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SOCIAL
Questions

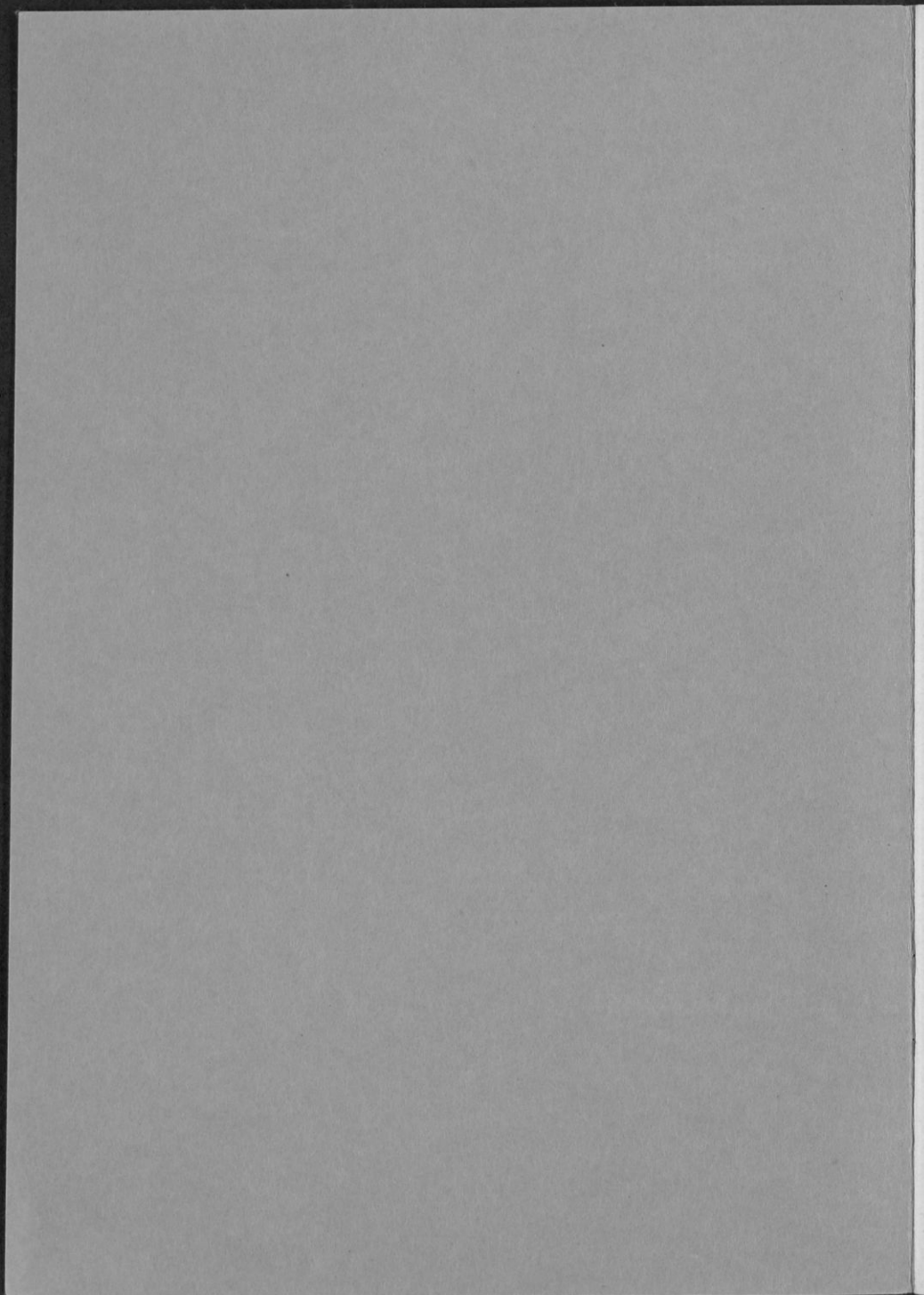


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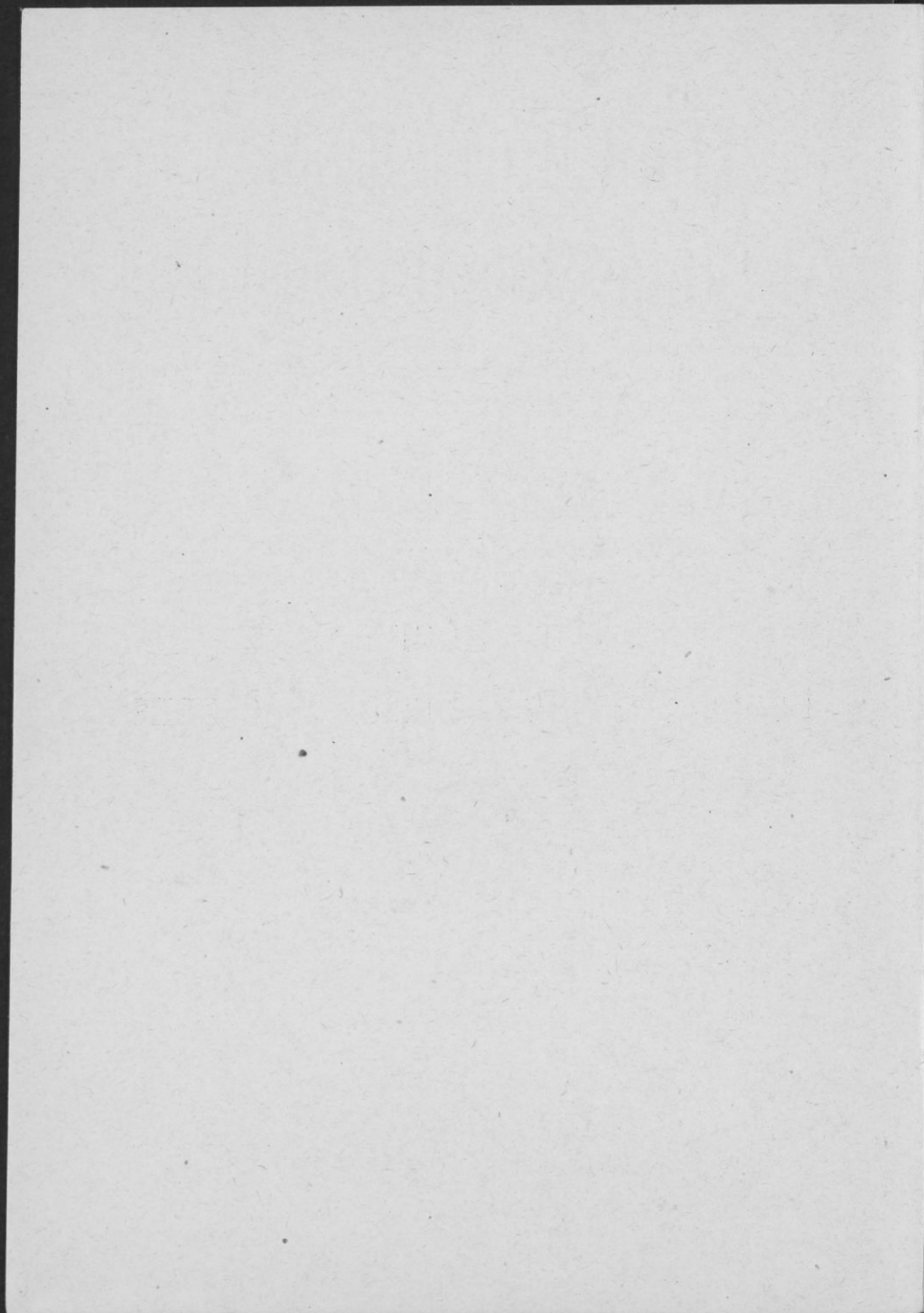
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Four addresses delivered in the Nationwide Catholic Hour, produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company, during June, 1948

BY

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MODERN YOUTH—OUR MOST PRECIOUS HERITAGE

Address given on June 6, 1948

The 1940 Commencement exercises were over. The hall was vacant now, save for two people—a middle-aged priest, and the class valedictorian, a tall, clean-cut youngster of about eighteen, whose rented tuxedo added perhaps two years to his age.

"I hear via the grapevine that you've already been accepted at our local college," said the priest. "Splendid! And with your parents putting you through you can devote that much more time to your studies."

"That's just it, Father," the youth replied, "they are backing me, it was their choice, *their* choice as to where I should go and what course I should follow. Father, I felt I should be allowed the privilege of deciding for myself. I realize that my mom and dad want me to make good and are giving me opportunities they never had, but still—"

What a wealth and depth of meaning there was in that simple "but still—"

The boy had not betrayed his

true feelings to his mother and father for fear of hurting them—by appearing in their eyes ungrateful. Full well he knew they had sacrificed much, done without a great deal—just to afford their son the chance of—as he put it—"making good."

Deep inside, he honestly and earnestly desired to enter college in September, that he might further appease the appetite whetted in high school.

But still—the original decision had not been his, the course had already been charted for him and that was all there was to it. His plans were for Business College, not academic studies. But to hurt the ones closest to him—he couldn't.

Our colleges and universities have quite a few such boys—and girls—among their number today—young people, outwardly content reaping the harvest of knowledge, but inwardly automatons who are attending the institutions of higher learning as mere proxies for their parents.

But the situation is by no

means totally disheartening or irreparably severe. In all probability, out of that so-called "static group" of collegians will come truly great leaders in their respective fields. Or maybe even leaders in some extra-curricular activities, some baseball diamond demon or gridiron gladiator.

What is the disheartening feature is the absence of the initial drive, the ambition to build a better mousetrap of one's own accord, the inner feeling of satisfaction and contentment of the youth himself, like to any artist upon completion of a picture. For the would-be Rembrandt is buoyed up by that sense of accomplishment, regardless of the critic's viewpoint, and he wants that portraiture used as a norm of his talents, not his parents' talents.

With this vital self-confidence included, the person automatically ceases being a robot and alights as a fully-equipped individual facing life. Remember, my dear parents, it's your child who must face the hectic years ahead. If he is happy and contented in his vocation, the battle will be infinitely easier and more simple.

But what of the instance of our newly-graduated young gen-

tleman? Did the blame rest solely on him for not speaking up? Of course not! The objections he forwarded as excuses were sincere.

Then it must have been with his overzealous parents. No. Perhaps in their case they couldn't see the forest for the trees. You can't condemn or devalue their sacrifice so that their son might have a better living and a better life.

The responsibility rests on both generations—oversight and an overzealous spirit on the parents' part combined with the lad's timidity.

What is the solution? *Family discussion*, a real, honest to goodness heart-to-heart talk among the members of the family groups. Yes, a lively roundtable talk, not solely in regard to schooling, but numerous other items. A sort of open forum, in which parents, who are in authority, try honestly to see the problems of their children.

In the example of our valedictorian, this family discussion phase never took form.

He completed one year at the academic school designated for him. Whereas formerly he had been a better than average pupil, he now became, as the phrase goes—a fresh-air student. His

marks bordered on the passing mark, he overcut classes and in general took on an anti-social attitude, caused by insecurity.

With the passing of the summer, spent in the atmosphere of misunderstanding, he once again returned to college.

But other events were not shaping in front of his eyes. The advent of war in December '41 created a new patriot in our maladjusted collegian. Seemingly, he went forth to battle for the forces of righteousness, for the cause of freedom, to preserve and protect democracy from the snares of totalitarianism.

But was it true patriotism? Perhaps it was. Or perhaps, too, he saw in the impending struggle a way out—a channel into which he might direct his energies, a chance to escape from the dormant state he had permitted himself to drift into.

His parents wished him goodbye the day he left for camp, still a little mystified at this sudden surge of love of country and new-found energy.

In due time his presence was required overseas and he landed with our forces in Africa. Through Africa he fought, then Sicily, Italy; and then in Southern France he was severely wounded by mortar shrapnel.

Although he had still his four limbs, the war was over for him. He was just emerging from the hospital three months when the European war was declared over for everyone.

Home he went—not the insecure, frustrated boy of twenty that had left home (and college) four years before, but now a mature man with vivid memories and definite ideas on how he would carry on in civilian life. But before him now lay the task of explaining the matter to his folks. For they still felt that he should finish his schooling and afterwards his dad would take him on as an apprentice. This had been conveyed to him in numerous letters overseas.

The break *had* to come sooner or later, so why not now? The matter had been hanging for almost six years—six years of a void. In vain? No, for now he was matured, as only war can mature, and he tactfully and subtly informed his parents of *his* resolutions. Finally they succumbed to his reasoning and wished him sincere good fortune in his new endeavors.

A happy ending? In that case it was, because our ex-soldier had that know-how to put across his points.

But an average youth of sev-

teen or eighteen cannot express himself or herself fully and correctly. Still they often know what they want, but are timorous about how to go about it—afraid of the parents who are trying to order their lives rather than guide them with love and understanding.

That is precisely where you parents can give immeasurable assistance. As a mother or father, think of yourselves as guiding lights—showing the path to follow, but not forcing.

You can maintain your lofty and honored position of parenthood and still bring yourselves to the youth's level. A paradox? No, not if you view situations through your child's eyes, put yourself in his or her place, see matters as they see them. Now that isn't so hard to do as it sounds. Just take yourself back fifteen, twenty, twenty-five years, to the time when you were their age. Remember how the problems then seem minute when

compared to ones that have happened since. But at the time they were all-enveloping, world-shaking. And how you eagerly sought out those wise old sages—your parents—who somehow always had advice to offer—but which you didn't always accept, as it might have been "old-fashioned?" (And how that word is dreaded today *on the youth's level*).

So follow the family discussion plan if you haven't already adopted it. You will be amazed at the results it can obtain.

If you do visualize matters through the eyes of your youngsters, I can guarantee you contentment and peace of mind for yourself *and* a larger, much greater love and devotion from your children.

This love and devotion will be lasting. And in later years, when your boy or girl looks back, he or she can proudly say—"Old-fashioned? Not my mom and dad!" (They were regular!)

LEADERSHIP IN THE MODERN WORLD

Address given on June 13, 1948

These are days of anxiety. Thoughtful persons are much concerned over the problems which face us. We must make great decisions, and it is vital that they be made wisely. America today faces the burden of leadership in regard to the entire world. Our economic strength is such that we must assume the task of restoring prosperity to war-ravaged regions. Our political and military primacy leaves us with the duty of forging peace in the midst of grave tensions between nations. This is an hour of destiny and of duty.

In offering leadership to a world in crisis, America must act on many fronts. Of course, it is vital that we offer economic aid and sound political guidance to nations who look up to us. But, at the same time, we cannot overlook the great force of moral leadership. People abroad will study, not merely what we say, but what we do. They will learn more from democracy in action than from thousands of books on the theory of freedom.

If the task of America is to offer moral guidance to the

world, surely religion can indicate some of the steps which we must take. The great love of God and of neighbor can be applied here in a way which others will find inspiring. In our talk today, we hope to suggest concrete ways in which America will show the way by its example of the brotherhood of man. Two areas in particular offer us a real challenge: the achievement of peace in labor-management relations; and the fostering of harmony among diverse national, racial, and religious groups.

It will not be easy for us to set a world-wide example of peace between labor and industry. This field is complex and intricate, and there are few shortcuts which really work in it. However, there are certain constructive ideas which are gaining acceptance today. We would like to stress them here.

A fundamental for industrial peace and harmony is the recognition of the dignity of man. Religion teaches us that we are brothers, under a common Father, God. Regardless of our individual abilities and characters, we have a common quality

in the immortal soul, breathed into every human body by the Almighty. We are persons, not merely machines or quantities in an economic equation. We are more than impersonal forces in a labor market; we are human beings with our hopes and fears, our desire to love and be loved, our moments of noble aspiration and our relapses into weakness and sin.

When a man goes into a factory to work, he does not leave his human personality behind him. While he may work with a machine, he does not become a machine himself. On the contrary, he is profoundly dissatisfied and unhappy at his work if he does not receive recognition for his human worth. This was well expressed by one of America's industrial statesmen, General Robert Wood Johnson: "As a human being, no worker can thrive and give good service in the void of loneliness. He must feel that he 'belongs'; that he is a responsible and respected person who counts for something in his group. With this must go dignity and satisfaction in the job beyond the pay for doing it." (1)

Far-sighted industrial leaders

acknowledge that the problem of human relations is fundamental today. Mechanical and chemical processes can be changed, but human nature is not so easily altered. Accordingly, it is wiser to build industry around man's needs than to try to force men into a mold for which they are not fitted. Yet, too often the human equation is the last factor considered. We have refined engineering skill to unbelievable degrees, but often have gone backwards in our treatment of human beings.

If certain basic needs of man could be met, we would make great progress in the way of achieving peace and harmony in industry. Among these basic needs is man's desire to maintain his self-respect and dignity. Industry can meet this in many ways. First, there is the matter of physical surroundings, as neat and as attractive as the circumstances permit. Then there is the question of attitudes towards workers. They can be made to feel that they are a respected part of their organization. Their work is explained to them, so that they understand their contribution to the final product. Their views and opinions are asked and listened to. In the language of the shop,

(1) *Or Forfeit Freedom* (New York, Doubleday, 1947) p. 104.

there is real two-way communication between the top and the bottom. This may seem to be a minor point, but it makes a major difference in the attitudes of workers.

Men desire the respect and appreciation of those around them. They wish recognition and esteem. It is only human to desire praise for work well done. When we do fail, a quiet and private explanation is far more effective than a public rebuke. Such would be the way of Christian brotherhood. Yet, too often men unthinkingly follow the opposite pattern. Achievement goes unnoticed and unrewarded, while failure brings on public and humiliating rebukes. This is not the way to build industrial peace.

Workers wish security at a good wage. Most of them have heavy family obligations. They do not wish to lose their homes and savings through no fault of their own. But industry likewise desires steady, high-level production. There is no conflict here in the basic aim of both groups. Yet, the fear of joblessness or wage-cuts is one of the greatest causes of industrial unrest. Why should this common fear be a source of separation between labor and management?

The answer to this question is significant. Fear persists because we have not developed any common ground for cooperation between industry and its workers. Though they have many interests in common, we have too often stressed the points which keep them apart. It is true that disputes exist on the matter of sharing the ultimate product of industry. If the worker gets a wage-increase, the stockholder may receive smaller profits. But this point is minor compared to the problem of sustained high production which will bring prosperity to all. Cooperation to achieve this is a real and pressing need today.

If labor and management could join hands to face their common problems, it would be an inspiration to the entire world. Elsewhere bitterness and class strife have divided nations into warring factions. Men have swung to extremes, feeling that capital and labor must fight until one or the other prevails. It is for us to prove that the joined hands of brotherhood are more mighty than the clenched fists of hatred.

We face another great problem in our task of world leadership. This is the spectre of intolerance which at times hovers over our land. We could be di-

vided into warring groups on the basis of religion, race, cultural background or national origin. This clash could weaken the unity which has made America great. We were founded as a land of sanctuary for those who fled from intolerance elsewhere. We have become known as the great melting-pot composed of diverse racial, religious, and national groups. In our short history, we have assimilated millions from every part of the globe and yet forged one nation, loyal and united. Such is our history. Such is the standard which we must preserve today.

Yet, if we are to achieve tolerance and understanding as a national habit, we must face the problem frankly and honestly. There is a right and a wrong approach to this issue. The wrong approach is attractive, because it seems deceptively easy. It is this: let us base our tolerance upon uniformity. Let everyone in America think the same and act the same. Let us keep our differences to unimportant matters, and make these as few as possible. Then we will have no grounds for quarrels and misunderstandings. This seems simple but, I say, it is deceptively so. Actually, it is contrary to our American tradition. Our

forefathers came here to avoid forced conformity in matters of religion and culture. We have always preserved the right to differ, within the framework of our constitutional democracy.

The right approach to tolerance is more difficult. It involves the recognition of differences, and the granting of full freedom to those who differ from us. Americans have not always found this easy in practice. We are usually broadminded about differences when they do not seem important to us. But when they touch on a sore spot, then we are likely to become resentful and intolerant.

Too often today we consider ourselves tolerant when we are merely indifferent or apathetic. Thus, many persons might say that they are tolerant in religious affairs. They say: "After all, religious difference is not important. It does not matter much what people believe. It is what they do that counts. We are all going the same way, even if we use different roads." While this sounds plausible to many, it is not real religious tolerance. Thus, a member of a certain faith might reply: "To me my religious belief is important. What I believe makes a real difference in how I act. I do not

feel that it is up to us to choose our own way to heaven. On the contrary, if God has revealed laws of belief and of conduct, I must humbly submit to His will. What is more, if I believe a truth on the basis of divine revelation, I must consider any contrary statement to be wrong. I will disagree with others who do not think the same way I do. But at the same time, I will respect their right to follow their own conscience and convictions." This is genuine tolerance.

The importance of a sound approach can be seen from some concrete examples. Thus, several religious groups in this country have their own school systems. They do not send their children to the public schools. This has caused resentment in certain circles. Some feel that these religious groups are setting themselves apart as a distinct and separate group in our democracy. What is vital is the recognition of the right of American citizens to follow their consciences in the matter of religious education of children.

The same principle applies to marriage laws, religious regulations on food, and other points of difference among our people. These distinctions do not spring from spiritual pride or contempt

for the general ways of our country. Rather they are laws accepted in humble obedience to the authority of God. If we look at things this way, we are less likely to become intolerant of our fellow-citizens.

It takes an effort to achieve real tolerance based on acceptance of differences. Yet our religious belief in the brotherhood of man should impel us to make this effort. This is largely a community problem. It calls for good will and education. If responsible and fair-minded citizens in each city and town were to face this issue openly, much good could be done. They could gather and discuss frankly the sources of tensions and difficulties in their community. From this discussion would emerge patterns of understanding and sympathy. These in turn could be spread more broadly through the school system, through public meetings, and through direct efforts to remove sources of potential trouble. By these devices, each community could translate into concrete deeds its ideals of Christian brotherhood.

It would be too much to hope that peace throughout the world could be achieved only by the example given here. There are broader political and economic is-

sues which must be met. But at the same time, it would be almost impossible to achieve such peace if we are divided at home into hostile camps. It is the duty of this generation to show the world that free men can live together in peace and harmony. We must make clear by our example that force is the wrong way.

This is not a simple path to

follow. It calls for patient and sustained effort. It is much easier to indulge in name-calling, or preaching, or passing laws to get what we want. But the easy way is too often the wrong way. May God give us the courage and the faith to face this problem frankly and wisely, so that America will truly be a shining light before the world.

THE CATHOLIC CHURCH AND HEALTH CARE

Address given on June 20, 1948

Friends of the Catholic Hour:

It is my pleasant privilege to talk with you for a while today about the Church and health care.

With characteristic realism, the Catholic Church has faced from the very beginning the disagreeable fact of human suffering and has done something about it! Indeed, the suffering Christ gave us a mandate when He said: "Heal the sick," and that command rings loud and clear through every page of the Church's history.

Properly to understand our solicitude for the sick, we must remind ourselves of a few basic concepts. Each of us is made up of a strange and wonderful combination—a body and a soul. The conflicts, the joys, the sorrows and the ecstasies of life stem from this providential wedding of flesh and spirit. Every day of our lives we acknowledge this phenomenon when we use the casual greeting: "How are you feeling?" We mean by implication to ask two very important questions: "How is your health and how is your

spiritual courage?" Unconsciously or consciously we are bound to put more emphasis on the latter query, since we know instinctively that moral strength is superior to physical well-being under all but the most brutalizing circumstances; and yes! even then.

But what has this to do with our theme—the Catholic Church and Health Care? The answer is as simple as time, as profound as eternity.

Our body is the problem child of our soul and the sometimes unfriendly relationship dates back to our first parents. But by the same token the possibility of peaceful living, despite this seeming disharmony, is brilliantly apparent in the life of the God-man Jesus Christ.

To ignore our dual nature would be unchristian. To think of our body alone would be sinfully pagan—to think of ourselves as pure spirits would be stupidly heretical. The whole beautiful tapestry of Catholic health care at every level has this double thread of silver and gold of body and soul running

through it; and it gives the fabric color, strength and beauty.

Perhaps one graphic way of pointing up the importance of this basic philosophy of life could be to look through the other end of the telescope. Granted we will get a small image but what we are looking at is very tiny.

Before the warm sunshine of Christ's charity shone upon the earth, before the Beatitudes switched the thinking of mankind, physical fitness alone was of paramount importance. A broken body was a total liability.

We admire the ancient Greek civilization, and rightly so, but here is what they thought of the great mysteries of birth and death, of sickness and suffering.

A frightful inconsistency marred the hospitality of the ancient Greeks. Only curable patients were received in their hospitals, and the incurable were left to die upon the streets. It was considered that birth and death polluted a locality, and these two events were not allowed to happen in the sacred precincts of the temple of Aesculapius (the god of medicine). At Epidaurus (their best hospital), women approaching confinement and patients about to die were

carried outside the gates and left there.

Even such an unrelenting classicist as Walter Pater would deplore this grim and bitter misanthropy.

Then what happened—Jesus Christ, the Son of the Blessed Virgin Mary was born into the world. The curtain was raised on the view-window of spiritual values. No longer was physical weakness or even deformity to be despised or neglected. A man might well be too weak to carry a water pail in the tough physical business of living. But Christ made it possible for him to carry his weight and save his soul. We were given the true touchstone of Christianity—we received the badge by which we would be known as creatures of God when we read and took to heart in the Gospel story the qualifications of a Christian.

"By this shall all men know that you are my disciples—that you have love one for another." The new rules were set down—the new values defined.

Then began the long parade of progress in the field of health care that lengthens with every coming generation. Following immediately the banner borne by Christ Himself, marches St.

Luke, the physician, and then Marcellus, and Paula and Phoebe (a co-worker of St. Paul's and officially known as the first visiting nurse), then Fabiola, a Roman matron, who gave her worldly goods and her personal energies to the care of the sick.

The very name "hospital" is derived from the hospices run by these noble women at the dawn of the Christian era. The care they gave was necessarily limited by the available knowledge of the time but the spirit that fired their efforts might well be remembered and imitated today.

The ranks thin out for a time but the line is unbroken. We see St. Catherine of Sienna, St. Odile, the great military nursing orders of the Crusades, the Beguines in Belgium, the whole beautifully effective system set up under the inspiration of St. Vincent de Paul and his Daughters of Charity (and, incidentally, he is known in the textbooks as the first social worker). Hero and heroine tread on each other's heels in the proud march of the Church's program in health care.

Then there are the great hospitals that were inspired and built by charity in one of its

most beautiful garbs—the love for the sick.

We speak of hospitals first only because in them and through them the best in medical care and research has been practiced down through the ages. The Hospice of Fabiola, the great hospital of St. Basil, known as the Basilius and studied by every scholar of health care, are only two examples of the Catholic influence in this great field of Catholic Social Action. Gradual development led to the building by Pope Innocent III of the world famous Holy Ghost Hospital in Rome in 1198, almost 800 years ago. The foresight of those who planned this glorious institution has been richly rewarded for when I left Rome in 1934, the Santo Spirito Hospital was still treating patients with modern methods in ancient structures; and the amazing part of it all was the large number of twentieth-century hospital architects who came to study this twelfth-century building as a model.

To bring the story of Catholic work in the health field closer to home, we might say that the first hospital in North America was the Immaculate Conception built by Cortez, the intrepid Spanish explorer, at Mexico City in the

year 1524—106 years before the Pilgrims landed at Plymouth Rock and 125 years before we proud Americans of the United States saw anything comparable to it.

The story of Catholic hospitals is truly a long and inspiring saga of devotion and fidelity to Christ's command to care for the sick. It has its monument in our own land—and a beautiful tribute it is with more than 1000 Catholic hospitals and allied agencies in the United States. The 22,000 Sisters and Brothers who run their institutions are the captains of a great team of 225,000 doctors, nurses and other professional and non-professional workers who carry on the bright tradition of Catholic health care.

We would, indeed, be remiss in our duty if we did not take a moment to tell you of two relatively new but strong members of the Christian army that devotes its time, talents, and its very life to combat diseases.

By name they are the National Federation of Catholic Physicians Guilds and the National Council of Catholic Nurses. Representing thousands of Catholic doctors and nurses throughout the land, these groups borrow none of the right-

ful prestige of existing professional organizations, nor are they set up in opposition to them. They propose to give the same whole-hearted cooperation to the latest technical methods and treatments that they have in the past, reserving simply the right to be in tune with the teachings of Christ and to live their personal and professional lives according to His example. Sound techniques do not necessarily mean sound motives. "Seek ye first the kingdom of heaven" applies in the clinic as in the kitchen.

At this point I must make a confession as we approach the close of our visit together on the air.

I had hoped to recall the glorious contribution of Catholic doctors and scientists—pioneers in the field of anatomy—circulation of the blood—the true nature of infection and transmission of disease. But to name these giants along with the founders of the great orders of Sister nurses would now consume too much time. What we are going to say is more important only because it is more timely.

What we, as Catholics, believe about life—its conception, its progress and its end, is no mystery. God gives life. God

watches over it, and God calls a halt to our earthly existence when He in His Infinite Wisdom sees fit. "Watch and "pray" is no idle warning, and, despite the most modern therapy, "the night will come when no man can work."

Having lived in a 300-bed hospital for several years as its Superintendent, I would not be inclined to minimize the reality of suffering and the drama of death that often follows. The heart does not deserve to beat that would not feel for the suffering and pray for them, and work to ease their pain.

But there are those who now wish to put an end to suffering by putting an end to life.

We should rejoice that the Catholic Hospital Association, meeting in Cleveland only two weeks ago, chose for its general theme: "*Combating Secularism in Health and Health Services.*"

Friends of the Catholic Hour, we may be proud of the achievements of science in general. We may even glory in the fact that the life expectancy of the average American has been lengthened from forty years at the turn of the century to sixty-seven years at the present day. We thrill to the great part the

Catholic Church has played and is playing in the health field.

We read with great interest the latest theories of psycho-somatic medicine and the studies in geriatrics but we are not overwhelmed with their newness. The words may have a strange and awesome sound but the ideas they express are as familiar as they are simple. The former means that the best medical treatment is given only when man is thought of as a total being composed of a body and soul. The latter term, geriatrics, is simply the progressive scientific approach to the stark reality that people grow old and old age has its special problems.

Our Blessed Lord set the pattern for the Church's health care program in the parable of the Good Samaritan, and here I quote from a talk given by the Most Reverend Apostolic Delegate at the Mayo Clinic in March of 1942: "According to these standards, the Catholic Church for twenty centuries has in schools, universities, and hospitals of every kind, fulfilled her mission to the weak, the sick and the afflicted. She created hospitals, as means of curing and preserving, along with scientific experiments, all that may contribute toward physical well-

being; and in preparation for such work she seeks to eliminate social injustice and immorality, from which so many human ills derive."

Many may differ with the Catholic Church in matters of doctrine. Those outside the Church may have doubts about our religious devotions but none will gainsay the warm and glowing beauty of our traditions in the care of God's sick and suffering creatures.

That tradition is a living thing, it must continue and grow in stature. Why? Because our

Faith teaches that the human body is the temple of the Holy Spirit and within that temple lies the tabernacle of our immortal soul.

Christian charity demands that we care for that temple (fragile though it be), because of what it is and mostly because of what it contains. And charity here is naught but the will of God voiced in His own divine words: "Love thy neighbor as thyself." This command finds beautiful expression in the Catholic Church's love and care for the sick.

ARE YOU SATISFIED WITH YOUR SCHOOLS?

Address given on June 27, 1948

It seems quite obvious that the American people have a profound interest in the problems of education. This interest is evidenced by the existence of the machinery to provide education on all levels and for all needs. The prevalence of all these means of education seems to be a direct result of a conviction that successful democratic living in our American republic is contingent upon required amounts of education. Just what are these required amounts is a subject upon which there is considerable disagreement. In order to limit our discussion of this question let us consider the problem of education as it relates to formal schooling. At one time the American people were content to confine the required amount of schooling to the elementary level; later the requirements were raised to include all or a portion of secondary schooling; and now we note that the report of the President's Commission on Higher Education would make available, to all who can profit by it, at least two years of college work. The Commission maintains that the number of students attending col-

lege prior to World War II represents less than one-third of those who demonstrably can profit from higher education.

Why does this preoccupation with education occupy so much of our thinking and demand so many of our dollars? Leaders in the field of education have a ready answer. American citizenship carries with it not only many rights and privileges but even greater duties and responsibilities. Hence it is necessary to provide an educational climate that will make it possible for the student to unravel the problems and grasp the complexities of modern civilization. Although there is in our land a high degree of tolerance for good things, there are also those persons who grant that additional education is a desirable thing but who with considerable insight are beginning to ask: More of what kind of education? Are we to educate our youth *to make a living* or *to live*? If we are educating them *to live*, what then do we mean by the fullness of living? That there is a real difference in the kinds of training available for our youth today is clear from

the variety of schools that are available. Many people feel that the education offered by certain types of schools has stopped short at a very vital place. They feel that spiritual growth has been neglected through the failure to teach religion. These critics will not be satisfied with the expedient of teaching about religion as a social phenomenon, nor will they accept as a substitute the inculcation of the so-called "spiritual values" which are said to be inherent in the processes of teaching about democratic living. They point out that it is impossible to be neutral in the matter of religion, for underneath everything we think or do lies some religious assumption. The conviction that religion can be left out of the curriculum with impunity assumes tacitly that the things of God are not as essential to human well-being as are the things of the world. Little by little, this tacit assumption has become an explicit doctrine with the consequent acceptance of secularism as the basis of American educational philosophy.

The exponents of a Christian philosophy of education hold that religion is too important for human welfare to be treated as a mere accessory to life and living.

Therefore, even a part-time arrangement for its teaching will at best be a poor palliative. Religion is of the very warp and woof of life and consequently it must bear the same relation to education since our relationship with God is the basis of every other relationship. Everything about us belongs to God and our lives have meaning only in reference to Him. The Christian educator in America, then, can summarize his convictions by stating that the aim of religious education is to provide those experiences which, with the assistance of God's help, are best calculated to develop in the young the ideas, the attitudes and the habits that are demanded for Christlike living in our American democratic society.

The magnificent advantages of a Christian philosophy of education become more apparent as we study that philosophy in detail. Perhaps the best way to come to an immediate understanding of its worth is to seek out an example of its application. Not so long ago there convened in Washington a National Conference on Citizenship. Through general sessions and in small panel groups the delegates, representing an extensive cross-section of American life, examined the

place of the average citizens in today's world and the role he can play to preserve democracy. The delegates agreed that now, as never before, the American citizen must become world-minded. It is no longer possible to be a good citizen of this country without understanding the importance of events that are taking place around the globe. Many of the delegates emphasized the need for greater attention to international studies in the schools and colleges of the United States. Ten qualities of the world-minded American were outlined at the conference and they served as the basis of discussion. May I choose arbitrarily three of these ten qualities to demonstrate my point. It seems that the world-minded American:

1. wants a world at peace in which liberty and justice are assured for all,
2. knows and understands how people in other lands live, and recognizes the common humanity which underlies all differences of culture,
3. has a deep concern for the well-being of all humanity.

These three goals are certainly not new to Christian philosophy. They find their worth and existence in the two-fold law of the love of God and the love of our

neighbor. In Christian philosophy and in Christian education the love of our fellowman is not limited to humanitarian motives, and our concern cuts deeper than mere regard for his physical well-being. As children of a common Father we are bound together closely by ties of spiritual kinship, and man is important wherever we find him whether it be in a house just across the way or in his home across the world.

Religious education has a unique strength in its ability to teach that human improvement, the true end of education, is total improvement. We believe that sound education cannot successfully concentrate on one phase of the life of the individual to the neglect of other phases. The human personality cannot be dissected or divided. Our moral fibre is affected by the way we earn a living, and our personal integrity can be evaluated in terms of our social conduct. Accordingly, our physical health, our economic well-being, our social and civil relations, our cultural development, all are bound up in the most intimate manner with our moral and spiritual progress. When we think of education in Christian terms, we mean the promotion of growth in all these spheres. The

inclusive character of religious education, based on the law of Christ's love, accepts as an integral part the development of that world-mindedness and that search for universal peace about which we are hearing so much lately.

Admittedly education must play a major part in our present search for peace and order and unity for this bewildered world. Men of high purposes are fumbling about for organizing principles upon which this era of peace can be built. It has become almost trite to say that the future of our nation and of the whole world is in the hands of our children. If this present generation has made such a botch of things, can it be trusted to educate for a better world? What kind of education will produce better men and ultimately shape a better world?

As Christians we find the only effective means for individual growth and social progress in the teachings of Jesus Christ. No other teacher has presented the lessons of justice and charity as they were taught by the Son of God. No other teacher has lived the lessons of sacrifice and obedience as they were lived in Bethlehem and Nazareth and on the Hill of Calvary. These are the

lessons of love for God and neighbor which the world must learn if there is to be justice and charity, peace and order among men.

We know that the destructive forces of hatred and false teaching have borne fruit in our day. In one way or another many of us have tasted the bitterness of recent years. We could be pessimistic but the promise of Christ rings in our ears and buoys us up. "I came that they may have life, and have it more abundantly." Not only did Christ promise an earthly life of peace and joy as the fruits of Christian love, but He points out to us that on earth we have no abiding city, and pledges to us the eternal life of heaven. Education that is Christian, therefore, is education for life. It will remain the responsibility and sacred charge of parents and of all educators, by which they must build citizens for earth and heaven.

If you are discontented with current educational trends and if you are casting about for a standard of excellence, it seems to me that these basic requirements for living the Christ-life are admirable as a means of measurement. Before we begin to plan the changes that must

occur in far-off places to remake the world, we must begin within the circle of our own influence. Religious educators find no conflict in the pictures of Christ-like living in American democratic society. The American form of government and the ideals that inspire the American way of life are not only in accord with the principles of Christianity, but apart from them lack any substantial foundation. The national heritage which parents and educators wish to impart to the youth of our land in all its fullness is bound up in its essentials with the teachings of Christ.

There are some basic principles which must be underlined here. First of all, the fundamental truth of our dependence upon God is established as a basic principle of American life in the Declaration of Independence. That document acknowledges without question that life itself and all human rights are given to us by our Creator. It is an act of faith in God, a testament that Americanism and atheism are forever incompatible. In recognizing God as the source of our rights and duties, the Founding Fathers built our nation on the bedrock of religion and gloried in the words of the psalmist: "Unless

the Lord build the house, they labor in vain that build it."

Close upon the acknowledgment of God as our Creator comes the recognition of the dignity of every being, created to God's own image, made of body and soul, and destined to live eternally with God in heaven. This principle of human dignity is woven into the charter of American freedom, and without it our democracy would have no meaning. As Christians we value each individual for the infinite price Christ paid to redeem him. We must measure each individual according to his worth in the sight of God.

The third basic principle upon which we must build our educational structure and which we must defend as Christians and as patriotic citizens refers to the dignity of the family and the sacredness of the marriage bond. This principle was confirmed by Christ through the sacrament of matrimony, and it must be revitalized in American life, for our nation will be only as strong, as free, and as united in purpose, as the families which make it up. There can be no greater contribution to the life of our country than the children whose characters are formed in a Christian home and whose ideals are

in accord with the teachings of Christ. Christian living in our American democratic society begins in the home.

These three principles of dependence upon God, of individual dignity, and the sacredness of the family, which are keystones of Christian philosophy, are also the support and foundation of our American way of life. Christ teaches that he who loves God and neighbor and expresses this love in unselfish service fulfills the whole law. Christian charity, the love of neighbor extended to our countrymen and to God's children everywhere, is the prime requisite for world reform.

We know all too well that attitudes and prejudices that are un-Christian and anti-social cause confusion and disorder in society, and everything possible should be done both in school and out to prevent their development. Hostility to others because of race,

color, religion, or economic status; the ambition for personal success at all costs; lack of fundamental loyalties; suspicion and distrust of other people and their motives—all these make for disunity and work to the detriment of the common good. A school that would foster them is a menace to the commonwealth, as is a school that is oblivious to their presence and tolerates them.

The fostering of noble attitudes, of tolerance and understanding, of generosity and kindness, of patience, of courtesy and trust toward all people, regardless of any consideration whatsoever, is a responsibility that is the very essence of religious education. The height and breadth and length and depth of the charity of Christ is limitless, and though it surpasses understanding, we are bound in conscience to imitate it and to love our neighbor as we love ourselves.

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.

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Louisiana	Alexandria	KYSL	1400 kc
	Baton Rouge	WJBO	1150 kc
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Maryland	Baltimore	WBAL	1090 kc
	Cumberland	WTBO	1450 kc
Massachusetts	Boston	WBZ	1030 kc
	Springfield	WBZA	1030 kc
Michigan	Detroit	WWJ	950 kc
	Flint	WTCB	600 kc
	Saginaw	WSAM*	1400 kc
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	Altoona.....	WFBG	1340 kc
	Erie.....	WERC	1230 kc
	Johnstown.....	WJAC	1400 kc
	Lewistown.....	WMRF	1490 kc
	Philadelphia.....	KYW	1060 kc
	Pittsburgh.....	KDKA	1020 kc
	Reading.....	WRAW	1340 kc
	Wilkes-Barre.....	WBRE	1340 kc
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