple, without pity. But today, in the ashes of their ruined cities, they eat the bitter fruit of pride. God has stricken them with confusion, as of old He did those presumptuous spirits who would raise a tower to the very gates of heaven. What God did not tolerate in the rebellious angels cast into the depths of hell, He surely will not accept from us, who are but the dust of yesterday.

But we do not need to study kings and warriors to learn the value of a humble heart. Our daily lives teach us this lesson. We see about us the selfish, the violent, those who are insolent and conceited. There are many who live for themselves and consider others as tools and instruments for their designs. There are tyrants in the home as well as in the dictator states of Europe and Asia. Cruelty and ruthlessness is not reserved to

rulers, nor is viciousness confined on child care, on success in marriage, and scores of other topics. Pride of life is found among young and old, rich and poor. In others we can see this and observe its folly. Those who live for themselves are left to themselves. Every man's hand is raised against them. They are alone and unhappy, wretched and miserable men. They may gain power, but never love. They may attain success, but not lasting achievement. Instinctively we resent them and dislike them, even when we fear them. They have built a hollow temple upon shifting sands.

Today even those without religion acknowledge the worth of this great Christian virtue. There are countless books written which tell us of easy ways to gain success by winning friends. We are shown how to gain power and influence over our fellow men. These writers explain devices which guarantee results, be it in the field of salesmanship or in the broader sphere of human relations. But they warn us that external manners are not enough; the heart must feel what the lips express. And thus, in the language of business and with the trappings of modern technique, they present to us the age-old virtues of humility and charity. Others come to us as psychologists. They write books

Yet, in spite of these teachings, there is still much to learn. Con-tempt for pride does not mean acceptance of humility. We may see the folly of the one, without understanding the wisdom of the other. It is possible to put on a cloak of modesty and reserve as a device to win favor, without a real change of heart. We speak of a sensible pride and a proper conceit, as a middle ground between the braggart and the saint. While we do not countenance worship of self, we smile at those who speak of themselves as weak and sinful. Perhaps we may use the language of reserve, understating our achievements and qualities, but we would be hurt to the quick if others were to agree with our pretended estimate of ourselves. This is the way of acting of the lady and the gentlemen, the language of polite society, something good in itself, much better perhaps than conceit and braggadocio, but still quite different from the ideal of Christ.

It is precisely this difference that adds to the sickness of modern society.

It is impossible to attain a full measure of justice and charity so long as we have a distorted view of our own selves. Justice means the giving of every man his due. It is the balancing of his rights and ours, the acknowledgment of duty and obligation. But if we start from a false premise of selfishness, we shall invariably stress our rights rather than our duties. Our judgments of others will be harsh and implacable. We will demand, not give. Our nation will be split into dozens of pressure groups, each seeking its own interests, none seeking the welfare of all. Such a nation cannot survive. Justice must be truly impartial, and only a humble man can judge impartially of others. Justice must be tempered by friendliness and toleration and charity, and a proud man is not often kind towards his fellow man. The virtue of charity implies an esteem and love for our neighbor, but we do not esteem those whom we despise. It is only when we realize our own weakness that we can be tolerant towards the frailty of others. Sympathy does not come easily from those in the fullness of physical and moral vigor. Those flushed with success are often harsh towards their fellows broken with failure. The young, who have not known sickness or weakness, demand more

than do those from whom the years have taken their toll. Thus we cannot truly deal with others, until we have a correct view of ourselves. Until we learn humility, we shall not be really great.

Many will rebel against this demand. They will assert that they cannot be dishonest with themselves. They cannot deny their virtues. If they are talented in mind, this is an objective fact, proved by their success in studies. If they have more energy and persistence than their competitors, their achievements will tell the story. They ask: Should a Beethoven pretend that he has no musical ability? Would Napoleon have been justified in saying that he knew nothing of military art? Do we expect a Washington or a Lincoln to act as if they did not possess qualities of leadership? Surely justice demands that we tell the truth. Would not humility be opposed to justice? The answer is: Humility is justice. It is a fair and honest appraisal of ourselves, the good as well as the bad. It would be wrong to deny our talents or pretend to faults which we do not possess. Indeed it would be a false and dangerous perversion of this virtue to reject opportunities for doing good. It is wrong for an able man to evade responsibility. Our Lord condemned the

servant who buried his talent in the ground, instead of using it to the full.

Humility is justice. But it is justice which sees the bad as well as the good. It sees the entire picture, not some limited part. We have abilities, but we also have faults. If it is fair to acknowledge the one, it is only just that we admit the other. We have done evil as well as good. But normally we conceal our failings. If we cannot hide them, then we excuse them. We blame our weakness on circumstances. We were tired. We happened among bad companions and it was their example which led us astray. Or this is a weakness in our nature. We inherited it and can do nothing about it. We must balance this evil against the good we find in ourselves. And not merely the known evil, but the secret thoughts of our heart, the hidden designs which never come to light, the shameful and base projects which we fail to carry out, not through lack of intention, but merely because opportunity did not present itself. Supposing science were to discover a method of penetrating into the innermost thoughts of every man, just as today it locates objects in fog and darkness—most chambers of the soul. Then He arose and said: "He that is without sin among you, let him

first cast a stone at her" (*John* 8:7). And it is written that they went away, one by one, beginning with the eldest. That was justice, and humility is justice.

were this to happen, how then would we feel towards our fellow man? If every shred of pretense were stripped aside and the naked soul laid bare to every passer-by, would we then raise our head in pride? Once, long ago, that did happen. A group of righteous men brought in a woman, that they might stone her for a crime she had committed. They came to our Savior and asked His opinion. For a long time, He did not speak. He simply stooped and wrote upon the sand. As each of these men saw the writing they realized that a guilty secret of their heart stood revealed by Him Who sees into the inner-

Again, we should not be too anxious to claim credit for success. Many succeed through chance, when others more deserving fail. Opportunity, education, heredity, all these contribute much to achievement in life, and for these we cannot take any personal credit. It is related that one day St. Philip Neri spied a criminal being led to the gallows and cried out: "There but for the grace of God goes Philip." That was the honest approach. In the eyes of God it is not achievement alone which counts,

but rather the right use of the talents and abilities which were given to us. When the final day of reckoning comes, we may find that our prisons have disgorged saints into the courts of heaven, while the proud and the self-righteous look on from afar upon those whom once they despised. Certainly publicans and sinners were the ones who listened to John the Baptist and our Savior. They, not the Pharisees or the teachers of the law, received the kingdom of God. This is the record of history. It should teach us caution in appraising our virtues and others' faults.

If each of us can learn this les-

son in his own heart, then we shall be better prepared to deal with our fellow man. We will be less likely to criticize and more willing to understand and cooperate. Capital will see the viewpoint of labor. The worker will be ready to admit that management has many difficult problems. All of us will take a more reserved attitude in speaking of government, particularly in view of the complex problems of war. Understanding will breed friendliness and sympathy. Then we shall be ready to march together as one, a great nation, united for victory in this hour of war and for triumph in the day of peace.

CHARITY GIVES LIFE

Address delivered on August 15, 1943

As we look backwards towards the dawn of man's day upon earth, we behold a sorrowful picture. We see a strong man, his hands reddened with blood, cry out in defiance of Almighty God: Am I my brother's keeper? This man was Cain, the murderer. It was the first time in history that man set upon his fellow man in anger and hatred that he might kill. A fateful day! A revelation of the evil that can surge forth from our hearts! A warning that man, made in the image of God, is also fashioned from the dust of earth! If this were all, we might well despair. But there is another picture which we must also face. Centuries later we see another dying—this time upon a Cross, likewise a victim of anger and hatred. He had been condemned to die, subject to that terrible mockery which is law without justice. Yet, in the wisdom of God, His life had been given, not taken. He had offered Himself as a sacrifice for many. "Greater love than this no man hath, that a man lay down his life for his friends" (*John 15:13*). This Man was Christ, the Redeemer. He had given His life as an atoning gift for every man that comes into this world.

Here, in contrast, we see the two ways of life which are open to man. The one is pagan; the other is Christian. The pagan lives for himself. He is hard, and cruel, and proud. If his fellow man is weak, he feels contempt for him. If he is strong, then the feeling may be fear, or envy. Even the greatest among them thought thus. The brilliant philosopher Aristotle taught that some were by nature destined to be slaves. Here is a man whose wisdom was to guide the world for over twenty centuries, yet he could not see the shadow of the Divine in the eyes of his neighbor. The Christian has a different philosophy. His law is the law of love. "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (*John 13:34-35*). This is the standard of Christ.

The law of charity was not given as an ideal for the few. It is the law by which all men shall be judged. Our Savior tells us of a day to come "when the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty:

and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats." Then Our Lord goes on to give the catechism of judgment, for the King will say to those on His right hand: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For 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: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me." But the just, looking upon the splendor and majesty of the King of Glory, will ask in amazement: "When did we do all this to thee?" And the answer will be given: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (*Matt 25:31-40*). Here is the challenge of the Christian spirit to the selfishness of man's heart. Here is the great law that through the centuries freed the slaves, built great hospitals and homes of charity, tempered justice with mercy, and gave man on earth a foretaste of the happiness of heaven.

Today, thank God, we take this standard for granted. We are kind to the unfortunate. We contribute generously to the community fund,

the Red Cross, to our local charities. The news of some disaster, such as a flood, an earthquake, or famine, touches our hearts, and we do not fail our brethren in need. As we read in our New Testament the story of the good Samaritan, we may be able to say: I too have helped the stranger in distress. I have seen Christ in the misery of my fellow man, and have given far more than the cup of cold water, which is blessed from above. Yes, even in time of war, I hate evil, but I love my fellow man. I do not seek blind revenge. I would not enslave the enemies which I have conquered. Rather I seek only to free them from the bonds of war-making leaders, so that common men of every nation may dwell together in peace and harmony.

All this is true, but it is not enough. There are other claims of charity which men overlook, not perhaps from malice, but through carelessness or ignorance. We refer particularly to the social question. For example, during the last ten years we have had as many as fifteen million unemployed. As high as four million families were on relief. In our cities slum conditions have been appalling. Millions of our fellow citizens still live in homes which breed disease, crime, and vice. Whole families are crowded together in a single

room. Children grow up without knowing the meaning of wholesome games and recreation. Even in our farmland there are regions where poverty is bitter. Many workers who roam from harvest to harvest have a harder lot than the slave conditions of yesterday. There are tenant farmers who have never had a decent meal or a real suit of clothes. This is *our* shame, not a story of darkest Africa or South Sea jungles.

Knowing this, some persons become Socialists or Communists. They are embittered at needless suffering and would overthrow the entire social order. Because a few are callous exploiters, these thinkers would destroy free enterprise and turn over all industry to the State. Communists preach hatred, revolution, and utter destruction of all who oppose them.

Others take a different approach. They blind themselves to reality. They deny the facts or overlook them. Millions really do not know how the other half lives. What they do know, they dismiss smugly. They assume that misery is the fault of those who suffer it. Some say that poverty and destitution are necessary evils, inseparable from the present economic system. During the depression such persons said that anyone who really wanted a job could find one. As a result a

person could be jailed for permitting an animal to starve, but our laws had no concern when men and women were left without resources. All these things have happened within the memory of living man.

What then are we to conclude? That the Communist is right? That man naturally exploits his fellow man, and that the masses must arise and smite down their oppressors? By no means! This attitude is not so much cruelty as blindness. It springs not from callousness, but from ignorance. Individually we are kind. As a group we are often cruel. We fail to see that the social problem is distinct from our individual problems. We lack social consciousness. For example, the average business man wishes to be kind and fair to his workers. As a rule, the higher up he is, the more tolerant he becomes. Sometimes under the pressure of competition he may be forced to do hard things. But this is a matter of sincere regret. He would much prefer to live and let live. Here is where the radical is wrong, in looking for evil motives where there are none. Yet, by overlooking terrible evils, even with the best of intentions, we feed fuel to the flames of revolution.

To make this point clear, we might treat one phase of the social problem, the question of unemploy-

ment, in the light of Christian charity. That idleness is an evil, none would deny. We might next ask: Do good people consciously bring about such a blight upon the land? The answer is: Yes, and no. It is no, in the sense practically no employer wants to see workers destitute and starving. Yet, from another point of view, the answer is yes. We do deprive men of jobs by striving constantly for increased efficiency. We welcome new inventions which allow one man to do the work of ten. This cuts costs and increases output. But what of the other nine? What is to happen to them? The chances are that the average employer would have no real answer to these questions. He has never thought out the social effects of his actions. Even if he had, he feels that competition and the demands of his stockholders should be heeded. Regretfully he may dismiss the workers, but the fact remains that they are out of a job.

Here is a real problem. We have not thought enough about it. Every time it reaches the danger stage, we have been able somehow to escape. Perhaps some great invention like the automobile leads to jobs for millions. Perhaps a major war draws off our reserves of the unemployed. Thus far we have successfully evaded the issue. But are

we going to be able to evade it forever? Inventions and discoveries today may lead to fewer jobs, not more. Then what shall we do? We must have an answer, or we play into the hands of those who preach that capitalism is rotten and must be overthrown. Here is a real example of the need for a social approach, not merely individual charity.

So much for the causes of idleness. But the same thoughts apply to the remedies for this evil. In our Christian fellowship, we would not let anyone starve. If we know of a deserving family reduced to misery, we are the first to help. This is good. It is in the spirit of Christ. But it is not enough. Deeper remedies are needed, so that men can have not merely relief, but work. They wish to keep their dignity and sense of self-reliance, not merely to live on the sufferance of others. And it is in this more basic charity that we fail. As a nation we have offered no constructive program for private jobs for all who need work. We had no program during the depression years, and we have none for the coming days of peace. In a few years, thirty million workers will have to be relocated or absorbed. Little has been done about it. In fact, it has been the fashion to sneer at planning or theorizing, as

if it were practical to face the future with no program and no policy. Furthermore, when some form of public help has been necessary, many of us have treated it as a joking matter. Others have been angry because the misery of our fellows has led to increased taxes. We have been ready to criticize, but slow to offer a workable alternative. And while we quibble and complain, there remains the shame of our age, the indictment of modern capitalism, that millions who seek work, seek in vain.

This is but one example. Many others, equally telling, could be offered. Much could be said about our duties towards other nations. Certainly national selfishness can be a factor leading to war. When people are desperate and see nothing but darkness ahead, they may well gamble upon the power of their armies. Who can say that we are completely guiltless of Europe's problems and Europe's wars? When a brother asks for bread, we do not give him a stone. But in many an hour of crisis, our only gift has been criticism and advice. At times, in fact, we have condemned others when we were anything but innocent ourselves. We are shocked, we say, when colonial peoples rise up in rebellion, yet at home we have our grumblings of discontent. Should there be a riot in Calcutta,

our experts have a complete solution. But there have been riots in American cities as well. This does not mean that we are smug or selfish or hypocritical. We are not adopting a double standard, one to judge others, another and a more lenient rule for judging ourselves. Rather this shows once again the shortsightedness of our charity. We see the miseries of individuals, and we help them. The dramatic suffering of nations moves us. But this is impulsive, surface aid. It leaves untouched the hidden sores which fester deep within us. It passes by the real causes of much that is sordid and embittering. Impatiently it rejects slow, tedious reform, and demands a quick cure or none at all. But hasty remedies are often worse than the disease.

This, then, is the challenge to our age, to develop a charity steeped in wisdom and insight; a love that cures, not the hurried sympathy which merely soothes. Today, and above all, tomorrow, millions of our fellow men will lie by the roadside, wounded and distressed. We must not pass them by. They will cry: I am hungry—feed me; I am homeless—shelter me. Our answer must be the answer of Christ. Nothing less can save the world. Soberly and carefully we must shoulder the common burden. The

misery of our fellow man is a be unworthy of our heavenly Fath-
command to our charity. We would er were we to fail.

PATRIOTISM BREEDS HEROES

Address delivered on August 22, 1943

A pagan poet once said: It is sweet and fitting to die for one's country. None of us would challenge this statement. America has never lacked heroes who would die for the land of their birth. We were born in a bloody war of independence. The plains of Saratoga were consecrated by the death of brave men. The soil of Yorktown was hallowed by the triumph of our armies. We revere the name of Washington who led the forces of freedom through bitter and lonely days. We think of the martyr president, Abraham Lincoln, who died that the nation might be one. Above all, we honor the common man, the unknown soldier who was not to know fame, but who did know greatness. Many of our sons lie in foreign soil—in the Philippines, in France, in Africa—our airmen shot down over Germany and Italy and China—but though their honored remains are far from us, they are enshrined in our hearts.

There are heroes at home, too. Words of praise cannot express our debt to the wives and mothers who remain behind. Their courage is an inspiration to their loved ones in the field. Their burden of loneliness and anxiety is not light, but they do not complain. Strong of heart, like the valiant women of all times, they have given everything and have claimed nothing for themselves. As the Virgin Mary on the Mount of Calvary consoled her dying Son, so they have been a comfort to the afflicted and a source of strength to those who are fainting by the way.

We honor the old who have returned to work, though they know it often means to them a literal sentence of death. There are doctors wearing themselves out in the service of the sick, to replace the younger men in the service. Nurses have returned to duty after years of home life. Other women have gone into our war plants and shipyards, living a life which is often hard and trying. Capital and labor, with few exceptions, have given without stint in the service of their country. Business men and workers have sacrificed the work of a lifetime, because their country asked this. Anyone close to the heart of wartime America must testify that this heart is great. We do love our native land. We will give, and give,

and give again when our country asks of us. The spirit of our fathers is not dead within us. Honor and nobility dwell in our midst.

It is good to be able to say that Americans will refuse nothing when the welfare of the nation is at stake. If ever we have failed, then it is because we did not see clearly; it was not that we shirked the burden. We may not have realized what our country demanded of us. Had we known it, we would have done it. Blindness, not malice, was our fault.

Yet, good will is not always enough. There are certain errors which are fatal. In good faith we may take poison, when we thought it was medicine. A hidden defect in our car may one day cause a fatal wreck. So it is with our country. Through ignorance, a loyal citizen may do it great harm. At times the nation may survive, but at other times, the damage cannot be undone. The cause is lost. Freedom has perished. Thus it was with France during the years between two great wars. In those days, the nation was divided. Quarrelling groups insisted that their course was the only one. Some of these were selfish. A few put personal interest above national honor. But we may be sure

that most have repented with tears the mistakes which left a nation weak and divided in the face of the conqueror. At the time they thought that labor, or capital, or some political party, was the enemy. Their strength was dissipated in the struggle against their brothers, and when the invader came they could no longer act as one. Once they said that these were honest differences among good men. Now they know that a divided people cannot defend itself.

Germany and Italy also traveled the same road. Their citizens were much concerned with the problems of the moment. Capital feared the growing might of labor. The unemployed cast desperately about for an avenue of hope. Farmers and middlemen found themselves crushed between big business and organized labor. As a result, all welcomed the new party which promised everything. They put on black shirts or brown shirts, practiced the party salute, and waited for a perfect world to come about. Today they have learned a hard and bitter lesson. Over the graves of their fallen sons and brothers they shed tears of sorrow and repentance. But the damage has been done.

The lesson is clear. There are problems of peace which are just

as critical as the decisions made at war. A nation can perish from within as well as from without. Failure to meet great issues may be as disastrous as failure to prepare for attack by an enemy. Indeed, it is often more dangerous to be unprepared for peace than it is to be unarmed before the invader. Attack from without may strengthen and unify a nation. Disruption from within kills the soul. The first is dramatic and clear. It brings forth hidden strength and provokes supreme effort. The second is confusing and deadening. It leads to apathy and despair. From the one a people may arise purified and strengthened. From the other, they may emerge debased and enslaved.

This, then, we may learn from Europe between wars: A nation at peace may face greater dangers than a nation at war. A higher patriotism is often needed to prevent disunity at home than invasion from abroad. When a nation is attacked, the issue is clear. All differences disappear before the common peril. But with the problems at home, the issues are often most confused. The more serious the question the greater the danger of division and dissension. Good men and patriotic men may feel it their duty to oppose their

fellow citizens. Debate and compromise may result, when dramatic and definite steps are vitally needed. Here is a supreme test of good-will. Our nation may face it before many years are past.

There are deep cleavages in America which could lead to dangerous divisions. Even in time of war, we are painfully aware of the struggle between capital and labor, farm and city, government and some of its citizens. Three times during this war there have been major campaigns against organized labor. First, it was the strike question; then the forty-hour week; and finally, the problem of absenteeism. While these campaigns were on, a stranger might have found it difficult to discover who was our enemy, Hitler and Tojo, or the American workman. While these minor wars were being waged, sensible persons advised caution. Each time they pointed to production figures to show that these attacks were based on wild exaggerations. Eventually the attacks died down and we heard nothing more about them. But the damage they did was great. They produced bitterness, and class cleavages will persist for many years to come. They turned our soldiers against organized labor at the very time that

production totals were unbelievably high. For example, when our President set as a goal for airplane production the figure of fifty thousand planes a year, his statement was dismissed as fantastic. Many good people pardoned it as a war stratagem designed to deceive the enemy. Yet today we are almost doubling this impossible goal, and that in an industry which some consider one of our less efficient war industries. How then can we say that labor has not done its part? or that capital is more interested in profits than in production?

Equally dangerous is the setting of the farm against the city. The farmer has had real problems during this war. He has seen a great migration of farm workers into the war plants, and this at a time when production goals were set higher than ever. In spite of these difficulties he has done his patriotic duty to the full. Incidentally, he has been making profits. But none will begrudge him this. Had things stopped here, there would have been no problem. But some busybodies felt that they could spare the time and energy to stir up the farmer against labor. They painted wild pictures of war wages, conveniently overlooking the costs of city living. Thus they would incite

the farmer to seek unreasonable profits. They claimed that he should be exempt from the common struggle against inflation. As a result, unregulated food costs for a time threatened the entire economic structure of the nation. Here are the seeds of a dangerous class struggle.

There are other serious cleavages in America today. Thus there have been attempts to set one group of taxpayers against another, or against the government. There are complaints of impossible demands made upon our citizens. It is true that taxes are high. But war is always costly, and this war is most expensive. Our pocketbooks have been hurt, but other nations have borne greater sacrifices. Our taxes are much less than those of England and Canada. We are paying but thirty per cent of the cost of the war: They are paying over half. Are we less patriotic than they? Of course not! The average American may grumble a bit, but he will do his part.

Cleavage and disunity do not spring naturally from the heart of the common man. He is not given to complaining or reviling his fellow citizens. Our differences are rather the work of a few troublemakers, unwilling to adjourn private wars in the hour of peril. They

are seeking political gain or promoting class interest, sowing confusion and doubt and distrust at a time when unity is imperative. They are weakening us as we face the fearful problems of peace, when millions of workers must return to private industry. If America is to survive the next ten years, it must be united as never before. The greatest crises of our history lie before us. Are we to meet them with capital in arms against labor? soldiers against civilians? farm in opposition to city? Promoting disunity would be treason in time of war, for it might lead to the loss of a battle or a campaign; but what of disunity which might lead to the loss of our country? We do not wish to be alarmists, but we cannot forget the formula which led to the rise of Hitler and Mussolini in Europe. It was a simple mixture—a great crisis, plus a divided nation.

Today, then, and tomorrow, we need an even greater patriotism than we have shown in these days of war. We need unity in the face of the difficult social and economic problems which our nation must solve. Labor, capital, farm, and city must work together for the survival of a free America. Name-calling and selfishness will not accomplish this task; they will only

lead to ruin. We must work together, submerging our differences in our devotion to the common cause. Unity must be real, not merely lip service to a name. It must mean a genuine effort to see the entire picture, to learn others' points of view first-hand, not by reading about them in our newspapers, or hearing them in our clubs. Furthermore, it means practicing unity now, each in our own community.

May we offer one practical suggestion of a means of starting the practice of unity? What of a program like this: Businessmen in every city and town have informal meetings at lunch with labor leaders. Farm leaders might well sit in at the same table. At the same time service clubs and other luncheon groups would invite speakers to give a different point of view from the usual class picture. In these face-to-face gatherings differences could be ironed out in a friendly, open fashion, not left to bitter, heated controversy. When this is tried, and it has been tried in some parts of the land, then the results could be amazing. We would find out that the other man is a human being, a patriotic citizen, a reasonable type of person. Prejudices and misunderstandings would melt away like ice on a summer pavement.

Some differences would remain, but nothing which could not be settled by reasonable compromise. And, above all, a great lesson in practical democracy and patriotism would be taught. We would learn how to work together by the only way it can be learned—by practice. This would be real patriotism.

Let us repeat: America faces its most critical hour, not in winning the war, but in saving the peace. It is the hardest problem we have ever faced. Divided, we cannot solve it. United, we shall be invincible.

Here is the challenge to our patriotism, our love of country, which is second only to love of God. Here is the real test of that primary virtue of charity. We are a strong nation. Never have we failed to meet a crisis. But now is the time for greatness. It is the day for heroism. For the love of our great nation, let us keep the sacred trust which has been given to us—let us walk united, one people, dedicated to the cause of freedom and justice. May God give us this grace, that together we may honor His Holy Name.

WORSHIP BUILDS GREATNESS

Address delivered on August 29, 1943

In our earlier talks, we noted that justice and charity are needed to save modern society. Justice means fair and honest dealings with ourselves and with our fellow man. Charity goes beyond justice and adds friendliness and kindness to the harsh demands of right and equity. It gives more than can be demanded as a strict claim of duty. Both of these virtues reach a height in patriotism, the supreme love of country above selfish, personal interest. But they can go higher still in the greatest of all virtues, love of Almighty God. No duty is more exacting than the duty of worship of our Creator. No love is more worthy than the love of Him Who has made all that is beautiful and worthy.

If God has no place in our lives, then they are hardly worth living. Without Him, the world would be a puzzle without an answer. It would be hard and cruel. We would see evil triumph and good go unrewarded. We would note that so often the oppressor is not overthrown, nor is the exploiter forced to render justice. Our hearts would be saddened as the weak were ground down by the violent,

as the gentle and kindly were brushed aside by the selfish and thoughtless. So much of life would then be meaningless. If this life were everything, why should the hero risk all that his country might be free? If there were no God, would justice and decency have any real meaning? If this world is everything, then why not live for today? Why not get the most for oneself, and let others shift for themselves?

We know that this is not the case. God has left His law imprinted in the very marrow of our being. That is why we condemn the cruel slaughter of innocent peoples. It is this inner sense of justice that makes us cry out against the dictator who claims that might is right. From this law in our hearts, we realize the sacredness of our fellow man. We know that man is a little lower than the angels, not a little higher than the animals. Knowing this, we fight and die for justice and decency. If we perish, our sacrifice will not be forgotten. To us, death is a beginning, not an ending. It is but a change of garments, that we might enter into our lasting home.

It is true that there are some among us who would scoff at this. They would make man just another animal, more fortunate than his fellow-brutes. Some professors consider religion and decency a mere matter of instinct, forgetting that instinct does not leave room for freedom, and man is free. Others tell us that virtue is but custom and habit. But we know that custom and habit give us the rules of etiquette, not the laws of life. Still others will say that man is but a plaything of an inner, subconscious self. But to these disciples of Freud we reply that man is the master of his destiny. He molds his own fate. It is for him to decide whether he shall live as the beasts of the field, or as man created in the image and likeness of God.

Yes, it is true that some are still foolish enough to say in their hearts: There is no God. But most of us know better. From the rising of the sun unto the setting thereof, the name of God is great among the nations of the world. Among all peoples there is offered to Him a clean sacrifice (*Cf. Mal. 1:11*). Everywhere there are those who walk before Him, humbly seeking that they might do His will. There is no tribe so crude and barbarous that it does not reverence Him Who

is all-holy. And among civilized men, those who are truly learned stand in awe before His wisdom. Indeed, it was the great Pasteur, father of modern medicine, who made a classic act of faith. One day at his laboratory, he gazed out the window at the simple folk going to Mass. Then he said that his studies into the mysteries of nature had so deepened his faith, that he believed with the firmness of a Breton peasant. Some day, he hoped, his wisdom would be great enough that he could believe with the faith of a Breton peasant's wife.

Such is man's natural worship of his heavenly Father. Nothing should be allowed to spoil it. God is supreme, almighty, all-holy. We are the creatures of His hands. He has made us for Himself. All that we have and all that we are comes from Him. The spirit within us is a spark struck by His all-powerful arm. He is sovereign, Lord and Master of the universe. We should never forget the words of the Old Testament, as it tries to express in human language the greatness of the Divine. He is called the Lord of the armies, a consuming fire, a voice appearing in the thunder and fire of Sinai, an all-holy presence before which man is base and impure. He is the supreme law-giver, a just judge of the living

and the dead. His presence is majesty and power. Before Him all nations tremble, not with the fear and dread of evil, but in awe before the flaming sun of His perfection. Holy is His Name.

This we must never forget. Yet there are some who do forget. They preach a fashionable religion, a diluted version of the Sacred Writings. This spirit creeps into sermons and books. Preachers and writers explain what *we* gain by believing in God, and what *we* lose by unbelief. Underlying all this is the idea that we believe in God because it does *us* good. Religion is centered about man, not about God. We are asked to worship because we get something from it, not because God has a right to our services. At times there is almost an apologetic tone about modern preaching. All that is asked is a spare moment, a minute or two which would be wasted anyway. There is a note of coaxing, the plea that we try it; it won't really do us any harm. The claims of the Almighty are sometimes presented—we say this with all reverence—as if mother were enticing Junior to eat spinach.

We do not wish to be harsh or critical of others. The wind must be tempered to the shorn lamb. Our Savior would not crush the

bruised reed or extinguish the smoking flax. He did not hesitate to present truth in a way which was attractive to fallen man. But it is a far cry from such consideration to the modern notion that God must be brought in with a note of apology—that He must be accepted in the way and manner we like. This is a vital point. It concerns the very heart of religion. Religion is worship of a sovereign, all-holy God. Incidentally it may be concerned with social service, or solving personal problems, or promoting fellowship or brotherhood or community welfare. But these are products of religion, not its essence. The first and greatest commandment remains unchanged: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind" (*Luke 10:27*).

Love of God means first, worship; then obedience to His law. Here again we find a dangerous attitude abroad. There are many who pick and choose among the laws of God. Some they find attractive and suitable; these they keep. Others they find distasteful and unpleasant; these they reject. Some would never think of stealing, but they are harsh and unfor- giving towards their fellow man.

Others abhor the thought of a lie, but they are proud and vain. Many reject sensuality as a plague, but through lying gossip they kill the reputations of their neighbors. Thus we pick and choose. We forget that the same Scriptures which promise heaven to the just, threaten hell to the wicked. God did not give one law for the time of Christ, and another for today. He did not leave us to be the judge of what is good for us, and what can be dismissed as old-fashioned. His standard is clear: "He that hath my commandments, and keepeth them, he it is that loveth me" (*John* 14:21). Self-deception is dangerous at any time. In this matter it can be fatal.

We wish to make one point clear. These words are not directed against any religious faith. Rather they are a warning against an attitude of mind which could spring up in any Church. At all times, some men take liberties with the law of God, picking and choosing according to their desires. Nearly two centuries ago, the cynic Voltaire uttered a much-quoted statement. He said that God made man in His image and likeness, but modern man reverses the process, daring to portray God in accord with man's blind vision. Real religion is humble worship of the

Creator. Man cannot exalt himself above his **Maker**.

Once this is seen, we can then go further. We can go to God, not merely as the ruler of the world, but as a Father Who loves us. He is all-holy, infinite in perfection; but He loves us with a devotion which words cannot express, nor can our minds hope to understand it. Here is a truth which we would never have dared to believe, had not God Himself told it to us. Even from the beginning, when man's sin led to exile in this world of tears, there was a promise of Redemption. It was this hope which sustained the faithful through centuries of darkness. The patriarchs and the prophets of Israel saw this clearly. Sometimes men say, without thinking, that the Old Testament was a testament of fear, not love. But what of the patriarch Moses, who pleaded with God for some glimpse of His eternal beauty, to sustain him through the weary years of wandering in the desert? What of the tender pathos of the Psalms, where David asks for one day in the house of the Lord, rather than a thousand years in the tents of the wicked? Yes, there was love of God before the coming of Christ. But when God sent His Son to live with us upon earth, to

walk with the children of men, a Michelangelo, the majestic symphonies of a Beethoven—at times we truly realized that God is our Father. And when we picture the scene on Calvary, when Jesus Christ, eternal Son of the eternal Father, offered His life as an atoning sacrifice for the love of man, we begin to understand. He is a God of mercy and forgiveness, the good shepherd who seeks those who have strayed far away, the father of the prodigal son, welcoming the sinner who returns to his father's home. He is the miracle worker of Galilee. The blind open their eyes to see the face of the Savior. The deaf hear the wisdom of His words. The lame and the crippled dance with joy at His words of healing. And above all, the sinners go from His presence, happy that the burden has been lifted from their hearts. Such is the lesson of the Gospels.

We could learn the same lesson by looking about us, if only we would see. We marvel at the noble splendor of the mountains. We know of lakes more beautiful than the finest jewels. We see a sunset which takes our breath away, so rich and varied are the colors. We say that we could stay forever in these temples of nature. Yet these are but pale reflections of Him Who made them. We turn to the works of man—the sculptures of

enraptured by their delicate strength, their bottomless depths of beauty, but they are of man and man is of God. Then, greatest of all the gifts of nature, there is human love—the love of man and wife, the devotion of mother and child, the strong loyalty of friend towards friend. Here is a fire within the heart of man which makes him noble and strong and great. Here is a force which is stronger than death, more enduring than empires, yet as delicate as a gentle breeze. But this too is of God. Surely then if the works of His hands attract us so strongly, how much greater and more lovable must be He Who created them!

At present we are of earth, blind to the splendors of divine beauty. We know Him only from the things which He has made, and from the truths which He has revealed to us. We see as it were through a veil. But the day will come when the veil will no longer be there. We shall gaze upon the infinite majesty of God, and in that vision will be happiness supreme. Until then, we are pilgrims and wayfarers in this passing world. We walk with countless millions who are also sons of God, heirs of heaven. These

are our brothers, children of the same Father above. They are our companions, returning to the same home. If only we could see them in this light, then it would be only natural for us to treat them with justice and charity. We would know that kindness shown to the least of these little ones is an act of reverence towards our heavenly Father. With such a spirit, our future, and the future of our great nation, will be safe. We have as our motto the beautiful words: "In God we trust." If only we live these words, He will protect us.

Heavenly Father, in Thy Mercy and Providence, watch over this land of the free. Give us the grace to inspire other lands, not by our wealth and power, but by our spirit of reverence, and justice, and kindness. Save us from the evil of selfishness. Protect us from civil strife and class hatred. Grant that the worker may dwell in peace and justice with his employer, that they both join hands with those who till the soil. Send down Thy wisdom upon our rulers. May they serve, as well as govern. May they inspire by the example of godly living. We ask all these things of Thy merciful Providence. We ask them, not as a reward of virtue, for our sins have been many, but as a gift of Thy loving kindness, through Jesus Christ, our Savior, Who dwells with You in the unity of the Holy Spirit, eternal God, blessed forever.

THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

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

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

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

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

89 CATHOLIC HOUR STATIONS

In 38 States, the District of Columbia, and Hawaii

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

89 CATHOLIC HOUR STATIONS

In 38 States, the District of Columbia, and Hawaii

Nebraska	Omaha	WOW	590 kc
New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Charlotte	WSOC*	1240 kc
	Raleigh	WPTF	680 kc
	Winston-Salem	WSJS	600 kc
North Dakota	Bismarck	KFYR	550 kc
	Fargo	WDAY	970 kc
Ohio	Cleveland	WTAM	1100 kc
	Lima	WLOK	1240 kc
	Zanesville	WHIZ	1240 kc
Oklahoma	Tulsa	KVOO	1170 kc
Oregon	Portland	KGW	620 kc
Pennsylvania	Allentown	WSAN	1470 kc
	Altoona	WFBG	1340 kc
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