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The Practical Aspects of
PATRIOTISM



George Johnson
The Catholic Hour

THE PRACTICAL ASPECTS OF PATRIOTISM

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CONTENTS

	Page
Patriotism in Daily Life	3
Patriotism in the Home	10
Patriotism in the Community	17
Patriotism and Play	24
Statement of the Catholic Hour's Purpose	32
List of Stations Carrying the Catholic Hour	33
List of Catholic Hour Pamphlets	35



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PATRIOTISM IN DAILY LIFE

Address delivered on October 5, 1941

Human nature is not at its best when it is too well off. It does not thrive on prosperity. When life is all neatly ordered and the prospects for tomorrow are predictable in promising terms, when all is safe and serene and secure, something begins to happen to personal integrity. For want of anything to puzzle over, the mind loses its acumen and its suppleness. Because all dreams seem to have come true, there is no point in dreaming, and the imagination languishes for lack of exercise. The general assumption that whatever one might desire is on hand, wrapped up and ready for delivery, makes for a disdain of the value of personal effort, and the reserves of moral power are depleted.

What results is a fool's paradise; if there is handwriting on the wall, and there always is, only a few can read it. Inevitably comes the crash, because no earthly arrangement ever fully satisfies the yearnings of the heart of man. When it comes, we discover that we know so little because we have taken so much for granted, and we tend to become disheartened and full of panic because we have grown so soft.

Here in the United States, life has never been too lush for the masses of the people, but it has been very lush for some and lush enough for all to cause us to become pretty much self-satisfied. Democracy claims to guarantee to everyone his right to life, liberty, and the pursuit of happiness. Schooled in this principle, we have felt that all one had to do was mind one's own business and hew to the line

of his own success. Then automatically everyone and everything else would be taken care of, and the freedoms we cherish would be perpetuated.

We realize now that we have been a bit too smug to say the least. The engine is coughing and sputtering and exhibits a distressing inclination to slow down. As we think back on it, we become disturbingly aware that it never did function up to its full potentiality, but it did so well that we were not inclined to borrow trouble by tampering with it. Dividends were increasing, so why be unduly concerned about sharecroppers. Pay envelopes bulged, so why allow unemployment to worry us. More and more people owned cars, so what odds that home, sweet home, for millions meant a tenement.

We have felt secure as free men and free women because we had the right to vote. What we have failed to understand is that the ballot in itself does not guarantee freedom from want and freedom from fear. We have been taking our democracy so much for granted that we have failed to use the necessary means to make it function in our economic life as well as in the sphere that is political.

And now we discover that democracy is being challenged. It is being challenged by foreign foes. It is being challenged by a vocal minority in our midst who claim it is hopeless and who would substitute some other system. It is being challenged by the misgivings that stir, willy-nilly, in the hearts of all of us. It is being challenged by the innate littleness of faith which adversity always discovers in us.

However, adversity at the same time discovers things that are promising. It can be turned to better uses and made to fashion for us the arms that

we need to meet the challenges to our national well-being. It affords us a rare opportunity to discover ourselves and then to discover America. Forced in spite of ourselves to think and to do, we have a chance to grow in integrity and moral stature as individuals, and thus not only preserve our heritage of freedom intact but enrich it for transmission to posterity.

No, human nature is not at its best when it is too well off; but when things go wrong, it discovers within itself intellectual and moral resources that have been hidden and unused. Suffering, intelligently accepted, has a power to save; Christ redeemed the world by dying on the Cross.

Patriotism means love of country, and as such is commanded by the Law of Christ. It is one phase of the practice of the virtue of justice and embraces those duties which we owe to our fellow man by reason of the fact that we share with him the same home land, cherish the same ideals, and live under a government that protects and fosters our common interests. Christian charity requires that we love all men under the sun, regardless of race or creed or nationality, but it also requires that we love in a special manner those who are near and dear to us. There are those, of course, who are near and dear to us in a very particular way, such as the members of our own family and the immediate circle of our friends. But others are *near* to us by reason of the fact that we have to live with them, work with them, buy from them, and sell to them. In cooperation with them, we create a nation by means of which we maintain order and minister unto our mutual interdependence. What happens to them socially, economically, or any other

way, affects us, and their well-being is bound up with our own. They are *near* to us in countless ways. In the degree that they are at the same time *dear* to us, we become with them a united people, understanding one another, loving one another, eager to bear one another's burdens even at the expense of personal inconvenience and sacrifice. This is patriotism, the kind of patriotism which caused the Saviour to weep over Jerusalem when His prophetic Vision saw her encompassed round about by enemies and beaten flat to the ground.

Everything these days is being translated into terms of national defense. All of the resources of the nation are being geared up unto the production of the implements of warfare. We are feverishly arming ourselves against the forces of tyranny and oppression that have broken loose and are abroad in the world. Now there is always a natural reluctance to give up ways of life that are easy and comfortable. It is not a facile thing for a people that have cherished ideals of peace to come around to thinking in terms of war. We would like to feel that the peril is being exaggerated, and we would fain resume ways that are carefree.

Yet most of us are now beginning to awake to the dangers that confront us. Circumstances are jolting us out of our lethargy. The flower of our young manhood has been inducted into the army and navy. In view of the sacrifice the men in service are making, we begin to get ashamed of maintaining life as usual back home, and all of us feel the urge to do something in our own way for the national defense.

The temptation is to do the dramatic thing, which is usually the meaningless thing. We are

lured by the spectacular, which as a rule contributes more to personal vanity than it does to public utility. It is good fun to serve the country by means of knitting parties and musical shows put on by local talent to entertain the soldiers. Some kind of a thrill is born of wearing buttons or of pasting fancy stickers on our windshields. There is excitement in mass meetings, community sings, and parades.

All of these things are all right as far as they go. Yet we can do them all and still remain unprofitable servants in the cause of our national defense. The first responsibility which rests on each and every one of us, whether he be in civilian life or in uniform, is to make the thing he is defending defensible.

There are many things about us and about our national life for the preservation of which it would be a crime to shed one drop of American blood. They need not be cataloged, for we all know very well what they are. Until these things are eliminated, our strength will always be vitiated with weakness, and our noblest protestations of love for democracy no more than the empty sound of words.

The things that are wrong with our democracy are the things that are wrong with you and with me, with individual men and women. They stem out of pride and greed, out of envy and hate, out of laziness and luxury and lust. These are the sources of the social evils that beset us and the ultimate explanation of the sad fact that millions of us who by law have the right to life, liberty, and the pursuit of happiness are prevented by reason of economic circumstances from using that right. These are our real enemies, and unless we defeat them, in vain do we defend our ramparts against a foreign foe.

Our patriotism must go into action in our daily life, and the first objective we must strive to take is the citadel of our own soul. It will capitulate to us if we are strong in virtue. We become strong in virtue by practicing virtue. America needs arms and ammunition. She needs tanks and planes and guns. But above all she needs nobler men and women, nobler fathers and mothers, nobler public officials and civil servants, nobler teachers, nobler employers and workers, nobler actors and entertainers, nobler people in every walk of life.

The principles upon which our democracy is based are derived from our heritage as Christians. They are rooted in the teachings of Jesus Christ, and apart from His teachings they have little meaning. But His teachings are not something to be known and remembered and talked about; they are something to be done. They demand that definite values be cherished and that a specific kind of life be lived. It is not enough for us to listen to Him; we must follow Him.

We cannot expect to bring forth fruits of Christianity if we have not grafted ourselves on Him Who is the True Vine. By noble Christlike conduct in our daily lives, we make the best and most lasting contribution to the perpetuation of our democracy. The Truth will make us free if we do the Truth, do it at home, at work, at the ball game, in the movie, do it at the kitchen sink if we are a housewife, do it on the beat if we are a policeman, do it behind the counter if we are a clerk, do it at the wheel if we are a taxi-driver, do it in the camp if we are a soldier, do it on shipboard if we are in the navy—and do it all the time.

It will be my purpose in this series of

addresses to try to indicate, as definitely and as practically as possible, what Christian patriotism means in the workaday lives of all of us, and to point out how we can utilize the ordinary, homely things that make up the warp and the woof of our existence, with all of its ups and downs, to fit ourselves for the effective defense of our country.

“Greater love than this no one has, that one lay down his life for his friends.” In order to bring about that unity and solidarity which alone can make our nation secure, we need to die for one another. In a thousand and one ways, we must die to self and self-love and lose our lives to one another in Christ, that in Him we may live to one another. Patriotism in action is Christianity in action, and Christianity in action is the Cross.

PATRIOTISM IN THE HOME

Address delivered on October 12, 1941

Everyday life offers opportunities for adventure that most people miss entirely. The average one of us finds no little satisfaction in dreaming of the things he would do were circumstances different and were he not tied down to a humdrum job and fated to spend his days amid surroundings all too prosaic. What he fails to grasp is the fact that there is exhilaration in the humdrum and poetry in the prosaic. Daily existence can be very thrilling for those who appreciate its potentialities. Its heroes may be unsung, but they know the joys of heroism, which in the long run is all that matters.

At the moment every loyal American citizen is eager to make his or her own personal contribution to the defense of the land we love. We need armed forces properly trained and adequately equipped, but at the same time there is a role for the civilian to play. The call has gone forth to every man, woman, and child to enlist in the effort to make the nation strong. There is some danger that we may miss the point of it all. We will do many important and necessary things, but at the same time we can be trusted to do some things that are useless, some things that are silly, some things that are wrong; and the while we are doing these things, we may fail to do the first things that must be done first if we are to develop our capacity for democratic living.

Now the place to begin to do the first things that must be done first is the home. The home is the cradle of patriotism, and there it is that civic virtue is fostered and nurtured unto vigor. For effective

schooling in citizenship there is no substitute for worthy family living. By nature the family exists prior to the state; it is society's fundamental institution. If it is healthy, society is healthy; if it is allowed to decline and disintegrate, social life loses its cohesiveness and no amount of governmental action can guarantee unity and freedom and security and peace.

A home is established when love for one another leads a man and a woman to the Altar of God, there to plight their mutual troth and to promise to cling to one another, regardless of the vicissitudes of circumstance, until death do them part. They become two in one flesh and receive from on High the strength and the courage they need to lose their individual selves in the common venture called matrimony. Henceforth, the first concern of each of them becomes the happiness of the other, and the hopes and aspirations of both of them are vested in the children that may be intrusted to them by the Creator Who has joined them together.

Marital love finds its only adequate expression not in possession, but in sacrifice. Without sacrifice an enduring home cannot be built. It ennobles all that it touches and creates the atmosphere in which souls are nourished unto holiness. The nation has little to hope for from marital arrangements that are concluded with a calculating eye on selfish advantage or dictated by lust; like a deadly malignancy, such marriages sap its very vitals. Husbands and wives for whom the making of a home is subordinate to the making of a career or to the safeguarding of personal comfort are husbands and wives in name only. No treason is deadlier than the treason of those who play fast and loose with

their marriage vows. No perfidy is comparable to the perfidy of those who fail their own children.

Those who see little that is good in contemporary American education accuse it among other things of faddism, and one of the so-called fads that they like to single out for ridicule is the subject known as home economics. Why, they ask, should the taxpayer's good money be wasted on teaching kitchen science, on courses in dietetics, cooking, home decoration, and housekeeping? Students might better be applying themselves to the mastery of languages and mathematics and history, for these other things, they maintain, can be learned at home and are no part of the school's responsibility.

Yet experience proves that they are not learned at home, and, without in any manner disparaging the values that attach to academic studies, it is safe to say that our schools will be making a very precious contribution to the national welfare if they instill in their students an enlightened conscience for good homemaking and implement that conscience with effective skills. A home must be kept fit for human habitation, and it is fit for human habitation only when it affords human beings the facilities they need to live as human beings. Nutritious food, properly prepared and attractively served, comfort, order, and cleanliness, ventilation, heat and adequate lighting, decorations and arrangements that are fundamentally esthetic, contribute greatly to growth in human stature. A home that lacks them is something to get away from. It creates a centrifugal force that scatters the family and causes its members to seek diversion outside of its walls.

One of the most tragic aspects of American life today is the fact that so many millions of us are

housed in hovels and shacks and tenements. These things need not be and will not be once our collective will is properly aroused. One day all of us hope to hear the Saviour's Voice, saying, "Come, ye blessed of my Father, possess the Kingdom that was prepared for you from the beginning, for I was homeless and you took me in." Homeless today, in alley dwellings, in sharecroppers' shacks, in rookeries unfit for human habitation, He is appealing to our intelligence and to our sense of social justice. Happily, we are responding, responding with housing programs and loans for those who otherwise could not own a home. In all of this, the mind that is in us is the Mind of Jesus Christ.

Of course, it goes without saying that the physical setting alone, be it ever so adequate and comfortable or even lavish, does not automatically make a home. Homes are made by fathers and mothers and children dwelling together in unity, loving one another, helping one another, growing up in and through one another unto noble standards of virtuous living. The physical environment is tremendously important, but in the long run what counts is moral excellence. Domestic tragedy can be played on the boards of a noble mansion, while the veriest hovel, through the heroic efforts of saintly parents, may yield rich fruits to society. Homes are made in human hearts.

Family life should be characterized by unity and not by just any kind of unity but by a unity that is organic. Organic unity is not created by the mere fact that a number of different people, some older, some younger, chance to live in the same house, eat the same meals, and bear the same name. It is not the result of an understanding, tacit or otherwise,

on the part of the members of the group that the common life will interfere as little as possible with personal convenience. Organic unity means unity based on the conviction that the members of the family belong to one another, that they will find contentment and happiness in and through one another, that what concerns one concerns all, and that if any member ceases to function or functions badly, the wellbeing of all is affected. Organic unity is the kind of unity that holds the human body together and requires of each cell, each organ, each bone and sinew, its specific contribution.

On this concept of unity good order in the family should be based. There must be authority; there must be discipline; but it should be authority inspired by understanding love and discipline based on an inward acceptance of responsibility. Children and young people need guidance; they have a right to be restrained when their impulses tend to lead them astray and corrected when they make mistakes; they are cheated when they are deprived of the protection of the will of their elders.

However, this fact does not give their elders a license to tyrannize over them or to exercise authority in an unintelligent and irresponsible manner. The ultimate purpose of all discipline should be self-discipline. The obedience that is grounded on fear or a mere respect for persons is no obedience at all. True obedience is conformity to principle; it respects authority because it believes in authority and because it cherishes as its very own the purposes that authority is striving to achieve.

Such obedience is not inculcated by means of shouts and threats and beatings; it is fostered by firmness, to be sure, but by a firmness that is patient

and that justifies itself on the basis of love and rational understanding.

Only those who have been schooled in this quality of obedience, who from youth have borne this blessed yoke, have that capacity for self-direction and self-government that a democracy requires of its citizens and which it cannot dispense with and survive.

The great obstacle to the development of organic unity in the home, just as it is the great obstacle to the development of any kind of unity anywhere, is love of self. That impulse that has been spawned in all of us by Original Sin to make ourselves the center of creation and the lords of all we survey, operates to set the members of the family over against one another and to introduce something of the law of tooth and claw into the domestic domain. Self-love exhibits itself now in grumpiness and ill temper, now in lack of consideration for the convenience of others, now in that particularly irritating brand of malevolence that is called pouting. It is self-love that inspires a father to keep a miser's hold on the purse strings. It is self-love that impels a mother to neglect her responsibilities for a so-called career or even for a bridge game. It is self-love that leads parents to coddle and spoil their children rather than face the effort of giving them the training in morals and manners to which they have a right. It is self-love that is at work when the whole family must walk on tiptoe, speak with bated breath, and otherwise offer incense at the throne of a domineering father or a possessive mother.

Selfish parents give a bad example, and the result is selfish children—children who always want

their own way, children who have no sense of responsibility, children who are convinced that society is bound to give them anything they desire, children who are extravagant and pleasure-loving, children who have never felt the bite of self-sacrifice, children who are strangers to the Cross of Christ. Such as these offer poor material for the making of good Americans. They cannot be relied upon for the defense of our way of life. As a matter of fact, they will turn out to be the real menace to democracy and our strongest defenses will have to be raised against them.

Yes, there are opportunities for adventure in everyday living; there is adventure in living at home. Situations are constantly arising that call for noble unselfish daring, and the thrill of doing golden deeds is always there to be tasted. Here is the first line of civilian defense. The nation arms itself to defend its homes; its homes must be worth defending, else it arms itself in vain. The place to begin to make America great and strong and rich in promise for all the world is around the family hearth.

PATRIOTISM IN THE COMMUNITY

Address delivered on October 19, 1941

Thoughtful Americans are much concerned these days about the growing centralization of power in the hands of the Federal Government. The trend has been apparent since the Civil War, but its tempo has been greatly accelerated in recent years. The causes of it are primarily economic and not political; it goes forward hand in hand with industrial and business development, regardless of what party is in office. The organizations we have created for the purpose of making a living have grown larger and larger and have enmeshed themselves in a web of inter-relationships that render state boundaries largely meaningless. In order to make business and industry amenable to social control and at the same time to protect the general welfare in the face of the dislocations that have been wrought in the processes of normal living, the American people are making a larger and larger use of their national government.

To the extent that they do so, they sap the power of state and local government, and, no matter what anyone says, they are putting a strain on democracy. Perhaps ways and means can be found for making necessary adjustments and keeping sovereignty in the hands of the people. Perhaps modern technology has eliminated the barriers of space to such a degree that the country has become one great neighborhood. Suppositions such as these may prove to have validity, but they seem to fly in the face of experience, and it is more logical to expect that, in the measure that the people vest the regulation of their affairs in the hands of a distant

government, they will lose their zeal for self-rule and cease to practice the arts of citizenship.

This seems to sound like politics, and I fancy you are asking yourselves what place it has in a religious broadcast. My answer is that it has a deep moral significance; what is involved is not mere governmental organization but the development of human personality. Personality is perfected by the practice of virtue. The ultimate responsibility of government is to arrange affairs in such a manner that the people can lead a good life and grow in moral stature. The less control men and women have of their lives and fortunes, the less chance they have of being strengthened with might according to the inward man.

The great excellence of democracy consists precisely in this, that it respects the sacred character of the individual and has enough faith to allow him a wide scope for the exercise of his own powers. He becomes a loyal, self-sacrificing citizen not because he is dragooned and regimented, not because some government bureau solves his problems for him, but because he cooperates freely and intelligently with his fellow man whom he loves as he loves himself. Thus does he increase in integrity, and he becomes more and more pleasing in the sight of God and finds happiness.

All of which underlines the vital importance of active local self-government for the preservation of the American way of life. The more of our problems we can solve on a local basis, the better it will be for us as a nation of free men and free women. Even when it becomes necessary to have recourse to our Federal Government, ways and means should be discovered of so administering the laws as to

preserve all we can of personal initiative, which we can do by vesting a large measure of responsibility in the local community. Civilian morale will never be built up by broadsides from Washington or by cheer leaders dispatched throughout the country by federal agencies. Civilian morale is something that wells up in our hearts as the result of knowing one another and coming to love one another. Such knowledge and love are born of living together, thinking together, and working together.

Big words like Labor, Capital, Agriculture, Banking, become meaningful for us in terms of people we meet every day, in terms of the manufacturer we meet in the drug store, in terms of the mill-hand who kneels beside us in church, in terms of the farmer who supplies us with green vegetables, in terms of the banker we encounter at the football game. Issues are easier to face when we think of them in relation to human beings. Differences are minimized and tend to disappear when personal contact reveals to us how little labels really count.

The reason that all too many of us fail to take an active part in community affairs is that we realize that self-sacrificing effort is involved. We are loath to bestir ourselves, we begrudge the time, we shrink from mixing up with so many different kinds of people. We have books to read, movies to see, bridge to be played. After all, we vote regularly and pay our taxes, and that ought to be enough. Let those who are paid to do so take care of public affairs.

This is precisely the stuff upon which bureaucracy thrives. The citizen who turns everything over to government has no right to complain when

government takes him at his word, and government will take him at his word, for it has always been the particular vice of public servants to want to become public masters and to grasp every opportunity to entrench themselves in power and prestige. They justify themselves on the plea, that, unless they take matters into their own hands, necessary things will remain undone; unfortunately, too often they can make for themselves a very good case.

Many of our most pressing problems are national in scope. Yet intelligent action on a community basis would go far toward solving them, and there would be less need for federal activity. In any average hamlet or town or city, there should be enough intelligence and good will on hand to do much that needs to be done for youth, for public health, for the spread of employment, for better housing, for the improvement of relations between capital and labor. The trouble is that the average citizen considers these things the business of somebody else. He rests and takes his ease and only arouses himself from time to time to deliver a diatribe against government spending. He is unwilling to forego amusement, to rub shoulders with all kinds of people, to risk being bored by uplifters, to attend meetings, to serve on committees, to make an effort to think and plan and do. He is unwilling to pay the price that Christian charity and the preservation of democratic self-government demand.

They love America best who have a real stake in her fortunes. In season and out, they can be depended upon to cherish her and defend her interests. They have a stake in her because they are giving not mere money in taxes but giving themselves in self-sacrificing service. They feel that

America belongs to them because they are helping to make America.

They love America least who are getting all they can out of her and giving as little as possible in return, who are expecting everything and sacrificing nothing. When a crisis comes and America has little to offer them save the opportunity to make sacrifices and to undergo the pain of surrendering something of their substance and something of themselves, they fret and fume and complain and protest. When they are tried, they are found wanting.

“That they may be one as thou Father in me and I in thee, so also may they be one in us.” Thus the Saviour prayed. We go to church on Sunday to worship God and obtain from Him the grace and strength we need to do His holy Will and thus fulfill the purpose of our existence. That purpose, the end for which we were created, is union with God. But union with God implies union with our fellow man. We prove that we really love God, Whom we cannot see, by loving our neighbor, whom we do see. If churchgoing does not result in zeal for human welfare, if it does not deepen the conviction that we are our brother’s keeper, the chances are that religion is no more for us than a routine practice and that we are honoring our Creator with our lips while our hearts are far from Him.

Christ has work to do in your neighborhood, in your community, in your county, in your city; and He is counting on you to do it with Him.

It is His Will that the wages, the hours, and the working conditions that prevail in local industry square with the dictates of social justice.

He abhors strife and contention and wants differences to be composed by peaceful methods.

He knows that by nature we tend to group ourselves together according to our various occupational interests, but He expects us to find a way of bringing about cooperation among these groups for the common good.

He wants youth to have a chance to take its place actively and productively in social life and not to be forced to waste its golden years in idleness and frustration.

He wants the hungry to be fed, the naked to be clothed, the homeless to be housed, the sick to be nursed back to health. He blesses the Community Chest.

He is outraged by the tolerance in your town of low and lascivious forms of amusement and the fact that nothing is being done to eliminate occasions of sin.

He resents the accent on vulgarity and wants better schools and libraries, opportunities for the people to enjoy good music and to participate in intellectual discussions, a wider use by the community of radio facilities for the improvement of its cultural status.

He is sinned against by any form of graft or political corruption, and the action of His Love is impeded and thwarted when people make use of public office for their own personal enrichment.

He came that men might have life and have it more abundantly, and His wrath is being stored up against the stupidity, the wantonness, the ruthless self-interest that is strewing your streets and your highways with the dead and maimed victims of the murderous motor car.

He wants to do something about all these things, and He expects your cooperation.

Your religion is a hollow sham unless you translate it into terms of social action.

It is your responsibility, and mine, to see to it that we have not received the Grace of God in vain.

Active participation in community affairs conditions us for the intelligent discharge of our duties to the nation at large. More than that, it yields an understanding of other people and sympathetic respect for their interests which enables us to feel our kinship with all men under the sun, regardless of their race, their color, or their nationality. The true Christian does not permit himself to be walled in by provincialism, nor does he suffer his patriotism to degenerate into nationalism. If he practices civic virtue on a local plane, it is that he may achieve that greatness of soul that enables him to transcend every artificial consideration and open his heart to all mankind.

This day, throughout the land, Catholics are observing Mission Sunday. They are being reminded of their duty to interest themselves in the preaching of the Gospel to distant peoples and to contribute according to their circumstances to the missionary activity of the Church. Here is in very truth an Apostolate of Peace. No greater service can we do our fellow man at home or abroad than to endow him with the riches of Jesus Christ. Under the heavens, there is salvation for humankind in no other name. There will be an end of war and of international rivalries, an end of hatred and racial discrimination, once all men, ourselves included, are filled with all the fullness of Christ and meet together in unity to grow up unto Him Who is our Head.

PATRIOTISM AND PLAY

Address delivered on October 26, 1941

It was at Cana in Galilee that Our Lord and Saviour worked His first miracle. A wedding feast was in progress when somehow His Blessed Mother learned that the supply of wine was running low. She mentioned the fact to Him, and He responded to her appeal. At His direction, great jugs were filled with water, and He changed it into wine.

Nothing much was at stake. It was a rather ordinary occasion in a very obscure village. Had He not intervened, the fun would have been spoiled and the host embarrassed. Gossip mongers might have kept the memory of the incident alive for a short while, but soon it would have been forgotten as such things always are. Yet by the power of the Omnipotent God, the laws of nature were suspended and a wonderful deed was wrought.

What happened at Cana in Galilee would seem to indicate rather clearly that the Son of God wants people to enjoy themselves. True, He is the Man of Sorrows and He insists in season and out of season that the Way of the Cross is the Way of Salvation. "Unless ye do penance," He proclaims, "ye shall all likewise perish." Nevertheless, His is not a Gospel of gloom. If He requires that we die, it is only that we may live. He prunes the vine that it may burgeon more luxuriantly. He came that we might have life, and, therefore, He would have us extirpate sin, which is the source of death. In announcing His birth, the angels asserted that they were bringing tidings of great joy. Blitheness of spirit, innocent gayety, happy laughter, and the capacity for whole-

some enjoyment have ever been characteristic of true Christians.

Nowadays it so happens that those of us who are in average circumstances have a considerable amount of time that we can call our own. Hours of labor have been shortened, Saturday afternoon off has become pretty much the general rule, and there is always a vacation period to which to look forward. Labor saving devices have taken much of the drudgery out of housework, and the old saying that "woman's work is never done" is no longer entirely true. For everyone there is more leisure time, more time not preempted by work, more time for recreation, more time for play.

Incidentally, for everyone there is more time to get into trouble, to waste his substance, living foolishly, to fritter away his talents, and to succumb to mental and moral stagnation.

How to make intelligent and creative use of leisure time emerges as a problem of top-flight importance in modern society. People are more and more on their own. Less time is spent at work and more of us have more money than folks like us ever had before. Then, too, our work does not completely absorb us. We labor at jobs that have become standardized and call for little concentration or creative effort on our part. Hour after hour, day after day, whether in the factory, the store, or the office, we go through a routine that is fixed and unchanging. It all becomes second nature to us, and thus it comes to pass that even during working hours we find ourselves preoccupied with our leisure time interests.

The quality of those interests is an index of our personal integrity. It stamps us for the kind of

people we are. If we find enjoyment in ways that are low and degraded, it is because we have become low and degraded ourselves. If, on the other hand, we realize the tremendous importance for character development that inheres in those activities which can be summed up under the heading of recreation, we will make fullest use of them, not just to pass the time, but to strengthen our inward powers and grow in sanctity. All this we can do without missing any fun. As a matter of fact, only those who are really good are capable of having a good time.

There is a vital relation between recreation and our strength and wellbeing as a nation. We need to conserve all of our resources, and among these none is more indispensable than our reserves of moral power. Flood control is needed to harness the turbulent torrent of our passions, for they can wreak more devastation by far than any mighty river on a rampage. Soul erosion is a deadlier blight than soil erosion. We bemoan the fact that thoughtless greed has denuded our forests, yet remember all too infrequently that dissipation denudes our souls.

We need fun, we need enjoyment, we need entertainment. Our spirit requires constant refreshment, and it is imperative that we continually re-create our energies exhausted by the burden of the day and the heats. We do not, however, need the wrong kind of fun, and we cannot expect renewal of strength if we quaff the waters of degradation.

If we use our leisure time irrationally, we tear down our own personality. Our moral and intellectual power is sapped, and we find ourselves unable to cope with the serious problems of life. We are unable to function effectively as citizens in a democracy. Muddled heads and uncontrolled hearts

are all that can be expected of those who have not learned the art of constructive play. Their quest is the pleasure of the moment and not lasting joy, sordid gratification of the senses and not exhilaration of soul. Too often they imagine they are having a good time when they are merely trying to forget that they are not having a good time. Such as these are incapable of the systematic thinking and the disciplined feeling that are necessary for the service of one's country and one's fellow man. Patriots are not produced by cafe-society, and that holds whether the cafe be swanky or just a tavern.

We use our leisure time best when we use it creatively. These days we are too prone to gravitate toward types of amusement that require of us a minimum of personal effort and that put a premium on passivity. We watch too many games and play too few; we indulge in reading of the escape type that is guaranteed not to prod us into thinking; we surfeit ourselves on a motion picture fare that has been concocted out of the puerile and the banal with a liberal seasoning of the moronic. We like music that is tuned to the obvious and pulsates with the physical, and we prefer it played noisily and sung unpleasantly. We want our fun ready made, all wrapped up for immediate delivery.

Such fun yields a certain amount of momentary stimulation, but it leads ultimately to intellectual and moral stupefaction. It does not develop strength of character nor make for better men and women. It passes the time, but the time it passes is wasted and with it are wasted the precious potentialities of our being.

Our resources for enjoyment should be within ourselves and we should not be dependent on external

entertainment. We ought to be able to make our own happiness by intelligent and constructive use of the hours that are not absorbed by our work. It should not be necessary for us to plunge into the whirl of pleasure-seeking in order to escape boredom. The very fact that we do get bored and that time hangs heavy on our hands is an indication that we are missing the best things in life.

There are arts and crafts that we might master to afford creative release to our excess energies. We might learn enough about music to play an instrument, or at least to develop a love for the best and an intolerance for the meretricious. We might take part in amateur dramatics and thereby, among other things, develop a critical attitude toward the debilitating brew that is served up for us too regularly on the screen and on the professional stage. We might foregather with a few congenial friends for the reading of worthwhile books and the systematic study of current social problems. We might develop an abiding interest in the world of nature and find joy in gardening, in hikes through field and forest, in observing the wonderful ways of God as revealed in the habits of birds and of animals.

Any or all of these things we might do by way of recreation, by way of using the time that is all our own. The result will be that we will enrich our souls, strengthen our inward selves, become more wholesome personalities, and thus be made ready for more effective participation in the affairs of a nation of free men and free women.

Our responsibilities in the matter of constructive use of leisure time do not end when we have made proper provisions for ourselves. We have a civic and a Christian duty to do all in our power

to insure that others likewise enjoy adequate recreational facilities. This is a fixed charge on our generosity and our community spirit, but at the moment we are obligated in a special manner to pay attention to it for the sake of the young men in the army and the navy.

We have taken them out of their homes, torn them loose from their accustomed moorings, interrupted the even tenor of their ways, and concentrated them in posts and in stations far away from friend and kin. We are training them in the arts of warfare that they may defend us, our families, and our possessions in the event that we are attacked by a foreign foe. The routine they must follow is arduous and exacting, and when the day's work is over, they have earned the right to play. The Army and the Navy realize this and have developed recreational programs in camps and stations and on shipboard. However, when the boys are on leave, they flock into our communities and there they become something more than sightseers. They become our guests and our wards, and it is up to us to emulate Our Blessed Saviour and change the water of their loneliness into the rich full-bodied wine of friendly fun.

The United Service Organizations has been set up to assist us in meeting this responsibility. It brings together the great religious and welfare agencies of the country and makes it possible for them to cooperate on a voluntary basis in the great work of meeting the spiritual, recreational, and welfare needs that have grown out of the mobilization for national defense. The Catholics of the United States participate in this noble activity through the organization known as the National Catholic Commun-

ity Service. Each and every one of us has the duty to understand this work and to support it in every way possible. The men in uniform belong to us, and we owe it to them, to their mothers and their fathers, to their sweethearts and their friends, to see to it that they are kept safe and sound and happy. God grant that not a single one of them may ever be called upon to bleed and to die for you and for me. At the same time, however, we dare not forget that we will be held responsible before God if, through any neglect of ours, they lose what is infinitely more precious than life, their virtue and their personal integrity. We cannot sit by and allow them to wander about our streets aimlessly and become the prey of the wolves of vice. In the National Catholic Community Service and the other agencies of USO we have an instrumentality for keeping them safe and keeping them happy.

It is the Feast of Christ the King. All day long we have been thinking of Him to Whom has been given all power in heaven and on earth and in Whose Name all governments must rule if their rule is to be just. Unless He tempers the scepter, it becomes a symbol of slavery and oppression.

Our hearts are lifted up to Him in gratitude for America and for the great privilege of being citizens of this blessed nation. We pray that He may pour forth upon us abundantly the grace to serve our country well. We pledge ourselves to render unto Him, Our God, the things that are God's, confident that in return He will vouchsafe us the light and the strength we need to render unto Caesar the things that are Caesar's.

These are critical days for our country, days when all of us, forgetting other differences, must

think together and work together for the common welfare. What matters is the United States of America. The Mind of Christ, the Prince of Peace, is revealed to us in the words of the Apostle He sent to the nations. "Let all bitterness, and wrath, and indignation, and clamor, and reviling be removed from you, along with all malice . . . (and) be kind to one another."

CARDINAL HAYES STATES PURPOSE OF CATHOLIC HOUR

(Extract from his address at the inaugural program in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

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

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

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

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

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	Tucson	KVOA	1260	kc
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California	Bakersfield	KERN	1370	kc
	Fresno	KMJ	580	kc
	Los Angeles	KECA	1430	kc
	Sacramento	KFBK	1490	kc
	San Francisco	KPO	680	kc
	Stockton	KWG	1200	kc
	Denver	KOA	830	kc
Colorado	Denver	KOA	830	kc
Connecticut	Hartford	WTIC	1040	kc
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	Lakeland	WLAK	1310	kc
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	Tampa	WFLA-WSUN	620	kc
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	Pocatello	KSEI	900	kc
Illinois	Chicago	WMAQ-WCFE	670	kc
Indiana	Evansville	WGBF	630	kc
	Fort Wayne	WGL	1370	kc
	Indianapolis	WIRE	1310	kc
	Terre Haute	WBOW	1310	kc
	Indianapolis	WIRE	1400	kc
	Des Moines	WHO	1000	kc
Iowa	Des Moines	WHO	1000	kc
	Pittsburg	KOAM	790	kc
Kansas	Wichita	KANS	1210	kc
Kentucky	Louisville	WAVE	940	kc
Louisiana	New Orleans	WSMB	1320	kc
	Shreveport	KTBS	1450	kc
Maryland	Baltimore	WFBR	1270	kc
Massachusetts	Boston	WBZ	990	kc
	Springfield	WBZA	990	kc
Michigan	Detroit	WWJ	850	kc
Minnesota	Duluth-Superior	WEBC	1290	kc
	Mankato	KYSM	1500	kc
	Minneapolis-St. Paul	KSTP	1460	kc
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	Springfield	KGBX	1230	kc
	Saint Louis	KSD	550	kc
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	Butte	KGIR	1340	kc
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	Columbus	WCOL	1210 kc
	Dayton	WING	1380 kc
	Lima	WLOK	1210 kc
	Springfield	WIZE	1310 kc
Oklahoma	Oklahoma City	WKY	900 kc
	Tulsa	KVOO	1140 kc
Oregon	Medford	KMED	1410 kc
	Portland	KEX	1180 kc
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	Altoona	WFBG	1310 kc
	Johnstown	WJAC	1310 kc
	Philadelphia	KYW	1020 kc
	Pittsburgh	WCAE	1220 kc
	Wilkes-Barre	WBRE	1310 kc
Rhode Island	Providence	WJAR	890 kc
South Carolina	Charleston	WTMA	1210 kc
	Columbia	WIS	560 kc
	Florence	WOLS	1200 kc
	Greenville	WFBC	1300 kc
South Dakota	Sioux Falls	KSOO-KELO	1110-1200 kc
Tennessee	Chattanooga	WAPO	1120 kc
	Nashville	WSM	650 kc
	Knoxville	WROL	1310 kc
Texas	Beaumont	KFDM	560 kc
	El Paso	KTSM	1310 kc
	Fort Worth	KGKO	570 kc
	Houston	KPRC	920 kc
	San Antonio	WOAI	1190 kc
Virginia	Norfolk	WTAR	780 kc
	Richmond	WMBG	1350 kc
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(Revised as of April, 1941)

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