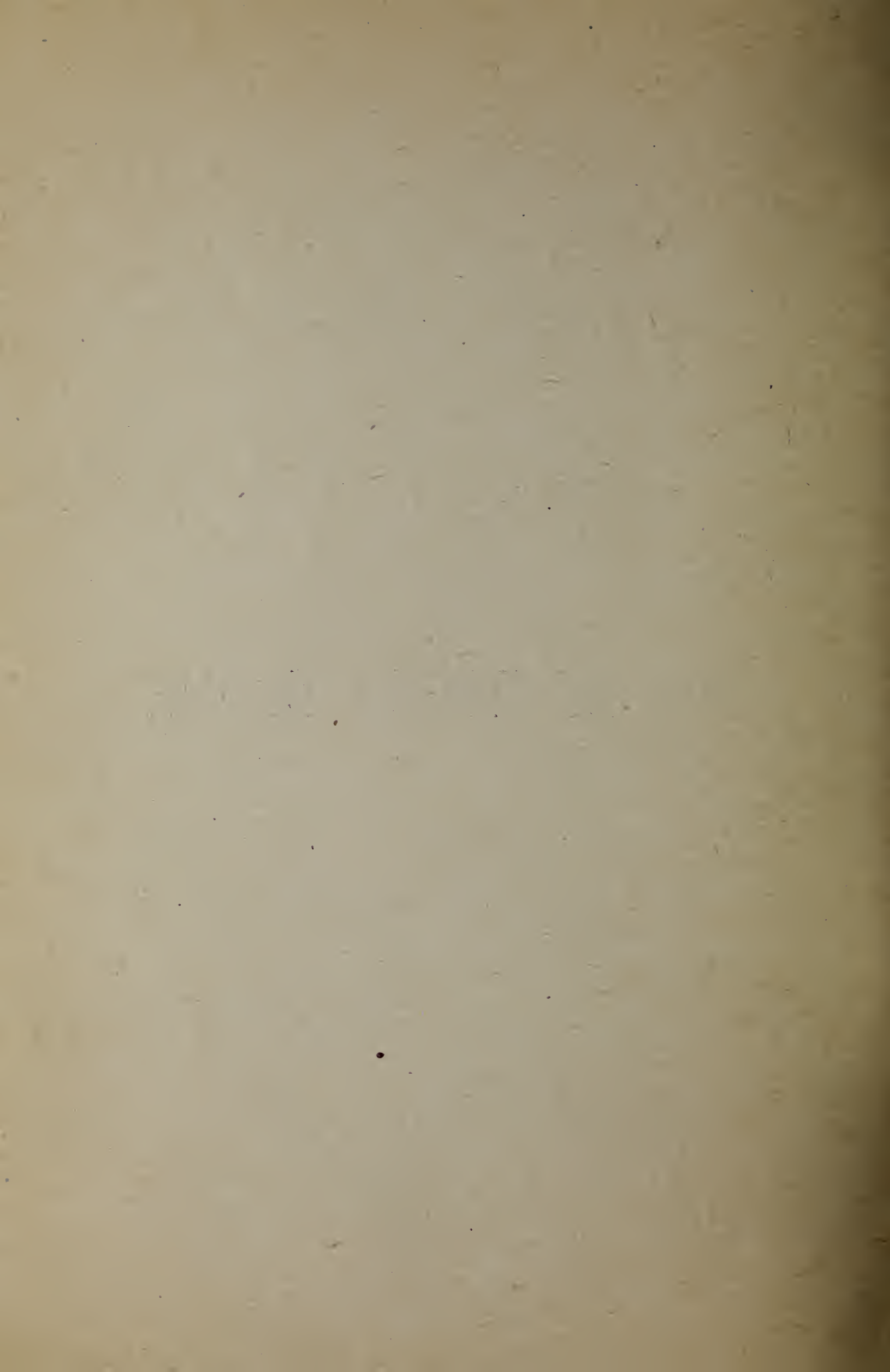


McCarthy, John M.
— Not by bread —
ADT 8456

*Not By
Bread Alone*

REV. JOHN M. MCCARTHY

NOT BY BREAD ALONE



NOTAS ?

Ø NOTIS

φ OCLC

11/13/90

mfr

Dr. T. Kingsley
Dr. Kulpa
Dr. Lambertti
Dr. Lodge
Dr. McAbee
Fr. McGrath
Dr. McIntosh

Dr. O'Tusa
Dr. Ploplis
Dr. Pollard
Dr. Rai
Dr. Rosen
Dr. Saz
Dr. Tweedell
Dr. Weinstein
Dr. Wostmann

oks to be added to the Life Sciences
book plan of the University Libraries.
s representing books which are available

Not By Bread Alone

BY

REV. JOHN M. McCARTHY

Rector of the Cardinal Stritch Retreat House
of the Archdiocese of Chicago

A series of Sunday evening addresses given in November, 1948 on "The Catholic Hour," a coast-to-coast religious broadcast, produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.



National Council of Catholic Men
1312 Massachusetts Avenue, N.W.,
Washington 5, D. C.

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



Nihil Obstat:

REV. T. E. DILLON

Censor Librorum

Imprimatur:

✠ JOHN FRANCIS NOLL, D.D.

Bishop of Fort Wayne

TABLE OF CONTENTS

SECULARISM	7
SCEPTICISM	13
SCIENCE	18
SALVATION	24

SECULARISM

Address delivered on November 7, 1948

My dear friends:

It is not within my province, from a legal point of view, to take exception to the Supreme Court decision adverse to released-time religious instruction in public schools. Such legal exception has already been made by scholarly lawyers and even by those Justices who in whole or in part dissented from the majority opinion. Rather should I find fault with that school of thought which attempts to give plausibility to the separation, not of church and state, but of religion from life. It is an ideology, technically called secularism, which, in reaching for short-termed utility, entirely overlooks both the higher purposes of life and the only power since the dawn of history which has directly effected man's ascent to better things.

Religion is not, as the secularists would have us believe, merely the sweet little pieties of innocent childhood. It is not a mere external cult or practice, a kind of arbitrary exhibition of vague and varied emotions. Religion, correctly understood, is

as wide as the sphere of human activity. The secularist says: keep religion out of politics, keep it out of finance, out of business, science, education, sociology. Such isolation could not be sought except religion be confined to false and narrow limits.

Religion gives the moral value to human acts. It is the highest knowledge a man's mind can carry. It bestows the freedom born of man's awareness of his own dignity. It is the ruling power and the Faithful guide in the life of man when he is at his best. It gives the capacity to yearn for man's noblest ambition; love of God and love of all men.

Man finds himself on the one hand subject to the yearnings of instinct and appetite; on the other he is aware of the impulse which urges to the life of knowledge and love. The objects of instinct and appetite are limited and particular; the object of religion is infinite. The thirst of any of our appetites may be satiated for the moment only to burn again on the morrow; the

thirst of the soul is never satisfied in this mortal span, but strangely content in its discontent for the eternal, industrious as the unwearied humming-bird in search for the one un-shallow flower. The impulse of religion is above the gross, the material; it is in the world of ideals and it seeks a welfare wide and lasting. Religion purifies the mind and arranges thoughts in the order of their value. Religion makes man capable of self-surrender to the Infinite: this is the highest ambition to which he can aspire—it is the only state in which he can find peace of mind and heart.

By far the most lasting goodness discernible in any era has appeared under the banner of religion. Sometimes evil has masqueraded under a religious cloak. But a cautious man does not reject a treasure chest because he discovers a few counterfeits.

Every page of honest history, however clouded with woe, records the achievements of men and women who served humanity because of love of God. In the midst of corrupt philosophies accenting the cheapness of life, in the midst of cursed callousness to human wrongs and sufferings, they came forth ener-

gized by an inexhaustible source of hope and faith and love. They carried within their hearts the seeds of a freer and purer life, which was destined to transform the thought, the virtue, the faith of the world. They were men and women electrified by religious ideals. They were the saints, the martyrs, the patriots, the liberators, the builders. They were mighty, not because they were possessed of great wealth, not because clothed with worldly power, but because they were practical idealists, resolute, unselfish, devoted, self-disciplined, heroic. Their talents, their positions, their accomplishments may be varied. Some were men of action, some of contemplation. Some stood in the spotlight; some, like the "flower born to blush unseen." But they were the vanguard of goodness and kindness. Teachers, nurses, scientists, statesmen, founders, builders, plodders. Religion is not dead. You can find them today in the most primitive corners of the world. You can find them in the ivory towers of scholarship. You can find them by the side of the dying—in whatever refuges the downcast or afflicted seek for solace and forgiveness. All the money in the world could not buy a minute

of their service; all the money in the world could not bribe them to deny a lifetime of service to those in need. In ours or any age, they are humanity's most faithful friends. Their most glorious death is by crucifixion, but in any age they are the readiest to die for truth, for freedom, for undying love. They are the disciples of the great Revealer of the fullness of truth unto the fullness of life. They are the resemblers of Christ, in whom alone was the power so to unfold the meanings of life, human and divine, as to make men not merely His devotees, but the devoted servants of humanity.

He came more vigorous than a prophet, deeper than any philosopher, calm, sure, gentle, wise. He came from the innermost security of the Divine Essence. So human, that the little, the unlettered, the lowly were quite at home with Him; so Divine that the greatest minds of which the world can boast since He walked the earth have looked on Him as upon the incomparable ideal.

On a country road of a summer day in Galilee, on the stormy waters of a Genesareth night, in the midst of five thousand people on a mountainside, He was in charge of Himself and of the

world. In the face of lechery and treachery, yes, even in the agony of death—purposeful, intelligent, penetrating, serene. With Him can be compared no other person who has appeared on earth, whether we consider His character or His teachings or the results which have sprung from both. The meaning He has given to the word "love" as the highest symbol and expression of the soul's deepest need, and the most perfect attitude toward God and man, has filled the world with light and with a fervor and glow of divine enthusiasm. Of all the miracles He wrought, one is most evident even today: the enthusiastic devotion He has never ceased to inspire. The nineteen centuries that intervene since He walked the earth are a gulf of time but not a gulf of influence. He is still Christ the King. And all the battles ever fought, and all the laws ever enacted, and all the scientific experiments ever brought to success, have not affected the mind and the heart of man as has the life and teachings of Jesus Christ.

I dare an observation which I wish were proved untrue: little by little, He and all that He stands for, are being driven from the American scene. He is

not being cast out in a dramatic repudiation; He is being eased out. Religion is not being driven from the American scene; it is being relegated to the shadows.

I am not blind to the fact that tens of thousands of religious agencies are still carrying on effective programs—that millions of Americans are still God-fearing, good living, wholesome men and women. I am not oblivious of the freedom of worship enjoyed by religion in America, a freedom denied to millions in other parts of the world. And yet there are undeniable signs that the worth of religion is increasingly denied by many and its scope gradually restricted more and more. An ever-increasing number of American families have no positive religious belief; and practice has long since been forgotten. The general tendency by which our age is impelled is a menace too much that is valuable, even too much that is indispensable.

As a system of thought atheism is accepted only in ages of decadence. It is a dogma wrapped in despair. But many in America today in practice regard religion as a myth, and morality as convention. They hold as a rule of life that our

first and only duty is so to shape the world that it will be well with us here, for tomorrow we die and death is the end of all. Hence some turn to an almost insane pursuit of money; it far outstrips the natural virtue of industriousness and reasonable provision for temporal welfare. It becomes an insatiable thirst for the power of wealth and everything is measured in terms of dollars. Some never achieve success in this pursuit but they still keep the ideal, false though it is, as their aim of life. Many pursue a life of sensuality and this indeed becomes an obsession if not complete madness.

Millions are losing a hold on eternal things. They wander aimlessly without God and without hope. Death is the horizon; faith in a life after death, or even a deep purpose for this present life is dismissed as absurd. Multitudes have fallen into indifference. Others follow credulously every advocate of a new belief. No opinion is too shallow to have its followers.

We do not need a new formula for peace of mind and heart—not even for world peace. We need a renewal of faith and hope and love. We must be resolved to see not only things as they are, but ourselves as we are.

Where self-criticism is absent, whether in individuals or in nations, decay sets in. How many people in America today recognize the godlessness of communism as its basic evil? The economics of communism are far from America's front door; but the godlessness of communism is lurking in many an American back yard. The remedy is religion; awakening to the truth that this life is short, faith in the life to come, recognition of responsibility to God.

To say that America should be more religious is like saying that men should be better. Everybody agrees in a general sort of way, but not many do anything about it. I shall therefore be more specific: because of restraints brought about by the secularists much of America's future regard for things valuable and sacred depends upon the determined efforts of her good and conscientious teachers. The work which America has accomplished in the field of education, both elementary and advanced, has never been equalled in the history of any other people. In the scientific and technical spheres, in commercial, in agricultural, and in industrial education we have made rapid and incomparable progress. But the para-

mount in life is to live in the spirit, to love and to do what is right.

I am fully aware that the teachers in tax-supported schools are under obligation to avoid sectarian religious teaching. But if professed atheists can remain year after year on the faculties of state colleges and universities, if they can, under the banner of academic freedom, scoff at religion and morality, surely the great body of reverent and conscientious teachers cannot be denied the freedom to exhibit religion as a most valuable aid to character, to encourage as a basis for wholesome living a conscience responsible to God. The teacher must of course use care to avoid sectarianism. But if the thousands of teachers who respect and cherish religion in their own lives courageously make use of academic freedom in teaching the objective value of religion, then once again the people of our land will begin to grasp the real values of life. The multitudes will cease to drift at the mercy of the secularist plan which teaches that life can be good even though men have no standard beyond greed and expedience. Men will no longer waste their energies in a mad chase for the sating of passion

and the fulfillment of whims. their success not by standards of
They will reawaken faith in the wealth or pleasure or fame but
goodness of life. Once again by the solid spiritual standards
they will judge themselves and of character and virtue.

SCEPTICISM

Address delivered on November 14, 1948

My dear friends:

No one deliberately dies for nothing. Men have been known to suffer, to work, to pray, to fight, yes, to die—for truth, for freedom, for love. But no one deliberately dies for nothing. In the world of ideals, which is the realm of intelligent men, we strive for what is good or for what seems to be good. But there are, sad to tell, millions of our fellow-countrymen who relentlessly march day after day to a door called death, which is for them the gateway to nothing. When the impulse comes to seek something positive or of lasting goodness, to seek a principle or standard of permanent value they cast it aside because it is not immediately as obvious as a brick wall or a pelting rain. With a fateful shrug of the shoulders and the weary query "who knows?" they continue to drift—drift on to the inevitable doorway. They despond like Macbeth and life becomes a "tale told by an idiot, full of sound and fury, signifying nothing."

Surely we cannot believe that this life is infinitely good and sacred in itself. And yet for

many, their horizon is scarcely beyond a snapshot taken at a picnic, or a dollar bill, or an ounce of perfume. Is such the abundance of life?

One need not go far to find the man who appraises himself in the same practical way he would evaluate an automobile. He has no opinion on the prime cause of the world, neither belief nor denial of God, no anticipation of any life beyond this vale of tears. He does not deny; he does not affirm; he lives a day-to-day existence, not very good and not very bad. He tries to make the most of this life, the while he secretly feels it is all quite worthless. He appeases his questful mind by constantly seeking factual knowledge. He may wrap himself in vigorous work because idleness brings boredom. He observes the law of the land because he recognizes such observance as the price of self-respect and of peace in society. He may be gentle, kind, and polite in his dealings with others because of a subconscious reverence for natural virtue and also because urbanity costs little and pays much. He may have

cultured tastes in music or art or literature. But one thing he cannot do in honesty to himself. He cannot be thrilled at the prospect of a death which is "the be-all and end-all."

If duty is but habit; morality, but convention; if the love and devotion and self-sacrifice by which humanity has been salvaged from savagery, if all this is but a foolish hecatomb to a phantom God, then why not face it and be done with it? Let him deny God and religion and morality if in denial he arrive at truth. Or let him make a humble profession of faith in God and religion and morality—if in affirmation he arrives at truth. But why does he continue to live on the fruit of religion's tree if he despises the roots of that tree?

The greatest obvious enemy of civilization today is communism; but a subtler and more vicious enemy is the religious and moral indifference of today's world leaders. And when I speak of world leaders I do not mean merely prime ministers, or ambassadors or senators; I mean those men and women, statesmen or educators or commentators, who influence the thought of mankind. Communism or fascism or any other totalitarianism

which denies the rights and worth of the individual is an enemy of society; but a greater enemy by far is that religious apathy which spurns the only valid reason for the individual's worth: that he is a child of God.

The source of much of our modern religious scepticism may be traced to the failure by many to put a proper value on the deeper promptings of their own consciousness. At a very early moment in life we become aware of our being in a real world. It was not a mere phantom but something objectively present to us. We do not know things apart from ourselves, but as they are related to us. As we know whatever we know in relationship to ourselves, so also do we know God. We cannot know Him except as our little minds are capable of knowing Him. In a word: we shall never wrap our finite minds around an infinite God. We can, however, become aware of the infinite God encompassing us. The dissatisfaction over the fickleness of all things finite would be impossible if we did not have at least a hidden consciousness of the excellence of the Infinite.

The pathetic lament re-echoing through all literature over

the insufficiency of the world comes from the presence in the mind of the idea of God—absolute, constant, sufficient. We become aware of God as the Real who abides though the world passes. If we were completely worldly the poverty of this earthly existence would not be perceptible to us. Though it remains difficult to marshal these thoughts in an arrangement that drives to a logical conclusion, yet they stand as the mast from which the living faith is unfurled. The man who does not hammer into oblivion the deep promptings of his own heart, who attempts at least to understand in some measure their force and meaning, will at the same time know that religion is as durable as human nature.

Moral goodness is the proper yardstick of a man's worth. The old saying that clothes make the man is not true; sometimes clothes mark the man, but a diseased body decked out in finery is not any less afflicted. The possessor of vast wealth is not necessarily a man of commendable character; he may be or he may not be.

The questful mind of man seeks truth; the warm heart of man seeks to love and to be loved. Truth and love are the

highways that lead to God who is infinite Truth and infinite Love. The observation of Augustine is a worthy subject of meditation for anyone attempting to analyze the dissatisfaction we eventually find in all things temporal: "My heart was made for Thee, O Lord, and it shall never rest till it rests in Thee."

What can be said of individuals can be said of institutions, be they educational, economic, political, or religious. The criterion of their value is their power to bring men to the possession of truth and the exercise of love. This is the standard by which may be judged every human effort. Because our limited minds are reaching for Him who is not limited, our knowledge falls far short of a full knowledge. Faith must come to the rescue. Faith is not final; it is the stop-gap between quest and quarry. When knowledge supplants faith and love's yearning is entirely fulfilled, we shall dwell in the highest conceivable union with God. In the meanwhile we shall continue to bow our heads in humble faith before the personal God in whom existence and thought and love are one. When we profess such faith we utter the most divine truth known to man.

But in our world today how many there are who look upon faith as nonsense. Yet what do they substitute for it? We see them living in perpetual turmoil, busily pursuing the most fickle of fancies. They live without hope and they spin out their lives not knowing what to choose. They force themselves again and again into the world of appearance and show, choking any idealism that attempts entrance to their thoughts. They are ready to judge that criticism has toppled and destroyed every object of faith to which men have clung. They fence themselves into a material existence; possession and self-indulgence become the highest ambition. Amongst the great questions of life — whence and why and whither—they meander idly. They are at times still haunted by the Unseen and so they loosely hold some opinions for which they claim no more truth nor error than they accord to countless other opinions. For them the existence of God, the possibility of life after death, responsibility for our actions—these are fair topics of conversation, but are not to be accepted as realities about which any certainty can be had. They reduce God to an abstraction and

cast spiritual things into shadows unpenetrated by the light of truth. They lose faith in God, lose faith in themselves.

The misery of the world is evident to anyone who would pause but a moment and appraise the hectic ambitions of men. They feverishly pursue goals which promise no more lasting satisfaction than the pop of a firecracker. Oftimes they admit the unworthiness of their choice but assert there is nothing better in this miserable existence. Those who tread lower paths are soothed to think none walk higher.

The philosophy of scepticism originally applied its theory to everything. Modern man has restricted it to spiritual things. Distrust of our knowledge of the material is simply cast aside as obviously senseless; but when distrust is applied to the spiritual world—to God and the soul—many accept with quick credence and are ready to discard everything that men have ever held sacred.

Our life and what we make it depend upon our objective and our pursuit of that objective. To say it makes no difference what a man believes is like saying that a marksman need have no idea of the location of his target.

Everything depends upon what we really believe and earnestly love.

Magnificent faith and love have lived and still live in countless minds and hearts. They have been and they are enduring columns upon which men have ascended to the highest and the best. To persuade a man that his best and most promising thoughts are fraudulent aberrations of a confused mind is to degrade him and to reduce him to the status of an animal. To persuade a man that he has no moral responsibility for his actions, is not to free him but to cage him into an arena where the whip of force is the only law. Those who try to persuade men to these lower views of life are triflers with a sacred element of human life; their influence is vicious.

Faith in the spiritual and adherence to the spiritual have always been the deepest wisdom and thus shall continue to be. Though man has been unable to penetrate the mystery of his own magnificent finite nature, much less the mystery of the infinite God, yet he possesses the

capacity to know God in an imperfect way, to believe in the God who surpasses understanding, to love Him who is Love Supreme.

The sceptic, burning his incense at the shrine of the questionmark, is to be pitied, not condemned. The religious man too has his question-marks; but for him they are like the pales of a latticework, hindering but not completely obscuring his view beyond. The religious man does not profess to have in this life an adequate view of the object of his adoration. That is why he insists on the necessity of faith. The greatest minds, the most constructive men in every age have not been sceptics but men of faith. Faith is in the roots of everything we call civilization. Faith rescues this life from despair. It is perennial wisdom; it is the everlasting promise to the dying. It is the strength of those who love truth, the spur to those who cherish freedom. It is the whisper from an unseen world that rocks our hearts with a mysterious restlessness for eternity. It is the promise unto life, life, UNENDING LIFE.

SCIENCE

Address delivered on November 21, 1948

My dear friends:

Can science be the savior of mankind? Even to word such an idea in the form of a question probably smacks of irreverence to some; in their minds the salvation of man is to be found only in the research laboratory. They ask: is not science responsible for every shred of progress made by the human race? Science has given man knowledge and control over the forces of nature. It has given him leisure and transportation and entertainment—all to a degree of which our forefathers did not dream.

It has given man the means of communicating and therefore inter-changing ideas quickly and accurately. The avowed purpose of every reputable scientist is to work that men may live a better, fuller life, free from disease and poverty. Thus speak many of the hopeful devotees of that great, mysterious master called "science."

It would be a grave mistake for those less optimistic about a science-wrought earthly paradise to speak with scorn of what has been accomplished by the

researchers, the experimenters, the inventors of the past sixty or seventy years. These earnest men have given the world a fuller knowledge of the past and a keener critical discernment of things present. They have relieved humankind of ten thousand laborious tasks and harnessed natural forces to serve our needs. They have worn out their eyes, their health, and their lives searching for the means to overcome disease; many of the dreaded maladies of the past can now be either precluded or quickly cured. To disregard or to sneer at these and hundreds of other accomplishments of physical science would be to brand ourselves as stubborn fools. To imply, by any disrespect for the achievements of science, a dread of the influence of those achievements on religious faith and truth would be a monumental disservice to religion's cause. We in religion's service must of all men be able to stand with reliance in the halls of knowledge. We may, by reason of our humanity, be irked at times at the halfness and prideful knowingness of sci-

ence's dilettantes; but by far and large the truly great scientists have been and are men and women who, if not themselves blessed with religious faith, at least have a deep and honest respect for the faith they observe in others. Some of the famous names in every branch of scientific research are identified as people of great religious faith and unflagging religious practice.

In scanning the honor-rolls which hold in reverence noteworthy scientists, I cannot but be pleased to find not only many of my co-religionists but many of my fellow priests. They study and speculate, and probe, and test in their applied fields with free, judicial minds; they labor, not under a grudging permission of the Church, but with her wholehearted approbation; oftentimes under her patronage. They know, as the Church knows, that truth is one. There can never be real discord between truth revealed by God and truth gleaned from nature by man's observation. Repugnance between faith and knowledge is impossible. Nature and the supernatural are products of the same Creator. Any truth is in harmony with all truth; truth in contradiction to truth is a

metaphysical impossibility. The humble scientist who probes into nature's secrets finds he unlocks further evidence of God's wisdom and power.

The physical universe is as God made it, and He has given man faculties to discover order and truth hidden since the foundation of the world. Sophistry sometimes can give error the mask of truth; but error can never be proved true. God, who is truth itself, can never reveal a falsehood as truth nor give man faith in what is false. Truth is sound and secure, whether we receive it through valid faith or through valid reasoning upon scientific observation. Anyone who does not deny the ability of the human mind to conform to objective reality must recognize that reason cannot contradict itself.

St. Thomas Aquinas demonstrated that the will can select only those objects presented to it by the intellect. Faith and knowledge both present to the will of man the greatest object for love, because the one directly exhibits God in His perfection, the other reflects the perfections of God in His handiwork. To accentuate an apparent want of harmony between the temporal and the eternal is to

disregard the fact that time itself is but a little portion of eternity. The second great commandment pointed out by our blessed Lord "to love thy neighbor as thyself," is beautifully fulfilled by many of science's accomplishments. If it is a blessed service to give so much as a cup of cold water to a stranger, then so too, is the painstaking research which discovers the cause and cure of our neighbor's afflictions. They who have labored or who labor to bring their fellow-men a better, a purer, a freer, a fuller life, whether they realize it or not, are co-workers with Christ, the master lover of mankind.

If all is mutual respect and harmony, then, between science and religion, whence has arisen any opposition? Are the points of contention between these two fictitious? We may well repeat the principle of the unity and orthodoxy of truth: valid faith and valid reason can never be in opposition. An untruth, erroneously held as a revelation from God, may be repugnant to a truth gleaned from an observation of the natural world; or an untruth, which is produced by incorrect reason, or which is due to faulty observation of something in nature—such an un-

truth may be found hostile to a truth revealed in faith.

There are certain speculations and assumptions currently held in some scientific circles which will always be in opposition to religious truth. One such is the theory that matter alone is real; that there is nothing beyond energy and its modifications into matter and motion; that God is a manufacture of primitive minds and is no longer necessary to explain the first cause of creation. The universe is—that is all—it *is* and its origin needs no explaining. It is a huge machine that always was, and it runs by itself. These and similar presumptions must ever be rejected by anyone who has a shred of religious faith. To be very honest: it is much easier to believe in an Infinite God who thinks and loves, and who has put the order in the orderly universe, than it is to believe in a monstrous unconscious principle from which all things have staggered into existence.

A second point of contention which has the appearance of a conflict between religion and science arises from the implications of some popular lecturers on science. They weave the story, in dramatic episodes, of one or another scientific achieve-

ment; they contrast the brilliant technician to the ignorant or superstitious dullard of yesterday; then with the hint that certain dazzling secrets may not yet be divulged, they imply that tomorrow science will know all things and do all things. We who have faith in the supernatural, who believe that man, with his free will, is responsible for his actions before God, we can never harbor the suggestion that morality may be reduced to chemical reactions, that things of the spirit may someday be catalogued and sealed in physical test tubes.

Then again at times the suave sophist regards religion as his mark. He does not marshal any forces for a frontal strike at the bastions of religious truth; he pinks a sleepy sentinel with his ponderous popgun and gloats as though he had achieved a broadside victory.

And on and on they come and go, these so-called conflicts between science and religion. When they are analyzed they fade away because they are not real. Either they are untruth pitted against truth or they are half-truth against half-truth.

But valid knowledge does no violence to valid faith—and valid faith is not opposed to valid

knowledge. The unscientific meanderings under the banner of science eventually are repudiated by the more careful scientists themselves.

But there is one difficulty presented by some excellent scientists, and by some very sincere investigators which seems indeed to be formidable. It may be summarized thus: the human possessor of religious faith injects too much of his own humanity into the object of his faith; he makes his God superhuman, but yet too human; he makes his God a person who thinks and loves where instead he should bow his head before the great unknowable power beyond that which is known. Actually there seems to be a kind of new and profound religion in this humble profession. Its protagonists reject the highest religious faith found in man on the ground that it is not high enough. They give us a choice, as it were, between the personal God in whom we believe and a God who is beyond the limitations of personality. Now we certainly do not claim to have an adequate knowledge of God, else we should not put such value on faith, but to ask us to supplant this with a huge "unknown quantity—X" is quite un-

reasonable. If we think at all, we think as human beings. When we think of God as the Infinite in whom thought and love and being are one, we are describing Him in the greatest terms of human thought. We admit that He is much more than we can know or express. But we do not admit that our limited knowledge is inaccurate. A man can bask in the sun, be warmed by its rays, examine the world in its light, use its energy in a thousand ways, even though he have incomplete knowledge of its vastness and grandeur and power. A cat can accurately look at a king even though he cannot comprehend the extent of the monarch's realm. We can know some truth about God from, allegorically speaking, the fingerprints He has left on the universe He made. Moreover, to deny the fact of revelation is less a denial of our capacity to receive than a denial of God's power to reveal to us truth about Himself.

Progress is a basic conviction of Christianity — progress in knowledge of God and progress in holiness, i.e., in conforming our will to His will. This idea of progress applies not only to each individual but to the whole human race. The saintly schol-

ars of each age have been able, with God's help, to shed new light on ancient truths. And while we would not presume to claim greater individual holiness for our age than for some earlier era, yet there are certainly more people striving for holiness today than in any day past. Very likely the proportion between strivers and non-strivers is much less today than it was in Christian Europe in the ages of faith; but better transportation and communication have brought the faith to the farthest corners of the earth. The human race is more multitudinous than ever before. It is quite safe to say there are more people today pursuing high religious ideals than ever before in world history. We are still far from perfect knowledge and love of the great Father whom our Lord revealed. Error is still mistaken by many for truth. The sating of appetite is still often misjudged as the ultimate in life. But when we take a larger view we see that progress has been made, not only material, but spiritual as well.

We must learn patience; we must learn not to form judgments about all mankind based upon observing a few individuals. There are evidences that

in some parts of the world the fashion of doubting and disbelieving is waning. There seems to be a restlessness in many hearts—a kind of insurgence, quiet but firm, against remaining indifferent when vital issues are at stake. Some who, scarcely ten years ago, were the most optimistic believers in “science

the savior of men” now humbly fear that science without morality instead of bringing a glorious tomorrow can very possibly put an end to any tomorrow. What does that mean? Maybe it means that men are beginning to think straight again. Maybe it means that God is coming back, that *God is coming back*.

SALVATION

Address delivered on November 28, 1948

One common denominator upon which all men agree is the attractiveness of pursuing happiness. The pursuit may take people into ten thousand different pathways but the objective of each man is the one objective of all. The individual's concept of happiness determines the cause of pursuit.

Before considering the various catalogued objectives which men pursue in search for happiness it might be appropriate for each of us to try to recall those people we ourselves have known who were manifestly happy. I do not mean to recall someone who was joyful and cheery for an hour or a day because of some felicity; but rather those who were, more or less, consistently happy regardless of circumstances. In my own memory those who leap forward as the most obvious qualifiers are people of widely separated modes of life. In each case the radiance of happiness was unmistakable. In each case the source of happiness could be traced to an attitude of mind. And in each case that attitude of mind was clearly one of unwavering trust in God. If any-

one claims to know a better formula let it be tested in life's sorrows as well as in life's joys, in failure and in success, in health and in infirmity; and if it prove well in these essays then let it be tested at the hour of death.

But to return to the pursuers and the pursuit: one popular concept of happiness is often expressed in the wistful horizons; "if I had a million dollars." Of course comparatively few ever have a million dollars and so the elusive wish usually becomes the hollow hope of youth and the sad frustration of age. Very few are ever in a position to know by experience what the millionaire knows: that happiness is not assured by the number of zeroes one has to the left of the decimal point in a bank account, nor is it assured by having one's name repeatedly subscribed to deeds or stocks or bonds. It is evident that a destitution which deprives a man of the necessities of life and even of some more common of the luxuries, such a destitution militates against happiness in so far as it causes misery. It is

true too that a poverty which allows no reserve for possible emergencies may give rise to harassing anxieties about the future. But as the extreme of privation is judged an obstacle to happiness, let not the extreme of affluence be misjudged as the guarantee of life's serenity. All the money in the world can not buy the light in a child's eyes on First Communion Day.

A second concept of happiness that catches the efforts of many is all wrapped up in a glittering transparent box. The name of the box is personal pride and the prize inside is fame. It is a human thing to desire fame. The prima donna who bows graciously before an appreciative audience is probably little more thrilled than the youngster who hangs by his knees from the limb of a tree amidst the "ohs" and "ahs" of his youthful schoolmates. But the most conclusive antidote for anyone who identifies public acclaim with happiness may be found in this formula: read yesterday's newspapers! Or sit and meditate in the shadow of the pyramids of ancient Egypt!

The third and final category of popular concepts of happiness may be termed briefly but

quite completely: sense gratification.

Pursuit of happiness in the world of the senses is probably the most widely accepted of all possible channels. It is the least satisfactory. Without entering into a long analysis to reveal the leaning toward excess in the sensitive appetites, sense gratification, for all of man's frenzied pursuit, has long been discredited by human experience as a worthy objective. When the yearnings of the senses are separated from their God-given purpose, the shallow thrills of satisfaction gradually become less and less attractive, and may deteriorate until they are downright repugnant. When this happens peace of mind and heart recedes farther away than ever before, for man has debased himself. Sense pleasure becomes an obsession, spiritual yearnings are choked off by the frantic carnal pursuit, and "the last state of that man becomes worse than the first" (*Luke 2:26*).

Happiness becomes an ever fading, ever elusive dream when it is pursued on the avenues of wealth, or fame or sensuality. The soul of man is athirst for God and it can never be at peace unless the man at least walk in God's direction. Appetite turns

a man's pursuit to passing emotions; reason and faith bring him into contact with the objects of his nobler aspirations. By the enlightenment that faith brings, the mind is awakened to a vivid awareness of God's presence. He ceases to be merely the mysterious First Cause of all creation, the unseen Hand that rolled the stars into rigid paths in trackless space. We learn to view Him as our loving Father, watching over us in our sorrows and our joys; the hope of whose approval is the inspiration of every worthy deed; the strong Father whose unswerving will is in every call of duty; the kindly, merciful arms awaiting to envelope the prodigal returned.

The great revealer and exemplar of this matchless faith is the Son of God, made man, Christ Jesus. Long before the blessed night at Bethlehem, the true God was proclaimed but the echo of His hallowed name had been lost almost amidst the worldly din. Even amongst the gentiles a select few, sitting at the feet of the ancient philosophers, might be moved in natural reason towards a true knowledge of God. But it was left to Christ, our Lord, so to speak of His heavenly Father as to thrill

the ordinary man. He alone thrust open the gates of heaven; He alone rolled back the stone on everlasting life and love; He alone brought hope to a hopeless world.

Prior to our Lord's coming, many people of the pagan world looked upon themselves as helpless pawn on the chessboard of quarrelsome gods. Even amongst the chosen people, there were those who cowered under a God whom they regarded as an aloof but exacting task master. But Christ brought not only a new revelation to the world; He brought that revelation in terms intelligible to every rank of humankind. He spoke in terms ringing of profound truth, but also replete with warmth appealing to the human heart. When He bade us to pray: "Our Father, who art in heaven," His words are like manna from heaven. Thenceforth, as never before, man could clearly know that worship of the world and the gaining of everything in the world, could never compensate for the loss of God. Men began to realize that God is not a hidden operator of a gigantic puppet show; but rather He is the loving Infinite Spirit who is above us, but also within us. Without Him, there is no suc-

cess, no victory, no wealth, no peace; with Him, nothing else matters.

Our Lord not only preached His ideal, not only made plain the possibility of its attainment, but He also bought the divine grace, and instituted the sacramental means of dispensing that grace which man needs. His sympathy was with the perfection of the individual. He was no respecter of worldly power and prestige. He loved goodness wherever He found it.

To man's nobler desires, to the deep strong yearnings of the soul, Christ made His appeal, taking a firm stand against the baser cravings of appetite and passion. He did not merely point out the way; He led the way. And He still leads the way, in which way alone we may find our better selves, patterning our life after the life of God Himself, ever widening and deepening our capacity to love.

Christ's own comments on His teaching indicate His main objective: "I came that they may have life, and have it more abundantly" (*John 10:10*). "*I am the way, and the truth, and the life*" (*John 14:6*). And again: "The words which I have spoken to you are spirit and life" (*John 6:64*). "He who sent me, the

Father, has given me commandment—and I know that his commandment is everlasting life" (*John 12:49*).

In our Lord was made known the infinite Life who is God; but He also gave to the world a knowledge of the worth of human life, its sacredness, its meaning and its purpose. His whole work is in favor of life. He cleansed the lepers and restored them to life in society. He cured the sick, gave sight to the blind, courage to the discouraged, strength to the weak, faith to the confused, forgiveness to the sinners. He gave up His own life that men might have eternal life. He is the resurrection from death. He is the only hope of peaceful earthly life, of peaceful eternal life, for the whole human race.

The most perfect life is perfect in knowledge, perfect in holiness, and, most of all, perfect in love. It is not a mere collection of formulas or a system of rules. It is love and beauty and holiness; it is above all abundant life. It is what we live by and what we live for, and only by loving it can it be possessed. The standard by which we may judge the value of anything is the yardstick of life itself. The home, the church, the school,

these most sacred institutions known to man, have their value because of their ability to sustain, to develop, or to influence life.

If we are to pattern ourselves after the ideal which Christ established, we must be convinced that we live first and foremost in order that we may know and love God. The essence of life is to grow; and the essence of our life is to grow in quality of life, both natural and supernatural, more and more to become like the eternal and all-perfect God, by whom and in whom and for whom we must live.

This truth of Christ which makes us free is not something dead. It cannot be confined to a little glass exhibit case with a card of information attached to describe and date it. It is alive; it is the life of each soul watered and nurtured by the breath of God. If we would be Christ-like we must not only see God in all things; we must love God in all His creation. Anyone who does this is well along the way in the pursuit of happiness.

We know that in the past not only individuals and nations have lived and died but whole civilizations as well. There were times when darkness and confusion and savagery seemed

about to undo every mark of progress that man had made through thousands of years of struggle and pain. There has been in the history of the world only one influence which has been able to wade into the recurring tides of desolation and despair to bring light and hope once again to the heart of man. That one influence is Jesus Christ. If a more wide-spread, a more just, a more permanent state of society has replaced the bleak ruins of ancient pagan worlds, it has been brought about mainly because of the ideals, the paramount example, and the grace of our Blessed Lord. Because of the dismal clouds on the eastern horizon many people today are forgetful that the sun yet shines on vast areas of the world. Hundreds of millions are still people of deep religious faith. We possess a wide intellectual view; we have a grasp of the shortcomings, the needs, and the possibilities of the human character; we have a consciousness of our responsibility to our fellow-man. We have an appreciation of the sacredness of life which no pre-Christian people ever had, and which no un-Christian people ever can have. Christ is the primary and vital impulse in all

the most excellent things that have ever been accomplished.

It may seem an exaggeration to extol the virtues of Christian civilization in the face of the manifold faults evident on the pages of Christian history. In the long conflicts with barbarism individuals and even peoples baptized into the faith did not always live up to the high standards Christ set for them. Yet if we would make a fair survey of the whole picture, the challenging

fact remains that with Christ the new life of the race began. In Christ the most divine hopes and aspirations of man are centered. Through Christ the best and most beneficent accomplishments of humanity have been effected.

In the midst of a perishing universe the soul of man seeks for union with the non-perishing God. If we want success in our pursuit of happiness we shall find it only if we pursue Christ.

THE PURPOSE OF THE CATHOLIC HOUR

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

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

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

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

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

120 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC*	960 kc
	Mobile	WALA	1410 kc
	Montgomery	WSFA*	1440 kc
Arizona	Douglas	KAWT	1450 kc
	Globe	KWJR	1240 kc
	Phoenix	KTAR	620 kc
	Prescott	KYCA	1490 kc
	Safford	KGLU	1450 kc
	Tucson	KVOA	1290 kc
California	Yuma	KYUM	1240 kc
	Bakersfield	KERO	1230 kc
	Fresno	KMJ	580 kc
	Los Angeles	KFI	640 kc
	Sacramento	KCRA*	1340 kc
	San Francisco	KPO	680 kc
Colorado	Santa Barbara	KIST	1340 kc
	Denver	KOA	850 kc
Connecticut	Hartford	WTIC*	1090 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Miami	WIOD	610 kc
	Orlando	WORZ	740 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA	970-620 kc
Georgia	Atlanta	WSB	750 kc
	Augusta	WTNT	1230 kc
	Savannah	WSAV	1340 kc
Idaho	Boise	KIDO*	1380 kc
Illinois	Chicago	WMAQ	670 kc
	Peoria	WEEK	1350 kc
Indiana	Elkhart	WTRC	1340 kc
	Fort Wayne	WGL	1450 kc
	Indianapolis	WIRE*	1430 kc
	Terre Haute	WBOW	1230 kc
Iowa	Davenport	WOC*	1420 kc
Kansas	Hutchinson	KWBW	1450 kc
	Wichita	KANS	1240 kc
Kentucky	Louisville	WAVE*	970 kc
Louisiana	Alexandria	KYSL	1400 kc
	Baton Rouge	WJBO	1150 kc
	Lafayette	KVOL	1340 kc
	Lake Charles	KPLC	1490 kc
	Monroe	KNOE	1230 kc
	New Orleans	WSMB	1350 kc
	Shreveport	KTBS*	1480 kc
Maine	Augusta	WRDO	1400 kc
Maryland	Cumberland	WBAL	1090 kc
	Baltimore	WTBO	1450 kc
Massachusetts	Boston	WBZ	1030 kc
	Springfield	WBZA	1030 kc
Michigan	Detroit	WWJ	950 kc
	Flint	WTCB	600 kc
	Saginaw	WSAM*	1400 kc
Minnesota	Duluth-Superior	WEBC	1320 kc
	Hibbing	WMFG	1300 kc
	Mankato	KYSM	1230 kc
	Minneapolis-St. Paul	KSTP	1500 kc
	Rochester	KROC	1340 kc
	St. Cloud	KFAM	1450 kc
	Virginia	WHLB	1400 kc
Mississippi	Jackson	WJDX*	1300 kc
Missouri	Kansas City	WDAF	610 kc
	Springfield	KGBX	1260 kc
	Saint Louis	KSD*	550 kc

120 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

Montana.....	Billings.....	KGHL	790 kc
	Bozeman.....	KRBM	1450 kc
	Butte.....	KGIR	1370 kc
	Great Falls.....	KXLK	1400 kc
	Helena.....	KPFA	1240 kc
Nebraska.....	North Platte.....	KODY	1240 kc
	Omaha.....	WOW	590 kc
Nevada.....	Reno.....	KOH	630 kc
New Hampshire.....	Manchester.....	WFEA	1240 kc
New Mexico.....	Albuquerque.....	KOB	1030 kc
New York.....	Buffalo.....	WBEN	930 kc
	New York.....	WNBC	660 kc
	Schenectady.....	WGY	810 kc
North Carolina.....	Asheville.....	WISE	1230 kc
	Charlotte.....	WSOC	1240 kc
	Raleigh.....	WPTF	680 kc
	Winston-Salem.....	WSJS	600 kc
North Dakota.....	Bismark.....	KFYR	550 kc
	Fargo.....	WDAY	970 kc
Ohio.....	Cleveland.....	WTAM	1100 kc
	Lima.....	WLOK	1240 kc
	Toledo.....	WSPD*	1340 kc
Oklahoma.....	Oklahoma City.....	WKY*	930 kc
	Tulsa.....	KVOO	1170 kc
Oregon.....	Medford.....	KMED	1440 kc
	Portland.....	KGW*	620 kc
Pennsylvania.....	Allentown.....	WSAN	1470 kc
	Altoona.....	WFBG	1340 kc
	Erie.....	WERC	1230 kc
	Johnstown.....	WJAC	1400 kc
	Lewistown.....	WMRF	1490 kc
	Philadelphia.....	KYW	1060 kc
	Pittsburgh.....	KDKA	1020 kc
	Reading.....	WRWA	1340 kc
	Wilkes-Barre.....	WBRE	1340 kc
Williamsport.....	WRAC	1400 kc	
Rhode Island.....	Providence.....	WJAR	920 kc
South Carolina.....	Charleston.....	WTMA	1250 kc
	Columbia.....	WIS*	560 kc
	Greenville.....	WFBC*	1330 kc
South Dakota.....	Sioux Falls.....	KSOO-KELO	1140-1230 kc
Tennessee.....	Kingsport.....	WKPT	1400 kc
	Memphis.....	WMC*	790 kc
	Nashville.....	WSM*	650 kc
Texas.....	Amarillo.....	KGNC*	1440 kc
	El Paso.....	KTSM	1380 kc
	Fort Worth.....	WPAB*	820 kc
	Houston.....	KPRC*	950 kc
	San Antonio.....	WOAI	1200 kc
	Weslaco.....	KRGV*	1290 kc
Utah.....	Salt Lake City.....	KYDL*	1320 kc
Virginia.....	Harrisonburg **.....	WSVA	550 kc
	Martinsville.....	WMVA	1450 kc
	Norfolk.....	WTAR*	790 kc
	Richmond.....	WMBG	1380 kc
Washington.....	Seattle.....	KOMO	950 kc
	Spokane.....	KHQ	590 kc
Wisconsin.....	Eau Claire.....	WEAU	790 kc
	La Crosse.....	WKBH	1410 kc
	Marinette.....	WMAM*	570 kc
Hawaii.....	Honolulu.....	KGU	760 kc

* Delayed Broadcast

(Revised as of April 1, 1948)

** AM and FM

CATHOLIC HOUR RADIO ADDRESSES IN PAMPHLET FORM

Prices Subject to change without notice.

OUR SUNDAY VISITOR is the authorized publisher of all CATHOLIC HOUR addresses in pamphlet form. The addresses published to date, all of which are available, are listed below. Others will be published as they are delivered.

Quantity Prices Do Not Include Carriage Charge

- "The Divine Romance," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.
- "A Trilogy on Prayer," by Rev. Thomas F. Burke, C.S.P., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.
- "Christ and His Church," by Rt. Rev. Msgr. Joseph M. Corrigan, 88 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.
- "The Marks of the Church," by Rev. Dr. John K. Cartwright, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Organization and Government of the Church," by Rev. Dr. Francis J. Connell, C.S.S.R., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "Moral Factors in Economic Life," by Rt. Rev. Msgr. Francis J. Haas and Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.
- "Divine Helps for Man," by Rev. Dr. Edward J. Walsh, C.M., 104 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.
- "The Parables," by Rev. John A. McClorey, S.J., 128 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$18.00 per 100.
- "Christianity's Contribution to Civilization," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.
- "The Way of the Cross," by Rt. Rev. Msgr. Fulton J. Sheen, 32 pages and cover, (prayer book size). Single copy, 10c postpaid; 5 or more, 6c each. In quantities, \$4.00 per 100.
- "Christ Today," by Very Rev. Dr. Ignatius Smith, O.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.50 per 100.
- "Rural Catholic Action," by Rev. Dr. Edgar Schmiedeler, O.S.B., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.
- "Religion and Human Nature," by Rev. Dr. Joseph A. Daly, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Church and Some Outstanding Problems of the Day," by Rev. Jones I. Corrigan, S.J., 72 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, 10.50 per 100.
- "Conflicting Standards," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.
- "The Seven Last Words," by Rt. Rev. Msgr. Fulton J. Sheen, (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 6c each. In quantities, \$4.00 per 100.
- "The Church and the Child," by Rev. Dr. Paul H. Furfey, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "Love's Veiled Victory and Love's Laws," by Rev. Dr. George F. Strohaver, S.J. 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities \$8.00 per 100.
- "Religion and Liturgy," by Rev. Dr. Francis A. Walsh, O.S.B., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.
- "The Lord's Prayer Today," by Very Rev. Dr. Ignatius Smith, O.P., 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.
- "God, Man and Redemption," by Rev. Dr. Ignatius W. Cox, S.J., 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.
- "This Mysterious Human Nature," by Rev. James M. Gillis, C.S.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Eternal Galilean," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.
- "The Queen of Seven Swords," by Rt. Rev. Msgr. Fulton J. Sheen (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 6c each. In quantities \$4.00 per 100.
- "The Catholic Teaching on Our Industrial System," by Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.
- "The Salvation of Human Society," by Rev. Peter J. Bergen, C.S.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Church and Her Missions," by Rt. Rev. Msgr. William Quinn, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Church and the Depression," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.
- "The Church and Modern Thought," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.75 per 100.
- "Misunderstood Truths," by Most Rev. Duane Hunt, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Judgment of God and The Sense of Duty," by Rt. Rev. Msgr. William J. Kerby,

16 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.00 per 100.

"Christian Education," by Rev. Dr. James A. Reeves, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"What Civilization Owes to the Church," by Rt. Rev. Msgr. William Quinn, 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"If Not Christianity: What?" by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"The Coin of Our Tribute," by Very Rev. Thomas F. Conlon, O.P., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Prodigal World," by Rt. Rev. Msgr. Fulton J. Sheen, 140 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"Pope Pius XI," by His Eminence Patrick Cardinal Hayes. An address in honor of the 79th birthday of His Holiness, 16 pages and 4 color cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Misunderstanding the Church," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Poetry of Duty," by Rev. Alfred Duffy, C.P., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Characteristic Christian Ideals," by Rev. Bonaventure McIntyre, O.F.M., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Catholic Church and Youth," by Rev. John F. O'Hara, C.S.C., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Spirit of the Missions," by Rt. Rev. Msgr. Thomas J. McDonnell, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Life of the Soul," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Society and the Social Encyclials—America's Road Out," by Rev. R. A. McGowan, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Pius XI, Father and Teacher of the Nations," (On His Eightieth Birthday) by His Excellency, Most Rev. Amleto Giovanni Cicognani, 16 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.00 per 100.

"The Eastern Catholic Church," by Rev. John Kallok, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The 'Lost' Radiance of the Religion of Jesus," by Rev. Thomas A. Carney, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"God and Governments," by Rev. Wilfrid Parsons, S.J., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Saints vs. Kings," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"The Appeal To Reason," by Most Rev. Duane G. Hunt, D.D., LL.D., 72 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$10.50 per 100.

"The Mission of Youth in Contemporary Society," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"The Holy Eucharist," by Most Rev. Joseph F. Rummel, S.T.D., LL.D., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Rosary and the Rights of Man," by Very Rev. J. J. McLarny, O.P., 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Human Life," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Freedom," by Rt. Rev. Msgr. Fulton J. Sheen.

Part II—"Personal Freedom," 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Toward the Reconstruction of a Christian Social Order," by Rev. Dr. John P. Monaghan, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Marian Vignettes," by Rev. J. R. Keane, O.S.M., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Peace of Christ," by Very Rev. Martin J. O'Malley, C.M., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"God's World of Tomorrow," by Rev. Dr. John J. Russell, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"What Catholics Do At Mass," by Rev. Dr. William H. Russell, 72 pages and cover, including study club questions and suggestions, and brief bibliography. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"The Catholic Tradition in Literature," by Brother Leo, F.S.C., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"Prophets and Kings: Great Scenes, Great Lines," by Rev. James M. Gillis, C.S.P. 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Peace, the Fruit of Justice," by Rt. Rev. Msgr. Fulton J. Sheen, 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"1930—Memories—1940," the addresses delivered in the Tenth Anniversary Broadcast of the Catholic Hour on March 3, 1940, together with congratulatory messages and editorials, 80 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$12.75 per 100.

"What Kind of a World Do You Want," by Rev. Wilfrid Parsons, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Life and Personality of Christ," by Rev. Herbert F. Gallagher, O.F.M., 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Law," by Rev. Dr. Howard W. Smith, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"In the Beginning," by Rev. Arthur J. Sawkins, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"America and the Catholic Church," by Rev. John J. Walde, 48 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Social Crisis and Christian Patriotism," by Rev. Dr. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Missionary Responsibility," by the Most Rev. Richard J. Cushing, D.D., LL.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Crucial Questions," by Rev. James M. Gillis, C.S.P., 64 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"War and Guilt," by Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America, 196 pages and cover. Single copy, 60c postpaid; 5 or more, 50c each. In quantities, \$22.75 per 100.

"The Purposes of Our Eucharistic Sacrifice," by Rev. Gerald T. Baskfield, S.T.D., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Case for Conscience," by Rev. Thomas Smith Sullivan, O.M.I., S.T.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Catholic Notion of Faith," by Rev. Thomas N. O'Kane, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Freedom Defended," by Rev. John F. Cronin, S.S., Ph.D., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"The Rights of the Oppressed," by Rt. Rev. Msgr. Martin J. O'Connor, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Practical Aspects of Patriotism," by Rev. George Johnson, Ph.D., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"What Is Wrong and How to Set It Right," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$10.75 per 100.

"Peace," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"Christian Heroism," by Rev. Robert J. Slavin, O.P., 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.00 per 100.

"A Report to Mothers and Fathers," by Rev. William A. Maguire, Chaplain, U. S. Army, and Rev. Christopher E. O'Hara, Chaplain, U. S. Navy, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Liturgy and the Laity," by Rev. William J. Lallou, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Catholic Interpretation of Culture," by Rev. Vincent Lloyd-Russell, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.50 per 100.

"Conquering With Christ," by Rev. John J. Walde, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.00 per 100.

"The Victory of the Just," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"Thoughts for a Troubled Time," by Rev. John Carter Smyth, C.S.P., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"We Are the Children of God," by Rev. Leonard Feeney, S.J., 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.50 per 100.

"Justice," by Rev. Ignatius Smith, O.P., 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Crisis in Christendom," by Rt. Rev. Msgr. Fulton J. Sheen, 112 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"The Christian Family," by Rev. Dr. Edgar Schmiedeler, O.S.B., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Social Regeneration," by Rev. Wilfrid Parsons, S.J., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$7.50 per 100.

"Second Report to the Mothers and Fathers," by Catholic Chaplains of the Army and Navy, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.75 per 100.

"Sainthood, the Universal Vocation," by Rt. Rev. Msgr. Ambrose J. Burke, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Path of Duty," by Rev. John F. Cronin, S.S., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"The Church in Action," by Rev. Alphonse Schwitalla, S.J., Rev. Paul Tanner, Rev. William A. O'Connor, Rt. Rev. James T. O'Dowd, Very Rev. John J. McClafferty, Rev. Dr. Charles A. Hart, Very Rev. George J. Collins, C.S.Sp., Rev. John La Farge, S.J., and Rev. L. F. Schott; 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"The Foundation of Peace," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"Human Plans are Not Enough," by Rev. John Carter Smyth, C.S.P., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.00 per 100.

"One Lord: One World," by Rt. Rev. Msgr. Fulton J. Sheen, 100 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"The Catholic Layman and Modern Problems," by O'Neill, Woodlock, Shuster, Mat-

"The Catholic Layman and Modern Problems," by O'Neill, Woodlock, Shuster, Matthews, Manion and Agar, 68 pages and cover. Single copy 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"God," by Rev. Richard Ginder, 36 pages and cover. Single copy, 20c postpaid; 5 or more 15c each. In quantities, \$8.75 per 100.

"The Moral Law," by Rev. T. L. Bouscaren, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Sacramental System," by Rt. Rev. Msgr. Ambrose J. Burke, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Concerning Prayer," by Rev. John Carter Smyth, C.S.P., 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"You," by Rt. Rev. Msgr. Fulton J. Sheen, 104 pages and cover. Single copy 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

Problems of the Postwar World," by George N. Shuster, Richard Pattee, Frank Sheed, Fulton Oursler, G. Howland Shaw, William Hard, Rev. Timothy J. Mulvey, O.M.I., 128 pages and cover. Single copy 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"Saints For The Times," by Rev. Thomas J. McCarthy, 48 pages and cover. Single copy 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Do We Need Christ?," by Rev. Robert I. Gannon, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Happiness and Order," by Rev. Robert Slavin, O.P., 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Love On Pilgrimage," by Rt. Rev. Msgr. Fulton J. Sheen, 96 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$13.75 per 100.

"Hail, Holy Queen," by Rev. J. Hugh O'Donnell, C.S.C., 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"The Road Ahead," by Fulton Oursler, G. Howland Shaw, Neil MacNeil, Dr. George F. Donovan and Thomas H. Mahony, 112 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"Christ The King And The Social Encyclicals," by Rev. Benjamin L. Masse, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Catholic School In American Life," by Rt. Rev. Msgr. T. James McNamara, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$10.00 per 100.

"Advent: Souvenir or Promise," by Rev. John J. Dougherty, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$9.75 per 100.

"The Eastern Rites," by Rev. Alexander Beaton, S.A., and Rev. Canisius Kinyry, S.A. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities \$8.00 per 100.

"America, Morality, And The United Nations," by Rev. John McCarthy, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Light Your Lamps," by Rt. Rev. Msgr. Fulton J. Sheen, 128 pages and cover. Single copy, 40c postpaid; 5 or more, 30c each. In quantities, \$19.50 per 100.

"The Family In Focus," by Rev. Joseph Manton, C.S.S.R., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Our Faith and Our Public Problems," by Mr. Jerome Kerwin, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities \$9.75 per 100.

"The American Way," by Mr. Justice Matthew F. McGuire, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Road Back," by Hon. John A. Matthews, LL.D., K.M., 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Church and Labor," by Louis F. Budenz, 48 pages and cover. Single copy, 25c postpaid; 5 or more 20c each. In quantities, \$10.00 per 100.

"The Missions," by Rev. Joseph P. McGlinchey, Rt. Rev. Leo M. Byrnes, Archbishop Mitty and Bishop McDonnell, 24 pages and cover. Single copy 20c postpaid; 5 or more 15c each. In quantities, \$8.00 per 100.

"The Church in Rural Life," by Rt. Rev. Msgr. Leo J. Steck, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

Marriage and the Home," by the Rev. Edmond D. Benard, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Defenses of Peace," by Rev. Wilfrid J. Parsons, S.J., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Stable And The Star," by the Rev. Joseph Manton, C.S.S.R., 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Modern Soul in Search of God," by the Rt. Rev. Msgr. Fulton J. Sheen, 104 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"Religion And Economic Life," by the Rev. Benjamin L. Masse, S.J., 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"The Church And Her Story Of Charity," by Rev. James D. O'Shea, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Justice and Charity," by the Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., LL.D., 104 pages and cover. Single copy, 30c postpaid; 5 or more, 25c each. In quantities, \$15.00 per 100.

"The Church Looks at Some Social Questions," by Rev. Joseph E. Schieder, Rev. John F. Cronin, S.S., Rev. Donald A. McGowan, Rt. Rev. Msgr. F. Hochwalt. 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"The New Crusade," by Mr. Charles Fahy, Mr. Fulton Oursler, Mr. James McGurrian and Mr. Maurice Lavanoux; 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Not By Bread Alone," by Rev. John M. McCarthy, 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"The Everlasting Kingdom," by the Rev. Edmond D. Benard. 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

(Complete list of 135 pamphlets to one address in U. S., \$22.25 postpaid. Price to Canada and Foreign Countries, \$27.75 payable in U. S. dollars.)

Address: OUR SUNDAY VISITOR, Huntington, Indiana

