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This Nation Under God



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This Nation Under God

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Nine addresses delivered on the Catholic Hour during July and August 1950, produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

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Nihil obstat:

Reverend T. E. Dillon
Censor Librorum

Imprimatur:

✠ JOHN F. NOLL, D.D.
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Desacidified

TABLE OF CONTENTS

| | |
|--------------------------------------|----|
| LAWYERS AND THE NATION | 7 |
| THE NEWSPAPERMAN OF THE NATION | 12 |
| THE POLITICIAN AND THE NATION | 18 |
| LABOR AND THE NATION | 21 |
| MUSIC AND THE NATION | 25 |
| THE SCIENTIST AND THE NATION /..... | 29 |
| INDUSTRY AND THE NATION | 35 |
| EDUCATION AND THE NATION | 40 |
| THE ACTOR AND THE NATION | 46 |

LAWYERS AND THE NATION

Talk given on July 2, 1950

In the present temporal order, no other group potentially can do more for the peace and prosperity of this nation than the members of the legal profession. In that group are law students, teachers of law, lawyers, administrators of law, legislators and judges.

The ordinary professional services rendered by an attorney or counsellor at law are too often underestimated and unappreciated. He guides the family through the legal steps of buying a home. A lawyer represents the bank which makes a mortgage loan; a lawyer draws a will, handles the probate and settles the estate and the government tax claims. Lawyers represent small business and big business. A lawyer is on both sides of almost every litigated case in our courts. In some states, probably more than half of all court trials involve accident or negligence cases. These grow out of invasions of man's most cherished rights, the right to life and the right to property. With increasing frequency, commerce, industry and

finance call lawyers from private practice to positions of trust and responsibility. Lawyers, more than any other group, are community leaders and the representatives of the people in the legislative, executive and judicial branches of our government. As such leaders they help to form public opinion.

Before he may practice law, a lawyer must demonstrate not only his mental qualifications but also must prove his sound moral character and fitness. It is true that some lawyers accept retainers to obtain a result regardless of the justice of the cause or of the means employed. In fairness to the profession, however, it should be said that those are a small minority, and further, very rarely do lawyers give the exhibitions witnessed in some recent criminal trials. The average American expects every lawyer to be learned, alert, honest, conscientious, dignified, courteous, reasonable and considerate. The conduct of the individual lawyer is not merely a private matter. He is expected to follow a definite code of ethics.

For violation of it he may be subjected to disciplinary measures. His conduct is a matter of community concern. It is a vital element in the moral fiber of society. There are approximately 185,000 lawyers admitted to practice in the United States. They are officers of our courts and should be agents of justice. Their fulfillment or violation of their professional obligations, their discharge or neglect of the duties which they assume in private enterprise and in public office are primary factors in the social welfare, peace and prosperity of the community, the state and the nation.

Over and above all of this, however, every lawyer, as a citizen and because of his particular qualifications, has a peculiar patriotic duty. Regardless of the nature of his practice or his occupation, whether he has only a desk in a shack at a crossroads, or is the head of a very successful and influential law firm, or is the president of a nationally prosperous corporation, or a first-year legislative representative, or the Chief Justice of the United States Supreme Court, or the President of the United States, he should know and understand the ultimate source and purpose of civil

law, which is man-made law. Particularly every lawyer should understand the American philosophy of law and its importance to the present and future welfare of this nation under God.

This year we observe the 174th anniversary of the final adoption of The Unanimous Declaration of the Thirteen United States of America. As a representative of the legal profession, I turn to that document not only for the thoughts to which I give expression but also for some expressions to which all of us should give serious thought. By such reflection we shall find the role which lawyers must play and how they should use their talents to preserve these United States of America and to help to guide them to their potential greatness.

Thomas Jefferson wrote the Declaration of Independence. He first consulted Dr. Benjamin Franklin and John Adams and then reported to a committee of five. He said later in a letter to Henry Lee, Jr.:

“Not to find out new principles or new arguments never before thought of, not merely to say things which had never been said before; but to place before mankind

the common sense of the subject in terms so plain and firm as to command their assent and to justify ourselves in the independent stand we were compelled to take. Neither aiming at originality of principle or sentiment, nor yet copied from any particular previous writing, it was intended to be an expression of the American mind. All its authority rests upon the harmonizing sentiments of the day."

In the second paragraph of the Declaration, Jefferson compressed the whole system of American philosophy. It is an entire theory of government. It is based on the self-evident truths of the equal creation of men and their endowment with inalienable rights. It sets forth the idea of government by consent. It was the first example in history in which a new nation erected its government "of the people, by the people and for the people" with a formal declaration to the world of the principles upon which that government would rest. These immortal words should be memorized not only by every lawyer but also by every other citizen:

"We hold these truths to be self-evident, that all men are

created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just power from the consent of the governed."

This one paragraph of the Declaration is an excellent if not the best possible condensation of the natural law—common law doctrines as they were developed and expounded in England and America for hundreds of years prior to the American Revolution.

Today, in our courts, natural law philosophy, the rights of man growing out of the relation of creature and Creator, is still the foundation of our jurisprudence. However, most regretfully, it is rejected by some teachers who train young people to be lawyers. About fifty years ago, a man who was later to become president of one of our great American universities, said that the idea that man "is endowed by nature with certain legal rights which he cannot, or at least which he never did, surrender has fallen into discredit, and been abandoned by almost every scholar in England and

America." One of the most influential men in American education said a few years ago, "The intellectual basis of the legal theory of natural law and natural rights has been undermined by historical and philosophical criticism." Another professor of political science has written, "There are, of course, no such things as inherent and inalienable rights. They are purely a figment of the imagination, wish-fulfillment in political thinking." And another professor of political science has written: "Most of the best thinkers on politics of the present day, I believe, will agree that there is no such thing as a natural right. The citizen, then, may and must do what the community determines it is best for him to do. He must not do what the state forbids ***(and) we may not properly speak of a natural right as opposed to the power of the state."

These quotations represent the dangerous teaching of some political and legal philosophers. These men cannot be called Communists, Nazis or Fascists, but their thinking is essentially anti-Democratic and totalitarian. They disregard the Creator, the ultimate source of all law. Fortunately, there are other schol-

ars, many statesmen and great jurists who have not succumbed to the reaction which has permeated some of the thinking of the legal theorists. Almost every judge in his daily pronouncements applies in the concrete the sound principles of the American legal philosophy. They still grasp its beauty, its depth, and its soundness and consider it the bulwark of our liberty and the source and the strength of our nation. A few years ago, a distinguished New York jurist said: "Statesman, prelate and judge, Protestant, Catholic and Jew, are united in the conviction that the inalienable rights of the individual, formulated and assured by our law, rest upon a foundation eternal and immutable because it is divine. There lies America's unity." Our courts have applied the natural law philosophy from the days of Justice Wilson, who signed both the Declaration of Independence and the Constitution and sat on the Supreme Court of the United States, through the days of Justice Marshall, down to our present time, when we find a member of the Supreme Court of the United States stating in one of his recent decisions, "The victory for freedom of thought recorded in our Bill of Rights rec-

ognizes that in the domain of conscience there is a moral power higher than the State."

Nevertheless, America must be saved from the schools of false philosophy. The duty to save America falls primarily upon the lawyer. Almost 100 years ago in another national crisis, a patriot said: "It may be too late for Americans to learn the lesson—nevertheless it is a lesson of truth and of unspeakable important truth, that no people can be secure in their right any further than they believe that their rights are derived from God; nor any further

than they believe that laws to be valid and obligatory must be laws for the protection, instead of the destruction, of rights." We must fight off the encroachment of an absolute democracy that is majority rule without minority rights. We must preserve the traditional American democracy which is based upon constitutional limitations of government and respect for the Bill of Rights. Every American Judge and every American lawyer have the patriotic duty to uphold and defend the American philosophy of law in which this nation was born and without which it cannot survive.

THE NEWSPAPERMAN OF THE NATION

Talk given on July 9, 1950

I am an American newspaperman whose stuff, as we call it, is spread daily before a vast cross-section of readers—among them Catholics, Protestants, Jews, Mormons, Christian Scientists, agnostics, atheists and others who make up the great reading public of this most literate land.

I happen to be a Catholic. Occasionally I get mail which states categorically that—because I am a Catholic—I am incapable of presenting a completely unbiased picture of any event remotely bearing on spiritual values. By the same token, occasionally I receive mail saying that this or that piece I wrote was anti-Catholic.

Neither type of letter offends me, really. The readers have every right to say what they please, just as I—within the bounds of propriety—have every right to *write* as I please. Yet, letters of this nature give me a certain amount of pause. They make me attempt to re-evaluate this whole question of being the middle-man between events or ideas, and the public.

In this great nation under God, this last refuge of free speech, the newspaperman or a commentator on the radio is an almost god-like figure. Our wisdom and our bird-brained prattle reaches untold millions. We are the oracles of the time. We can do everything from tell you how to bake a cake to how to save your immortal soul. Though you don't budge from your armchair, we can take you to Korea, cure your golf slice, explain the mechanics of U. N.'s Social, Cultural and Humanitarian Committee, and tell you how to vote.

We are, in short, god-like figures. Most of us accept the nomination with becoming immodesty. We feel singled-out, ordained, chosen. With a flick of the wrist, or a switch, we reach countless more multitudes in a matter of seconds than Christ was able to reach during his three years of public life. Christ was never syndicated. Christ never had a radio hook-up. Nor the protection of a First Article of a Constitution . . . the lack of which protection led to His crucifixion.

Yes, we are god-like in our real or imagined power. But whether we are Godly is a question that must concern a lot of us . . . from the publisher who sets a course of action from which no earthly or supernatural power can sway him, to the simple leg-man who funnels facts to the re-write desk.

I confess, as a working newspaperman with 20 years of experience, that for most of those years I never seriously considered the duties and responsibilities that go with being the medium through which news and views are screened to a susceptible public. It seemed enough, for a long time, simply to remember the teachings of my old journalism professor—who kept hammering into our thick skulls this dogma: that in the first paragraph of our stories we must tell the reader WHO, WHAT, WHERE, WHY, and WHEN.

That's still valid advice, and an adequate clue to the reason why America's press is the last free one on earth. But in recent years I've suspected that perhaps it is oversimplification.

Five years ago this month I was among a group of war correspondents granted an audience by Pope Pius XII. I think most

of us expected to enter his office, shake hands with him or kiss his ring, have him bless a rosary for us, and be thumbed out—firmly but gently—by a Papal secretary. His Holiness had other ideas. Sitting there behind his desk, with his white-enameled portable typewriter at his side, he began talking about newspaper writing. He talked for a long time.

I don't recall his exact words, spoken in his soft, sincere English. But the theme was something along these lines: that we, a band of casual visitors, held in the palms of our hands a tremendous power . . . a power which in so many countries had been perverted by despots and scoundrels. His Holiness said that we could be the instruments of truth, the means by which the torches of decency and integrity could be held aloft . . . or we could be the reverse. We had it in our power, he said, to help mankind or do it great harm. Of this, he said, we must be constantly aware.

It was a thoughtful little group which filed out of the Pope's office. One of our number, who had actually never been in a church in his life and had a loud antagonism toward all things clerical, turned to me as

we stood on the steps of St. Peter's a few minutes later and said, with a nod of his head, "You know something?" I asked him what. "That fellow made a lot of sense," my friend said, with perhaps his closest approach to reverence.

Some of the Catholic writers who were with us that day felt that the Pope had asked them to spread Catholicism through their newspaper columns . . . was beseeching them to become sort of unofficial spokesmen for the Church.

I didn't think the Pope had that in mind at all. And subsequent audiences in the intervening years have strengthened that belief. His Holiness meant what he said: that we must realize our power and use it with justice and wisdom.

Of course, the vast majority of Americans who work for our newspapers and other periodicals have little opportunity to express personal opinions. The standard job on a newspaper—on the editorial side, that is—is that of straight reporter. He or she is paid to go out, watch an event, come back to the paper and paint the most accurate word picture that is possible. There is little room for bias or

prejudice—and certain checks and safeguards against it, a bottleneck we call the copy-desk. Yet, for all that, stories are sometimes slanted and create harm, intentional or otherwise, where the exercise of a Christian goodness could have caused good.

It is in the specialized type of writing — syndicated columns, let's say, and editorials, book reviews and the like—that the greatest power is wielded. For it is through this group that public opinion is formed, convictions cemented, prejudices solidified, hatreds fanned, love furthered. And to the credit of the practitioners who are given wide latitude of expression most of them are vigorously honest and, with scant exception, fair-minded men and women.

If there is any apparent anti-religious feeling among these specialists in journalism it will be found chiefly among the book reviewers of certain leading New York newspapers and literary publications.

Here a rather shocking situation prevails. If you write a book which steps on the toes of our home-grown Left Wingers, bamboozled Liberals or outright Communists, or their idols abroad, you can almost count on receiving a number of sour re-

views—where the reviews hurt most.

There are, of course, outstanding exceptions to this rule. But the average big city book critic sets himself up as a defender and champion of the legend that those who speak out against Communists and their pale pink carbon copies are automatically cheap sensationalists, war-mongers and unctuous serfs of Wall Street.

Some of these book-reviewers get away with murder, even though their reviews appear in newspapers and magazines which could not possibly exist—nor could the reviewers—under Communism. Yet the reader of a fat Sunday newspaper can digest an editorial denouncing Communism, or shudder through such stories as the tortured quote confessions unquote of clergymen and businessmen behind the Iron Curtain . . . and then turn to the book review section and encounter some inbred critic beating to a pulp a book author who is trying to say the same thing.

They seem to produce nothing, these critics. Their role is simply to belt over any writer who has the industry and knowledge to produce an anti-Communist tome. Deplorably, few authors

have any way of retorting, rebutting, or suing the critic for pulling the rug from under years of devoted work.

We have book publishers, too, among them some grown quite fat under our capitalistic system, who will not touch an anti-Communist book. Among these are some shrewd fellows who have sense enough to know that such books will be solidly battered by the critics, and probably lose money. But there are others who seem to believe with the critics and, like them, are Russia Firsters.

I can speak with a little personal experience, in this latter respect. I had something to do with the editing of a book named "The Rape of Poland," written by the exiled Democratic premier of Poland, Stanislaw Mikoljczyk. He gave a most detailed account of how Communists were able to seize that predominantly Catholic country with hardly the firing of a shot—except in the prisons of the secret police. The publisher who originally planned to produce the book actually asked Mikoljczyk to delete all mention of the Catholic Church's resistance to the invasion of Communism. The publisher also asked Mikoljczyk to tone down his accounts of the tortures and

murders inflicted on Polish patriots during the destruction of that country's hard-won liberties.

Mikoljczyk, of course, refused to go along with the treacherous suggestions. He found another publisher . . . one with the courage to let the truth be told.

But these are the exceptions that prove the rule . . . the rule that goes: Give everybody a fair shake. It is a tribute to this great country under God that no newspaper or magazine can exist on an anti-religious basis. A paper that is anti-Catholic will be assailed by Protestants and Jews just as Catholics would rally to battle a paper that was anti-Protestant or anti-Semitic. For these are deep rooted springs in the hearts of Americans . . . these are the precepts upon which we fed as a young nation and matured into the world's greatest.

I have a prayer . . . a newspaperman's prayer. It goes like this:

Dear God, may I be fair. Circumstances and luck have placed in my thumby paws a degree of authority which I may not fully comprehend. Let me not profane it.

Give me the drive that will make me check and counter-check

the facts. Guide me when, lost for want of a rudder or a lead, I stumble through the jungle of speculation. Grant me, as the poet said:

The courage to change

The things I can change;
The serenity to accept

Those I cannot change, and
The wisdom to know the difference.

The 26 sharp-edged tools we call our alphabet can do what other tools do: build or destroy. Let me build. Let me know clearly what must be destroyed, what darkness, what bigotry, what evil, what curse, what ignorance.

Never let me slip into writing *down*, in fatuous fear that readers otherwise will not understand. Let me write from the shoulder, and with the assumption that those who read know more than I.

Such news as comes my way, let me tell it quickly and accurately and simply, with an eye to my responsibilities. For news is precious. Few could live without it. When it is stopped or thwarted or twisted, something goes out of the hearts of men. Confront a starving man with the choice of a succulent hamburger or the promise to reveal instantly news of great impor-

tance, and he will take first the news.

Let me champion just causes, avoid expediency, never lose the stimulation engendered by printer's ink. Let me remember to be kind to copy boys, for I'll meet them on the way back down, when they are editors. Protect the innocent from me when my aim is fuzzy.

Make me use my legs and eyes, the better to track down and see the truth. Deafen me to the Lorelei song of rootless hearsay, rumor and idle gossip. When the customers write in to

accuse me of being a bum, let me consider carefully the possibility that I am . . . and try to do better. Let me work harder, try harder and remember—with proper humility—that history produced a few abler reporters . . . Matthew, Mark, Luke and John, for instance.

But above all, dear God, let me write with the fairness that Christ would have used if He, who stood for everything that has made this nation great, had ever found it necessary to sit down to a typewriter and beat out a story.

THE POLITICIAN AND THE NATION

Talk given on July 16, 1950

With true insight, the founders of the republic acknowledged the dominion of Almighty God over the affairs of the nation. On the great seal of the United States they wrote in Latin, "He has favored our undertakings." On the coinage they put in English, "In God we trust." With profound wisdom, Lincoln developed the same basic idea when he said at Gettysburg that this nation's "new birth of freedom" would be "under God."

The great Civil War president could, and no doubt did, hearken back much further for the inspiration of his sage humility. He could have gone back to St. Paul's epistle to the Romans. There you will find political teaching that is part and parcel of the Christian tradition. The epistle to the Romans says: "Let every soul be subject to the higher powers; for there is no power but from God, and those that are, are ordained by God." The Apostle is not talking merely of spiritual things, for he says, as part of the same thought: "Princes are not a ter-

ror to the good work, but to the evil."

What St. Paul is telling us is that those who hold political office, are, so long as they operate in the lawful scope of their authority, ministers of God in the temporal order, in a manner similar to the clergy who are ministers of God in the spiritual order. God, who created society, wishes it to be kept in smooth running order. And so He confers authority on the public officers so that they can fashion and enforce laws binding the citizens of the State, and thus exert a true moral force in order to maintain social and political order.

Lincoln might have gone back even further yet and drawn on those majestic and dramatic words of the Master Himself, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Caesar and God—state and matter and spirit—time and eternity—these are the contrasting principles that dominate the minds and hearts of men. In Our Lord's

time they were striving against each other for man's allegiance. With a great burst of light He showed us that this should not be so. Caesar's state and God's church are in different orders of things—one political, the other spiritual—one temporal, the other eternal. Christ meant us to know that they should work in harmony, each in its own proper field, for each has rights over man and both have their common origin in God. Man is a citizen and so owes obedience to the Government; he is a child of God and so owes obedience to Him.

We Catholics acknowledge that the teaching of Our Lord binds us in conscience, strictly and entirely. With more or less success we try to carry that teaching into effect in our daily lives. But whether our success be great or small, we recognize the obligation. We realize when we have fallen short, and we are trying to do a little better.

So the Catholic view combines two things: a sane and sound judgment of the place assigned to politics in the order of God's creation, and a constant desire to see that politics and politicians perform their proper function in preserving the well being of state and citizen.

To the Catholic, then, the profession of politics—the seeking and holding of political office—is not only an ancient one but also an honorable one in the strictest and truest sense of the word.

Obviously, a political office is not only a public trust, but also, in the ancient Christian and Jewish view, a sacred trust, held in the name of God Himself. How can it be doubted that this is something to be desired, honored and cherished? There is, believe me, no flippancy in the statement that a political career, pursued for the proper motives, is a true vocation. From my own experience I can testify that the preparation for a political career deserves as conscientious care and study on the part of young people as engineering, law or medicine. Unfortunately, the prevalent attitude has been that politics is unworthy of the attention of a capable mind and a good character. It is not so. Only one who has been close to the scene for a long time can know what a vast amount of public good is being done by able and conscientious public servants who, increasingly in recent years have devoted themselves to politics out of a sincere desire to contribute their talents to the im-

provement of public administration. We have not nearly enough of them. We need many more, and if we had them they would gradually replace that caricature of a public officer, too often found in actual life, who thinks of a public office as a device for private gain. This is an effort in which we Catholics can apply our ethical precepts with telling effect.

In this nation, politics has always, to some degree, meant party politics. Let it be understood that this also is right and proper. The wise regulation of the temporal order of human welfare requires a host of specific measures on subjects as to which there is no certainty about what is better and what is worse. As to these matters, there can only be opinions. Whatever differences of opinion may arise in the application of governmental power for the common welfare, it is right and just that there should be contending views as to which is best. Hence, we have political parties, and it is most healthy that they should thrash out their views in public debate against each other.

Always the common welfare is the goal. In a public order under God, neither the heads nor the members of the political parties

should try to advance merely partisan or group interest. Self enrichment is a betrayal of the sacred trust of the public officer in his office and of the political party in its power. It violates sound ethical principles and is an offense against good morals. We must never forget that it is the common good which is commanded by the natural law—that is, by the eternal law of God which we learn by examining human nature with our human reason.

Look at it as you will, from the point of the Creator or of the creature, from reason or from revelation, politics and politicians have a double honor. In the order of temporal society they are the representatives of God in the civil and the political life of men. From that double honor flows a double responsibility. They are responsible to God to keep a just account of their stewardship. They are responsible to man for the wise and temperate exercise of their God-given authority.

Let no one think that these are trifling matters. Let no one think that they are easy matters. Let no one think that they are matters which can be responsibly handled except reverently and prayerfully “under God.”

LABOR AND THE NATION

Talk given on July 23, 1950

Henry Ford II recently told a group in Washington: "It now seems clear that we have not kept the development of our human relations in industry in pace with the development of our production technology. Perhaps for every dollar we spent in scientific research for the development of better products and more efficient machines, we should have spent another dollar in research into the problem of people in industry."

This is an expression of a genuine concern for workers as individuals. It is an expression of friendliness, which is an offshoot of love, the love which the Ten Commandments and the Sermon on the Mount urge upon us as the best proof of our reverence for God.

Such an attitude on the part of management, when reciprocated by labor, is bound to reduce industrial friction. It is the doorway to social justice—fair wages under decent conditions, on the one hand, and respect for the rights of employers, on the other. We cannot get anywhere by legalizing class war-

fare or by destroying property rights. But we can go far if, in industry as in other fields, we try to apply the law of the prophets, the law of Christ, the Divine Law, which, because man is fashioned in the image of God, insists that we are all our brothers' keepers.

That is the underlying principle of the greatest pronouncement on labor of modern times—Pope Leo XIII's encyclical of 1891, in which workers were given a new birth of freedom but not at the cost of undermining property rights. Profoundly aware of the menace of socialism, Leo refused to reject capitalism, but, by the same token, he refused to countenance the wrongs of capitalism. Above all, he was concerned with giving private enterprise a social conscience.

So he said that the employer "should never tax his work people beyond their strength nor employ them in work unsuited to their sex or age," and that "the employer's great and principal obligation is to give to everyone that which is just." He said that

government must step in to protect a threatened group of people, he encouraged wage-earners to join unions of their choice, he insisted that workers should be well paid, decently fed, clothed and housed. He frowned upon child labor, called for the protection of workers' health, demanded fair play in labor-management negotiations and agreements.

He stressed the rights of workers because workers were at a disadvantage, but he did not fail to point out that management also has rights which deserve respect in a Christian society. The rights of management do not have priority over the rights of labor, but they have their own standing. But management can be sure of survival only when the security of the worker is protected. It is in such a climate that the freedom of the individual and the sanctity of the human soul flourish for the good of all.

It was nearly 60 years ago when Pope Leo XIII spoke out in this fashion. Yet he had been to an extent anticipated by Cardinal Gibbons, who in 1887 sent to the Holy See a statement which deserves a special place among great American papers. The Knights of Labor, predecessor

to the American Federation of Labor, was then suspect in some quarters, which were urging that Catholics should be barred from joining or belonging to the organization. But Cardinal Gibbons, who knew the working people of America and loved and trusted them, argued against such a course, and so prevented the rise on our soil of that friction between organized labor and organized religion which has long been a feature of the European scene.

He sent to Rome a memorandum, from which I would like to quote the following:

. . . since it is acknowledged by all that the great questions of the future are . . . the social questions, the questions which concern the improvement of the condition of the great masses of the people, and especially of the working people, it is evidently of supreme importance that the Church should always be found on the side of humanity, of justice towards the multitudes who compose the body of the human family . . . In our country, especially, this is the inevitable program of the future . . .

So Cardinal Gibbons called for the Church's "maternal blessing

... upon every legitimate means for improving the condition of the people." His advice was heeded. His defense of American workers strengthened our labor movement. He contributed, more effectively than he could have foreseen, to the continuing progress of labor, religion and the nation as a whole.

It was against this background—Cardinal Gibbons' memorandum to the Holy See and Pope Leo XIII's immortal encyclical—that a memorable document was issued in 1919, which has come to be known as the Bishops' Program of Social Reconstruction. This declaration, published by a group of bishops making up the administrative committee of the National Catholic War Council, undertook to apply the truths of Leo's encyclical to the realities of the workaday world.

"Based upon principles of charity and justice that have always been held and taught by the Catholic Church," the Bishops' Program consists of Practical proposals which "are merely an adaptation of those principles and that traditional teaching to the social and industrial conditions and needs of our own time."

* It was the late Monsignor

John A. Ryan who set the pattern for this program. He worked for years to win support for a code of economic reforms based upon Christian teaching. Happily, he lived to see most of his hopes realized. He lived to see the government of the United States in 1933 begin to enact laws which made operative virtually the whole program envisioned by the Church as the basis of *individual security and national prosperity*.

Is this an exaggeration? I need only cite the major recommendations of the Bishops' Program to prove that they are the substance of almost every step which this Nation has taken in recent years to build its economy on the firmest possible foundation. Here are some of the proposals: minimum wage legislation; insurance against unemployment, sickness, invalidity and old age; a 16-year minimum age for working children; legal enforcement of the right of labor to organize; a national employment service; public housing for workers; maintenance of a high level of wages, in order to bring about the general prosperity which cannot be preserved without a wide distribution of purchasing power among the masses.

Far ahead of his time was Pope Leo XIII when he issued his "Christian Manifesto on Labor." He was a pathfinder, because other creeds have since spoken through their councils and rabbinical bodies to the same effect. Organized religion in the United States stands four-square for the fulfillment of Leo's vision of social righteousness.

It stands for the obligation of government to act as guardian of the public welfare. It stands for the use of every effort to banish hunger, unemployment, slums and ignorance. It stands for the workers' right to organize—for collective bargaining, social security, economic democracy.

These are only the application of Catholic ideals to the needs and conditions of our time—not

the liquidation of capitalism but its purification; not the destruction of property rights but their subordination to the well-being of the people as a whole; not the end of private enterprise but its strengthening for larger good and service; not the setting up of a labor tyranny, but the recognition of labor's importance as a molding factor in our democratic life.

If we are to remain a free and strong people, we must give first place to human rights and we must make sure of continued prosperity based on an expanding economy.

Thus religion, with its call for brotherhood, blesses toil and business, and gives to public affairs the glow and power which come from the supremacy of the moral law.

MUSIC AND THE NATION

Talk given on July 30, 1950

The man who said, "Let me write the songs of a nation, and I care not who makes its laws," was undoubtedly overstating the case for the influence of music in civil life. Good music will not guarantee good laws or compensate for bad ones; nor is the prevalence of poor or bad music in the nation a sure sign that we are in for bad government and hard times.

Nevertheless, the importance of music cannot be denied, both as an indication of the cultural level of the people and as a factor in their social and spiritual development. No less a bard than the great Shakespeare repeatedly pointed this out, as in his lines,

Since nought so stockish, hard
and full of rage,

But music for the time doth
change his nature.

The man that hath no music
in himself,

Nor is not moved with concord
of sweet sounds,

Is fit for treason, strategems
and spoils;

The motions of his spirit are
dull as night

And his affections dark as
Erebus:

Let no such man be trusted . . .

As a social influence, music works through the folk songs of a nation, its popular ballads and dance rhythms, its art forms and instrumental compositions ranging from solo performance to the opera and the symphony orchestra, and the religious settings for hymns and liturgical service. Merely as a study or indication of the sentiments and aspirations of the people in the various regions of our own country—the pace of their lives, their loves, the importance they attach to things, and their general culture—music offers a most rich source of material. The "jazz" and "swing music," with its multiple developments in these times, and even the jargon that grows up around it, is an interpretation of the forces that have developed it and of the minds and bodies that demand music as an instrument of recreation and expression. The "hill-billy" music that has been sweeping the country for the past several years points, not only to the

thinking and interests of people from more segregated regions but also to their movement into the larger cities, and their resultant personal and social problems and conflicts. The popularity of cowboy music still shows the love of the American for the frontier.

We can gauge pretty well the cultural standards and development of people from their appreciation of fine music; and it may be noted that this appreciation is not always proportionate to their economic means. In this field, at least, the poor and the rich are equals.

Perhaps it is too much to say that the spiritual and religious standards and capacities of individuals and religious groups are necessarily reflected in the quality and character of their hymns and liturgical music. On the other hand, it undoubtedly reflects and definitely influences the sincerity, the depth, and the refinement of spiritual understanding and expression in those who participate.

These considerations, it seems to me, clearly prove the need for attention to musical values and appreciation, on the part of all people, but particularly on the part of educators, parents, and all leaders who share the respon-

sibility of social thought and right development. I will not go so far as to say that music, by itself and as such, may be classified as moral and immoral, ethically good or bad. But there is such a thing as a moral atmosphere reflected in music, which may be inspiring or debasing, just as in music of higher ambition there is the evidence of solid inspiration and legitimate strength, on the one hand, or of cheap and gaudy striving for effect, on the other.

As the poet Keats has written,

Music, when soft voices die,
Vibrates in the memory.

The vibration of music in the memory, as well as in its immediate effects, is, perhaps, deeper than we suspect. Not only from the standpoint of physical pleasure or even from that of the esthetic delight of beauty, but also in its moral and spiritual impact, music presents a challenge of such importance that we cannot afford to ignore it.

Great strides have been made in America towards bringing fine music to the public. Most of our principal cities have their own symphony orchestras. Others have set up concert series by visiting orchestras and soloists,

both vocal and instrumental. Great opera companies are available, not only in such centers as New York and Chicago, but in many other cities while on tour. Through radio programs, tremendous contributions have been made in the appreciation of good music of all kinds. While the vast bulk of musical programs over the air leave much to be desired, the people of America, in the most remote rural sections as well as in the metropolitan centers, can hear first class presentations of the classics and have come to distinguish and enjoy the masterpieces of music quite as much as the daily avalanche of "be-bop" and "boogie-woogie." In many schools, likewise, courses in musical appreciation have been established, so that young America may come more fully into the heritage and inspiration of great music.

In this tradition, the Catholic Church has had a long and extremely rich experience and has made some of the most outstanding contributions. Mother and patron of all branches of the fine arts, including painting, sculpture, and architecture, the Church has communicated its genius through religious and secular music alike. Some of the greatest composers of mod-

ern times have been members of the Catholic faith, while others, not Catholics, have drawn extremely upon Catholic tradition and sentiment for their masterpieces, such as Richard Wagner in his opera Parsifal. These facts should be stressed more vigorously in our educational processes, not merely as a matter of justifiable pride, but also as an incentive to Christian genius, in conservation of the culture of the past and in stimulation of creative impulse for the present and the future.

In its own religious services, the Catholic Church has always utilized music to beautify the act of worship through one of the finest talents which God has given to man and, at the same time, to intensify the union of prayer. In the early Church, the psalms of David were regularly sung in religious services and incorporated in liturgical services of open character as well as those of the monastic communities. In the sixth century, Pope Gregory I, known as Gregory the Great, devoted himself with particular vigor to the task of organizing the existing religious music and of establishing norms of propriety as well as personally composing pieces for the vast body of liturgical

music which has become known as the Gregorian Chant. In the sixteenth century, the Church again put itself to the work of revising and purifying the music of sacred services, with the aid of such composers as Palestrina, whose contributions will survive all time. Within our own century, the name of Pope Pius X looms large, for his directives on sacred music, in conformity with the spirit and dignity of public prayer and, at the same time, with the highest standards of musical excellence.

It is not enough to have music. It is of the utmost importance that this music be correct for the occasion, that it be pitched on a high standard of excellence and inspiration, and that it be properly executed. If these observations are valid in the general field of secular music and wide social interest and influence, they are equally cogent in the field of religious and ecclesiastical music. Herein lies a great challenge to the Catholic Church in America.

We need more composers, trained in the best standards, inspired by the finest Christian tradition, and willing to devote their talents to religious as well as secular composition for the

uplift of the American people. We need more good musicians, organists and singers, who are willing to give their services, whether on a volunteer or professional basis, to the music of the Church. And perhaps we need a more vigorous voice of leadership and direction which will encourage activity in this direction, and make definite provision for the correct fulfillment of the canons of the Church in this regard, including the wider participation of the laity in congregational singing of the Mass and other beautiful services.

Musically, we have come of age in America. It now becomes our task to recognize the social power and moral influence of the music in our midst and to direct that power and influence towards the greatest good and highest development of our people. With this sense of responsibility and this noble objective, we may appropriately drink from the zeal of the words of St. Paul: "Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father." (Eph. v. 19-20).

THE SCIENTIST AND THE NATION

Talk given on August 6, 1950

If a third world war develops it will be truly a battle of the scientists: The God-loving scientist versus the atheistic scientist; the scientist whose prime objective is discovering truth and doing good for mankind as opposed to the scientist who preaches false doctrine and whose objective is the conquest of his neighbor. Whether or not a third world war materializes, so long as the threat of atheistic communism exists, it is true that the scientists of our nation, and of all nations aligning themselves with us, will be forced, in self-defense, to exert considerable effort for the destruction of man rather than for his betterment.

I am sure that the scientists of our nation who are devoting their efforts toward the destruction of man have as their goal not conquest, but a peaceful world in which their fellowmen may live and in which they may work in searching for the laws of God and seeking means for the betterment of mankind.

So much publicity has been given to the scientists who have

betrayed our nation and given our atomic secrets to atheistic communists, that the popular impression may well exist that the scientists of our nation are predominantly communistic, that those who favor God-less rule represent the majority of our leading scientists.

Many of the most capable scientists in our free world, however, believe firmly in God and welcome the opportunity to express publicly this belief. Men like the great Pasteur and the abbot Mendel find no difficulty in accepting an all-intelligent Creator.

Not only scientists who adhere to atheistic communism, but many other scientists scattered throughout the world who have never had communistic leanings contribute indirectly to communism by undermining and ridiculing the scientist who does believe in God. The effect of such an attack is of little consequence to the mature scientist, but it may have a far-reaching and deleterious effect on the innocent, budding scientist by destroying his faith.

Once his belief in the existence of a personal, almighty and just Judge has been destroyed, the budding scientist may be easily led to act with little regard for his fellowman, for he no longer feels constrained to live according to a set of fixed moral principles. It would seem to be the logical thing, that with the denial of God, the scientist would have as his goal in life only his own selfish interest and that, if necessary, at the expense of his fellowmen, although, thank God, the individual betrayed by his fellow scientist may not always push his principles to their logical conclusions. It is very likely that such thinking will eventually lead to atheistic communism. These scientists who ridicule their fellow workers who believe in God would be horrified if they were to be accused of abetting communism. And yet, I repeat, that is precisely what they are doing.

Scientists of our nation, by the desire for self-preservation and the preservation of the nation, have been forced to devote their tireless efforts toward means of destruction. How much more would the God-loving scientist of our nation prefer to devote his energies to discovering the truth for truth's sake,

to discovering means for the betterment of his fellowman; how much greater would be his satisfaction in contributing toward the discovery of a means for saving life rather than for destroying it.

The God-fearing scientist would prefer to work on a cure for that dread disease—cancer—which annually claims more than 150,000 lives in the United States alone, than to work on means for waging bacterial warfare which could destroy many times this number. The God-fearing scientist would prefer to work on the problems of atomic energy with a view toward improving living conditions in a nation rather than with a view toward developing a hydrogen bomb for the destruction of that nation.

The atheistic scientist asks the question, "Why, if there is a just God, must human beings suffer the agonies and tortures of such a dreaded disease as cancer? Why, if there is a just God, must children be stricken with polio and forced to spend the rest of their lives as cripples, frequently with active and alert minds and helpless bodies? Why, if there is a just God, must many people who have done good throughout their lives, be strick-

en when they reach the prime of life?" The believing scientist finds the answer to such questions not only in the reality of a just reward in the world to come, but he is also quick to point out that the Lord has blessed us with intelligence with which to find cures for such diseases. It is true that for the diseases we have mentioned there are no known cures, but today many diseases can be successfully treated—diseases which were thought incurable before the work of such great men as Pasteur, before the discovery of sulfa drugs, of penicillin and of streptomycin.

Before the discovery of anesthetics, people asked the question, "Why does God allow the injured to suffer as they do?" Today we acknowledge gratefully the goodness of God in giving us anesthetics with which to ease pain.

It has frequently been said that the scientist deals only with verifiable and controllable observations and that a true scientist accepts only what he can prove; he accepts nothing on faith. Such a view has frequently led to the conclusion that a man cannot be a true scientist and still believe in God. It has been felt that this is par-

ticularly true of Catholics whose religion is rich with dogmas. Catholics have it upon the highest authority in their Church that this is not the case. I need merely to quote the late Pope Pius XI, who said ". . . the Church . . . blesses and fosters every healthy initiative and has no fear of the progress, even the most daring progress, of science, if only it be true science."

In the laboratories of the Institutum Divi Thomae of which I happen to be the Director, there is no discrimination of race, creed or color. The Institutum has had on its staff and in its student body Catholics, Protestants, and Jews, Negroes, Chinese, and Japanese. Atheists alone are barred. The statement has been made that atheists are barred from the Institutum because they do not think straight. It was not His Grace, the late Archbishop John T. McNicholas, of Cincinnati, founder of the Institutum Divi Thomae, who said that atheists do not think straight; nor was it I. It was said by a man who started in the field of science as an atheist.

What made this man who formerly denied the very possibility of the existence of a personal God finally come to acknowledge

the existence of an all-wise, intelligent First Cause? A man does not change his mind on such a subject as easily as a woman decides to wear a different hat. It is not like changing clothes; it is more like changing souls. Where first this atheist was a law unto himself, now he must recognize the fact that he is a creature, and, as such subject to the laws of the Creator. Where before he considered himself a lucky combination of aimless atoms, he suddenly finds himself a part of a plan as eternal as the mind that conceived it. It is easy to see that such a change cannot be superficial. A change that makes such a fundamental difference in a man's personal life is not a conclusion to be accepted lightly. It is an idea not only to be thought out; it is an idea that must be lived.

In the course of working in the laboratory and studying the findings of other scientists, our friend the atheist, generally began to realize that he was living in a well-planned universe. Here are just a few of the facts that made him pause and reflect:

For a long time men wondered how the Eskimos, who see so

little of the sun, ever got their share of sunshine vitamins. The answer that the scientist discovered was shockingly simple. The vitamins they needed were in the fish they ate, formed in sunnier seas and shipped by living express.

The scientist found that many of the sun's rays are destructive, that if they reached the surface of the earth eventually they might destroy all life. Some of these very rays, we are told, are the rays which would be generated by the deadly hydrogen bomb. What keeps them from getting down to us here? Again a simple answer. The gases which surround the earth filter out these death-dealing radiations and allow only the sunshine that we need and enjoy to get through. If we were just a little closer to the sun, it would literally be too hot to live, and were we a little farther away, all of us would freeze to death. We are right where we have to be. Chance? What kind of odds do we need before we will admit there was no chance? To have chance account for the arrangement of the atoms in one single protein molecule would demand a hit against odds that are astronomical in number. And yet some men can confidently assert

that this entire universe is the product of chance.

We are all acquainted with the fact that practically everything contracts as it gets cold and freezes. There is an important exception to that rule—the freezing of water. Water contracts like all other substances until it is just ready to freeze and then suddenly it expands, becomes less dense and floats upward. That is the reason why rivers freeze on top and not from the bottom up. If they did not freeze in that way, the ice forming on the bottom would force all the water creatures up and out into the air. But in divine providence, the ice forms on top and its very presence protects the aquatic life from the icy winds that caused it to form.

These are just a few of the things that made the atheist pause and reflect. As he drank in the beauties of the universe, as he looked here and there and saw purpose and plan, the doubts of a skeptical and confused mind began to disappear.

Although I am not in a position to speak for the scientists of the nation, I am in a position to speak for the scientists of our own laboratories. In all their labors, both successful and otherwise, our scientists have found

that never once was religion a hindrance and that the consolation of knowing that they were working for a goal greater than the immediate ends of natural science was a stimulus that helped carry them over the discouragement that every scientist feels when months or years of labor end in negative results.

A conscientious scientist realizes that he has a responsibility greater than that of most men. His work is aimed at discovering truth. The truth is there before he goes to work. The knowledge and the conviction that what he finds must be honestly and completely reported, without regard for his own prejudice and without fear of criticism, demands genuine courage to back up such a conviction. If he fails to do the job honorably, he knows that he has perpetrated a hoax on mankind which later investigators will uncover. But beyond that, he will know that he has done violence to the truth, God's truth, and that he may have confused innocent minds that trusted him because he was a scientist.

The atheistic scientist, who is working for communism, has no such inhibitions. On the contrary, he feels the necessity of publishing whatever is best for

the communistic state, whether it be true or false. He feels the necessity of having had a fellow traveler invent the telephone instead of Alexander Graham Bell, giving to some communist, instead of to Marconi, the credit for the invention of the radio.

The true and full worth of the discovery of a scientist cannot be judged by the size of the newspaper headlines. Scientific findings must withstand the test of time, and only in the distant future can progress be truly evaluated. The wild claims of the atheistic scientist behind the iron curtain cannot be properly evaluated by you, nor by me; not today, not tomorrow, but only

in years to come and by generations yet unborn.

I would venture an opinion, however, that the discoveries of the true scientists of this nation will be long remembered when communists and their atheistic claims will have long been blotted from the earth.

Let us pray that the scientist cooperating with all other elements of this nation may triumph in order that Christianity may thrive. Let us pray for the day when the scientists of our nation, yes, of the entire world, may devote their full energies to uncovering the secrets of nature to help man rather than to destroy him.

INDUSTRY AND THE NATION

Talk given on August 13, 1950

As a Layman of the Catholic Church, and as an American it is a privilege and a pleasure for me to talk with you on this summer series of Catholic Hour broadcasts.

I have been very much impressed by the timeliness of the theme of this series, which, as other speakers have reminded you, is "This Nation Under God." Generations of American School children have been, and will continue to be, as familiar with the short speech from which this theme has been chosen as they are with the Lord's Prayer, the American Flag and the Pledge of Allegiance.

Although the history books label the famous text as "Lincoln's Gettysburg Address," I have always considered it as deserving of a bright and shining title. To my mind, this address is not only a clear and eloquent definition of the American Creed, but is a reaffirmation of the Christian ideals set forth in the Declaration of Independence as a foundation stone of our country:

"That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness . . ."

When Mr. Lincoln spoke on the battlefield of Gettysburg on a November afternoon in 1863, he was doing far more than performing the perfunctory role of dedicating that battlefield. He was restating—in simple, devout terms—the continuing purpose which underlies the dynamic drive of the United States of America:

"That this nation, under God, shall have a new birth of freedom—and that, government of the people, by the people, for the people, shall not perish from the earth."

In Mr. Lincoln's own words, when this address was delivered, the nation was "engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure." Those were dark hours, indeed. But the clock moved on. The nation endured,

and it has prospered greatly since. There have been other dark hours, but always we have been sustained by that affirmative Christian creed so simply stated by Mr. Lincoln:

"That this nation, under God, shall have a new birth of freedom."

It was no accident of history that produced this nation of ours. We have not prospered by mere happy circumstance. Rather, we have come forward because of a faith which has steadfastly upheld—as Jesus Christ taught—the sacredness and essential dignity of the individual. Our triumphs and our achievements are actually the triumphs and achievements of Christianity. Our faith has been our lamp, and it alone can light the way that lies ahead of us.

The hour that first heard Mr. Lincoln's imperishable definition of this faith at Gettysburg was one of the gravest in our history. Today, eighty-seven years later, we—together with the rest of the free democratic world—face another grave hour. It is a good thing for all of us to turn back the pages to Gettysburg, and to realize that the American Purpose as spelled out then by Mr. Lincoln is a living,

continuing belief—as true today as it was yesterday.

As an American, I find in this purpose a sustaining hope for continued progress toward a better world for all of us. As a businessman, I find in it the promise of producing more and better products which will contribute to increased freedom and enjoyment for everyone. As a Catholic, I find in it an affirmation of the living, dynamic Catholic faith which enables us to grapple with the day-to-day problems that arise to plague us.

To my mind, freedom as we in America know it and work at it, is a way of life, the way the Christ taught us to live—to uphold the sanctity and dignity of the individual.

As we take stock of our situation today in this nation under God, it seems to me that we might list three freedoms which have been responsible for our progress to date, and which constitute our greatest hope for tomorrow.

FIRST:

WE ARE A NATION, UNDER GOD, IN WHICH THERE IS FREEDOM FOR ALL TO ACHIEVE—

Our economy is based on the freedom of the individual to

compete, and to make a reasonable profit from his work. This freedom has been put to work to develop the greatest productive capacity and the highest living standard the world has ever known. The free, enterprising American people produce more goods, more necessities and conveniences which contribute to increased freedom and enjoyment for all our people—than are produced by any other nation on earth.

Christianity holds that such freedom is the birthright of all individuals, but that basic fact is by no means universally recognized. Addressing representatives of various Chambers of Commerce at Vatican City this spring, Pope Pius XII called our attention to this in the following words:

“There are even countries where a system is erected, more or less absolute, that places all commerce in the hands of public authority . . . This is a tendency in opposition to the Christian conception of social economy. Commerce is fundamentally an activity of the individual, and it is this private activity that gives him his first impulse and lights the flame of his enthusiasm.”

The key to this freedom seems to me to lie in these words of His Holiness: *“it is this private activity that gives him (the individual) his first impulse and lights the flame of his enthusiasm.”*

The word businessmen use to describe this is “incentive.” With it, generations of Americans have literally pushed across our rivers, driven through and around our mountains, utilized our resources for the needs of our people, and built a nation unequalled in history. Without this freedom to achieve, without faith in Divine Providence and in our own ability to succeed, we could never have achieved this monument to our Christian faith.

SECOND:

WE ARE A NATION, UNDER GOD, IN WHICH THERE IS FREEDOM TO DO GOOD RATHER THAN AN OBLIGATION TO DO EVIL—

In the words of Mr. Lincoln at Gettysburg, *“our fathers brought forth upon this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.”*

The American system, in effect, is actually Christianity at

work. It is the individual who is served here, not the State. We place no road-blocks here in the way of the individual who wishes to lead a useful, dignified life, to take an active part in continued progress toward a better life for everyone.

However, we have seen other systems, in other nations, in which the exact opposite was the case—with the individual reduced to the status of a mere automaton, obliged to do the bidding of an all-powerful State.

In Russia today, and in Russian satellite countries, the lives of hundreds of millions of people are controlled by a small group of willful men, a ruthless dictatorship which holds human life cheaply, and which openly sneers at Christianity.

Under such a system—far from simply being denied the freedom to act on his own initiative—the individual is literally forced under pain of torture or death—to do such evil, or to perform such un-Christian acts as the State may direct.

THIRD:

WE ARE A NATION, UNDER GOD, IN WHICH THERE IS FREEDOM TO IMPROVE, TO GROW, TO PROGRESS—

There is opportunity here for

every individual to learn a trade or a profession, to enter upon any lawful calling of his own choosing, to get ahead by dint of his own willingness to work and to continue to learn to the limit of his ability, to gain the satisfaction and sense of well-being that comes from contributing to progress.

We are perhaps the most powerful nation in the world today, and it can be fairly said that we have achieved this position through our individual determination and ability to exercise our right to improve, to grow, to progress—to share in the great task of utilizing what we take from our land and converting it into more and better products required by our steadily increasing population.

There are those among us who tell us that we have passed the last frontier of our industrial progress in this country. But they are, I think, the men of "little faith" who will probably be with us always. Fortunately, they are few. And in my opinion, we have only begun to develop our great industrial potential. We will fail to develop it only if we are denied the freedom to do so.

I have said such freedoms as

these three hold our greatest hope for continued Christian progress and the development of our nation in the years ahead. We cannot, of course, afford the mistake of dismissing lightly today's growing tension between the forces of the free western democracies and the evil forces opposing them. How this tension may finally be resolved is one of those questions to which there seems to be no clear, simple answer.

On one point we can agree, however. That is that we must continue to be strong—both in our faith and in our work. The

key to this strength lies in upholding and developing those Christian freedoms we already possess.

This, it seems to me, is the challenge of our times. I believe that as Catholics and Americans it is our responsibility and our privilege to answer that challenge by doing what we can to this end:

“that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.”

EDUCATION AND THE NATION

Talk given on August 20, 1950

Almost one year ago it was my privilege to be received in private audience by His Holiness Pope Pius XII, the Vicar of Christ and presently reigning Pontiff, in his summer villa at Castel Gondolfo on the hills overlooking the Eternal City of Rome. A colleague of mine at Princeton University shared with me that privilege. We were there for upwards of half an hour, in private audience, by reason of the fact that we both were members of the Pontifical Academy of Sciences, my colleague, a non-Catholic, recently elected by reason of the distinction of his services in the science of psychology, myself, a Catholic, elected as a chemist in 1936 on the occasion of the reorganization of the Academy by the predecessor of the present Pontiff, His Holiness Pope Pius XI.

We may note, in passing, that psychology is included in those sciences the faithful pursuit of which in a truly scientific spirit merits the approbation of Holy Mother the Church, who can never be afraid of true science. Indeed, the President of the

Pontifical Academy of Sciences, Father Gemelli, is at once a Franciscan monk and a distinguished psychologist.

It was the second occasion on which I had been privileged to meet and talk with His Holiness. When the reorganized Pontifical Academy of Sciences was inaugurated in 1937, Cardinal Pacelli as Secretary of State had received the members of the Academy in the grounds of Vatican City in the beautiful villa erected by an earlier Pope, Pius IV, now the home of the Academy.

As American Catholics well know, the Holy Father is the first of the successors of Peter to have a personal knowledge of this country. As Cardinal Secretary of State, he visited this country and became acquainted with its cathedrals and churches, its hospitals, its universities, its colleges and schools. He spoke to us with happy recollections and enthusiasm of that visit to the United States.

Most Catholics know also that His Holiness possesses the gift of tongues, can greet so many of the pilgrims to Rome each in

his own language. Thus it was that our audience was entirely in English, the Pope giving us his point of view unhesitatingly, understanding without difficulty such observations as we might venture to make. Last summer the challenge of Communism to organized religion lay heavily on his mind. He had recently uttered a vigorous condemnation of the ruthless attacks made on religion, especially the Catholic religion, inside the Iron Curtain. He was anxious to emphasize that, as spiritual head of a vast religious organization he was compelled to condemn all forms of government which deprive men of their religious opportunities and consolations. He stressed the need for Catholics, and indeed for all Christians, actively to engage in those areas of effort, where, for lack of effort, the initiative would be seized by the enemies of religion. Education, government, communication by newspapers, books, magazines, the radio and television, organized labor and industrial relations, social service, all these are avenues whereby the Christian can help to maintain "This Nation Under God." If we withdraw, there will enter rapidly into the vacuum which *we* create those who would

make of this a nation without God.

The Pontifical Academy of Sciences is composed of seventy men of science drawn from all nations and all creeds, Christians, Jews and all those who recognize the supernatural elements in human life. It cannot, from its very nature, admit those who are hostile to the spiritual forces in mankind. The Academy which dates back in its origins to the earliest of the scientific academies of the Western World, is an expression of the Church's abiding interest in secular truth where ever it can be sought, as well as in the sources and well-springs of Divine Truth. To a Catholic, election to the Pontifical Academy comes as the most rewarding of all the honors and satisfactions that stem from a lifetime in the service of science and of education.

From this background I venture to address myself this evening to the unseen audience of the Catholic Hour to plead with my fellow-Catholics in the United States for a larger measure of dedication to the service of education and science. There is need for a larger measure of intelligence in the service of Christ the King. The American Catholic family has contributed

generously of its children to the service of the priesthood, to the cloister and the convent. Not to all of us is granted the privilege of the religious vocation. To all of us, however, in the religious life or out of it, there is a call to put our intelligence to work for Christ and against those who would deny Christ. The opportunity is at hand in the market place and factory, in the trade union, in the Catholic school and college but also in the secular school, high school, college and university.

The Catholic community in the United States can look back with satisfaction upon a long uphill struggle from poverty-driven immigration, from service as hewers of wood and drawers of water, to a place of material well-being and relative comfort in the community. Should it not look forward to a future in which it will assume an ever larger share in the work of education and research, conscious that, in so doing, it will be taking its part, and a not-insignificant part, in the work of salvation. If we are to preach the gospel of that salvation effectively, it must be done largely through the laity. Ours is therefore, the duty to share with our fellowmen by our efforts, our

achievements and our zealous faith the Christian convictions by which we live.

Such a choice involves renunciation. Service in the cause of education, dedication to things of the mind in science, art or philosophy demands frugal living, for in none of these is there abundance to provide material things. Surely, however, such a condition can be faced by an intellectual apostolate which recognizes the Christian point of view that Christ, not money, is the King.

Such a choice involves also strenuous effort and long years of training and practice. For, as the French philosopher Etienne Gilson has pointed out in an illuminating essay on this theme: "No one, nor anything, obliges the Christian to busy himself with science, art or philosophy, for other ways of serving God are not wanting; but *if that is the way of serving God that he has chosen*, the end itself, which he proposes for himself in studying them, binds him to excellence. He is bound by the very intention which guides him to become a good savant, a good philosopher or a good artist. That is for him the only way of becoming a good servant."

The same thought was ex-

pressed a little differently in an address by Father Gerald B. Phelan, formerly President of the Institute of Mediaeval Studies in the University of Toronto and more recently a member of the faculty of the University of Notre Dame in Indiana. Speaking in 1938 to the members of the Catholic Educational Press Conference, he said: "One must know his job and be as expert in his calling as he can be before he can becomingly turn his talent to the defense and propagation of the truth. . . Poor science, poor philosophy, poor journalism, poor writing can never be good apologetics, no matter how piously they may be used in the defense of the Faith. The only way to make science, philosophy or art of any kind good apologetics is to make them good science, good philosophy and good art. Piety cannot replace technique."

In respect to this view of Father Phelan, we have to recognize that good science, good philosophy and good art are the only apologetics for our Faith that many of our fellowmen will nowadays recognize. The secularization of Western civilization that has proceeded apace, with increasing acceleration especially in the twentieth century, has

brought it about that piety and theological discussion are unknown territory to many of our fellowmen. Our only points of intellectual contact are on the level of the arts and sciences, purely secular, divorced in large measure, if not entirely, from the spiritual. These modern secularists can discuss at length the implications of the Kinsey Report but they are totally incapable of discussing the virtue of chastity. To establish contact with such men it is essential that our qualities as sociologists or psychologists shall be no less than theirs, that they, seeing our competence in the field of their specialization, may be led to grasp something of the Catholic matrix in which the science is embedded.

That Catholic setting for the intellectual apostolate demands a perseverance in the accumulation of grace, in the acquisition of spiritual values in an environment in which spiritual values often hardly exist or play only a minor role. We shall need to learn the antidotes for isolation, discouragement, cynicism, amid the materialism and stark paganism in which we shall find ourselves. But these antidotes are available wherever the battery of the soul can be recharged with

grace. The problems of the spiritual life are basically the same for the man of thought as for the man of action: prayer, self-discipline, the exercise of charity, participation in the sacraments and the liturgy of the Church, the cultivation of the virtues and of the gifts of the Holy Ghost, that we may be "always truly wise and rejoice in His consolation."

Effective intellectual service in the cause of Christ demands organization. Among American Catholic scholars a beginning has been made, with approval of the Catholic Hierarchy, to marshal Catholic intellectual and cultural forces in this country for unity and effectiveness. The movement started in the Catholic University of America in 1946 and has spread across the continent wherever Catholic scholars are found in both Catholic and secular colleges and universities. Some 200 members now constitute the Catholic Commission for Cultural and Intellectual Affairs. One of their conferences has been devoted to the problem of the Catholic scholar in a secularist world and what steps can be taken to reverse the trend towards secularism. Father John Courtney Murray, in his analysis of the prob-

lem, emphasized the need for the "presence" in half a dozen centers of learning in the United States of an apostolate of ability, learning and scholarly achievement, which, through participation in the basic activities of the university, shall mediate Christian truth and Christian spirit to the institution.

To supply that apostolate is the duty of Catholic parents and of educators in the Catholic colleges. A conscious effort is needed to locate and then to stimulate and encourage those who could participate. There must be a deliberate recruiting of talent and a cooperation in Catholic homes to these ends.

From the nature of my own experience I have been speaking of education and scholarship at the college and university levels. Everything that I have said is equally applicable at all levels of education. As in the colleges and universities, so in the high school and grade schools and secular climate tends to produce at best educated pagans. Can we expect anything else of the average product of our completely secularized mass-production unit of education in all of our large cities. The only contribution that Catholics can make in reversal of this trend is to enter

these schools as teachers, excellent teachers of their own specialty, teachers who, by their character and the conduct of their whole life, can reveal the Christian spirit and Christian truth which animate it. Every place so occupied by Christian men and women is one less place for those to enter who would drive God from our lives. To

the extent that Christian men and women withdraw from that task, to that extent do we abandon the secular institutions to the secularist and to the pagan. In the secular school, the college and the university is the firing line of the battle between Christianity and paganism. Those who are there need all our help and prayers.

THE ACTOR AND THE NATION

Talk given on August 27, 1950

My name is Loretta Young. My address is—Hollywood. My business is acting. I am an American. I am a Catholic.

These are the vital statistics about me—and about a lot of others, whose names are widely known, because they are identified with the profession we affectionately call show business.

Because my branch of this profession is motion pictures—because I've grown up in the motion picture industry, I speak with the authority of knowledge when I say that there are more misconceptions about the people in Hollywood, (which name is used today, incidentally, not so much as the name of a town—but as a designation of a way of life)—than any other group of people—anywhere.

Every person has his two sides—I suppose—his private, and his public personality—each of these two personalities is *equally* important—to his job in life. Heaven knows this is true of the actor.

To illustrate what I mean, in a small way—I'd like to go back a few months to a certain Satur-

day night while I was playing Sister Margaret in the picture "Come To The Stable." I had patterned the part after two wonderful, saintly nuns, with whom I work in a very needy little hospital and adoption agency here.

I loved that part and I guess I went into it rather deeply.

Be that as it may, Saturday nights are the only nights that my husband and I can entertain while I'm working on a picture, and we had invited sixteen people to dinner on the night of which I speak.

I had worked late that day and as I walked through the door at home, I must still have been on cloud nine back at the studio—because my husband met me—beautifully groomed I remember thinking in a detached way—and I said, "Why *dear*, where are you going?"

"Crazy," he answered briefly—"You invited quite a few people here to dinner tonight—remember? Dinner is twenty minutes from now—think you can make it?"

I raised my hand a la Sister Margaret and said, "Don't worry—it'll be all right."

He *grinned*, "Thanks for the blessing, Sister, but may I remind you—sixteen people are on their way here to dinner—all laymen—all hungry—and may God forgive them, your reverence, not all of your faith."

We laughed—and the humor reintroduced *my* two personalities—the public and the private. I don't know about anyone else—but I need *both* of mine with which to face the actualities of life. I strongly think—uncomfortably at times—that I will be judged in the end by a combination of the two.

I have a few things—about this actors' community, in which I live, that may help me present Mr. and Mrs. Hollywood and family as they are perhaps too seldom seen—as *private citizens* of the U. S. A.

Approximately 30,000 people constitute the personnels of the motion picture industry. Stripped of the sensationalism that surrounds some of the individuals—here are some cold facts about this American community. 79 percent are married 70.1 percent have never been divorced; 60 percent have chil-

dren; 63 percent attend church regularly; 80 percent voted in the last congressional election; 73.1 percent are active participating members of either civic, educational, religious or college organizations; 88 percent give to permanent charities (average of \$22.00 a year—compared to a national average of \$4.00). The motion picture industry is the only industry which *gave* its product *free* to the country during the war.

These facts, I am told, compare most favorably with the national averages—and exceed them in certain important respects.

I'm telling these to you because they bring into focus the relationship I am here to speak about today—the actor and the nation.

Patriots honor their country more by their work—than their words. The sweat from the brow of the saint is what sweetens and keeps constant the flow of his prayers.

The average of global godliness must climb much higher—here, there, and everywhere—God help us—else why those base errors, Nazism, Fascism, and Communism, which have devastated half the world? Else why

—you Catholics,—the warnings of Our Lady of Fatima — so often repeated nowadays? Her pleas for penance, for a return to simple Christian living?

What evidence is there of an awareness of this in Hollywood?

What is the actor doing to carry the message of godliness to the place where it has ceased to be heard?

“The Family That Prays Together—Stays Together!”

“More Things are Wrought by Prayer Than the World Dreams of.”

That message on Father Peyton’s Family Theatre program reaches millions weekly with the conviction born of faith and the practical honesty of men of good will.

Have you seen the short motion picture called, “You Can Change the World”? It’s the work of the Christopher movement—that blueprint for daily American, daily Christian living conceived by Father James Keller—a Catholic priest.

The picture carries its message well—but even more so did the making of it. Stars, craftsmen, assembled at the Hal Roach Studios to make this picture—to give of their services. This was no perfunctory gesture. It took

time and effort and a belief in what they were doing. I know because I was there.

Here’s a partial list of the participants — Leo McCarey, director—Norbert Brodine—director of cinematography — William Holden — Irene Dunne — Eddie “Rochester” Anderson — Anne Blythe — Bing Crosby — Paul Douglas—Jack Benny and Bob Hope.

That cast might be a representative cross-section of this country in regard to race, creed and color. It might also have carried the title of this program — the actor and the nation, I mean.

Just what is the responsibility of the actor to the nation?

Let me quote from the encyclical on motion pictures written by Pope Pius the Eleventh.

“Recreation in its manifold variety has become a necessity of people who labor under the fatiguing conditions of modern industry. But it must be worthy of the rational nature of man, and therefore must be morally healthy. It must be elevated to the rank of a positive factor, for good—and must seek to arouse a noble sentiment. A people, who in time of repose give themselves to diversions which violate

decency, honor or morality; to recreations which, especially to the young, constitute occasions for sin, are in grave danger of losing their greatest even their national power."

This is the end of the quotation from the papal encyclical.

The meaning of it is very clear. Very clear too, after reading it—is the nature of the actor's vocation—his duties and obligations.

It implies, moreover, a responsibility on the part of the audience, to indicate to the actor and the producer the moral tone of the entertainment he will pay to see and hear.

Who is to say whether the Greek Theatre in its despairing pictures of the darker sins was presenting bizarre entertainment—for its own sake—or just reflecting the tastes and habits and sins of many of its viewers.

Who is to say which preceded the downfall of the Roman Empire—the brutalizing effects of its entertainments—or the jaded, brutish tastes of its audiences—their racial and religious prides and prejudices—their undisciplined absorption with self and sin and sex.

Fortunately we do not have to answer this question.

I don't think we need worry too much about the *basic* tastes of American audiences. They patronize and make popular such pictures as "Song of Bernadette," "Stars in My Crown," "Going My Way," "Samson and Delilah," "Bells of St. Mary," "The Broken Arrow"—and that currently true picture of family life in America, "The Next Voice You Hear."

We salute the courage and good taste of the producers who made them. And since the element of success in those pictures was their essential honesty in writing, producing and treatment—I think we can look forward to more of the same.

I hope no one thinks I am advocating that we make only pictures with messages. Life is real, life is earnest, that's true—but a well-balanced life has in it a lot of good clean healthy fun—and thank the Lord there'll always be an audience for that—witness, "Annie Get Your Gun." The theatre is neither a pulpit nor an auction block—its place lies somewhere in between.

I can hear someone saying, "But you're only presenting the positive side of the picture."

If so—it's because I fear it's the least known side. The nega-

tive side—well—we've all heard too much of that.

We've been treated now and then, when once would have been *much too often*—to the ugly spectacle of the personal sins of one or another of our colleagues. Sins are unspeakably ugly whether we deal with them in ourselves or in others.

I've gotten so I just don't read those stories once I've seen the headlines—whether they feature people in the show business—social or business world.

I know I don't miss anything either.

For there's one thing we've all been promised at the Last General Judgment. We'll all stand together — exposed and pitiful—with all our sins—the most secret and the most vicious, apparent to all.

My appearance here today would be a monstrous injustice to my fellow actors and my listeners—if I were to gloss over any part of the picture I was asked here to draw.

This is *not* the best of all possible worlds we live in.

From wherever you stand, the view is touched with the tragic taint of pure materialism—the mark of the approaching pagan.

The view to the east is cut

off by an iron curtain. The view to the west by an abandoned wall—the 38th parallel in Korea.

There is no industry I know of—and no nation that has not been affected by this.

It will take all the good of which we are capable—all the spiritual strength we can give each other—to gain for our children the glorious freedom of an unimpaired view.

Each one of us—be we actor or steelworker—has a job to do in this. It begins, I would think, with a sense of personal responsibility—for what has befallen the world—and what we hope for the world to be.

I have seen, here in Hollywood, among fellow actors, a growing awareness of *their* special opportunities—an eagerness to use their talents in this way.

“To whom much has been given—much is expected.”

That actor is successful — whose life—public and private—reflects a portion of the gratitude he feels for the talents God gave him—and his audience encouraged him to develop.

Pictures are still sold on the strength of the names of its actors. Their example is a force for good or evil among those who

pay to see them. The inference is inescapable.

Once during one of those discussions about the right of an actor to his own private life—a woman I admire very much told me this story.

It was of a Great Actress—she said—the Greatest.

Shy and modest by nature—She combined to perfection the purest of private lives with the Sweet Gift of Drama She carried within her. Like many of my colleagues who have generations behind them of the tradition of great drama—She was Jewish.

Her great play was a tragedy—and in it She was to portray all the emotions that have ever contributed to the salvation of man. In the first act She played a very commonplace small-town housewife—of a period when women worked and said little. Not once did She take the center of the stage.

In the second act She played a self-sacrificing Mother. Her Son had become something of a celebrity. She had only one line in that act—a request She made of Him for a very small miracle,

an act of self-effacing charity,—that He change water into wine.

When the scene changed for the last act;—when the stage was darkened—the green fields and the gently grazing sheep—and the miracles of healing were forgotten;—when the Hosannahs of Palm Sunday were lost in the cries of “Crucify Him,” and the dark tides of men’s passions engulfed their souls—She stepped forward. As Her Son hung before Her, bruised, battered and bleeding—She abandoned Her anonymous role. She stood there for one shattering moment—all Mother—all Sorrowing; and the curtain of Calvary fell on Mary at the foot of the Cross.

Mother of Fair Hope and Holy Love—

Of strong-hearted courage and womanly sorrow.

Be the Sweet guiding Star of those whose profession calls for so much aid, whose labor is hard and arduous, whose rewards are great, and temptations many, that they may hail Thee at one time, their Exemplar — their Model—and Their Queen.

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.

127 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

| | | | |
|----------------------|---------------|-------|------------|
| Alabama | 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 |
| | Yuma | KYUM | 1240 kc |
| California | Bakersfield | KERO | 1230 kc |
| | Fresno | KMJ | 580 kc |
| | Los Angeles | KFI | 640 kc |
| | Sacramento | KCRA | 1340 kc |
| | San Francisco | KPO | 680 kc |
| | Santa Barbara | KIST | 1340 kc |
| Colorado | 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 |
| | Des Moines | WHO | 1040 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 |
| | Bangor | WLBZ* | 620 kc |
| Maryland | Baltimore | WTBO | 1450 kc |
| | Cumberland | WBAL | 1090 kc |
| Massachusetts | Boston | WBZ | 1030 kc |
| | Springfield | WBZA | 1030 kc |
| Michigan | Detroit | WWJ | 950 kc |
| | Flint | WTCB | 600 kc |
| | Saginaw | WSAM* | 1400 kc |

127 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

| | | | | |
|---------------------|---------------------------|----------------|-----------|----|
| Minnesota..... | Duluth-Superior..... | WEBC..... | 1320 | kc |
| | Hibbing..... | WMFG..... | 1300 | kc |
| | Mankato..... | KYSM..... | 1230 | kc |
| | Minneapolis-St. Paul..... | KSTP..... | 1500 | kc |
| | Rochester..... | KROC..... | 1340 | kc |
| Montana..... | Billings..... | KGHL..... | 790 | kc |
| | Bozeman..... | KRBM..... | 1450 | kc |
| | Butte..... | KGIR..... | 1370 | kc |
| | Great Falls..... | KXLK..... | 1400 | kc |
| | Helena..... | KXLJ..... | 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 |
| | Zanesville..... | WHIZ..... | 1240 | kc |
| Oklahoma..... | Oklahoma City..... | WKY*..... | 930 | kc |
| | Tulsa..... | KVOO..... | 1170 | kc |
| Oregon..... | Medford..... | KMED..... | 1440 | kc |
| | Portland..... | KGW*..... | 620 | kc |
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| | Johnstown..... | WERC..... | 1230 | kc |
| | Lewistown..... | WJAC..... | 1400 | kc |
| | Philadelphia..... | WMRF..... | 1490 | kc |
| | Pittsburgh..... | KYW..... | 1060 | kc |
| | Reading..... | KDKA..... | 1020 | kc |
| | Wilkes-Barre..... | WRAW..... | 1340 | kc |
| | Williamsport..... | WBRE..... | 1340 | kc |
| | Allentown..... | 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..... | Memphis..... | WMC*..... | 790 | kc |
| | Nashville..... | WSM*..... | 650 | kc |
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127 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

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(Revised as of March 6, 1949)

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