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AMERICA
AND THE
CATHOLIC
CHURCH

J. J. WALDE
THE CATHOLIC HOUR



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America And The Catholic Church

by

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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),
on Sundays from August 4 through August 25, 1940

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OUR SUNDAY VISITOR LIBRARY HUNTINGTON, INDIANA



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

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



Imprimatur:

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THE MARCH OF THE CROSS

Address delivered on August 4, 1940.

The story of the Catholic Church and the story of the Cross are inseparable. From the day when Christ bore His heavy cross to the summit of Calvary and, by dying on it, changed it from a symbol of shame to a symbol of exaltation, the Cross has been the inspiration for those men and women whose deeds make brilliant chapters in the annals of the human race. Followers of Christ have ever gloried in the Cross. From the earliest days of Christianity the Cross has been the one outstanding symbol of the Christian.

As Christian met Christian during those terrifying days of persecution which for three long centuries characterized the early Church, the sign of the blessed Cross was traced in the sand, as a mark of recognition and as the embodiment of the whole of Christian thought and practice.

Christian after Christian, from St. Peter on, was spiked to a Cross until death drew the pain from their racked bodies, and they were so strengthened by the mere sight of the Cross that they deemed it an honor and a joy to die as did their glorious Leader, Christ.

When the persecutions finally came to an end, the Cross became the glorious standard of the Christian world. Proudly and triumphantly it was displayed, particularly after heaven itself vouchsafed a vision of it and made known its power and efficacy. To Constantine the Roman Emperor there appeared in the heavens the impressive sign of a

however, obtained for him the help of Father Juan Perez, the guardian of a Franciscan Monastery and the Confessor to the Queen, Isabella of Spain. The monk's belief in Columbus brought the necessary help to arrange the voyage which led to the discovery of our land, 448 years ago.

True, footsteps had appeared on American shores in years that had gone before. Bold Norsemen, under the leadership of Leif Ericson, had roved the sea to Greenland. But that was some five hundred years before and so far as any practical and enduring value was concerned, it was but an incident in history; moreover, an incident unknown to Columbus or the people of his day.

To Christopher Columbus belongs the undying fame of discovering America. Everything about the preparation for the voyage, the voyage itself, and the final landing, had about it the earmarks of a missionary expedition rather than an exploratory trip for the discovery of new lands. His last acts before sailing were consistent with his lofty purposes. Together with his men he received the Sacrament of Penance at the Monastery of Santa Maria La Rabida. Early the next morning he and his men received Holy Communion and placed themselves under the protection of Almighty God. The flagship which had been the Maria Galenta was renamed the Santa Maria in honor of the Blessed Virgin. Before sailing, the Santa Maria, as well as the Pinta and the Nina, were blessed by Father Juan Perez and then the banners of the Holy Cross and of the King and Queen were hoisted to the mastheads. While the crowds shouted their good wishes and the women sobbed their last farewells, Columbus weighed anchor in the name of the Most Holy Trin-

ity, in the Name of the Father, Son, and Holy Ghost, united with the sign of the Cross, and put to sea.

It was a voyage whose days seemed unending. When we think of modern steamers spanning the ocean in five days, or our still more modern Clipper Ships crossing the air lanes in a little more than a day, the voyage of Columbus that lasted from August 3 to October 12, appears painfully long and exhausting. Nor was it altogether peaceful, for sailing constantly farther west it is not surprising that mutiny threatened among the men. But when the outlook was darkest Columbus would resort to prayer and hymns, especially the "Hail, Holy Queen."

Finally land was sighted. It was in the early hours of the morning when the look-out shouted the thrilling cry, "Land." With joyful hearts Columbus and his men awaited the dawn and then as the first official act on reaching land, Columbus planted the Cross on the new continent and called the place San Salvador, Holy Saviour. In the account given us by Ferdinand Columbus we are told, "The whole company kneeled on the shore and kissed the ground for joy, returning God thanks for the great mercy they had received."

Thus was our country discovered and destined to become the queen in the galaxy of the nations. The onward March of the Cross which began on Pentecost in the year 33 now reached our shores and the first official act which was a harbinger of our future greatness was the planting of the Cross. And here, too, may I be permitted to repeat the prayer of Columbus when he set foot on America and dedicated this hemisphere to God. "Almighty and eternal God, who by the energy of the creative

word, hast made the firmament, the earth and sea, blessed and glorified be Thy Name in all places! May Thy Majesty and dominion be exalted forever and ever, as Thou hast permitted Thy Holy Name to be made known and spread by the most humble of Thy servants in this hitherto unknown portion of Thy Empire."

How significant is the very name of him who discovered our country. Christopher means Christ-bearer. Since the one great aim of Columbus was to make known the faith of Christ to the inhabitants of other lands and thus make possible the bringing of Christ to them, he fulfilled literally the meaning of his given name. As for the name of Columbus, which means a dove, and which in turn is the emblem of peace, may we not look upon this as an indication of the part our country must play in bringing peace to a war-torn world through the power of the Holy Ghost who is also pictured to us under the figure of the dove of peace.

As Catholics we have a special interest in Columbus as the discoverer of America, for as Pope Leo XIII pointed out, on the occasion of the Columbian Exposition in 1892, which marked the quadricentennial of America's discovery, "Columbus is one of us. The discoverer brought everlasting glory to the Catholic name and made all mankind the Church's debtor." "For," he continues, "when one considers with what motive above all he undertook the plan of exploring the dark sea, and with what object he endeavored to realize this plan, one cannot doubt that the Catholic faith superlatively inspired the enterprise and its execution, so that by this title all humanity is not a little indebted to the Church!"

Not long after the finding of America, Catholic missionaries were sent by the Church to spread the Gospel from one end of the country to the other. How extensive was their work is evident from the Catholic names which our mountains, rivers, and cities still bear as eloquent testimony to Catholic discovery and exploration.

In this the great religious orders, the Franciscans, Jesuits and Dominicans, played the major role. Theirs was the task to Christianize the natives and, by Christianizing them, civilize them in harmony with the true culture which comes only from Him who died upon the Cross. In doing this many gave their lives as martyrs, thus imitating Christ their Master. But how infinitely more heroic and praiseworthy were their efforts to civilize by giving, if need be, their own lives, rather than by exterminating the Indian as did so many whose expeditions toward the West were not under the standard of the Cross. The same ideal which spurred Columbus on was the ideal of those loyal sons of the Catholic Church who came after him. To plant the cross on an ever-widening front and draw souls to its sweet embrace, rather than the idea of exploration, urged them to set out for the new-found America. Those who came to explore and colonize hailed from three different countries. Two of them, Spain and France, were Catholic nations, while even the third, England, which claimed the far-flung American colonies, was at that time Catholic and based its claim upon the Catholic discoverers, John Cabot and his son, Sebastian. The long stretches of our Eastern Coast were first seen by Cabot. What is now Long Island was once called the Isle of Apostles. The river discovered by Car-

tier is still called the St. Lawrence; Lake George was first called the Lake of the Blessed Sacrament. The Great Lakes, though they bear no Catholic names, yet were discovered by the Jesuit LaSalle. The eyes of DeSoto were first to view the Mississippi and the great city on its bank was named after the sainted King of France, St. Louis.

Among the missionaries of the Northeast special recognition is due those fearless men who came from France because they gave their lives as martyrs to extend the March of the Cross. Brother Rene Goupil was martyred after most frightful tortures because he had made the sign of the Cross over an Indian child. Isaac Jogues, most famous of the eight Jesuit Martyrs who were canonized on June 29, 1930, and are thus the first canonized saints of the North American continent, also showed his love for the Cross by carving this blessed sign on the trunks of trees as he made his missionary journeys.

Florida also bears a Catholic name. Being discovered on Easter Sunday, the *pascua florida*, it received its name from the feast of the day on which its fields of flowers were first seen by Europeans. The oldest of all our cities, St. Augustine, further shows the Catholic beginnings of the southeastern section of our country. Then as our eyes travel to the far West the evidence of its discovery and exploration is simply overwhelming. The Pacific was first sighted by Balboa, a Catholic. Those who established the cities and towns left little undone to show their Catholic origin. Truly these commonwealths form a veritable litany of Saints as all know who have but glanced at the names: San Diego, San Bernardino, San Juan Capistrano, Santa

Monica, Nuestra Senora de los Angeles (now simply Los Angeles), Santa Barbara, and San Francisco.

The task of colonizing and founding the various missions along the California Coast was not easy. The imperishable name linked with this feat was Junipero Serra, a Franciscan monk, who between 1769 and 1784 founded nine missions, beginning with San Diego in 1769 and ending with San Buenaventura in 1782. To few men is it given to live so full and varied a life. With prospects before him of fame as a great University professor, he nonetheless sought the obscure life of a missionary in an unknown country amid the greatest hardships and among a hostile people. It was his limitless endurance together with his great zeal for souls and an enduring love for the Indians which made him succeed where one less gifted and less holy would have failed utterly. Truly is he called the Apostle of California. His memory is preserved by a magnificent statue in the Nation's Capitol but it is enshrined even more enduringly in the hearts of those who follow his footsteps.

In various communities of the Southwest there are pageants and celebrations this year marking the quadricentennial of the coming of Coronado. Not long after the door to the West had been opened by Columbus, Coronado followed, trekking after gold. Through the Southwest he came, through what is now New Mexico and Oklahoma, his eager eyes searching for the seven lost cities of Cibola. Each evening brought the dream's demise, for the fabled riches faded into the horizon as he marched onward. But while the Spanish leader rode on horses trapped in gold and silver, beside him walk-

ed the spiritual leader of the expedition, Juan de Padilla, a Franciscan priest. His eyes were not gold-struck, nor his heart, for both were set on souls to win to God. He was the first Christian minister to explore and Christianize the Indians of the Southwest. Because of his love for the souls of the Red men he ventured forth to bring the Cross to a hostile people and gave his life, kneeling in prayer—the first martyr in a new and lonely land.

From the day when Columbus planted the Cross and faithful missionaries picked it up to bring its message to others, the Cross has been marching on. From East to West and from North to South, there is felt today its inspiring influence. On thousands upon thousands of churches, schools, hospitals, and orphanages, this blessed sign points heavenward, a welcome beacon of hope to mankind sick in soul and body and groping its way in a world that unfortunately has lost its bearings and followed a standard other than that of the Cross. The Cross is the eternal magnet drawing all things to itself even as Christ foretold when He said, "And I, if I be lifted up from the earth, shall draw all things to myself" (*John 12:32*).

Yes, the Cross marches on! From that sad noon hour on Golgotha when the lightning flashed upon the bloodless body of Our Saviour, the Cross has radiated its message down through the centuries, giving strength to the weak, courage to the oppressed, and hope to all the world. Planted beside the flag of empire, it lives long after the emblem is torn to tatters or moulders into dust. In long, white rows in poppy fields, it tells its story, that men were born for peace beyond the grave. Let nations pull down its crossarms from the sky,

let atheistic rulers blot it out from hall and classrooms, let savage conquerors uproot its tree from Christian soil, still the Cross marches on forever and forever, emblematic of Christ, of His life and our redemption. As of old, so today: "In this sign thou shalt conquer."

THE TORCH OF LIBERTY

Address delivered on August 11, 1940.

During this hour last Sunday we stressed the part played by Catholics in the discovery and exploration of America. Inspired by the Cross, valiant explorers and zealous missionaries have ever dared to extend the frontiers of the Kingdom of Christ. Across the wide expanses of this land they have left their imprint, as Catholic names of mountains, rivers, and towns so gloriously testify. Be it said to the everlasting credit of those who discovered and explored our land, as well as to our Founding Fathers, that their religious faith played a prominent part in their lives. It gave them the courage to hew a new civilization out of a virgin country. In the face of opposition they enacted legislation which guaranteed freedom and equality and thus laid the foundation for a great nation which has been the pride of its citizens and the envy of other people.

Perhaps at times we have fared too well. America has prospered as no other nation on the face of the earth. It has been the haven of the oppressed, the melting pot of various nationalities. Its tremendous opportunities for material advantage have made many forget that "sufficient for the day is the evil thereof." In their frenzied eagerness to amass material goods many have failed to remember that all things come from God and that we are but the stewards of this world's goods.

But the Christian heritage of America, cast aside by some, has been chiseled on the cornerstone of our nation. Liberty, religious liberty in partic-

ular, the Declaration of Independence, and our glorious Constitution, all these have a religious background which historians have too often omitted or to which they have failed to give proper proportion.

Much has been said of the foundation of religious liberty in the United States, but not all the claims are true. Maryland is truly the cradle of religious liberty in the United States. From its very foundation in 1634, toleration of all religions was an accomplished fact. This was brought about through George Calvert and his two sons, Cecil and Leonard. George Calvert was knighted by James I of England in 1617 and created Lord Baltimore, of Baltimore in Ireland. Following his conversion to the Catholic Church he resigned his position as Secretary of State but the King through friendship retained him in his cabinet. His interest now turned to the new world. In 1629 he obtained a tract of land near the Potomac but died before he could be granted a charter from the King.

Cecil devoted himself to the project started by his father, and obtained a Charter for the "Land of Mary." Two ships were prepared for the journey, the Ark and the Dove. Leonard Calvert, the brother of Cecil, was placed in charge of the expedition which landed March 25, 1634, on what is now Blackiston's Island, but which was then named St. Clements. Here a stirring scene took place. Father Andrew White, one of the members of the expedition, after celebrating the first Mass on land, tells in his diary of the thrilling moment. He says, "Having hewn a great cross out of a tree, we took it on our shoulders and going in procession to the place selected, the Governor, the Commissioners and the other Catholics all assisting, we erected it as a

trophy to Christ our Saviour, after reciting humbly on our knees, with feelings of profound emotion, the Litany of the Holy Cross."

Lord Baltimore took the greatest care that no one be offended because of his religious convictions. The Ark and the Dove had a special significance; the Ark was symbolic of the ideal that this new land was to be a veritable Ark of religious freedom, and the Dove was symbolic of the hope that religious peace would be the very cornerstone of the new colony.

Thus under these auspices religious freedom was first heralded in America. It was fitting that the day coincided with the ancient Lady Day, known now as the Feast of the Annunciation, so that Maryland, named after Queen Mary, was also dedicated in a very special way to Mary, Queen of Heaven. The permanent settlement was made at St. Mary's City which, under the gracious patronage of Heaven's gentle Queen and the tolerant government of Catholic settlers, became the first community in the United States where true religious freedom fully blossomed. Lord Baltimore had instructed those who sailed on the Ark and Dove that toleration must be extended to those of other faiths and that neither in word nor in act should anything be done which would later reflect upon them either in Virginia or in England.

In 1649 the settlers who came on the Ark and Dove enacted the famous "Act Concerning Religion," whereby freedom of religion for all was made a law. It was a proud moment for those who had left home and country to escape the oppression which prevented them from serving their God according to the dictates of conscience. It was a mem-

orable landmark also for the Catholic Church in America, and to this day it is a great reminder that through all these years, back to 1649, Catholics and the Catholic Church have championed the cause of religious liberty for all.

It is a sad fact in American history that for a time this glorious law of religious freedom was obscured. By reason of the liberality and justice of those who settled and ruled Maryland, the oppressed in other colonies were welcomed with open arms. Instead of gratitude for their generosity, the newcomers turned against their friends and actually succeeded in repealing the "Act Concerning Religion," that granted religious freedom, and then passed laws which refused protection to those who professed the Roman Catholic faith. As a result violent persecution for a time blotted out the peace of Maryland. However, most of this intolerance had ceased by the time of the Revolutionary War. To safeguard religious liberty for the future there was written into our glorious Constitution that radiant gem of religious toleration known as the first Amendment which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The year 1776 is another important landmark in the history of the United States. It is the year when the American colonies declared themselves free and independent. The preamble to the Declaration, written by Thomas Jefferson, enunciates a series of self-evident truths which form the basis of all lawfully constituted authority, and the basis of true democracy. Two principles stand out above the rest, namely, the doctrine of human equality expressed in the words, "We hold these truths to

be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness," and the other that the right of government is derived from the consent of the governed. These constitute the very foundation of our American republic. So long as these principles are safeguarded we will be forever free from the doctrines which upset nations in the past, namely, "That the King can do no wrong," or the counterpart in some of the present dictators who are strutting across the pages of history.

It is but natural to suppose that controversy should arise as regards the origin of such glorious principles. Too frequently they are traced back to the Bill of Rights given in England in 1689; yet neither of these two doctrines, which are the very foundation stones of American democracy, are contained in the English Bill of Rights. Rather do we discover them in the Virginia Bill of Rights also written by Thomas Jefferson. Next we trace these principles to Algernon Sidney who was executed in 1683 for his democratic teachings, and to John Locke whose *Two Treatises on Government* appeared in 1679. Going back even farther we find the same principles enunciated by St. Robert Bellarmine in the same century, by St. Thomas Aquinas, the greatest theologian of all times, in the 13th century, and even in the manuscripts of the early Fathers of the Church who recorded the beginnings of Christianity. Hence, contrary to what so often appears in history, the principles of our American Declaration of Independence are Christian and Catholic, for the principles which constitute the foundation of American democracy were taught by Catholic

theologians as far back as the third century. In a hundred ways the Church's scholars, foremost among them St. Robert Bellarmine and St. Thomas Aquinas, fought for the preservation of the democratic ideal of government, for civil and religious liberty, and had it not been for such great thinkers these sublime doctrines might never have been enshrined in the document which gave birth to our nation.

Merely declaring our independence did not make our freedom an accomplished fact. There followed the bitter days of the Revolutionary War which taxed to the utmost the resources of Washington and his supporters. What made it so difficult was the fact that the colonists were sharply divided; there were the Tories who remained loyal to Great Britain, the Whigs who were the revolutionaries, and the middle class which despised the Tories but at the same time feared the Whigs as radicals and agitators. The result was that while Washington should have been able to call upon 200,000 men, there was a time in the Spring of 1777 when he had a mere 4000 regular soldiers under his command. This is when he needed help and he received that aid from countless Catholics residing in the colonies, from the Catholic Indians of Maine and the Old Northwest, from Catholic Canadian volunteers, and from the then two most outstanding Catholic countries, France and Spain. Besides, an outstanding group of individuals helped, among them first and foremost Charles Carroll, the wealthiest man in the colonies, who put his vast fortune at the disposal of Washington and the Revolution. Then there was the gallant general Pulaski, who was killed at the siege of Savannah, and General

Kosciusko, Commodore de Grasse, and a host of others who stand out as Catholic heroes of the Revolution. Finally there was Commodore John Barry, the Father of the American Navy, who in his good ship Alliance fought the last battle of the Revolution and thus brought an end to the war.

In view of all this it is not surprising that Washington should have written to a group of outstanding American Catholics who had extended a congratulatory message to him. To them he said: "As mankind becomes more liberal, they will be more apt to allow that all those who conduct themselves worthy members of the Community, are equally entitled to the protection of civil government. I hope ever to see America the foremost nation in examples of Justice and Liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government, or the important assistance which they received from a nation, in which the Roman Catholic Faith is professed."

Besides our Declaration of Independence there are two other institutions of which we as Americans are justly proud. They are the Constitution of the United States and our Supreme Court. The Constitution has been described, and justly so, as the greatest document which ever came from the mind of man. Eleven years after the Declaration of Independence, the Constitution was made the law of the land. It contains the fundamental legislation which makes the people's rights secure and directs and governs those who exercise the powers of the National Government. The framers of the Constitution knew well the religious jealousies which

had caused so much discontent among the colonies and even though at the time there prevailed a healthy state of liberality, still our founding fathers scanned the future and wisely inserted this precious jewel of religious liberty, namely, "No religious test shall ever be required as a qualification to any office or public trust under the authority of the United States."

Eminent in character and far-reaching though it was, yet the Constitution did not explain or interpret itself. Something over and above was needed. The builders were face to face with two plans: Private interpretation by individuals with all their private virtues and vices, emotions and sentiments, coloring and shaping their final judgments; or, on the other hand, the plan laid down by Christ in the establishment of His Church. This latter meant the institution of a supreme teaching body lawfully constituted to render final judgments through a supreme justice. It was this plan that the American patriots of 1776 followed in establishing a Supreme Court which is the final word when there is question of the law of the land. Much does our Country owe to such a wise plan, for without it we would be but the tattered and torn fragment of a nation with some 130 million opinions instead of one nation, indivisible, with liberty and justice for all.

America has been great because it is founded on great principles. We pride ourselves that we are a Christian nation with a civilization and culture which is Christian. These principles are not of yesterday but came down to us from the day when Christ commissioned His disciples to go and teach "whatsoever I have commanded you;" and it is through the Church founded upon the Apostles, with

St. Peter at the head, that these principles of Christianity have been preserved. If at times these principles do not produce their proper effects, as is all too evident in many nations, including our own, it is not the fault of the principles but rather because human perversity, pride, and selfishness, have been permitted to gain the upperhand. Liberty and security can be preserved only at the cost of eternal vigilance, and if America is to remain great among the nations those who guide her destinies must ever remember that we are founded on Christian laws and principles and that we should go humbly to Christ for aid in preserving what we value even more than our lives.

May I add one final thought. This coming Thursday we celebrate a great feast in honor of our Heavenly Queen, the feast of her Assumption into Heaven. It is significant that our country is dedicated to the Blessed Virgin, not under the title of her Assumption but rather under the title by which she made herself known to St. Bernadette Subirous when she appeared to her at Lourdes and said, "I am the Immaculate Conception." Thus is she known as Mary the Patroness of the United States. We do well, therefore, if we appeal to her; for as Christ came to us through Mary so there is no safer approach to Christ than through His Blessed Mother. Prayers to her will bring us many blessings and an appeal to her to safeguard our country at this crucial moment will not go unheeded. As our heavenly Patroness may she ever watch over us, and over this our beloved country.

THE TORCH OF LEARNING AND CHARITY

Address delivered on August 18, 1940.

When Pilate asked the tremendously significant question, "What is truth?", he did not realize that he was standing face to face with Truth. Christ is the Truth for He Himself has told us, "I am the way, and the truth, and the life" (*John 14:6*). For this purpose He came to "give testimony to the truth" (*John 18:37*). Unfortunately there are still too many Pilates who either do not recognize truth when they see it or, seeing it, sacrifice truth for expediency.

Of all truths, those of religion are the most vital. They form and fashion character; they equip us for the struggles we must face in this life and prepare us for the next. In order that the truths brought down from heaven might be continued through the ages, Christ commissioned His Apostles to "teach ye all nations . . . teaching them to observe . . . whatsoever I have commanded you" (*Matt. 28:19-20*). Upon their shoulders was placed the responsibility of teaching, upon the shoulders of their hearers the obligation to hear and do. "He that believeth . . . shall be saved: but he that believeth not shall be condemned" (*Mark 16:16*).

No further reason need be stated for the existence of our Catholic schools than the command given by Christ to teach. After the persecutions the Church lost no time in establishing her schools. The pages of history are emblazoned with names of the schools, colleges, and universities erected under her care, so that she merits the title of the mother of

education who has held aloft the torch of learning down through the centuries.

The earliest schools in our country had a religious origin. Even as the faith was brought by those who discovered and explored our land, so the first schools were opened by the Spanish and French settlers and by the English colonists in Maryland. Even before the 16th Century came to a close, Catholic schools had been established in Florida and by 1604 a classical school had been opened in St. Augustine. At about the same time Franciscan Missionaries started schools in Arizona, New Mexico, and Texas. Before 1640 French Capuchin monks were teaching the Indians of Maine, and in Maryland the Jesuits were building their first grammar school. Following the pioneering work in education carried on by the monks in the North, East, South, and West, the greatest boon conferred upon education came from the religious orders of women. As early as 1727 the Ursulines from France established the first Convent School in New Orleans. In 1799 the Visitation Nuns offered courses at Georgetown Convent in Washington, and by 1833 had schools as far away as Illinois and Alabama. The Sisters of Charity, founded in 1808 in Emmitsburg, Maryland, spread rapidly so that by 1850 they had 58 schools in various parts of the country. To Mother Duchesne, recently beatified, we owe the first free schools west of the Mississippi.

Time does not permit narration of the outstanding part played by these devoted women in the glorious cause of education. Women came after the soil had been broken but in most instances they pioneered among the Indians and the first settlers and not only taught early Americans the art of

learning, to equip them for a useful life here, but what is more important, lifted their minds and hearts heavenward to the goal for which all of us must strive. And today the nuns are teaching more than 2,000,000 American boys and girls and training them to be useful citizens as they instill into their hearts a love of God.

Education today is facing a serious problem. We realize only too well the exceeding difficulties in having religious courses of study for our state-supported schools which would satisfy the divergent religious opinions of our American people; and yet, religious education is of the utmost importance.

President after President, from the Father of Our Country on down through Coolidge and Roosevelt, have expressed the need of religion as a basis for democracy and as a necessary condition if democracy is to survive. To say, "Let the home and the Sunday School take care of the religious training," simply does not solve the problem. for the fact remains that three out of five in the United States are not connected with any church; three out of five have never attended Sunday schools and have no Christian education; three out of five never have worshipped, never have read the Bible and, the assumption is, have seldom prayed.

The strange fact which we are forced to face here in the United States is that on the one hand religion is considered essential for our well-being and our very continuation as a democracy, yet in our educational set-up religion is generally ignored. And what is more, those schools which teach religion are penalized for doing so. Education without religion is admittedly detrimental to the welfare of our country, yet every dollar of state aid is shower-

ed upon schools where religion is omitted. On the other hand, those who, from conscientious motives, set up schools where religion is a definite part of the curriculum, must not only bear the whole burden of these schools but must contribute equally with other citizens to the support of the state-maintained schools. One would expect at least a word of gratitude for doing what presidents, statesmen, and educators deem is of paramount importance for the welfare of our country. While regulations have been adopted providing free time for religious instruction in some places, which is proof that the need of religious training in the schools is recognized, yet this is but a beginning compared to the solution of the problem in Canada where religious schools are supported by the government and granted allocations in proportion to the Catholic or Protestant population, respectively. Why should this not be feasible in our Country dedicated as it is to the principle of equality and justice for all?

Not only are we as Catholics alarmed at the godlessness of our day, resulting in a great measure from our godless education, but Protestant ministers are also becoming duly alarmed. Not long ago the pastor of the New York Avenue Presbyterian Church in Washington, D. C., Dr. Peter Marshall, speaking before the Laymen's League of New Orleans, had this to say: "Church people don't have any idea of the situation. They are in the habit of thinking of America as a Christian nation. But what about our social customs, our gambling, the divorce situation, the slum problems, the race question? Are these Christian? We the Church people are a minority of the population. There are 60,000,000 of us but there are 70,000,000 others. Young

people are being brought up in a pagan way. Nature abhors a vacuum and unless Christian education is inserted then pagan education will seep in."

It is true that parents have the first responsibility in training the child and seeing to it that the child is brought up with proper guidance, reverence for religion, and due respect for the true principles of Liberty and Democracy. But should not religion be a part and parcel also of daily education? Without religion, education is too often just a training in the art of beating the other fellow.

The principles embodied in our Catholic schools are that the spiritual interest of the child, while not exclusive of other interests, is supreme; that morality, next to religion, is the most important matter in the life of the child and that it is best taught when based on religion; that despite the fact that enemies of the Church have at times considered them un-American, our schools teach patriotism of a high order and the results show they teach it effectively. They teach morality and the lives of her children prove the result. They teach religion, thus constituting, in an age that questions everything, a great institutional force on the side of belief in God, in religious obligation, and in definite moral responsibility. Finally it should not be forgotten that the hundreds upon hundreds of Catholic schools with almost two and a half million pupils, save many millions of dollars annually which the non-Catholic population would otherwise have to pay in providing public schools and teachers for these two and a half million pupils.

In teaching religious truths not only to adults but also to the children in her own schools, the Catholic Church is scrupulously carrying out the com-

mission given by Christ to teach His truths to all mankind. But Our Divine Saviour stressed another work both by word and by deed. He Himself went about "doing good," healing the sick, and He definitely commanded the obligation of charity to those who are in need. In this matter, as in education, the Church has no choice. To neglect the helpless poor or those who cannot help themselves would be a real lack of true Christianity. In this the Catholic Church has not failed, for nothing has been more characteristic of her down through the ages to the present time. From the beginning Bishops were commanded to be hospitable and to care for the needy. Through the Middle Ages monasteries were always centers of charity and in times of famine or need the people would go to the doors of these institutions, knowing that the religious practiced charity out of love of God.

In America this same spirit of charity has been characteristic of the Catholic Church. Hospitals were founded at an early date, the first on the American Continent being the one established in Mexico by Cortez in 1532. The earliest Catholic hospital in the United States was established in New Orleans in 1720. At the present time there are approximately 709 Catholic hospitals in this country and 179 in Canada. Besides, more than 300 allied agencies in the United States and Canada render medical aid in one form or another. Almost without exception these hospitals are staffed by religious Sisters and Brothers who devote their lives to the care of those who are sick in body and often, too, in mind and soul.

No task seems to be too difficult, no danger too great, no disease too loathsome, but our religious

Sisterhoods are in the vanguard to take care of the need. Of all diseases that of leprosy is the most abhorrent. The world still rings with the praise of a Father Damien who ministered to the lepers of Molokai and gave his life for them; for a Brother Joseph Dutton, an American citizen, who worked with him and who, because of his unselfish charity, was honored by President Roosevelt, then Assistant Secretary of the Navy, who ordered the Atlantic fleet, on its cruise around the world, to make a detour from Honolulu and pass by the leper institution because he considered Brother Joseph Dutton one of the world's greatest heroes.

Sisters are now in charge at Molokai as they are in nearly every leper colony in the world. They staff the one leper colony in the United States which is located at Carville, a short distance from New Orleans. Where many with hearts less stout would dread to enter, even for a moment, through fear that the shunned disease mark them for a victim, these noble souls dedicate their very lives to ministering unto those, the least among God's children.

In our National Capital there is a monument erected to the Nuns of the Battlefields. It is a glowing tribute, but faint in comparison with the tribute of love which their kindly, gentle hands evoked in the hearts of those to whom they ministered. To those who gave their services in the Civil War, Abraham Lincoln paid this tribute: "Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their order. More lovely than anything I have ever seen in art so long devoted to illustrations of love,

mercy and charity, are the pictures that remain of those modest Sisters going on their errands of mercy among the suffering and the dying."

Catholic charities embrace practically every type of organized service to meet human needs. This service is directed and shared both by religious and by laity. The wide extent to which the religious communities take part in this work of caring for orphans, delinquent girls, for the sick in homes and institutions, is evident from the fact that there are over 24,000 religious women engaged in social and charitable work. At present there are in the United States seventy-two Catholic child-caring institutions with over 15,000 children under foster care and 375 Catholic orphanages with over 45,000 orphans.

Among the laity, outstanding work has been accomplished by many societies both for men and women. Outstanding among them is the Society of St. Vincent de Paul which offers relief to the poor and the unfortunate. Members of this society organize themselves voluntarily and without remuneration, in conferences, and there are at present over 2,700 such groups in the United States with a membership of over 30,000 active and 7,500 honorary members. Going about quietly, seeking out the suffering members, these zealous and charitably inclined men have written a glorious page in the annals of Catholic charity in our land.

To facilitate the work of Catholic charity and coordinate the efforts aimed at helping those in need, we have today a Bureau of Catholic Charities in practically every diocese throughout the land. These in turn come under the National Conference

of Catholic Charities in Washington, D. C., which has a membership of approximately 2,500 individuals and 130 constituent organizations.

The primary work of the Church is to lead souls to God. This is done chiefly through the Sacraments which Christ instituted as so many channels through which the life of God flows into individual souls. Over and above caring for the purely spiritual interests of mankind the Church has ever concerned herself with the mental and physical well-being of her children. Hence her vital interest in education and her constant care for the needy and those who cannot care for themselves. Christ Himself gave the example and the Church can not well neglect following His example if she is to remain true to the commission which He entrusted to her.

In reality the attitude which the Church has ever manifested and which individuals as well must foster, becomes clear from the words of scripture which describe the scene of the final judgment. Not the more serious crimes, condemned so strongly in other passages, but how we have treated our fellow-man, will be the basis of our judgment. "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" (*Matt. 25:35-36*). To the great surprise of those on the right side who will ask when this service was rendered to Christ, He will say: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (*Matt. 25:40*). And likewise, for those who will hear the terrible sentence, "Depart from me, you cursed, into everlasting fire" (*Matt. 25:41*), it will be because they

had failed in charity, because selfishness blinded them to the needs of their fellowmen.

Never before, either at home or abroad, has the appeal for help been more heartbreaking than now. What an opportunity it affords for Christ-like charity and imitation of the Master who "went about doing good." Through the plaintive voices of those in need, Christ appeals to you and me. He gave His life for us, He expects us to carry on His work. From the hill of Calvary, charity for mankind casts its shadow across the world. May it find lodging within our hearts so that love shown for others now may reap for us the eternal love of God in heaven.

THE BULWARK OF THE NATION

Address delivered on August 25, 1940.

What a wonderful institution is the home. Round about it cluster those virtues which bring peace and security to individuals as well as to nations. The magic word "HOME"! How it quickens the heartbeat wherever we may be. For it the soldier gives his life in battle; the pilgrim envisions it on all his journeys; it lights our life from childhood days and calls to us through all the years. Our most sacred memories are entwined around the home, the sanctuary of happiness. The world may hem us in with its trials, its sadness and despair, but the home gives comfort, softening the blows, shutting out a world of strife, shutting in a world of love. It's man's castle by day and night with an altar of peace built in every heart. Here lies the father's kingdom; here the mother's domain; here the children's paradise!

In song and story the sacred character of the home has ever been extolled. Other songs may have their vogue, rise to popularity for a day and are then forgotten. But songs about the home and songs about mothers who make the home, touch the heart as do no other subjects, and thus last forever.

Christ Himself, our model in every virtue, sanctified the home, and made it something to be cherished by all peoples. He spent thirty out of the thirty three years of His earthly sojourn within the confines of a little home in Nazareth. He came to teach mankind the truths of heaven and called Himself the Way which leads to peace and happiness.

Christ taught us both by word and by example. His living thirty years within a home clearly reveals the importance of this institution. If then we are looking for peace and security in a world which has lost its moorings, we need to go back to Nazareth and there learn the virtues which make for strength to preserve the home, the bulwark of the nation.

The family and the home is the foundation of society and the nation. Before there were nations and governments there were homes and families; but as they increased it became necessary for heads of families to relinquish some of their authority and vest it in one man, or group of men, for the sake of protection against an enemy, either from within or from without. This is the true principle of democracy, namely, that civil authority resides within the governed, for it is by their authority that certain ones are placed in power. The leaders of the State have the solemn obligation to safeguard the rights of individuals under them and to procure their temporal welfare. And even though we see the exact opposite today in what we call the totalitarian states, which usurp the right of individuals and claim absolute authority, it is still the dictate of right reason that government derives its authority from the consent of the governed.

We are facing troubled days. We cannot help but wonder whether or not it is God's visitation upon the nations for permitting evils which have all but ruined homes. Greed, love of ease and pleasure, and, above all, blinding selfishness, have militated against the sanctity of the home and permitted such evils as divorce, birth prevention, and filthy literature, to wreak havoc with what should be a nation of Christian homes.

Our hearts bleed at the thought of the hundreds of thousands of homes which have been ruthlessly destroyed during the past year. We talk of broken pledges and with justice we rise in anger against those who have failed in their plighted word. But somehow we are inclined to close our eyes to the broken pledges on the part of one out of every six couples in our country who either before priest, minister, or judge, made a solemn vow before God to remain husband and wife, "until death do them part." More homes have been destroyed by divorce, and with far more harmful effects, than by all the bombs and shells of terrible wars. The marriage vow is not just an ordinary contract but a solemn vow made to God to found a home and safeguard it to the end. Yet selfishness is permitted to enter and break even so solemn a promise.

We pride ourselves on being a Christian nation, a nation based on Christian laws and principles. Above all things these laws and principles regard the sanctity of the home, and therefore, apply in all their vigor to the question of divorce. Read again the words of Christ as recorded in St. Mark's Gospel, Chapter 10, beginning with the tenth verse. Our Lord was explaining this question to those who came to ask Him concerning it. He was in the home with His disciples and to them He gave the final instruction on marriage and divorce when He said: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery" (*Mark 10:11-12*). These are plain words and they are the words not of the Church but of Christ; and yet divorce continues to wreck one out of every six mar-

riages, leaving, according to a recent estimate, 1,800,000 divorced men and women at the present time in the United States.

Against this evil of divorce the Catholic Church has ever lifted her voice, not only here in America but at all times and among all nations. Thus she has championed the cause of our greatest institution, the home.

For this America owes her a debt of undying gratitude. Never throughout her long history of nineteen hundred years has the Church ever sanctioned a divorce. She has upon careful examination found that some supposed marriages were clearly no marriages from the beginning, and has rightly declared them null and void; but never has she permitted divorce from the bond of a marriage which was lawfully entered. Well did the great Cardinal Gibbons state the doctrine of the Church in regard to marriage and divorce when he said, "Marriage is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be lawfully dissolved but this. Nations may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the paternal roof and like Jacob and Esau, separate from one another. Friends like Abraham and Lot may be obliged to part company, but by the law of God the bond uniting husband and wife can be dissolved only by death. No earthly sword can sever the nuptial knot which the Lord has tied, for 'what God hath joined together, let no man put asunder'".

In marriage and the home the child holds first place. So it was from the beginning among the Chosen People where parenthood was the great

ideal for the Jewish husband and wife. To them a large family was looked upon as a distinct blessing from Almighty God, while childless homes, even when unavoidable, were considered a curse and a visitation from God. That same ideal of motherhood has been extolled through the centuries in imitation of the Motherhood of Mary who is honored and loved chiefly because she is the Mother of Christ the Lord.

Motherhood should ever be the great ideal for every maiden who enters the sacred state of matrimony, for no greater honor can come to her than that of bringing new life into the world and then forming and fashioning the lives of the little ones entrusted to her care. What greater honor than to have children born into the world to be reborn through baptism for an eternity of bliss? This is an exalted mission which husband and wife undertake before God when they are united in holy matrimony; and on the manner in which they acquit themselves of this mission will depend to a greater or lesser degree their happiness in their old age, and also their reward or punishment in the life to come.

Much has been said these days of national dangers that bore from within. They are a challenge to any nation. But the most destructive forces within any country are those which a former president, Theodore Roosevelt, called the "Apostles of race suicide".

About fifty years ago, before these "apostles" formed such a huge army within our borders, there was an average of one divorce for every eighteen marriages. Now the average is one divorce for every six marriages, and with the momentum the movement has attained there is every chance for an even

lower ratio. Compared with Canada, where there is only one divorce in every 186 marriages, our record is indeed deplorable.

God loves families. That is why in the beginning, as Christ tells us, "God made them male and female . . . [wherefore] a man shall leave his father and mother, and shall cleave to his wife. And they two shall be in one flesh . . . What therefore God hath joined together, let no man put asunder" (*Mark* 10:6-9). He further commanded that they "increase and multiply" (*Gen.* 1:28) and care for the children which complete the family. Every safeguard was placed by God around the home, to protect and preserve it against every danger.

The whole plan given us by Christ for our salvation is a family matter. He wanted all of us to be united in one great family, or one great body, of which He is the head and we are the members. When Christ came down on earth He united His divine nature with a human nature and thus raised up a human nature unto participation with the divine. That all of us might share in this glorious participation in the very nature of God, Christ instituted a sacrament whereby we are reborn and thus receive the Life of God which makes us children of God and heirs of heaven. What a glorious concept this is of being united with Christ and thus constituting His Mystical Body which is the Church. According to this plan of Christ we are to be members one of another and brothers in Christ. He is the Head, we the members; He is the Vine, we the branches. From Him we have Life and in Him we have our being. United with God we are to love God above all things, and our neighbor, our fellow-beings, our brothers in Christ, even as ourselves.

What a magnificent plan it is, this banding of all mankind into union with Christ and forming thus the family of God on earth. What a paradise it would make if selfishness and human pride and perversity did not constantly step in to prevent it from flowering into full bloom. The plan is perfect and workable if only the old, old sin, the sin of the fallen angels, the sin of our first parents, the sin which has wrought havoc so often among the nations, the sin of man wanting to be even like unto God, did not worm its way in to destroy God's plan. Some day the fulfillment will come, for we have Christ's promise that "there shall be one fold and one shepherd" (*John* 10:16).

In the meantime let us just take a glance at what would happen if we made a sincere effort to understand God's plan of His Mystical Body. Would there be today the hatred and the destruction and the bloodshed which have made our generation the most cruel and bloodthirsty in the annals of all history? Would men not realize that to kill one another is a sort of suicide, for to kill another united with us in the very Life of Christ is more than murder—it is a destruction of a member of the body of which we ourselves are an integral part. And what is more, the bomb and shell and sword-thrust aimed against a brother in Christ is in reality pointed against Christ Himself, for it is Christ's plan that we form one body *in Him*. When St. Paul of old was on his way to Damascus and Christ struck him down from his horse, St. Paul asked in fearful wonderment "Who art thou Lord?" Christ answered, "I am Jesus of Nazareth, whom thou persecutest" (*Acts* 22:8). St. Paul had no idea of persecuting Christ Himself but was concerned only

in bringing the Christians in chains to Jerusalem. But Christ made it evident that what Paul planned to do against the Christians, he was doing against Him; for so intimately is the Christian made one with Christ that what is done to the Christian, united with Christ, is done to Christ Himself. Here St. Paul learned the meaning of Christ; here he learned what constitutes the very heart and soul of Christianity. From that moment he was on fire to make known this wondrous revelation to all the world. By word and example he preached this doctrine the while he himself was so imbued with its transcending beauty that he could say, "For to me, to live is Christ" (*Phil.* 1:21). Or again, "I live, now not I, but Christ liveth in me" (*Gal.* 2:20).

This, my dear friends, is the plan which we must learn if we would have peace and happiness reign once more in this war-torn world. This is the plan of Christ, the Prince of Peace, who came on earth to teach us how we all can be brothers one with another in Christ and thus form the family of God on earth. Until that day arrives, when all mankind shall accept the sweet yoke of Christ, there may be difficult times ahead; but let us face them with unshaken faith.

No matter how dark the cloud which may overshadow us, we may rest assured that Christ is ever near and that He will not fail to hear us if we call upon Him with trust and confidence. Often let us call upon Him to guide our faltering footsteps along the paths of peace and justice, as in the words of Adelaide Procter—

“For one thing only,
Lord, dear Lord I plead—
Lead me aright,
Though strength should falter and though heart
 should bleed,
Through peace to light.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow Thee.”

My dear friends, it has been a great pleasure to meet with you over the air waves during the past four weeks. To the National Council of Catholic Men and to the National Broadcasting Company, I wish to express my sincere gratitude as well as to you the listening audience. If anything I have said has helped to give you deeper faith or renewed confidence in God and in your country I would humbly ask a prayer in return. May God be with you during the trying days ahead; and, in the words of Cardinal Newman—

“May the Sacred Heart of Jesus
Support us all the day long,
Till the shades lengthen,
And the evening comes,
And the busy world is hushed,
And the fever of Life is over,
And our work is done.

“Then in His Mercy
May He give us a safe lodging
And a Holy Rest
And Peace at the last.”

94 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC,	980	kc
	Mobile	WALA,	1380	kc
Arizona	Phoenix	KTAR,	620	kc
	Tucson	KVOA,	1260	kc
Arkansas	Little Rock	KARK,	890	kc
California	Bakersfield	KERN,	1370	kc
	Fresno	KMJ,	580	kc
	Los Angeles	KECA,	1430	kc
	Sacramento	KFBK,	1490	kc
	San Francisco	KPO,	680	kc
	Stockton	KWG,	1200	kc
Colorado	Denver	KOA,	830	kc
	Pueblo	KGHF,	1320	kc
Connecticut	Hartford	WTIC,	1040	kc
D. of C.	Washington	WRC,	950	kc
Florida	Jacksonville	WJAX,	900	kc
	Lakeland	WLAK,	1310	kc
	Miami	WIOD,	610	kc
	Pensacola	WCOA,	1340	kc
	Tampa	WFLA-WSUN,	620	kc
Georgia	Atlanta	WSB,	740	kc
Idaho	Boise	KIDO,	1350	kc
	Pocatello	KSEI,	900	kc
Illinois	Chicago	WMAQ-WCFL,	670	kc
Indiana	Evansville	WGBF,	630	kc
	Fort Wayne	WGL,	1370	kc
	Indianapolis	WIRE,	1400	kc
	Terre Haute	WBOW,	1310	kc
Kansas	Wichita	KANS,	1210	kc
Kentucky	Louisville	WAVE,	940	kc
Louisiana	New Orleans	WSMB,	1320	kc
	Shreveport	KTBS,	1450	kc
Maine	Portland	WCSH,	940	kc
Maryland	Baltimore	WBFB,	1270	kc
Massachusetts	Boston	WBZ,	990	kc
	Springfield	WBZA,	990	kc
Michigan	Detroit	WWJ,	850	kc
Minnesota	Duluth-Superior	WEBC,	1290	kc
	Mankato	KYSM,	1500	kc
	Minneapolis-St. Paul	KSTP,	1460	kc
	St. Cloud	KFAM,	1420	kc
Mississippi	Jackson	WJDX,	1270	kc
Missouri	Kansas City	WDAF,	610	kc
	Springfield	KGBX,	1230	kc
	Saint Louis	KSD,	550	kc
Montana	Billings	KGHL,	780	kc
	Butte	KGIR,	1340	kc
	Helena	KPFA,	1210	kc
Nebraska	Omaha	WOW,	590	kc
Nevada	Reno	KOH,	1380	kc
New Mexico	Albuquerque	KOB,	1180	kc
New York	Buffalo	WBEN,	900	kc
	New York	WEAF,	660	kc
	Schenectady	WGY,	790	kc
North Carolina	Asheville	WISE,	1370	kc
	Charlotte	WSOC,	1210	kc
	Raleigh	WPTF,	680	kc
North Dakota	Bismarck	KFYR,	550	kc
	Fargo	WDAY,	940	kc
Ohio	Cincinnati	WSAI,	1330	kc
	Cleveland	WTAM,	1070	kc
	Columbus	WCOL,	1210	kc
Oklahoma	Oklahoma City	WKY,	900	kc
	Tulsa	KVOO,	1140	kc
Oregon	Medford	KMED,	1410	kc
	Portland	KEX,	1180	kc

94 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Pennsylvania	Allentown	WSAN, 1440 kc
	Altoona	WFBG, 1310 kc
	Erie	WLEU, 1420 kc
	Johnstown	WJAC, 1310 kc
	Philadelphia	KYW, 1020 kc
Rhode Island	Pittsburgh	WCAE, 1220 kc
	Providence	WJAR, 890 kc
South Carolina	Charleston	WTMA, 1210 kc
	Columbia	WIS, 560 kc
	Florence	WOLS, 1200 kc
	Greenville	WFBC, 1300 kc
South Dakota	Sioux Falls	KSOO-KELO, 1110-1200 kc
Tennessee	Chattanooga	WAPO, 1420 kc
	Nashville	WSM, 650 kc
Texas	Amarillo	KGNC, 1410 kc
	Beaumont	KFDM, 560 kc
	El Paso	KTSM, 1310 kc
	Fort Worth	KGKO, 570 kc
	Houston	KPRC, 920 kc
	San Antonio	WOAI, 1190 kc
	Salt Lake City	KDYL, 1290 kc
	Norfolk	WTAR, 780 kc
Richmond	WMBG, 1350 kc	
Washington	Seattle	KOMO, 920 kc
	Spokane	KHQ, 590 kc
Wisconsin	Madison	WIBA, 1280 kc
HAWAII	Honolulu	KGU, 750 kc
SHORT WAVE	Schenectady, N. Y.	WGEO, 9.53 meg

(Revised as of January 6, 1940)

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