Unpopular Front

I. Four in One

The Unpopular Front is a front composed of:

1. Humanists who try to be human to man.
2. Theists who believe that God wants us to be our brother's keeper.
3. Christians who believe in the Sermon on the Mount as well as the Ten Commandments.

II. They and We

1. People say:
   "They don't do this.
   "They don't that.
   "They ought to do this.
   "They ought to do that.
   "We ought to make them do this.
   "We ought to make them do that.
2. Always there, never I.
(Continued on page 6)

A Few Vignettes

By ARTHUR SHEEHAN

Broadway Rose almost became the author of this editorial this month. This lady is quite a personage in the mid-town area. She likes to walk up and down the area and prefer other celebrities, and ask them for some spare change.

We had been sitting at an Automat when she came in, ordered a prat to the water cooler and dropped a handful of coins into a drinking glass and proceeded to wash and shush them.

In this less charitable day, some persons might be inclined to say that she is sub-normal but we prefer the phrase of a more Christian type. Such persons as they used to say, were touched by God.

The sequel to this incident came on Good Friday. We were walking down the Canal Street when we read about her arrest and imprisonment for begging. The writer had described her begging as a techni-color, evidently referring to the multi-colored rag she was wearing.

Somehow the article irritated us a lot and made us think of the very uncharitable way this day and age deals with such people. We remembered the shock with which we read how Mussolini had driven out the beggars and thereby Christ from the eternal city of Rome. We wondered when Christ would decide to drive Mussolini out of the temple of the very uncharitable way this day and age deals with such people.

We thought of a priest who chased a beggar from a church door, only to have his bishop reprimand him with a rebuke such as there is no beggar, there is no cathedral.

We were thinking and feeling very strongly on this subject as we entered the nearby church to kiss the Cross on this day of all days. Soon we were coming out against the church steps a man holding out his hand for help and immediately we felt less strongly, for things seemed right again.

Lou Murphy, former head of the Detroit Catholic Worker, is in town recently. He had just come back from service with the American flock attached to the British Army.

We were interested in his reactions to events. They were of depressing. He had no doubt of plenty of "dirty" service. The work of the ambulance drivers was certainly worthwhile but the whole picture of the war was disillusioning.

We plied him with questions.

"Are there any people really interested in the war? No, they just want an end to it. The end means what?"

We could see no evidence of any religious spirit in the army over there. The British chaplains were quite frank about this. He had asked one if he intended to have a midnight Mass at Christmas and the reply was

God's Secret Weapon

He lay there in the New Guinea jungle, wounded in the arm and hip, unable to move. A few yards away were the Japanese. Around him the decaying bodies of some of his companions.

For days rescue parties tried to drag him to the American lines. But sniper fire, wounding and killing, always turned them back.

Finally the battle line moved up. In his hand, stiff and cold, was a sheet of paper on which was scratched a letter home: "I don't know why God lets me suffer so." Men have always wondered. Questioned. But never and until the whole world is a Calvary of pain and suffering.

Is there an answer? Some have thought of it. And people of another faith, of another color, of another race, of another creed, of another color. "Is there an answer?" Some have thought of it. And people of another faith, of another color, of another race, of another creed, of another color.

He told me: "I don't know why God lets me suffer so." Men have always wondered. Questioned. But never and until the whole world is a Calvary of pain and suffering.

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A Little This—A Little That

The paper is too heavy with philosophy and theology, friend said. It needs something light. In our heart we agreed with her, but how to do it.

What should we write about?

Feature stories, such as little things about people around the neighborhood, the honesty of daily toll, the dignity of labors.

And we agreed again, but how to do it.

Maybe, we said about Charlie. Charlie is a Chinaman and he has a little candy store next to the Catholic Worker. When we say little, we mean little because when we say chinaman we don’t wish to get into it, a conference must be held at the door to see who will research it.

Charlie is a symbol of honest toll to us. He is always on the job, rain or shine, gloom or joy. He symbolizes those small shopkeepers who have been England’s glory (cf. Napoleon). A little shop, a little work, a little people.

Charlie has a cosmopolitan touch about his store. When he goes out to eat he puts up a sign which reads, “Will be back shortly.” It is in three languages, Italian, English and Chinese.

This sign gives us a rosy glow, for we feel honored to be in a neighborhood where the people speak so many languages, not mention Brooklynese.

Of Children

If children are close to the intimate heart of things, then we are close to the heart of children. The neighbor’s little friend abounds in them and they all know how to shrive. It is a pleasing sound, a very healthy Christian sound, much abounding in them.

Charlie has a little boy, Eddie, and Catherine was running around quite a bit to keep up with the children.

My diary for the previous Friday reads:

A very sunny day. Leaving Tamar to white washing and the housework, we strolled down the side of the road to read Matzus and Lamb. We returned and read out loud to each other. Catherine and I did this for the first time, and I had the privilege of being the first to read aloud. Catherine was running around the house, and as we sat and drank “white wine” and enjoyed “cute company,” they talked of Benedictus, the rural life movement, the American movement, the church, and practical holy things. Though I was not living up to expectations as disagreements and as contradictions now and then.

During the afternoon, we walked back within two hours and Tamar and I went up with them—also the professor, and in two jars of a red color, and red were written “to save.” We had a delightful lunch on the table. There was red bread, red cheese, red dandelion salad and garnet salad. Bread and for the wedding.

Eve is doing marvelously and is now eating solid foods. After we fed her one hundred and fifty peas, she is now eating a piece of bread and pigeons.

Bread for the Wedding

Eve is doing marvelously and is now eating solid foods. After we fed her one hundred and fifty peas, she is now eating a piece of bread and pigeons. We have been feeding her peas and carrots for a long time, but she has never had pigeons. We gave her bread and she ate a piece at a time. Now she is eating a piece of bread every time we feed her. She can now sit on the stool and eat a piece of bread at a time. She is very happy with the bread. She has never had bread before.

The bread is made of whole wheat flour, and it is very good. We have been feeding her bread every day, and she has been getting stronger every day.

I have been feeding her bread for a long time, but she has never had pigeons. We gave her bread and she ate a piece at a time. Now she is eating a piece of bread every time we feed her. She can now sit on the stool and eat a piece of bread at a time. She is very happy with the bread. She has never had bread before.

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Europe was then "one in the public attention from the beginning last September. Of course, other unsavory characters misuse that right of censure against these. Bananas now?" said and ashamed over the whole the limits established by some those troubled nars of the Middle ages was due to the fact that (and quite probably to divert the ally, could commit such crimes win- dow
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Our First Year

By DAVID M.

In the November issue as "unemp." staying for the present at the Saint's Street, "I read Peter Maurer's intricate Mysteries of the House of Hospitality, and I thought women who are without shelter, open to them." That woman's cases fell many of her sisters, and we have was one for a while, in a ten, few to accept, if not join. Women who do not accept the responsibility of deeper, one could find a woman for the job if she were to open a new home, maintain the ideal of voluntary waiting until St. Francis and St. Joseph. She has a new center, a international phenomenon, November, 1933, necessitating a chan. mat. I started with the question that this is of increase and better conditions. Today we print 50,000 copies of a, 1,000 of them left for possible recovery.

Anti-Semitism is condemned in

Give Freely to

Do not yourself decide who is worthy may happen to be quite mistaken in doubt through ignorance it is better than being by your good against the virtuous at all. For by being one who will deserve the benefit and who lost some who are beloved by God, our knowledge is to be accepted by; but by giving is to be absolutely certain to find one of the with God. Therefore, judge not, and what measure you shall, it must be meaured, pressed down and shaken that is given back to you.—From "The Rich Man of Alexandria.

Familiar Finances

Regarding finances, an editorial headed "Progress" in that June, 1933, issue, states: "During the past month friends and well-wishers have sent in $156.50, which has been spent for rent to all the Bishops and Archbishops meeting at the National C"onference of Catholic Charities in New York those first days of the Catholic Worker, and I am afraid we don't succeed in serving them very well. That is not due to any re. But I wish to you, the in the second issue and continues through April, 1938. This price, $1.00 per issue or ten issues for $9.00. Once in a while, a question is asked by a woman discribed as "a woman who lives very near my parish." She to her members be. As she is the symbol of the one Who was to do what she did, so we also should be faithful to our love-to that charity We, too, like Mary, should be the Saints of Israel, who were the people of the greatest spiritual welfare of the Jews, by the Saints of Sion chant the unequaled salvation of the World, was born a Child of Abraham and a Son of David. This alone is reason enough for us to love the Jews in a sublime manner and to pray for them unwearyingly. But they have also given to mankind St. John the Baptist, the man who had no self but Christ, St. Joseph, the silent and tender loving husband of Mary, and the singular wonder of grace, who, by her fiat, blessed the earth to God, Mary, Jesus, too, were St. Peter, the Rock upon which the Church would go forth into all the ends of the world." But for them, we know we have not known Christ without the Spirit. The people might still be in darkness. We, as the Catholic Worker, are not without the grace of the Holy Spirit, unless we are also thankful to the Saints of Israel, who were His instruments. And how better can we show this gratitude than by trying to live in the spirit of the Jewish welfare, by making their plight our deep concern.

Christians, Be, Silent

Looking now upon the eyes of faith, however, we cannot ign. Christian leaders condemned Christ to death because of those who have renounced Christ was certainly the most grievous sin. As con.kinson, it is to be considered as serious as Adam's fall. Yet, if we will not be guilty of such a sin, we must not be. There are many records of other Christian nations, I think we must be silent. And after all, what reason do they have to be pleased with your death? Our Lord. But even if we were silent, do you have the right to accuse them? Never! Peter's guilt is only another urge of the human heart which covers a multitude of sins. "No, it is of the Mass, the Religious of Our Lady of Slain shun the unequal words of divine mercy. "Father, forgive them, for they know not what they do!"

Peter's Plea

Peter had been agitating for years on the subject of Houses of Hospitality, and the first page of the October, 1933, issue is de. But to the Bishops of the U. S.: A Plea for a House of Hospitality. This was an article with the Catholic Worker. It was de. by Peter to the unemployed at a meeting held at the Man. and was printed in order that it might he sent to all Bishops and Archbishops in the Conference of Catholic Charities in New York those first days of October, 1933.

"Our Catholic women go who through no fault of their own are not staying for the present at the Saint's Street. And I am afraid we were right in the beginning."

(To be continued next month)

Give Freely to

Do not yourself decide who is worthy may happen to be quite mistaken in doubt through ignorance it is better than being by your good against the virtuous at all. For by being one who will deserve the benefit and who lost some who are beloved by God, our knowledge is to be accepted by; but by giving is to be absolutely certain to find one of the with God. Therefore, judge not, and what measure you shall, it must be meaured, pressed down and shaken that is given back to you.—From "The Rich Man of Alexandria.
NURTURE—CULTIVATION and Our Tenth

ROGATION DAYS

OF the day before the feast of the Ascension, my father, when I was a boy, generally used to Mass in the village church about a mile from our house, and brought back with him a bottle of holy water. After he had his breakfast, he took the water to me, with him, and made a tour of the village.

The crops, at that time of year, had all been planted. He believed, however, in the necessity of growth, protection and abundance, and to these ends he took with him, as well as his water, the holy water; and said, that he went from field to field sprinkling in some of the holy water, and asking the act with a silent prayer of faith with each shed, a vocal repetition of the invocation: “In the name of the Father and of the Son, and of the Holy Ghost.”

The animals on the farm were later blessed in the same manner. Incidentally, at birth, when a sickly child was born, they took them to fair or market for sale, or when he or other members of the family went on a journey, or left the home, he invoked upon them the same ritual, the blessing and protection of God.

Traditions and Customs

In doing all this, he was following the old custom of asking the blessing of God for the crops and the stock. This custom is referred to in the old traditional custom which, with others akin to it, was common not only in Ireland but in other European countries before the Reformation, and even their belief and trust in God, but also in the Old Testament and continued by St. Mamertus, Bishop of Vienne, France, who died around 450 A.D. Modern wiseacres may sneer at such “superstitions,” which were most likely first introduced by Ade Bethune appeared in the March, 1934, issue of the Episcopalian, and a story appeared on the editorial page that month. There is a drawing of Joseph and Mary being turned away from the inn. On the same page, “The Lady, Mother of the Nativity,” and the third is the first of a series of the Corporal Works of Mercy, entitled “Harbor the Harborless.” The same issue saw the first appearance of a boy who told him that he would be easy to take care of. “And the saddest part of the whole tale,” says an article on “Housing,” is that people cannot live in peace even in the smallest slum without the fear of eviction hanging over their heads.

Ade and Teresa, Artists

The first drawings by Ade Bethune appeared in the March, 1934, issue of the Episcopalian, and a story appeared on the editorial page that month. There is a drawing of Joseph and Mary being turned away from the inn. On the same page, “The Lady, Mother of the Nativity,” and the third is the first of a series of the Corporal Works of Mercy, entitled “Harbor the Harborless.” The same issue saw the first appearance of a boy who told him that he would be easy to take care of. “And the saddest part of the whole tale,” says an article on “Housing,” is that people cannot live in peace even in the smallest slum without the fear of eviction hanging over their heads.

The Dispossessed

There was much preoccupation in those days with the plight of the dispossessed, those unfortunate dwellers in the city slums who were unable to pay the rent of even the miserable tenements. The slums of New York, particularly those in the lower east side, were a hell. A story appeared on the editorial page that month. There is a drawing of Joseph and Mary being turned away from the inn. On the same page, “The Lady, Mother of the Nativity,” and the third is the first of a series of the Corporal Works of Mercy, entitled “Harbor the Harborless.” The same issue saw the first appearance of a boy who told him that he would be easy to take care of. “And the saddest part of the whole tale,” says an article on “Housing,” is that people cannot live in peace even in the smallest slum without the fear of eviction hanging over their heads.

The ingredients of the Mass of the Town were a beautiful and expensive patch. For another month at least she can live without state aid, he ordered prayers, or rog. 

A Holiday Gift from Mary

Anthony Ullø is now active in the Italian-American movement to combat Communist control of Italy, which is following the leadership of the great exiled priest, Dr. Luigi Sturzo. Father Sturzo, now living in Rome, was a prominent figure in the long struggle of the Trappists to save the Trappist Order. The Trappists have a wonderful rule. It is called the rule of simplicity. Whenever anything comes up against simplicity, it goes away. An American is not afraid of the judgment. He goes from monastery to monastery. It may even be that the American is a little more serious than the Englishman, but he does not have to be. A Trappist is a Trappist, and his order is his order. The Trappists claim a very simple rule of life, and they have helped to keep their order from getting too many material things and becoming less and less spiritual.
Bishops' Plan For Labor

By HELEN HAYE

For the past several months whenever Msgr. John A. Ryan has been called upon to speak, such as the Catholic Conference on Industrial Problems in Chicago, or the more eventful meeting in Brooklyn, he has pronounced at the same point: the theme of the Bishops' Plan for Labor. The Plan is an outgrowth of twenty-five years ago. On this anniversary it behooves us all to re-examine the laws laid down by the Bishops' Plan for Labor and to consider how far they have been carried out, how far they need to be carried out, and to survey the road that is yet to be traveled.

In its introductory period of "normalcy" after the last war, the goals have been approached only during the last ten years. The problem that faces us is the same as that of a thousand years ago: to find solutions that have been made and of continuing the momentum of our forward movement rather than slipping back into the same old slough. The Plan

Here are the eleven points proposed by the Bishops, with some brief comments.

1. Minimum wage legislation for all wage earners in all industries, not just in interstate commerce (valid under the "general welfare clause of the Constitution.

2. Insurance against unemployment, sickness, invalidity, and old age, covering all categories of industrial laborers, domestic servants and service men.

3. Sixteen-year minimum age limit for working children, not just in industries engaged in interstate commerce.

4. Legal enforcement of the right of labor to organize. (Realized through the National Labor Relations Act.)

5. The War Labor Board to deal with industrial disputes.


7. A national War Labor Board to handle war work.

8. No general reduction of wartime wages, to maintain high purchasing power of workers.

9. Prevention of excessive profits and incomes, through regulation by law and public ownership, with a curb on wages only a fair return on their actual investment, and progressive taxes on incomes, inheritances, and excess profits.

10. Some form of monopsony prevented through government competition if that should prove necessary, along the lines of the Tennessee Valley Authority.

11. Participation of labor in management and a wider distribution of ownership. The salient point is the one toward which labor has moved in recent years which all things considered opens a whole new world of industrial situations if properly set up. So it is, "One man's mustard is another man's salt" and would make a whole new world.

Attempts to regard the Bishops' Plan as too radical when it appeared, yet Msgr. Ryan says "the Bishops and the clergy regarded the program as a moderate application of Catholic moral principles. It is desirable that such applications be a constant reminder of what the world must do in order to accomplish the task of the world."

While we cannot accept every line of the Plan, we are counselled by the Plan to take up the task of organizing it and putting it into practice. We have been exhorted to "be our brother's keeper." We may have the answers, said Lou, "but I haven't."

We had stopped for a soft drink at a corner stand, just off the Bishops' Plan. I handed down my 30-cent folder with its bullet of letters on the top, entitled "The Catholic Worker." The look ing man eyed it and said: "I see you are an artist. I hope you are a good one.

"No," we replied, "we edit a paper.

"Oh," he said, "I was an editor once myself. In a kind of way."

He mentioned the name of a famous city editor. We talked about the magazines and newspapers we used to read for a night's lodging. We gave it to him and then he asked: "What do you do for a living?"

"The Catholic Worker," we replied.

He looked at us sharply through a trifle bewildered for a minute before saying: "My God, you are with a friend." The editor, Dorothy Day, Eugene O'Neill and myself are often used to drink beer together in such a restaurant.

A PLEA

Literature is being sent to German war prisoners by the Bene
dowment of Christian Adoration, Clyde, Mo. The only Catholic weekly magazine, Tabernacle and Purgatory (English and German), which it is, would be sent if it be the will of God, this mad invasion and insane slaughter.

We look at the magazines and see that we are masters for a night's lodging. We gave it to him and then he asked: "What do you do for a living?"

"The Catholic Worker," we replied.

(Continued from page 1)

III. What Makes Man Human

1. To give and not to take--that is what makes man man.

2. To serve and not to rule--that is what makes man human.

3. We are a community. "They" in a crowd; "we" we a people. "They" are a gang. "You" and "I" are a whole.

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2. To serve and not to rule--that is what makes man human.

3. We are a community. "They" in a crowd; "we" we a people. "They" are a gang. "You" and "I" are a whole.

Chicago Unit

BISHOP PLEADS FOR MORALITY

May, 1944

By Fr. John J. Hume

In THIS WAY OUT

Essays in Catholic Action.

WEAPONS OF THE SPIRIT

Indicates the causes of war and the need to be armed with the weapons of the spirit.

FRY MCAUDELL

A FARM IN IRELAND

Catholic Worker Books

By Fr. Claude DuBois

A FARM IN IRELAND

Catholic Worker Books

May, 1944

By Fr. Claude DuBois

A FARM IN IRELAND

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A FARM IN IRELAND

Catholic Worker Books

By Fr. Claude DuBois

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**Writing**

By ADE & BETHUNE

S is like a snake. Start it in the left-hand corner, go down the 1/4 inch, and round your way back to the left, the stroke curves at the top. Then turn to the starting point and put a very slightly curved arm to the right, joining S too closed (3) so that it would confuse it with S. As you want to make this letter a little less high, avoid also making it too wide (5) for £."
DO YOU REALIZE THAT:

74 million Americans do profess to believe in the sacred rite of baptism.

72 million Americans do profess to believe in the sacrament of baptism!

1 out of every 3 marriages in our large cities ends in divorce.

43% of the married women in this country have no children of their own.

55% is the increase in arrests of young girls under 21 during the past year.

29% of the population is Catholic and a still smaller percentage practicing:

1 convert is received into the Church annually for 1944.


SECRETARIAL: Miss Rose Cerei, 585 Humboldt Avenue, St. Paul, Minnesota.

"SPARKS AMONG THE DEAD"

June 29 to July 6

Rugby, North Dakota.

Under the patronage of the Most Rev. John T. McNicholas, O.F. Archbishop of Cincinnati, Secretariat: Miss Mary Alice Duddy, Grailville, Loveland, O.

"THE DAY IS AT HAND"

August 11 to August 25

New Orleans, Louisiana.


Catholic Women Awake!

THE CHRISTIAN WORKER

"THE MYRRH-BEARERS"

August 1 to August 8

Grailville, Loveland, Ohio.

Under the patronage of the Most Rev. John T. McNicholas, O.F. Archbishop of Cincinnati, Secretariat: Miss Mary Alice Duddy, Grailville, Loveland, O.

"WITH BURNING LAMPS"

August 21 to September 1

Holy Child Academy, Philadelphia, Pa.


"THE NEW WINE"

September 9 to September 27

Grailville, Loveland, Ohio.

Under the patronage of the Most Rev. John T. McNicholas, O.F. Archbishop of Cincinnati, Secretariat: Miss Mary Alice Duddy, Grailville, Loveland, O.

"METANIA"

Oct. 1, 1944 to Jan. 1, 1945

Grailville, Loveland, Ohio.

Under the patronage of the Most Rev. John T. McNicholas, O.F. Archbishop of Cincinnati, Secretariat: Miss Mary Alice Duddy, Grailville, Loveland, O.

For further information write to:

THE GRAIL SCHOOLS OF APOSTOLATE, Grailville, Loveland, Ohio.

TO ROME

By Dorothy Day

Feast of the Solemnity of St. Joseph, 1944.

Dear Friends and Fellow-Workers:

There are so many things we would like to write about in this letter to all of you, particularly to those in all the little groups in the cities and on the farms who have kept the work going through these trying war years and those who are serving and proving their faith in the C. F. S. camps, the hospital units and the Peace Mission. We must perform the works of mercy in the Medical Corps and the American Field Service. We know there are many personal items of interest to all of you whose association with the movement dates back to the days of the Retreats at Maryfarm, or even earlier, bits of news which for one reason or another so often fail to find their way into the paper. Just now, for instance, it is news that Lou Murphy has returned to the Detroit house after his long absence with the American Field Service in Africa and Italy, and Alice Zarella is keeping close vigil on New York Harbor for Joe, who will be home any day now. Joe and Lou left Gerry Griffin somewhere on the east coast, so he still has table with the A. F. S. Jack Thornton is somewhere in the Pacific with the Medical Corps, and Dick Aherne, one of the original Philadelphia group, is training with the same outfit in Texas. Jim Rogan and John Doebele, who piloted the Baltimore house through its first year, are now the leaders of the Alexian Brothers Hospital unit in Chicago, and the members of the Chicago group are all "somewhere in the Pacific area."

Whenever we write one of these letters we are strongly tempted to say a few paragraphs about the thousands of young men and women which are woven into the lives of our fellow-workers. That is because we have always in mind the fact that ours is a personal movement, and that no matter how widespread it may become it is still the work of individual men and women so closely united by the bond of a common purpose in Christian charity that they have a sincere interest in each other's lives and activities. We are representative of the Catholic Worker is not organized, incorporated, chartered and licensed, and the answer must always be the same: Our work is essentially personal. It is not socially organized. We are not organized along formal lines because it is neither necessary or desirable. We are working together in voluntary association, inspired by the spirit of sacrifice, and the works of mercy, and to those puzzled friends who tell us, "But you can't do it that way; you must have organizations and electives, official committees, charters and licenses," we can only reply that we have been doing it that way for eleven years now. The houses have been able to feed and clothe the destitute, farm groups have laid the foundations of the Christian agrarian communities, and the paper has now a healthy circualtion of 49,000 copies a month. The war has laid a heavy hand on the houses and farms, because the workers are mostly young men and women, but the interest and the spirit still persist in a degree which unmistakably indicates a resurgence after the war.

Meanwhile, our organization-minded friends point out that we lose many possible beguets from persons who might rember us in their wills, since the Catholic Worker, not being a "legal" or chartered organization, cannot receive bequests. We recognize the point, regret it. It is better that we remain poor and dependent on the small contributions of those of you who can send us a dollar now and then, and depend not on getting from the public books of mercy, and to those puzzled friends who tell us, "But you can't do it that way; you must have organizations and electives, official committees, charters and licenses," we can only reply that we have been doing it that way for eleven years now. The houses have been able to feed and clothe the destitute, farm groups have laid the foundations of the Christian agrarian communities, and the paper has now a healthy circulation of 49,000 copies a month. The war has laid a heavy hand on the houses and farms, because the workers are mostly young men and women, but the interest and the spirit still persist in a degree which unmistakably indicates a resurgence after the war.

cocktail.

With prayers for an immediate cessation of war and a just peace, yours in Christ,

Dorothy Day

THE EDITORS.