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FREEDOM AND DEMOCRACY

A Study of their Enemies

by

Fulton J. Sheen



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TO
MARY IMMACULATE
MOTHER OF MERCY
AND
REFUGE OF SINNERS WHO CRUCIFY

THE CHURCH AND THE STATE

Address delivered on January 3, 1937.

Greetings and blessings to you all. I hope your New Year will be prosperous, so that being released from material wants, your soul may be free to pursue those spiritual needs which only God can supply. It is hard to pray on an empty stomach, but it is harder to be happy on an empty heart. In order that both may be easy, may God grant you a Prosperous and Happy New Year.

We are beginning this year a radio course entitled *Our Wounded World*, which will be concerned principally with a new philosophy of life which robs man of his freedom because it robs him of God. Today we are concerned principally with two points: (1) how that philosophy arose, with particular reference to the State; and (2) how it affects the Church.

How did the new philosophy arise? It arose as a reaction against what might be called Individualism, or the theory that man is independent of social order, and therefore devoid of social obligations. During the last few centuries since the break-up of Christian unity, individualism has expressed itself in many forms, each of which insisted on the private interpretation of something. Religious individualism emphasized the private interpretation of Sacred Scripture, which ended in as many different religions as there are heads. Economic individualism insisted on private interpretation of business. Business said to the new religion: "If you do not want a Church interpreting your Bible, neither do we want a Bible interpreting our business." The result was Liberalism, which asserted that economic and political order is independent of morality and religion.

There was also Artistic individualism, which asserted the private interpretation of artistic feeling, with the result that paintings were so very individual that judges awarded prizes even to some which were hanging upside down. Finally, there was Philosophical individualism which insisted on the private interpretation of truth and ended by identifying truth with whatever is useful to the individual. In all these forms of individualism, the individual was presumed to be free to decide what was right and wrong without any concern for his duty to society.

The effect of Individualism was the isolation of man from society; that is, it set up the individual as supreme, and denied that any organic society, whether it be the Church or the State, had any right to suggest how a man should conduct either his life or his business. As a matter of fact, any suggestion of State reform was looked upon as an interference with individual rights. The net result of this isolation from society was a kind of competitive individualism in which each man became a wolf to his neighbor. The State born of such "rugged individualism" was like a policeman, having no other function than to keep others from muddling in your economic affairs, without any regard for social control or the good of the commonwealth, or much less, the glory of God.

Such Individualism was selfishness; selfishness naturally led to economic and political chaos, concentration of wealth in the hands of the few, and the gradual impoverishment of the masses. The world then reacted against Individualism, but instead of resting in the golden mean, it swung to the opposite extreme error of Collectivism.

The word Collectivism is here used to cover those new political movements which emphasize the mass, the collectivity, and the State, and includes all Totalitarian States. By this term we wish to dissipate the fallacy which Communism is attempting to spread, namely, that Communism and Fascism are opposed as life is opposed to death, and that the world today must choose between Communism and Fascism. This is not true. Communism loosely applies the term Fascism to anything which is anti-Communitic. It states its major Fascist enemy is Germany. But it forgets that Communism and Nazism agree in holding the error that the individual exists for the State which is controlled by a Dictator, that both agree in the error that the individual enjoys only those rights which the State grants, and that both agree in the same intolerance of political opposition, the same hatred of minorities, the same denial of freedom of the press and the radio, and the same insistence on monopolizing the formation of the minds of the youth. The Fascism of Italy however differs from the Nazism of Germany in that it is not inimical to religion or races, and both differ from Communism in permitting a man to own property.

The choice then before the world is not between Communism and Fascism. The choice is rather between a philosophy of life which respects human dignity, and a philosophy of life which destroys it. In political language it is a struggle between Democracy standing for freedom and Communism standing for dictatorship. From a human point of view, however, some are more dangerous than others, and of all three the one which robs man of every vestige of liberty is Communism. Nazism and Fascism may

mutilate or maim liberty, but Communism kills it. For that reason the Holy Father in his recent Christmas broadcast characterized Communism as "the enemy which is attempting to bring about the ruin of the most fundamental principles of human society, of the family, and of the individual."

Note that the Holy Father opposes Communism not just because it is anti-religious, but because it is anti-human. And true it is, for Communism has taken over not only property but souls. Communism possesses man from the cradle to the grave, by denying that he has any other purpose than the service of the State. It admits of no conscience but State-conscience, and of no morality but State-morality. Worship of the true God in Russia, Mexico, and those parts of Spain where Communism is in power, is therefore nothing short of treason.

Looking back over modern history then, we have this queer picture: Man who once was free to do anything he pleased under Individualism, is now under Communism free to do nothing; man who once could follow any religion he wished, must now follow the religion of the State; and the world which broke away from the Church because it found it "too dogmatic", now finds that under Communism it is subject not to God's truths which make us free, but to State-dogmas which make us slaves.

In summary, the modern world during the last four hundred years has witnessed two extreme solutions of the social problem. First, Individualism which isolated man from society, made him like an arm amputated from the body, and resulted in a State in which each man was a wolf to his neighbor. Then came the other extreme of Collectivism, which

absorbs a man in society like a drop of water is absorbed in a glass of wine, which resulted in Communism in which all are equal because all are equally slaves of the State.

Permit us here to suggest that the position of the Church is a golden mean between these two extremes. She contends that the State is neither a collection of individuals isolated from organic relations one with another, which is Individualism, nor a machine for the production of wealth, which is Communism. The Church says that the State is a moral organism in which each person and class has functions to fulfill, and individual rights and duties in relationship to the whole. Against Individualism the Church asserts that a man is a member of society in an organic way, as the eye and the ear, and the hand and the foot, are all members of the body. A man therefore can no more live apart from society normally than an eye can live apart from the head. On the other hand, against Collectivism, she asserts that human personality has certain rights of which no State can deprive it. Just as the heart, for example, by its very nature has a certain inalienable function in the human body, which cannot be taken over by any other organ, not even by the head, so too a man has certain inalienable rights of which no State can deprive him. The proper concept of the State resides in the golden mean between Individualism, which denies social control, and Communism, which denies personal liberty. The State is neither a policeman as Individualism would have it, nor a nurse as Collectivism would have it. Against Individualism, the Church asserts that man has a duty to work for the common good of the State, and no one, says the

Church, is allowed to pursue those individual interests which endanger the harmony of the whole and the well-being of others. On the other hand, against Communism, the Church says that the well-being of the whole is the well-being of free personalities, each with his own destiny and with certain inalienable rights which no State can take away, because the State is not the source of rights, but God.

This brings us to our final point: namely, how Collectivism, which absorbs man into the State, treats the Church. The new Collectivist State is not always respectful of the true nature of man. And here mention must be made particularly of Mexico, Spain, Germany, and Russia, where the chalice of Gethsemane has been generously dipped to faithful souls. In these countries, the State is organized on a purely secular basis, and has set itself up as a counter-Church, crushing religion by the sheer force of State-power. It is not indifferent to religion as was the Liberal State; it is not merely hostile to it as was the pagan State; but it is hostile *and* possessive. It not only crushes the Church but it takes over its functions, reduces the spiritual to the political, and gives the kingdom of anti-Christ a definite political form and social substance. This means that the conflict of the future, if we are to judge from present facts, is not between Communism and Fascism, for the two are not mutually exclusive, but between a society which recognizes God and a society which calls itself God.

The Church has always come into conflict with the Collectivist State in these countries. She says to the State: "I will render to Caesar the things that are Caesar's, but I insist on being allowed to render to God the things that are God's." The State an-

swers to the Church: "We insist that you render unto Caesar even the things that are God's."

The issue is very much like that which brought Our Lord before Pilate. The charges made against Him were three: "We have found this man perverting our nation and refusing to give tribute to Caesar and saying that He is Christ the King." Every word was a lie. He did not pervert the nation. Rather did He spiritualize it by lifting up weary souls to the blessedness of the Kingdom of God. He did not refuse to give tribute to Caesar, for He commanded that men render unto Caesar that which was Caesar's. He did not call Himself a Political King, but said that His Kingdom was not of this world.

These three charges sent Our Lord to His Cross. The Cross bore an inscription in three languages, Hebrew, Latin, and Greek, symbolic of the three civilizations of Jerusalem, Rome, and Athens. And the false charge in all three was the same. He had called Himself a King. He was anti-State.

And these same charges, which are urged against the Church today in Russia, Germany, Mexico, and Spain; are the direct heirs of the lies urged in the courtroom of Pilate. The Church is unjustly accused of perverting the nation, because she asserts that there is no power in a nation except from above; she is accused of refusing to give tribute to the State, because she refuses to worship the State as a god; she is accused of calling herself a King, because she asserts that Christ is the King of Souls. To the cross she is sentenced on the same false charges. Already four nations have crucified her. It is not the civilization of Rome, Athens, and Jerusalem, but the civilizations of Mexico, Russia, Spain,

and Germany, which nail her to her modern cross. How much longer it will continue, only God knows. But when time ends, what will be the Church's final battle? Who will erect her last cross? The Creed gives the answer. Why, among the four judges, has the Creed retained only the name of Pilate? Annas is not mentioned; neither is Caiphaz, nor Herod, nor Judas whose sin was greater than Pilate's. Why is Pilate's alone mentioned? Because Pilate is the symbol of the omnipotent State. His name is not only the record of an historical fact; it may also be a prophecy that in the last and final battle at the end of the world, the Church will go to her crucifixion in exactly the same way that Christ went to His—suffering under Pontius Pilate.

FREEDOM

Address delivered on January 10, 1937.

Last Sunday it was suggested that modern States possessed of dictatorial powers have set themselves up as counter-religions or counter-churches and have persecuted the Church which dares assert that God is above Caesar. In the course of the broadcast we asked you not to be blinded by Communistic propaganda to the effect that the world must choose between Communism and Fascism. If Fascism means, as Communism says it does, the denial of democratic rights; if it means, as Communism says it does, the suppression of minorities; if it means, as Communism says it does, dictatorship and the submerging of the individual into the State, then Communism is Fascism gone mad. It is just such Soviet Fascism or Communism which is threatening the liberties of the world, and it is that point we would prove today, namely, that any State which asserts the primacy of the Divine is a free state, and any state which is anti-spiritual is necessarily a slave state. In order to prove this truth, let us begin with a very simple proposition: the material is the basis of slavery; the spiritual is the basis of freedom.

Matter is always a slave, because by its very nature it is determined to act only one way and not another. Fire, for example, is a slave to heat; ice is a slave to cold. Hence we never praise fire for being hot, nor ice for being cold. They *must* be so; there is no *ought* in their nature.

Now, consider the other principle, the spiritual is the basis of freedom: Take, for example, the *idea* of beautiful. That idea is spiritual; it occupies no

space or time, it has no latitude or longitude, weight or color, and yet is applicable to all the beautiful things in the world. But no one has ever seen the "beautiful", though he may have seen a beautiful flower, or a beautiful child, or a beautiful sunset, or a beautiful face, or a beautiful landscape, or a beautiful anything. Because none of these things completely corresponds to and exhausts the spiritual idea of "beautiful", it follows that the artist is not bound to paint any one of them. He is free in his art because the inspiration of his art is the spiritual idea of the "beautiful" which is infinite and universal, while all the concrete realizations are finite, and the finite cannot force the infinite, any more than a ten pound pull can force a ten ton pedestal from its base. The spiritual is therefore the basis of freedom.

Now we can answer the question: Why is man free? Fundamentally because man has not only a body which is material, but also a soul which is spiritual. The spiritual is the basis of freedom; that is why God Who is Pure Spirit is also Perfect Freedom.

Let us apply this principle to the social order: The State which acknowledges God and the spiritual element in man is a Free State, while the State which is anti-God, and asserts the primacy of the economic over the spiritual in man, is necessarily a slave State. Why do we say that the State which acknowledges God is necessarily a free State? Because in acknowledging God, the State admits that the power it exercises over its citizens does not belong to it *exclusively*, but has come, as Our Lord told Pilate, from God. That means that a State which accepts the Primacy of the Divine admits that *there are certain rights which man holds not from the*

State, but from God; and that therefore the State can never take them away. Hence man is free and independent of the State in his right to call (a) his soul his own and (b) his property his own. Incidentally both of these are guaranteed by our Constitution as God given liberties, or "inalienable rights". Let us consider them singly.

A man can call his soul his own in a State which acknowledges God, because the *soul does not belong to the State* but to God Who made it, and to Whom it is destined to return to give an account of its stewardship. Man is therefore free to adore God according to the dictates of his conscience, and no power on earth has a right to invade or violate that spiritual sanctuary. To Caesar he will render the things that are Caesar's, but to God also the things that are God's.

A man can also call his property his own in a State which acknowledges God, because the right to own private property is not given to man by the State but by God. Therefore, the State can not absolutely take it away. As the soul is the spiritual guarantee of human liberty, so private property is the economic guarantee of human liberty. Man has not only a soul, but a body as well. That body must have a physical expression of its freedom and private property is such an expression for a man with property has responsibility and control which are the attributes of freedom. Is it not a confirmation of our thesis that property and freedom go together, to recall that history knows of no instance of a well-distributed-property-country ever having suffered from despotism?

In such a State which acknowledges that man has God-given rights, man is like a mountain whose

peak rises above the clouds and storms of the economic and material, where he is free to bathe in the sunshine of God's glorious liberty. The realm of the spiritual thus becomes a place of freedom and soul-relaxation like a home after working hours—an escape from the materialities of an economic world. In brief, just as a man's soul has certain powers transcendent to his body, such as the power of thinking and willing, so man has certain inalienable rights and privileges beyond the State, and these are the fountain head of the greatest liberty of all—the freedom to become a saint.

Now consider the other half of the proposition, that is, that *matter is the basis of slavery*. Apply that principle to a State which acknowledges no God and no soul. Such a State as Mexico or Russia or Spain where Communism is in power, asserts the primacy of the economic and the material. It is therefore a State in which a man cannot call his soul his own or his property his own.

A man cannot call his soul his own in such a state, because the soul belongs to the State and there is nothing above the State. On this theory, the rights a man possesses are State given; hence the State can take them away. Such is the law of Mexico as stated in its constitution of 1917. "Every person in the United States of Mexico shall enjoy those rights which are granted to him by the constitution." That means that the right to educate one's family, and the right to adore God according to the dictates of one's conscience are not from God but from the State, hence the State can disposses man of these rights. That is why in Mexico and Russia and to some extent in Germany, any attempt

on the part of the citizens to adore and serve God is branded as "counter-revolutionary". If the soul belongs to the State, then it is treason to the State to dare offer it to God. That is why Communism persecutes religion. An atheistic State knows full well that it cannot completely possess man as the tool of the State, unless it unmakes religion which says that man is also the child of God; and that it cannot enslave man until it enslaves the Church which says that man is free. The persecution of the Church in Russia, Mexico, Germany, and Spain is for this reason the strongest proof that the Church is the last bulwark of human liberty left in the world, and this because She is the last and everlasting defender of the Spirit, which makes us free.

Not only does an atheistic State make it impossible for a man to call his soul his own, but also to call his property his own. Since private property is the economic guarantee of human liberty, the atheistic State would even dispossess man of that last remnant, as Communism actually does, for it abolishes all productive private property. The Communists justify their violence and revolutionary dispossession of this human right on the grounds that property has been abused and amassed in the hands of the Capitalists. This is true, to some extent, but certainly the remedy for concentration of wealth is not in the confiscation of private property, for what is that but shifting its control from a few capitalists to a few Red Leaders? What is this but to make the State Capitalistic, transform individual selfishness into collective selfishness, and substitute for the exploiting and the exploited classes the equally bad classes of the powerful and the powerless, or the Red leaders and the led. And there is no better

proof of this than the fact that in Russia only one and one-half percent of the population are members of the Communist Party, and yet that one and a half percent control by fear, terror, and propaganda, ninety-eight and a half percent of the people.

To return to the point—Grant that there is concentration of wealth; grant that it needs an immediate remedy, the solution is to be found not in dispossession but in distribution, not in revolution but in legislation, not in Communism but in Democracy. Because there are rats in the barn, the Communists believe in burning the barn. We believe in burning the rats.

Stripping private property from man is something like stealing his clothes. It is the deprivation of the symbol of his personality, for private property is the extension of personality. And it is none the less stealing because the State does it for "Thou shalt not steal" applies not only to Big Business but also to a Big State. But what interests us at this moment is the fact that the denial of the spiritual and the exaltation of the economic eventually ends in the denial of private property. It is indeed an interesting proof of this thesis that the anti-spiritual governments of the world are these which have most denied man the right to call his property his own. Mexico, for example, has denied Catholics the right to own property dedicated to the highest of all purposes; Germany has made retention of property difficult among certain classes, and impossible for the Jews; Spain has asserted its right to destroy Church property; and Russia whose first principle is anti-God, has as its second principle anti-private property. At least under Capitalism, with all its defects, a few owned productive private property;

under Communism no one owns it but the selfish State.

There is only one force to prevent the growth of this system and that is the power of Him Who came to this earth of ours to teach us the Truth which, as He said, alone can make us free. Nowhere did He better proclaim the Gospel of freedom than on the day He permitted His body to be unfurled on the flagpole of the cross as the Banner of the Glorious liberty of the sons of God.

His enemies asked Him to come down, but He refused, because, if He came down, He would have shown His Physical Power; He would have *forced* us to do His will; He would have used the same power Mexico and Russia are using today; and that would have been the end of Freedom. But by hanging on the Cross in an attitude of powerlessness where no nailed hand could force obedience, and no pierced foot could pursue the slave, and with only the look of an eye to bid souls reach His side, He Who is Almighty taught that man must be free to love—even God. Above all gifts He craved the free gift of love, not the obsequious rapture of slaves. By refusing to come down and show His Power He maintained, even in His Death, that neither His Soul, nor His only private property, which was His Body, belonged to the State nor to Pontius Pilate; that no one could take these rights away, not even by death. His soul was His own, and hence He could give it to His Father; His Body was His own, hence He could give it to us as our Life. He died free, and from that death we derive our liberty. Against the background of Calvary, the Church today asserts against the world that no man is satisfied unless he is free, that no man is free until he can love, and

that no man is free to love until he can love the One for Whom he was made—namely the Christ Who loved us enough to die for us that we might be free!

THE SPIRIT AND UNITY

Address delivered on January 17, 1937.

Last Sunday the burden of our broadcast was that only a State which recognizes the spiritual is a free State, and those States which deny the spiritual and assert the primacy of the economic are States in which a man cannot call his soul his own or his body his own.

Today it is our purpose to show that men cannot be grouped into the unity of brotherhood or even comradeship except on the basis of the spiritual.

The modern world, despite its tyrannies and its dictatorships and its cruel wars, is recognizing the need of unity and authority. It sees very well that no nation can endure if everyone is allowed to pursue his own selfish interests, to the utter forgetfulness of the common good; it sees, too, that some authority is needed in order to exercise social control over avaricious individuals. The ravages of selfishness which allowed every man to seek his own, without any regard for the common good, ended in a great amassing of wealth on the one hand, and great poverty on the other. That selfishness had to be corrected. Citizens had to be made to realize that they were parts of a social order, with mutual obligations to one another. In order to supply that need for unity and authority, some nations had recourse to dictatorships. Their ideal was right, in the sense that they saw the need of unity and authority, but their solution was wrong, because they purchased unity at the expense of liberty. It is one thing to recognize a need, and it is another thing to know how to supply it.

What the world forgot was that there are two ways of attaining unity and asserting authority: one from the outside, the other from the inside; one by force, the other by love; one by Nazism, Fascism, and Communism, the other by religion. The dogs that bark at the sheep and drive them into the sheep fold produce the unity of the sheep fold, but it is a forced unity. The Saviour who draws us to His banquet table to nourish us of His substance produces the unity of Christians, but it is a unity based on love. Deny this spiritual unity which the charity of religion brings, and how unite men except by fear, force, and propaganda, to which all the dictators of Europe make appeal in varying degrees, depending on the allowance they make for unity by religion.

That is why in Russia under Communism there is no real unity except unity by force. As their official organ states: "The sole possibility with Communism is that one party is in power, and all the others are in jail" (November 13, 1927). Even their new Constitution forbids the existence of any party other than the Communist. Such a unity is purely artificial; it makes citizens one by squeezing humanity out of them, as one might squeeze juice out of lemons. It cannot do otherwise; and why? Because the spirit alone can produce unity. Just suppose civilization denied God and the spiritual destiny of man, and set up the economic as the unique goal of human existence, what consequences would follow in the economic and the political order?

Consider first the economic order. If there be no God, if religion be only the opium of the people; if this world be all, and eternity be only an illusion; if life be only the dream of the moment and an orgy

between two voids; then why should anyone accept his economic lot? Then why should not the poor man who watches the vain parade of diamonds and lace, turn into a robber and a thief? Why should not the rich man seek to exploit the poor man, and throw his wasted years on the ash heap of unemployment? Then why should not churches be pilaged and why should not men incite others to violence, riots, and even insurrection in the army and navy, as the Secretary of the Communist Party does on page 165 of his book. Then why should not Russia organize unions to develop the Socialist system as Article 126 of the new Constitution states, rather than the right of a man to a living wage, of which no mention is made in the Constitution.

If there be no God, and if men have no souls, no destiny other than the economic, why should not non-Aryans be deported? Why should not non-Fascists be punished? Why should not Catholics be murdered? Why should not maids steal, lawyers bleed their clients, bootblacks short-change, the banker embezzle, and the baker rob? What answer can we give?

If you deny the spiritual and the God Who searches hearts, there is only one answer why these injustices and disorders should not be allowed; namely servants *must* obey masters, workers *must* obey Red leaders, and citizens *must* obey the dictators.

But suppose to this the thieves, the doctors, the lawyers, the employers, the bootblacks, the soldiers answer: "It is my duty to obey only because you are stronger than I, and I can do nothing against you. But suppose I join with millions of other thieves, ditch-diggers, unemployed, and we become

stronger than you! Then the role changes! Then it is *your duty to obey.*" And this is precisely what we are witnessing in the economic order today: The law of animality in which the strong devour the weak; not the law of spirituality, where the strong descend to the weak to lift them up unto God. It is by force and display of power rather than by justice and virtue that we settle our disputes.

Once abolish the future life with its spiritual destiny and its influence upon our daily actions, and there is nothing to stand in the way of complete and total equalitarianism. If the only reward is in this world, it immediately follows that all classes, all distinctions in rank and condition, all differences in position and office are open to attack.

Take God out of the souls of men, and there is only one way to achieve unity in the economic sphere and that is by force. Take God out of the souls of men and the more they *demand* and the less they *thank*. Take God out of the souls of men, and the more avaricious become the rich and the more envious become the poor. Take God out of their souls and the more both stretch out itchy palms to receive, the more you remove all restraint upon illegitimate desires and all curbs from passions, the more you unchain all concupiscences and unleash all the furies of selfishness. Then no one is satisfied; for if this life is all why should we not have all, even if we have to get it by force?

Now consider the consequences in the political order. Deny God and the spiritual, and it follows that the authority of the State is not derived, but absolute. It sets itself up as God, and determines what is right and wrong by force. Our Lord said the Gentiles lord it over them, but His authority was

based on His meekness and humility of heart and His love of His Heavenly Father. Modern political authorities who repudiate religion, base their authority on armies, on soldiers, on guns. That is why it is doubtful if there is in any of these countries such a thing as real leadership. Would you call a robber with a gun who backed ten unarmed men against a wall, their leader? By what right then can we call certain dictators leaders?

Take a gun away from Hitler, take tanks away from Stalin, and let these men stand on their own moral responsibility with no other power to command than their honesty, their love of truth, and their purity of heart, and see how long they could command. Our Lord has commanded obedience from the world for 20 centuries with no other weapon than a defenseless cross, and the Holy Father has awakened the spiritual obedience of 320,000,000 Catholics scattered throughout the world with no other arms than his spiritual office. But take terror away from Red leaders and they could not command men for four seconds. That is why the new political unity of Communism is not unity; it is compactness through fear, mobilization through arms, nationalization through propaganda, but it is not unity. Remove that fear, those armies, or that propaganda, and these nations would break up into thousands of discordant and warring elements. Only the spiritual is the basis of unity. Take away the religious inspiration and we no longer hear of man helping his fellowman in need, because he sees in him a brother in Christ. With the religious inspiration gone, we hear the need of helping the unemployed only to prevent a revolution. What a sorry commentary on human fellowship. When Christ reigned in hearts we

helped the poor to save our soul; without religion we help them only to save our hide.

Society cannot long endure under such an inspiration. "Unless the Lord build the house, they labor in vain that build it". Unity of mankind is lost because men have lost their God. As a matter of fact, belief in Christ is the only catholic thing left in the world, the only bond uniting men in a spiritual fraternity of love. A Christian in France may differ politically from a Christian in Germany, and a Christian in America may differ politically and economically from a fellow-Christian, but they melt all difference in the recognition that God is our end, His Divine Son Our Lord is Our Redeemer, and His Holy Spirit is our Sanctifier. Outside of this, unity is ephemeral, superficial, and temporary—a unity based on a common mechanical technique, on a common desire to increase exports and decrease imports. In some countries, like Mexico, Russia, Germany, and Spain, the unity is even less; it is based upon a common hatred of the Church of Christ. Like Pilate and Herod these nations are one only in their hatred of a crowned and bleeding Christ.

Thus we come back again to our starting point: Matter divides; Spirit unites. The Economic as the end of man is the basis of enmities; the Spiritual as the end of man is the basis of His peace.

The world must choose between two symbols, one the symbol of the Spiritual, the other the symbol of the Material; one the symbol of Christianity, the other the symbol of Communism. The symbol of spiritual unity is the Eucharist from which Our Lord extends to all men His invitation to eat and drink, that they may be one in Him as He and the Father are one. The other, the symbol of Commun-

ism, is the soulless body. When a soul leaves a body, the body begins to disintegrate into a thousand and one conflicting elements which can never be brought to unity again by any process known to man or science. When society loses its soul which is God, it breaks up into millions of conflicting elements which can never be brought into real unity even by force and propaganda any more than dust can be revived into a living man. That is why I think Communism preserves at the very center of its national life, as the very symbol of its materialism, and as the rallying point of its revolutionary armies—a corpse—the lifeless, soulless, cadaver of Lenin—a perfect symbol indeed of that to which Communism would lead us all—to Dust, to Dissolution, and to Death.

OPPORTUNITY

Address delivered on January 24, 1937.

The radio series up to this point has been a description of the woes of our wounded world and in particular of the slavery and class-struggle consequent upon godlessness and the denial of the spirit. There is always a temptation to rest one's case there, and to lay the flattering unction to our souls that we have done our Christian duty when we have poured our vials of righteous wrath upon the godless, and denounced Communism as the monstrous red enemy of men. Such an attitude makes us other Pharisees, who feel justified in throwing stones because we have found the adulteress.

The point we wish to make today is that this view is wrong and unbecoming a Christian. It is wrong because we have been sent into this world not to condemn the wrong, but to make the wrong right; not to cry "unclean" but to wash clean; not to damn but to save. As followers of Our Lord, we must never forget that "they that are in health need not a physician, but they that are ill", and that He came into the world "not to call the just but sinners". This means very definitely that it is not simply our business to prove they are wrong, however satisfying that might be; it is not even our business to prove we are right, as if the truth were our making and not God's. It is our business to preach Christ and Him Crucified, and let that Truth conquer by its own right. When a man is starving you need not go to him and say: "You must not eat poisons. Poisons will kill you!" You need not even say: "You must eat bread. Science has proved that there are vita-

mins in bread." You need only go to him and say: "You are hungry—here is bread"; and the laws of nature will do the rest. And so it is with starving souls. We need not reprove their error, or show we are right, but present the Truth of God; and with the help of His grace it will nourish them unto life everlasting.

Taking this point of view, how should we approach atheists and bigots? How should we deal with Communists who are spreading doctrines so disruptive of family life, property, culture, and peace? How did Our Lord and St. Paul deal with those who practiced Communistic principles in their day, even though they were not called Communists? They converted souls by finding a common denominator between them and the Truth they preached.

Take the case of the woman at the well. Our Lord, weary from His journey on a hot summer day said to her: "Give me to drink." She immediately reminded Him that the well was deep and He had nothing wherein to draw. Our Lord said to her. "If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water." And that poor woman who daily trudged out from Samaria in the boiling sun with the water pot upon her head, was most anxious to find a source of living water which would dispense her from future journeys. But Our Lord seeing she did not understand His spiritual message changed the subject. "Go call thy husband." The woman answered "I have no husband." Jesus said to her: "Thou hast said well, I have no husband: for thou hast five husbands; and he whom thou now hast, is not thy husband."

Now what possible basis of apostleship could there be between Our Lord Who is Purity itself and this adulterous woman with five husbands? What common bond could there be between virtue and vice? There was only one common denominator and that was a common love of a drink of cold water. From that common starting point, Our Lord drew the sinner on to an understanding of grace and the supernatural life; and such an understanding it was that she and her fellow townspeople of the despised city were the first in history to address Him as "the Saviour of the world."

The tactics of St. Paul in Athens were like those of His Master at Jacob's well. St. Paul's spirit was stirred at "seeing the city wholly given to idolatry." He knew they had their gods on the Olympic heights; he knew that they had a god for every household; he knew they had the gods that Aeneas brought from Troy; but he sought a common denominator, and he found it in a word—the word "Unknown." "Standing in the midst of the Areopagus, he said: Ye men of Athens, I perceive that in all things you are too superstitious. For passing by, and seeing your idols, I found an altar also on which was written: *To the unknown God*. What therefore you worship without knowing it, that I preach to you; God, who made the world. . ." From that common denominator of the word "unknown"—we might also say from a pun—St. Paul led them on to the knowledge of the true God in Whom we live and move and have our being. As Our Lord in conversation with the woman did not spend all His time denouncing adultery, much as He detested it, so neither did St. Paul before the Areopagus spend all his time denouncing idolatry, much as he abhorred

it. Both cast about for some trivial thing which Christianity had in common with sin and idolatry, and through that common denominator led souls on to the fullness of the light.

And so it is with us! We are not to spend all our energies denouncing Communism; we are to lead Communists into the camp of the Communists by finding some common denominator with them, even though it be as simple as a common love of water, or a common search for the great unknown.

In that search for a common denominator one spirit above all other must prevail, and that is the spirit of Christ-like Charity. We must be intolerant of Communism and atheism, but tolerant of Communists and atheists. If we had the same education they had, if we had been fed upon the same Marxian lies and half-truths about religion as they have, and had been stuffed full of propaganda, we would probably hate the Church ten times more than they do. They do not really hate the Church; they only hate what they have been taught about the Church, and they are right in that hate. We would burn Churches too if we had been falsely trained to believe that the Church stood for the very social injustices they rightly condemn. Our Lord found an excuse for them on Calvary; can we do less than by echoing in our lives, "Father, forgive them for they know not what they do."

The saints of the Church have always been fond of repeating that we could catch more flies with a drop of honey than with a barrel of vinegar. St. Vincent de Paul in particular has cautioned us: "A man is not believed because he is clever, but because he is liked and known to be good. The devil is very clever, and we don't believe a word he says, because

we don't like him. Nobody will believe us unless we are loving and forbearing with them." As it has been repeated many times: "In necessary things there must be agreement and unity; in doubtful or indifferent things there must be charity—giving no offense to any man that our ministry be not blamed." And this lesson of charity the Holy Father has set for us when he asked that prayers after Low Mass be said for the persecuted Russians, 99% of whom are non-Catholics.

Grant that Communists and atheists and bigots do hate Christ and His Church? They do not hate Plato or an Oriental sun-cult. Is this not because only an infinite object can be infinitely hated and infinitely loved? Their hatred of Divinity is the strongest proof of the reality of Divinity. Men do not hate figments of the imagination. If religion were only that, the Communists would ignore it. Their hatred then is but their vain attempt to despise. But all that hate does not dispense us from praying for them as Our Lord prayed for His executioners, and as Stephen interceded for those who stoned him, and as Our Holy Father prayed and begged for prayers for the Communists of Spain. It is well to remember that hateful souls can be transformed in the fire of God's grace into loving souls. Our Lord chose His greatest apostles from the weak and the hateful and the sinful! Peter from weakness; Paul from hate, and Magdalene, who has oft been called the thirteenth apostle, from voluptuousness, Paul from hate, and Magdalene, who has oft hence we must see in them not men to be hated, but potential captives of the Man on the Cross Who died out of love even for Stalin.

Russia is the home of godlessness, but Russia

could just as well have the mission to Christianize modern Europe as to give it anti-Christ. Its history has been full of a Messianic consciousness that it was destined to give something to the world, and its present pains could just as well be the pangs of birth as the groan of death. God in His Mercy often raises up individuals from great sins, such as Augustine, that they might declare forth the power of His Love, for those who have been at death's door can best reveal the glories of health. Why could not God then not only raise up individuals but even nations from the darkness of hate to the light of love, so that there might be as examples of His Mercy, Apostles of His Truth to them that sit in the superstition of the Gentiles? Why could there not be social Magdalenes and social Pauls, as well as individual Magdalenes and individual Pauls. No nation is too far gone as yet to consider it beyond redemption. As the Holy Father has told us: "Beneath the embers there still are to be found sparks that can be fanned into flame." England, for example, seemed hopeless to the Faith in the days of Queen Elizabeth, when she murdered one hundred and thirty-eight secular priests, six Jesuits, one Benedictine and one Franciscan; it seemed even hopeless in 1834 with four bishops and 400,000 faithful. And yet today it has twenty-seven bishops and three million faithful. What is true of England in the past can be true of Communistic Russia and anti-clerical Mexico. They are not beyond redemption, for they are only wounded, not slain. This is not a black, dark, dreadful, and hateful world bound for the precipice of destruction; it is a world of infinite possibilities, a vast quarry from which can still be cut and fashioned living stones into the Temple of God. It is not

a lost world! It can still be saved, but saved only by the Charity of God living in souls who are ready if need be to come out of other catacombs to save it!

RESPONSIBILITY

Address delivered on January 31, 1937.

It shall be our aim today to indicate our responsibility to the social order. Too long has the world lived on the assumption that religion is a private affair. Now it has learned that by regarding it as such, irreligion has preempted the entire social field. It will no longer do for individuals to preach about the necessity of personal piety alone, for our lives are inextricably entangled with all the problems of civilization. There is not one kind of spirituality for man, and another for society; there is only one for both, for the power that builds the soul is the power that builds the world. The Kingdom of God, it is true, is not *of* this world, but as long as time endures it is *for* this world. We therefore have not only a vocation to sanctify and save our souls but also to expand and diffuse that sanctification to save society. The very prayers we say suggest that we are related to a great social pattern as the cells of a body are related one to another. We say "Our Father", not "My Father"; we ask: "Forgive us our trespasses", not "Forgive me my trespasses". Religion then is not an individual affair; religion is social. We do not save ourselves alone, but only in conjunction with others.

Quite apart from this Divine injunction there is still another reason for our responsibility toward the modern world and its chaos, and that is that that chaos is partly of our own making. If we are honest with ourselves we cannot deny that the advance of secularism, the increase of godlessness, is to a small extent at least a result of our own unfulfilled Chris-

tian duty, a failure to live out in our social and economic and political existences, the fullest implications of the cross that was signed on our backs the day of our Baptism, and on our foreheads the hour of our Confirmation. The very fact that the world is a thousand times more scandalized at a bad Catholic in public life than a bad anything else, is only a proof that the world expects much more of him. To just that extent that we have colored our Christian outlook on life with the veneer of worldliness, or have tried to make the best of two worlds, or have used our faith only as a consolation and the world as our luxury, or failed to radiate the light of God's Truth to those who were groping in darkness, the guilt of the world's sin is on our hands and its responsibility on our souls. Human perversity, diabolical propaganda, vicious lies, unchained concupiscences, passion, envy, and love of power—all these have done much to upset the world, but there is no doubt that it would be less upset if we had risen to the full consciousness of what it means to be a Christian. We make the world by living our faith; we unmake it by falling short of it. We save the world by loving the Cross; we lose it by fleeing even from its shadows.

If, then, the chaos of civilization is partly the result of our compromise with the Cross, it follows that we have an obligation to make reparation for it, and this can be done only by a renewed sense of responsibility and apostleship to the world in general and to two groups in particular: marginal Christians and the masses.

By marginal Christians is meant those on the fringe of religion who are descendants of Christian-living parents but who now are Christians only in

name, retaining a few of its ideals out of indolence and force of habit. What is going to happen to this group when the challenge is hurled and the crisis arrives? Within a very short time they must take sides; they must either gather with Christ or they must scatter; they must either be with Him or against Him; they must either be on the cross as other Christs, or under it as other executioners. There was a middle course a few years ago, but there is one no longer. Communism has done with all the half-way houses: it has brought the world face to face with fundamentals; it has cleared the issues by reminding the world there are only two philosophies of life: Communism which mobilizes souls for secular ends and dust, and Christianity which sanctifies them for eternal ends and God. Which way then will these marginal Christians tend? Will they turn right, which in Christian language is upward to the God of Love for Whom they were made, or will they turn left, which is downward to class-struggle and the destiny of animals? The answer depends upon those who have the faith. Like the multitudes who followed Our Lord into the desert, they are as sheep without a Shepherd. They are waiting to be shepherded either with the sheep or goats. Only, this much is certain: Being human and having hearts, they want more than class-struggle and economics; they want Life, they want Truth, and they want Love. In a word, they want peace. That is why the advantage is on our side, for it is ours to give them Christ. If they receive Him not, it will be only because we have failed.

We have responsibility not only toward marginal Christians but also toward the masses—what Communists call the proletariat, the Capitalists call

labor, governments call the unemployed, and social agencies call the maladjusted, and what we must call potential children of the Kingdom of God. These people have so long been the victims of social injustices that they feel any force which will ameliorate their economic lot is necessarily their saviour. Communism, knowing that souls can be bought for thirty pieces of silver, immediately presents itself as their champion and the great enemy of social injustice. And the significance of Communism and the power of its appeal can not be minimized. Communism is right in its protests: the masses do have too many wants and too few rights. But it is wrong in its reforms. It falsely leads the masses to believe they have only stomachs, as Capitalism falsely led them to believe they had only hands. Who will get to the masses first? Will it be Communism mobilizing them into a revolutionary force, or Christianity uniting them into a moral force? The answer depends on how seriously we take our faith. It is here that our responsibility begins, namely not only to feed their stomachs and busy their hands, but also to teach them they have souls as well as bodies, that the happiness of a man consists not in what he has but in what he is, not in the quantity of his possessions but in how he uses them. It is our solemn duty to go down to them and build up just as strong, just as vigorous a Christian proletariat as others would build up a Communistic proletariat. It is our duty not alone because they are unemployed, not alone because they are victims of social injustice, but because they are poor, and the poor in spirit is the stuff from which the future civilization will be built. The influences making for the new era will come not from above but from below, not from individ-

uals with wealth but from groups with holy purposes, not from the well-to-do but from the will-to-reform. The Church itself even more than civilization will draw its strength from them, as Our Lord drew His apostles from them. By their very nature they possess a power of cohesion which the rich often lack, for wealth without religion breeds false distinctions and snobbery. They therefore possess a natural solidarity which can easily be woven into the supernatural unity of the Mystical Body of Christ. In Spain, in Russia, in Mexico, they have, in frenzies of indignation, burned churches; but this is because they were told the Church was against them. The Church that was born of the Poor Man of Galilee cannot tolerate this lie! It is not enough for us to shout it down. The shouts cannot be heard amidst burning embers and falling steeples. It must be *lived down*, and it can be lived down only by Catholics taking seriously the Beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Our responsibility then ultimately resolves itself down to this: we are not sent into the world to preach Social Revolution but *to be* the Revolution; we are not to envisage ourselves always as crucified, but sometimes, through our neglect, as the crucifiers. We must realize that it is our duty to be supermen, apostles of God the consuming fire whose business it is to enkindle fires in the souls of men and to give them not only the *means* of existence but, what is vastly more important, the *purpose* of existence. We must realize furthermore that pacts and planning are no substitute for moral force, and that we are not living only to preserve the *status quo* of a social order which is already crumbling, but to

supply the moral convictions without which social order becomes disorder and chaos. In a word, the best way to reform the world is to begin by reforming ourselves. The world is in such a state of confusion and panic that it knows not which road to take. It therefore will do no good for us to shout: "Take the road that leads to religion. Go to the Cross. Go to Christ!" The world is so bewildered that it will not go. But it will follow. That means we must go first. And that is the way Our Lord led us. "Come—Follow Me!"

This implies that our responsibility is of a redemptive character. An analogy of our redemptive duty to the world may be found in the triple vows of poverty, chastity, and obedience. Why is there a vow of poverty in the Church? Because wealth is bad? Wealth is not necessarily an evil, for a rich man can exchange his wealth for the kingdom of God. Why then the vow of poverty? Because there are some souls in the world who seek wealth as the be-all and the end-all here, and there must needs be some who will "bend back" in the other direction, and establish an equilibrium by atoning for those who have wealth and know not how to use it.

Why the vow of chastity? Because flesh is wrong? No, the flesh is not wrong; it may be elevated to the dignity of the Sacrament. Why then the vow of chastity? In order that through reparation and abstinence from even the legitimate pleasures of flesh, atonement might be made for those who indulge in its excesses.

Why the vow of obedience? Because freedom is wrong? There is nothing wrong about liberty. In fact our will is the only thing that is really our own, and is therefore the most perfect gift that we can

give to God. Why then the vow of obedience? Because there are men and women in the world who use their will to sin, and they must be redeemed by those who are willing to surrender it, to purchase for sinners the glorious liberty of the children of God.

What these vows are to the Church in particular, that we are to the world in general—its redeemers, its leaven, and its salvation by and through the sacrifice of Christ on the Cross. We are our brothers' keepers; willing therefore we must be to suffer for the sake of the community of souls of which we are members, and to bear others' burdens as Christ has borne ours. Naturally such a spirit of sacrifice and responsibility toward the marginal Christians and the masses which make us willing to pray and sacrifice for them, requires the spirit of sacrificial fortitude—a fortitude which transfigures us into redeemers with a small "r" as Christ was a Redeemer with a capital "R"; and which inspires us to bring our lives as wheat and grapes to be ground and crushed as bread and wine on the great altar of Calvary.

Such a sacrificial fortitude will not convert the world; it will not abolish all evil; it will not entirely deplete our bread lines; it will not do away with all wars and all injustices; it will not blot off the face of the earth the blood of the race of Cain; it will not stop every aching body and console every broken heart; it will not make everyone rich. But it will do one thing—it will save the world for this generation—and that is our duty at this moment. The reaping of the harvest we shall leave to those who come after us.

The choice is clear: either the world will have a

Revolution of Violence or a Revolution of Love. The Revolution of Love cannot just be preached, it must be lived by souls enkindled by the burning heart of Christ. Those of us who believe and live the Revolution of Love have only one objection to the Revolution of Violence, which means we have only one basic objection to Communism—it is not revolutionary enough. It leaves hate in the soul of man!

SPIRITUALITY

Address delivered on February 7, 1937.

In today's broadcast, the subject of which is Spirituality, it is hoped to prove that the world crisis can be healed only by forces not directly involved in the crisis itself. A sick man, for example, must rely on medicine for his cure; a ship must anchor outside itself; an eagle can fly only by the aid of something non-eagle, namely, the air. In like manner, modern civilization cannot lift itself out of the chaos by the boot straps of the economic and the political, but only by a power other than the political and the economic and therefore something not directly involved in its ruin. Important as the political and the economic are, it is still more important to hearken back to Our Lord's plan of social reconstruction through spiritual regeneration. His method was to make economic and social justice the by-product of Christian living. He reminds us that a purely secular civilization cannot save itself, because natural man has not sufficient moral strength to sacrifice himself for the common good. That is why He saved the world by dying for it—to teach us that without Him and His Spirit of Sacrifice we could do nothing. That too is why He gathered around Himself a group of men whom He imbued with totally different ideals than the world and radically different means to attain those ideals. "I have chosen you out of the world", He said; and He literally lifted them physically out of the world by putting them in a desert place apart, and spiritually out of the world by imbuing them with a new spirit and the primacy of things Divine. "Seek ye therefore

first the kingdom of God, and his justice, and all these things shall be added unto you." When He had regenerated them and made them new with the fires of His Spirit, He sent them back again into the world—but they were no longer the same men. They were different men.

That is why He said: "If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, therefore the world hateth you." More than this, He told them they were to risk everything on His way of living, to be prepared to be hated by brother and sister, father and mother, to be dragged before magistrates and kings, and even to be led to death. There was to be no turning back, for no man putting his hand to the plow and looking back was fit for the Kingdom of God. The dead were to bury their dead, but they were to follow Him by taking up their cross daily, that is, by being prepared to lead an absolutely selfless life for the glory of God and the salvation of souls.

This whole-hearted surrender to Christ is the only spirit which will conquer the world today, for the world is through accepting half-baked philosophies of life and milk-and-water religions. We are living in days of fire and blood when men want something that makes demands on them, and possesses both their bodies and their souls. Only enthusiastic apostles and zealous disciples who are willing to sacrifice and even to die will be heard in this day. That is why Communism is making an appeal; despite its enslaving materialism the men who preach it believe in it. They have taken the word "Leaven" used by Our Lord and changed it to

“Cell”; they have taken the word “Mass” and changed it to “Front”. Burning with zeal for their cause, they ask for only a few men filled with the spirit of Marx and willing to sacrifice everything for that spirit, and with this “cell” they threaten to ferment and foment the whole “front”. They say: “Give us three or four good Communists inspired with a hatred of Capitalism, with the doctrine of class struggle and the spirit of revolution, and let us put them into a labor union and we will communize the whole union. Give us three or four university professors who are on fire for the dialectics of materialism, and even though their students do not understand it, we will communize the whole university.” Such zeal can be met only with zeal, such courage only with courage, and such sacrifice only with sacrifice. No Liberal was ever willing to incommode himself for Liberalism, but Communists are very willing to sacrifice themselves for Communism. In this day of intense loyalties the sleek repose of Christians who will not sacrifice themselves for the things of God cannot meet the new challenge. It will take a great faith in Christ to put down faith in anti-Christ; it will take nothing less than the sacrifice of the Cross to conquer the sacrifice of those who crucify.

May it not be that God is, by the mysterious ways of His Providence, already shifting the wheat of apostolic souls from the chaff of the indifferent. As a matter of fact the purging has already gone on in some countries. God is, as it were, choosing disciples from the multitude, and apostles from the disciples, and Peters and James and Johns from among the apostles. The persecution of the Church in Mexico, in Russia, in Spain, and in Germany has meant

an increase and a decrease—an increase in the quality of the Church, and a decrease in quantity. Numbers mean little to the Church, but spirituality means everything. It may very well be then that God is preparing the Church for the future battle or future peace by a spiritual purification in which only the strong will walk with Him. What was true in the days of Gideon is true in our own day. Gideon, it will be recalled, battled the Madianites whose army numbered 135,000 men. Gideon asked if God would be with him and received the sign through the sign of the fleece. Sounding the trumpet, Gideon gathered an army of 32,000 men. God told him his army was too large; the children of Israel might think they conquered because of the force of their arms, rather than the power of God. Gideon then asked all fearful and timorous men to leave, and 22,000 cowards left the ranks. But even that army was too large, God told Gideon, and He bade him take his army to the waters. All who lapped the water in the hands after the fashion of men of action were to be placed on one side of the river; those who lay prone on the ground to drink at their ease were to be put on the other side of the river. And of the 10,000 men only 300 lapped the water with their hands. With that trivial army of only 300 men Gideon went out and put to flight the army of 135,000 and Israel had peace for forty years. The moral is that 300 zealous souls who rely on God can do more than 32,000 in different ones who trust in their arms; and also, that no enemy is too great if God is with us.

It is difficult to convince our contemporaries of this truth, that our ills are not only political and financial but fundamentally moral and religious. They almost identify the moral aspect of the prob-

lem with the impractical. Perhaps this analogy will help to impress upon minds the primacy of the spiritual in matters economic and political. Suppose America were conquered by a foreign power, whom, for the sake of avoiding odious references we shall call the Lenites. Suppose a Lenite tetrarch was set up in Washington; suppose our religion was called a "barbaric superstition"; suppose Lenite soldiers walked through our streets, collected our taxes, and now and then induced some American to work for them and collect taxes from their fellowmen; suppose the capital of the United States was transferred to Lenopolis; suppose we no longer had the right to coin our money; suppose the judges of our courts had no power of life and death over our citizens, but only a Lenite court could impose death, and did so freely; suppose the Lenitians regarded us as mentally and socially inferior, despite the fact that we loved our independence and were fond of our glorious history.

Now, suppose furthermore, the Incarnation had not yet taken place, and Our Lord was born in some insignificant Bethlehem in America; and about the time we are speaking would have reached the middle of His Public Life. Now let me ask the question: In the midst of such financial, political, and economic woes what do you think would be the first question Americans would ask Our Lord?

It would be without doubt: "Do you think it is lawful to pay tribute to Lenites?" Or in other words, "What do you think of the Lenitian question?" The economic and the political and not the need of purging ourselves would be uppermost in our minds. And how would Our Lord have answered the question? Fortunately we need not speculate.

We definitely know the answer, for the conditions I described to you are identically the same as Our Lord met in Israel. Israel was conquered by the Romans in the year 63 B. C. Their capital became Rome; their religion was called by Cicero in his oration against Flaccus "an abominable superstition"; Roman soldiers policed their streets and induced some Jews to gather taxes for them; these Jews called "publicans", of which Matthew was one, were intensely hated by their fellow men. The Jews had not the power of coining money. It is recorded of one Rabbi that he so detested the payment of his tribute that during his whole lifetime he never looked upon the image of the emperor. The Jewish judges had no power of life and death—that is why only Pilate and not Annas or Caiphaz could condemn Christ to death. Finally, the Jews loved their great national history, but the Romans such as Tacitus spoke of them as an "abominable tribe".

Into such conditions Our Lord was born. And what was the first question of importance to them: It was the political question; the financial question; the social question: the "What do you think of the Romans" question. "Is it lawful to give tribute to Caesar?"

And how did Our Lord answer it? "Bring me a penny that I may see it." The coin is handed to Him. "Whose is this image and inscription?" "Caesar's," they answer. Then He strikes. "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's." In other words, the important problem is not the Roman problem or the Lenite problem, but the spiritual problem: "Seek ye therefore first the kingdom of God, and his justice, and *all these things* will be added unto you."

And so He left Caesar on his throne, Pilate on his judgment seat, Herod in his court, and sent out His Apostles full of the spirit of God and conquered a world!

The social order we build will depend upon how we answer the question: What is the purpose of living? If life has no other goal than the dust, then we will build an order either of individual selfishness, which is Liberalism, or of collective selfishness, which is Communism; for if this life is all, why should we not have all? But if life is moral, and the way we live in charity, justice, peace, and sacrificing, determines our existence in the next world, then what doth it profit if we gain the whole world and lose our immortal souls? These two philosophies of life are the Communistic and the Christian; one material, the other spiritual. Communists have only one word in their vocabulary and that is the word "Down"—"Down with Capitalism! Down with the Rich! Down with the Bourgeoisie! Down with the Wealthy! Down with Governments! Down with Classes! Down with Religion! Down with God!"

Heavens above! Is there not another word in our vocabulary upon which we can build a true social order? Can one build anything down? Must not everything that is built be built upwards? Let there be another order constructed upon the word "Up!" "Up from Class-struggle! Up from Hate! Up from Revolution! Up from the material! Up from the dust! Up beyond the earth, beyond the stars, up to the 'hid battlements of eternity'—Up—Up to God!"

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