Keeping Up With the Irish Scholars
By Peter Maurin

I. Laying the Foundation
1. After the fall of the Roman Empire, the scholars scattered all over the Roman Empire, looked for a refuge and found a refuge in Ireland, where the Roman Empire did not reach and where the Teutonic Barons did not go.
2. In Ireland the scholars formulated an intellectual synthesis and a technique of action.
3. Having formulated that intellectual synthesis and that technique of action the scholars decide layout the foundations of Mediæval Europe.

II. Literary Colonies
1. In order to lay the foundations of Mediæval Europe the Irish Scholars established literary colonies all over Europe as far as Constantinople where people could look for thought so they could have light.
2. It was in the so-called Dark Ages, which were not so dark when the Irish were the light?
3. But now, we are living in real Dark Age and the reason why the modern age,

Early Christians
"In such an atmosphere of error and danger, who remains, beloved son in our time, but the imperative need to refashion ourselves on the model of the early Church and on the magnificent example given by those Christians on their believing faith, on their dauntless spirit, on their conscious assurance of victory.

Piús XII.

Conscript Women Can Be Expected After Elections
A Gloomy, Undemocratic Picture of Total Mobilization Looms Ahead

Senator Billbo’s S, 2397, “A bill to provide for total mobilization of the people and resources of the United States for prosecution of the war,” is now before the Committee on Military Affairs. This bill amends the Selective Training and Service Act of 1940 to provide for the registration of “every citizen of the United States and of every other person residing in the United States, who, on the days fixed for the first of any subsequent registration, is eighteen years of age or older”—this would include all women, and all men over 65 who are not registered under the present provisions of the Act. It provides for absolute conscription of the labor of all registrants to whatever work they may be assigned and fixes a penalty of imprisonment up to five years and/or a fine up to $10,000 for conviction of a violation of the Act.

In addition to this initiative from the Senate, President Roosevelt has directed the formulation of a National War Service Bill, and at least three drafts have already been sub

Of the Strong
"But whence did the courageous faith of the first Christians derive its life and enthusiasm? From the enthusiastic union with Christ, who is the inspiration of moral conduct... At the table of the bread of the strong they felt kindled in their hearts a zeal which gave an increased energy and peace.

Piús XII.

NO MORE SOLDIERS
(The following is an excerpt from THE DEATH OF COUNTRY PRIEST, by Georges Bernanos, translated from French by Pamela Morris and published in 1927 by Macmillan.)

"Look here," I said, "there is such a thing as a Christian soldier.

My voice was shaking as it always does when I am aware, through some unknown sign, that whatever I do my words will bring solace or offense, according to the will of God.

"A Knight," he smiled. "Our good fathers at college used still to swear by helmets and bucklers, and we were given the Chanson de Roland to read as the French bled. They were well worth the fine ideal they were trying to represent. And they didn’t borrow that ideal from anyone. Our peoples had chivalry in their blood. The church merely had to bless it.

"Soldiers, just soldiers, that’s all they were, the world has known none better. They were protectors of the City, not slaves to it, and they dealt on an equal footing. The highest military incarnation of the past, that of the soldier-laborer in ancient Rome—why they just blotted it out of history. In such a case, the warrior was the soldier. I do not declare that they were neither just nor pure—all of them—but they did stand for a kind of justice, which for centuries of centuries has haunted the sadness of the poor, or sometimes filled their dreams. Because, you see, justice in the hands of the powerful is merely a governing system like any other.

"Why call it justice? Let us rather call it injustice, but of a sly, effective order, based entirely on cruel knowledge of the resistance of the week, their capacity for pain, humiliation and misery. Injustice sustained at the exact degree of necessary tension to turn the

PEACE AND LAND
By Arthur Sheehan

When I received the telegram to speak at this meeting, I was at one of our farming communities at Upton, Massachusetts. It is named St. Benedict’s farming commune and the telegram and the name of the place started a train of thought.

St. Benedict and Peace
St. Benedict! A phrase from an old poem came into my head. “O Benedict, thy spiritual gifts are peace” and I remembered that when you visit Benedictine monastery, you are greeted with the salutation: “Welcome to the peace of St. Benedict.”

For St. Benedict lived in those dark ages when the Roman Empire crashed before the barbarian, carrying with it the end of all the New Deal schemes that Rome had evolved to settle her terrib

Price One Cent

None of the Catholic Workers are journalists, thank God—they are revolutionists. They do not believe in the idea that someone in Boston contributes a tree to the House of Hospitality there. And the overwhelming fact that the Catholic Worker office in England was bombed was dealt with in the following sentence in a letter from W. H. Power to Ossie Bondy, former head of the Windsor house of hospitality who is with the Canadian Army in England.

"We are in a horrible quandary over the thought of a bomb. We have a couple of rooms downstairs of the house and I was hoping to get on to the orders for the May C. W. Service Bill but last week a building surveyor came round to inspect the houses and was ordered part of our things to be cleared out of our house. This the men proceeded to do at once and our beautiful clean rooms were smothered with soot, and rubble coming down the chimneys. Not enough of our troubles."

St. Joseph!
Another story. It was not recorded, probably because we were waiting to see what happened when the tallest character of St. Joseph played a strange trick on us.

When on his feast day, March 19. Every now and then someone came in and said, "I don’t see a feature story in the paper."

(Continued on page 4)
Evacuation of the Japanese on Japanese nationals. had to learn this objective last. The last of such an event was to be a woman. Idaho relocation area which had for Americans erroT of internment also. It is good to keep this in mind, those of us who have foreign-born parents or grand parents. In the last few days some numbers in our country, Attorney General Frank attendees in the Free World for August seems strange indeed. We wonder if he knows the number of Japanese he has interned. From his article we wonder if he knows that the Japanese have never been at war with us.

Do We Not!? "Fortunately for this country," he said. "for its cause at war, the United States has not had to learn this lesson. It is good to keep this in mind, those of us who have foreign-born parents or grand parents. In the last few days some numbers in our country, Attorney General Frank attendees in the Free World for August seems strange indeed. We wonder if he knows the number of Japanese he has interned. From his article we wonder if he knows that the Japanese have never been at war with us."

The Last Soldiers. "There's no luck of soldiers.
The Last Soldiers died on May 30, 1941, and you couldn't believe people only killed her; condemned her, cut her off, burned her.

"We made of her a saint too.

Why not was the word of God raised so high, because she was the last. The last of such a race had to be a saint. God also wished it to be a woman. And the Church, in the name of chivalry. The old world rests forever across the American continent; every saint among us could not kiss it without shedding tears ...

"You're going to g r u g e against the Church," I said at last.

"Mine? Oh, nothing much.
You've secularized us. The American sentiment was that of the soldier. And it's some time ago now. When you go overulling over the ex-
cesses of nationalism, you should remember that you were first人造to the lawmakers of the Renaissance. whilst they made short work of Chistian States and protestantism, under every guise in your very faces, the pagan State: the state which knows no law but that of might, in the interest of the merciless countries full of greed and pride.

The Last State. "You left Christianity high and dry, it took too long, it was pity on high, in a very little. You gave us the 'state' instead. The state to arm us, to take care of us, and take charge of our conscience into the bargain. Mussert's judgment must try even to understand." And your theologians approve it all, naturally. With a usher, they grant us permission to kill, only to be murdered in the family way one spring morning, for the sake of their Veto, only to be in mortal sin, but the killer of a whole town, whilst the kid's he's just poisoning will be vomiting up their lungs on their mothers, and we shall go off and change pants to distribute holy bread! Fruits you all are.

"What's the use of pretending to 'render unto Caesar'? The ancient world is dead, as dead as its gods, and the mortal gods of the modern world— we know no 'render' to them, they're called bankrs. Draw up as many agreements as you like, Outils, until you've driven them from the world. There is no place in the West for soldiers or fatherland, and your countrymen have permitted the final shame of both."

He had risen and was still enfolding me in his strange gaze, always the same pallid, but still 'appariz', still 'dispensations', or so I imagine, drawn up by the Sec-

N o more Soldiers. (Continued from page 1) cogs of the huge machine-for the murderer, and then, without bursting the boiler.

"And then one day it was the Roman Catholic world that here was going to arise a kind of police-force of the Lord. That certain thing is much to rely on, I agree. But look: when you think of the tremendous success of a book like Don Quixote, you're bound to realize that if a man has been burned by sher,

"It is, because that hope was cherished so deeply, so strongly. Rights of wrongs, hands of iron! You can't get away from it; those real inner convictions, heavy blows, they force open our consciences with heavy blows.

No Christianity. These soldiers belonged to Christianity and Chris-
tianity belongs to no one now. There is no Christianity. There never will be again.

"But why?"

"Because there are no more soldiers for Christianity.

You'll say the Church has survived and that's all. It's the chief thing of all. Christ's Kingdom on Earth will never be again. It's over. We must hope it died with us."

The Last Soldiers. "Where are they now? There's no luck of soldiers."

The last real soldier died on May 30, 1941, and you couldn't believe people only killed her; condemned her, cut her off, burned her.

"We made of her a saint too.

Why not was the word of God raised so high, because she was the last. The last of such a race had to be a saint. God also wished it to be a woman. And the Church, in the name of chivalry. The old world rests forever across the American continent; every saint among us could not kiss it without shedding tears ...

"You're going to g r u g e against the Church," I said at last.

"Mine? Oh, nothing much.
You've secularized us. The American sentiment was that of the soldier. And it's some time ago now. When you go overulling over the ex-
cesses of nationalism, you should remember that you were first人造to the lawmakers of the Renaissance. whilst they made short work of Chistian States and protestantism, under every guise in your very faces, the pagan State: the state which knows no law but that of might, in the interest of the merciless countries full of greed and pride.

The Last State. "You left Christianity high and dry, it took too long, it was pity on high, in a very little. You gave us the 'state' instead. The state to arm us, to take care of us, and take charge of our conscience into the bargain. Mussert's judgment must try even to understand." And your theologians approve it all, naturally. With a usher, they grant us permission to kill, only to be murdered in the family way one spring morning, for the sake of their Veto, only to be in mortal sin, but the killer of a whole town, whilst the
Catholic Worker

Petition for Peace

July

Dear Friend:

We are so human that involun-
tary distractions come to us
even during times when we go
on furlough to hitchhike to
many places. When I miss the
train and consequently a day's
leave. Many of our boys have
to go over a thousand miles
to get home.

It seems as present as
though we will have to wait
at least until December
20th for the postcard. Francis
Rades is doing an excellent
job of helping in any way.

The old "Ghost" that was bought at auction (it was a
war surplus, then) by St. Bene-
dict's Farm in 1938. It is
considerably older now and more
self-willed.

About the repair job, Betty
Caxton writes from St. Bene-
dict's: "Francis has been here
for about two weeks. In a few
minutes ago he left, truck
and all, for Stoddard requesting
me to put a new window in his
without mishap. It is a miracle to see
that thing move. After working
on it at Stoddard for a few
minutes, I went on it until 3 and 4'o'clock
the next morning. And as for
eating, he would have no
food, but he did not mind. It was a
distraction from selling man and
that was real music. Stoddard
has a gem in Francis. I hope
day will come for that old
man and the old truck until he is
gone. That is life."

But a Poor One

Then there was a note from
Frank: "Got the truck (from
Upton) and rolled and pushed
back to the farm. Looks to
Church Sunday. Rods six
facts in it. As it ises are
evangelism. Four times
each day, and had three
flats on the back. Finally
drove last night out of the
train. Bill
MacArthur thinks he can
get six or seven of us with
and should ride ten or
twelve men.

We have some in close
contact with the, jaws of
the Selective Service and training
Army, believe it is unjust, but that it
will be better to play the game in all that
is not sin. But two men
decided that they could not
so ride. We have come
to I couldn't do it in
rural town in.

"Feeling as I do society
would have a right to know
for conscience sake do not buy
war bonds. If your movement
is of God, it will come in a way
that overcomes all obstacles. God
will provide."

Sacerdos.

On Love

By Saint Bernard

1. Love is sufficient.

1. Indeed, it is to God alone
that honor and glory are
due.

2. But neither of these
will God accept unless they are
witnessed by the love of good.

3. Love is the force of
life of itself.

4. Of itself it is power
and for its own sake.

5. It is itself
its own spirit
and its own reward.

6. It seeks no motive
no trust in itself.

7. It is its own fruit,
its own enjoyment.

8. Love
because I love.

9. Love
in order that I may love.

II. For Example

1. It is love alone
which loving creature
can make a return

to the Creator

2. For example

If God
were wrong with me
I could in like manner

grow wrong with Him in
return.
September, 1942

**Prayer of St. Ephraim**

Sorrow upon me, beloved That every hour I must abide in my will abide, and behold winter bath come upon me, and the worker who bath found me naked and spoiled and with no perfection of good in me.

I marvel at myself, beheld, how I daily default, and how I sin, and I weep. But I give thanks to Him who bath saved me safe, and I overcome evil with good, and sinning I have been justified, and I have overcome evil with good.

At evening, I say, "Tomorrow I shall repent": but when morning comes, joyous I waste the day.

Again at evening I say: "I shall repent tomorrow": but I shall entreat the Lord with tears, to have mercy on my sins: but when morning comes I am full of sleep.

Because those who have received their talent along with me shall strive and day and night to trade with them that make money in the word of praise, and rule over ten cities: but I in my sleep hid me in the earth, and my Lord makes haste to entreat me to save: and my heart trembles and I weep over my negligence and know no other thing.

Have mercy upon me, Thou that art alone without sin, and give me strength to live, and kind: for beside Thee, the things, felt rather than understood, I know no other things, and believe in no other.

---

**We Are Defeated!**

Christ said:

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul!"

"Woe to Pharisees. For they bind heavy and insupportable burdens and lay them on men's shoulders; but with a finger of their own consented to by us, the very stones would cry out for us.

the sinful blockade of Europe imposed by Great Britain and you gave me not to drink. Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me.

If we do not continue to protest the hunger in Europe, the dreadful starvation that is surely wiping out the whole population of Africa, and if we lie down, I shall be a little more like that.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

Every issue the Catholic Worker is reprinting his words, emphasizing them by placing them as in this issue on the front page with pictures, begging our readers to use them for medita tion and a basis of prayer. We pray with him, through Christ, to God, for peace.

We owe obedience to the Holy Father when he asks for prayer and penance, just as we owe obedience to God. For the word obedient is a bad word now. We've lost the sense of it—freedom and independence are the catchwords of the day, and now the pendulum has swung back to the imposed order of the totalitarian powers, and people have a nostalgia for discipline and order and seek to attain it by force.

Self-discipline against imposed discipline, example versus force, and a genuine hate—these are fundamental issues in the world, in our houses of hospitality, our farming communes, in our conscientious objector camps, and in our families. It is a beginning with the relations with each other, and it ends up by causing us to take the position of pacifists in this day.

We may see to extremes very often. Note the story of the Abbot Poemen in this issue. He was a foolish man in his relation to this fellow. He was loving them even to forswearing his hand, and said, "the more he loved them the more they will manacled up again."

---

**Love One Another**

There is little enough love in the world, there is little enough erring on the side of gentleness. And it is the most important thing in the world. "Hell is not to love any more," said Benjamin Franklin, the man who wrote the excerpt in this issue, "No More Soldiers."

"He that loveth not, abideth in death," St. John said. "Whoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us, and we ought to lay down our lives for the brethren.

"He that hath the substance of this world and shall see his brother in need, and shall shut up his heart from him, how doth the charity of God abide in him?"

"My little children, let us not love in word, nor in tongue, but in deed, and in truth.

---

**Conscientious Women: UNLESS PROTESTED**

It is expected that the final draft of the roll call of the Essential Workers will be made on April 14, 1944. For this purpose, we are arranging for the preparation of a register."The purpose of the Essential Workers Register is to assist workers who are called to the essential services of the nation."

---

**Clariication**

Our Houses of Hospitality are a prime example of the necessity of a new social order. He recognizes that himself, and thinks in terms of the future to accomplish true centers of Catholic Action and rural centers such as he mentioned in his column this month.

Our houses grew up around us. Our brothers and sisters, by accident, our roundtable discussions are unplan ted, spontaneous: "of all classes, smaller the house, the smaller the group, the better. If we could get twenty-five of our own families, we would be content. Ever to become smaller—that is the aim. And we have every reason to believe that incorporating is somehow to miss the point of the whole movement.

So all right, St. Joseph, if you have brought about clarification of thought by your little joke on your feast day, all right, we are grateful to you. And we wish you to know that printing bill of $1,100 that needs to be paid. We are only hinting at you about this, because St. Francis de Sales is the special patron of writers because, you know, maybe we had better ask him.

---

**Conscientious Objectors**

European children will be served by the CPS camp faster. Over 85% was saved at the Royalton (Mass.) Camp in a single week of Friday evening denials. Sixty-five Meron, Ind., campers have also been released after an experiment in groupac Bard.

"Manana," the first issue of CONSCRIPT WOMEN has appeared. The editor of this anti-war magazine is Monsignor V. A. Michelson, a Catholic priest. It is understood that with printing bill of $1,100, enough to be paid. We are only hinting at you about this, because St. Francis de Sales is the special patron of writers because, you know, maybe we had better ask him.

---

**Prayer of St. Ephraim**

September, 1942

---

**Day After Day**

(Continued from page 1)

call from a lawyer, saying that someone had just died and left us around $500.00. We were overjoyed. St. Joseph had behaved as we had expected him to do on his feast day. We were broke and that five hundred dollars should have gone to the printer, to the coffee man, to the bread man or for an instalment on the farm mortgage.

We went around beaming with joy for days. Only he, who I suppose, If a Finn miner in Minnesota had told his mother when he was dying to send us five dollars. And here was another legacy!

Not Incorporated!

And then this situation arose. We were unique, one of those ephemeral things, felt rather than understood, even on our part. The pendulum has swung back to the imposed order of the totalitarian powers, and people have a nostalgia for discipline and order and seek to attain it by force.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.

---

**Our Dear Sweet Christ on Earth**

It is by such tender words that St. Catherine of Sienna addressed the Holy Father in her time. And it is in such words that we should think of him now.
From England
Wales, England.

Ever since the COVID situation reached me some few weeks ago I have been wanting to write to you. My spirits are very glad to read what you wrote therein—not for that reason that I feel that all which has been in your life would be the line you would take! And perhaps even more if I may say so in a word, I am so happy by the modesty and gentleness of your statement. Of course, you are capable and I am more impressed by the harm that is being done by this controversy in however good a cause—creating yet fresh centres of strife and discussion.

I believe we have a good doctor, as Evelyn Underhill wrote just before she was taken from us. (You know she was a great evil-doer, of course. The one on "Worship" for example.)

It is a lovely day here today—the first real Spring one—but let us lift up our hearts! Please give your brothers a lot of love. I think of you this morning as I was arrested last week for taking a short cut through Capitol Park and there were some who were verycompletion. They had a lot of contacts with the neighbors seemed to be aware and who have neighborhood qualities.

The neighbors consider them to be educated and who speak their language and who have neighborhood qualities. I made out influence over their neighborhood is growing.

David Dunne was away in school for a few weeks from his work, but he is not used to manual labor, but he seems to like the work.

Brother Matthew is interested in the work and he seems to be a pitch to see that the work is finished and is being cleaned up. He asked me to ask Ray Scott how to get over to the hospital. He gave me a small letter with two only men on the farm besides himself.

Several girls who were on the farm last year were there also this year. They are a very interested and eager lot.

Yours in Christ the Worker,
Peter Maurin.

From Chicago
Feast of St. Augustine

Dear Fellow-Workers:

There are four men living at St. Joseph's House of Hospitality in Chicago, Illinois. Brother Frank Tardain taught us two large aluminum-ware coffee pots which should be helpful. We have a large number of men who might be useful to care for during the fall and winter. We have a kitchen staff which will help us to get out notices and bulletins.

Mons. Stumpp has brought us a notebook which contains the stories of our house visits. The house atmosphere seems like that of a normal home, and we have courage to start there will always be others who will be ready to help us.

We are fortunate at the hospital to be put in good works, to become Jesus in serving the needs of others. Pray for me.

In Christ,
Jim.

From The Mail Bag

Dear Fellow-Workers:

Left Pittsburgh with John Doehle for his home in Columbus, Ohio. We were welcomed by the Bishop's secretary which was a pleasant surprise. I introduced the leader of the Catholic Worker to the General Secretary's Bishop's house which was a pleasant surprise. John and I went all over accompanied by the Bishop's secretary. There are ten men working at the house and the average number is about eight. Sometimes it goes to capacity (around eighty) when the cold weather comes.

There are three or four hundred people here the place is for meetings.

In the Mystical Body of Christ,
Arthur Sheehan.

English, C. W.

451 Earlham Road,
Norwich, Norfolk.

Dear Fellow-workers:

Thank you for the letter dated June 16 which I have just received. The copy of the paper I had was the May issue from Ossei. I expect it will start appearing in our post offices now that you have got the new address. I wish you good fortune with our co-operatives.

Nun Help

The second and third floors are given over to quiet study. The lower floor has tables and chairs between the beds, some business is done here and the Bowery, the Lyons house for instance. The beds were put up on the floor of the room, chopied and refrigerators. Three men were working in the room who are especially. The cook shows us his huge refrigerator room which is closed off and uses air filtered from a refrigerating plant. It is very cleanly and looked, John said, just as new as when the place was taken over.

Nun Help

The spray system interested us and we asked to see Bill. He explained to us what his work was and gave us a demonstration. The hospital was cement floors and walls in the shower rooms, wash rooms and reading room on the lower floor.

When we visited the place the spray system was in operation and the beds were wrapped around mothproof covering.

The spraying system interested us and we asked to see Bill. He explained to us what his work was and gave us a demonstration. The hospital was cement floors and walls in the shower rooms, wash rooms and reading room.

When the men come in their clothes are bundled together from them and they are given a clean shirt and underwear. They have a very clean and comfortable place to live. The temperature in this cabin is usually very good. They are valued and prices are locked up over night.

The reading room had a long table with benches and on the walls there are stained glass windows and magazines with a file of Catholic Workers very prominent. The rules are simple and are not complicated. We have to stay at the house for a number of nights and are not allowed to stay two nights but is asked to-keep on the second night. We are not allowed to stay longer. Meal hours are at the regular times but the men are not allowed to hang around the house during the day, until 5 o'clock.

Men on the road speak of this house as the cleanest in the country and it certainly appears so. Bishop James J. Hartley deserves high praise.

When we were speaking to one of the priests he told us that the Bishop laughingly stated that the place was not clean and was a bit run down. Fr. Brehm is chaplain of the G. W. in Canada.

This house in Chicago is a good place. There are three or four hundred people here, and the place is for meetings.

In Christ,
Mary G. Power.

C.F.S. Camp No. 14

C. F. S. Camp No. 14

Dear Friends—

I have been back in camp for about a week. This is the Catholic Worker from Ross Mathews, as I failed to send it to the previous address. But it seems I will be able to send it to the new address that I have received word that in a few weeks I will go to Belfair, Md. to do biological work there.

I am enclosing a contribution of 25 cents which I think is as worthy a cause as any to which one can contribute. I agree completely with most of your thoughts on man-man relations, and especially I want all the ideas you can get to the public about the importance of feeding those in Europe who need it so much.

As not a Catholic it is not surprising that I do not accept any of your theological positions. But I think ustedes are very good people. See that we are called to feed the hungry wherever it is in the world. It is our duty to find our food help through our friends in the Red Cross or through our friends indirectly aid our enemies. Certainly we cannot be Christians and withhold food from the hungry.

Herbs of the Field

To those who know the herbs of the Field are very valuable. The January issue contained a list of over 100 different herbs, but I thought, and has been bothered. Perhaps if I mention it I will get the word out. My idea is that to the botanist another interest, particular examples of his environment and that he cares not for their goodness or beauty. I have known botanists like that, and I have wondered why they behave. We can hardly believe that categorically it is described in the works of the Greek writers.

I see a plant I invariably think about it. They have a different life than other plants. . . what to say about it? What does it do? Can I possibly identify it? Can it differ from other species of the same genus? I am not really a knowledgeable botanist and in general am more fond of those that are newer than of garden flowers. Works on the soil in C. P. S. is made much more interesting by the wide variety of wild plants which occur abundantly many of which plants I carry back a piece of a plant on the truck when the day's work is done and I can classify it from the books at home.

Prayer of St. Francis

A friend passing by and showing me a sheet of paper to you gives you a dime and asks that it be enclosed, which I am sure you will do.

Ross Marquis asks me to tell you that a number of the fellows that have written to the Catholic friends of their copies of the last Catholic Worker could in this way use ten more copies a month if you see it is not used by them.

If you could send me a few of the post cards with the words "Peace Without Victory" I could use them to good advantage.

Farewell and best regards,
B. D.
The Catholic Church is not a creation of man, but a revelation from God. It is a school instituted by Jesus Christ in which man can learn the truths of his being, creatures, prepare themselves, with His indispensable help, by discipline, obedience, patience, prayer and submission to His Will, to enter into His Kingdom, and to share or participate in the nature and mystery of God.

The teachers in that school hold offices and perform functions that are fulfilled by Christ. They are commanded to teach by word or by example. All teachers, they can hardly expect progress among children. The increases in their numbers do not merely fail in their lives or even to approach those teachings, if they merely say and do not.

The Devil: The World, and the Devil

It is a hard school, naturally so because of the eternal nature of man, beauty and happiness of the Things for which it is a preparation. "Eye hath not seen what God hath prepared for those who love Him." Its rules, like their Author, are simple and easily understood. They admit of no compromise on the one hand, are diffused on the other, observed by all, teachers and pupils, priests and people, rich and poor. It is not difficult to observe and hard to follow because of the inherent weaknesses of human nature, pride, covetousness, lust, greed, envy, anger and sloth, which are the causes of the counter attractions and are opposed to Him, as they are to all people, and the temptations of the devil, once an angel but now a fallen angel, will assault us. God is present at this moment in every human creature, crying out through His Church, and His Church will show its hand.

The Sermon on the Mount

The Sermon on the Mount (Matthew V, VI, and VII), and the words of Jesus, "Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are the meek, for they will inherit the earth; blessed are those who hunger and thirst for righteousness, for they will be filled; blessed are the merciful, for they will receive mercy; blessed are the pure in heart, for they will see God; blessed are the peacemakers, for they will be called sons of God; blessed are the persecuted for righteousness' sake, for theirs is the kingdom of heaven." The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough.

Radical Conversion

It involves a radical change in the condition of us, a reformation which must begin with each individual. Above all, we must teach the teachers, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough.

Radical Conversion

It involves a radical change in the condition of us, a reformation which must begin with each individual. Above all, we must teach the teachers, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simplicity of the teaching of Jesus is such that all who come to Him must take up the curvature of the modern church of the masses and many a teacher, the successors of Christ's Apostles who "left all and followed Him," and it must be thorough. The simp
The Poor Could At Least Keep Clean

I have a very nice black petticoat made of satin, with a ruffle on it, and it covers a dress nicely, all around and behind them. Even now, when someone gets particularly cloudy with visitation from reading the Nation, the New Republic and the Free World, they tend to go out and scrub. One of the things that makes scrubbing and cleaning especially happy is that someone always accompanies me on this adventure in cleanliness. I can say this because I am in Brazil, general assistant around Maryhouse, St. Joseph House and St. John the Baptist House in general. He even gets sent out on assignments, like to the outlying parts of the island, or to help open a retreat house at Gillette, and the neighbors have a well-developed philosophy of labor, call him to clean and paint and help them.

Manual Labor

Speaking of a philosophy of labor reminds me that getting that off my chest ends up in a discussion as to a philosophy of labor, the necessity of manual toil, necessary for the health of the domestic economy. If it is necessary as penance for our sins, petticoat laid upon us by God him-, a task as a consequence of creation, we make ourselves co-creators with God, taking materials and hands, constructing, building, sewing, cooking, baking, sheltering, warming, and recreating ourselves.

Scrubbing and cleaning around St. Joseph's houses would scarcely be considered creative work by most, but it is not to be compared with walking, swimming as exercise and recreation. It can be regarded as penance and it can also be regarded as a gesture by the sceptic.

"A lot is going to get done, maybe better give it a coat of paint," one passerby recognized, who looks at his worst when there is not enough money for paint.

"There are always the pets—simultaneously it will all be just as dirty tomorrow."

And one is apt to share in this opinion in that you don't know when there will be a tomorrow for you to go on with the cleaning. Around the CW you clean when you get a chance. Weeks may pass when the dirt will be held in the office by visitors, by letter writing, by all sorts of urgencies, and you get tired of the same old problems, so that you long for a boat with a mop on it. There are always dishes, dishes for fifteen or for two hundred and fifty. There are always unmade beds, stairs, yard, sidewalk. There is fish cleaning (and a hundred pounds of fish takes quite a time).

New Penance

It was after the cleaning of Friday that the yard scrubbing of Saturday took place. For me, at least, things became a lot better since I've had that cemented sidewalk with soap and hot water for a week. Pete does it every day.

The odor was a penance for the nose. The cans are outside the office windows, and under the windows of dozens of Italian families who are our neighbors. They are very uncom- plaining as a rule, but the smell was arising like a fetid mist from the dank, close can on the third ward. It had not been only most fearfully hot, but it had also rained and steamed, and cooked the three hundred or so fish heads in the eight cans. There were not many in the street who like fish to deal with the problem. And the thousands of pebbles that covered the condemned and vacant six-story tenement next evidently want care for fish heads either.

We are quite used to the smell of fish. There is a famed place on the corner where the old Squinigieli (I don't know how to spell it but that's what it sounds like), and between us and the corner there is another restaurant Streamed, and cooked the three sell sheep's heads. There are pushcarts further up the street selling fresh eels, squids, eels, wheals and every kind of fish; and two do not.

who is always first in line, the worst rag bag I have ever seen, and he usually has his shoes off, and one green and one red velvety socked foot stretched out to dry. Sometimes he waves a grimy handkerchief in the breeze. Today he had on a dirt wearing two pairs of pants, he washed out one pair, and hung them on the line. Most streets have five sizes too large for him, and in rags, but he watched them carefully. From the look of them, he might have walked away in utter despair.

Help All Around

On this day, as I swept, two little old men, thin as wraiths, bent and mournful, jumped up with alacrity to help. They tried to throw us off track. A man in rags, who seized two old stumps of brooms and began dancing around in them, we were sweeping in all directions. Someone brought up the oven of the coffee room and we hoisted and scrubbed and covered, and the waiting room was rearranged. There were bits of furniture leaning against one rick-ety fence, pruned well. There were tops of two kitchen tables, an old carpet, twelve by fifteen, hung over a fence, and with it.

And while we worked, the yard filled gradually with creatures that once were men, dis- colored, as ugly and decrepit as the broken fence, the stinking fish heads—refuse all, looked at from the standpoint of the pagans.

But, working with these couriades in misfortune, living with them, eating with them, and talking with them on this hot, humid, breathless afternoon, you look at the surroundings with new eyes.

You do what you can. Poverty is incurable, but if you are pruning and scrubbing implements are expensive. Paint and linoleum cost even more. On you can't keep clean with a family of fourteen hundred coming in and out of the house rain and shine.

Dirt and Comfort

It is not that you get used to dirt, or are ever comfortable with it. But if you can, you prefer your dirt to the swept and gar- nished, the smooth and poli- dered. If there is poverty, you want to share it. If there is dirt, all right, I don't talk about it. Too.

Before this war is over we will all know a great deal more about poverty and comfort.

And it is then that we will begin to understand the creature of body and soul, made to the image and likeness of God, as a stranger in our brother. It is a strange and anomalous thing, that just one day that. Some day when it becomes clear that we will begin to see Christ in our brother, and living with him and trying in little foolish ways to serve him, we will begin to love him and through him, love God.

Regarding Luxury

I. The end, the bourgeois were the winners.

2. Once in power, they first eliminated the pleasures of life because they were worldlings like their great mentor, Voltaire.

And like Miserere Arouet they lacked both the love and respect for the masses that was pretended to extend the blessings of mercy, Equality and Fraternity.

Luxury, nothing but Scourd to have given birth to capitalism now is the privilege of the new rich who in European countries voted or even attempted to oust what remained of royalty and nobility.
Farming Communes

But the Benedictine house of hospitality has a long history. We are to see the same thing in the communes.

We are viewing a new dark strain of industrial life, they ought to do this. They ought to do that. Always they and never I. Something is the order of the day.

My father says: "People say: 'They ought to do this.' They ought to do that. Always they and never I." Something is the order of the day.

The truly logical end of such a system would be for the government to set up huge tanks in key points and have pipe lines to the cities and have these lines connected with the water faucets. Then the government officials could have huge quantities of soup made and delivered through our taps and we would all be free to attend endless P.T.O. meetings. Then there would have the leisure state that we all want but we would be awfully bored.

Peace

But there are still a lot of people who believe that man is made to work as a bird is made to fly although today we order and fly this bird will soon be going to work. There are still a few people who believe that man must work with hands as well as heart, that their work must be important and not just boondoggling and these per­ sons believe that in a land and craft economy can you have this type of work. Notice that I am not speaking of work and not labor. Labor is just physical effort. Work is intelligent arrangement of things according to the mind and speak of persons who believe that in a land and craft economy can you have this type of work. Notice that I am not speaking of work and not labor. Labor is just physical effort.

A Good Order: Peace

We have a better order and an order which is beautiful and spiritual satisfaction of the idea of the past as a fruit.

This speech has been to suggest things. I have carefully refrained from political solutions. I don't believe in the idea "Let the government do it." They ought to do this. You can probably understand the principle "Let George do it."

My father says: "People say: 'They ought to do this.' They ought to do that. Always they and never I." Something is the order of the day.

My father says: "People say: 'They ought to do this.' They ought to do that. Always they and never I." Something is the order of the day.

My father says: "People say: "They ought to do this." They ought to do that. Always they and never I." Something is the order of the day.