We Are Herods
We Kill Infants

By JOHN MCKIERNAN

PROBABLY no story in the New Testament more excites our pity than the account of Herod's massacre of the children of Bethlehem. Here is a man, such a vicious character, as King Herod of Israel arouses our passion of jealousy: a man so ruthless that, in an effort to kill this Baby, who is acclaimed in the prophecies as King of the Jews, he heartlessly decrees the death of every male child in Bethlehem who is two years old or less. He was, perhaps, twenty years old. That massacre has left an indelible blotch upon Herod's reputation throughout the centuries. But that massacre has left an indelible blotch upon Herod's reputation throughout the centuries.

The number of innocent children whose steel-riven slender bodies dyed red their mothers' cloaks that a single day in Bethlehem was, perhaps, twenty. Months before the sovereign power of the United States decreed the death of an uncountable number of innocents. Hundreds have been counted dead, and their lives taken before they were 10 days old. But the sacrifice is not yet complete. The decree of massacre was again promulgated when, according to a recent report, President Truman refused to allow the mails to Germany to transport the clothes and charitable institutions might send, or clothing to the destitute.

President Truman would have been known as a Christian Government; but the President reported reason for refusing food to Germany via the mail was that Russia—self appointed country of Godless—objected.

According to the National Catholic Welfare Conference News Service, thousands of German families have been evicted from their homes on one hour's notice and interned in concentration camps—in camps where there is always room for newcomers because of the excessive death rate from starvation and its attendant diseases. Elsewhere the N.C.W.C. writes of men and women evicted from their homes and jammed into freight cars, 80 to 100 to each car, and left on railroad sidings to die of starvation and cold.

But let us think of the Holy Innocents—the children of Germany, the babies that die for want of so much as one quart of milk a day: the ones that die because they have not so much as the swaddling clothes that warmed the Infant Saviour: the ones—all of them—that die because the sovereign nation of the

The above drawing is reproduced from a large poster just received from Father Peter Jones, of London, England. The poster was exhibited throughout London at Christmas time. Its message is even more important now than it was two months ago.

Many of our readers are now sending food and clothing to Europe, to be distributed by the nuns and others who are doing good work in that country. We have been asked to answer to his and her letters, and I am very grateful

(Continued on page 7)

We Feed the Hungry CHILDREN!
Clothe the Naked CHILDREN!

By John McKiernan

February, 1946

The Layman In Catholic Action

[From the Australian Catholic Worker]

At a recent Conference of the Y. C. S. (Young Catholic Students) at East Malvern (Victoria), His Grace Dr. Mannix spoke on the meaning of the Catholic Action movement, and of the role to be played by both clergy and laity in Catholic Action.

His Grace addressed the gathering of 350 members of the Student Society. He said that he felt at the end of a long life he had lived into a new era and that he could well remember the time when anything like that gathering would have been unthinkable.

One of the most remarkable things done by any of the Popes—and a remarkable thing done by any of the Popes—and it was that Russia—self appointed country of Godless—objected.

The Pope himself believed that he started the new movement under the inspiration of God. No doubt God did give inspirations to many people, but this particular inspiration that came to Pius XI was very fat-reaching.

It enabled the modern Catholic church to change its outlook, and to attempt things, and achieve them, that would have been quite impossible before. This movement, as an organized movement, was quite a new thing in the Church. In the time to which he had referred, practically all leadership came from the clergy. The laity, the best of them, waited upon the word of the priest; they looked for his leadership, and where he led they were ready to follow.

The result of that was that practically all initiatives and decisions came from the Pope. N. E. Pius XI, in his lifetime, thought that whatever suited times past, the day had come when the laity should begin to take part as they had never done before.

He had a feeling, said His (Continued on page 7)
On Pilgrimage

(Continued from page 4)

Visit to John Paul, United Hounds, League on 9th Street before I went to the dentist and saw her pictures in the line to movie of Mary and Joseph's betrothal. Very Jewish, he has a strong sense of God, and he will be lost in and helped serve. He brought a rabbit-skin jacket from Germany, and we wished he had left it. There are no need of him so that he will keep the cold from John Rider, who is a strong boy. We had a terrific scene of broomstick and looking very fine. Indeed. The trouble with getting delivering the paper to the post office in hotel room days for a while.

January 4

Two more veterans in, bringing clothes. Herb Walch and Jack English help with visitors, and so Jack, who is doing cooking again.

St. Francis Monastery

Patron of Journalists

burned the soup. Five more storm windows broken, this time Har.

January 5

A mild spring day. We had the golden wagon in to help mail out the paper, and used it to move coal which Mag. Nelson gave us from St. Andrew's rectory. It was an all-morning job. I drove, six lines loaded. There were about three tons. We were black when we got through.

January 6

Paper went to press and after­ ward Mag. and I took a walk through the East side, buying herring and hair brushes and pricing Hebrew dictionaries for Ms Brunnah, whose ambition is to read the psalms in Hebrew.

January 9

John Gavilovich, one of our oldest friends from the old days when he had been shipwrecked off the coast of Italy on the way to Yugoslavia, and was on his way home to be invested as a priest. He was in the hospital, Thompson's, and had sup­ ported the lemonade, which had caught his throat.

January 10

Today I was invited to a lunch with the housing projects with Mr. rosa, a professor on housing, and to a Cinema Tres­ sa, where he had a presentation. Could not get any of them to do what that driving the car and selling papers in the street office. If some of the returned veterans and other veterans do not get their driving licenses renewed Grace Ma­

For Industrial Peace

Everyone who desires to see the establishment of Industrial peace in America should give close attention to the words of Pope Pius XII in his address to a group of Italian industrial workers and leaders at the Vatican January 25th. The Holy Father's discourse on the spiritualizing of labor relations applies to our own country no less than to any other country.

The need to "infuse the breath of spiritual and moral life into the very framework of industrial relations" was stressed in the address delivered by His Holiness to thousands of delegates from the fraternal meeting of the two groups should lead to a fruitful understanding between management and labor, to the greater increase of rational prosperity and civil progress.

"There is an erroneous doctrine," said Pope Pius, "which affirms that it is impossible to reconcile the interests of capital are destined, as if by natural law, to be in reciprocal conflict, in bitter and implacable struggles, and that industrial peace can never be realized."

"However, you understand instinctively, without the need of too subtle reasoning, that social peace, if it is to be rational and human, cannot be preserved if the simple elimination of one of the parties to disputes, since in such a case that labor peace which gives life and vigor to public and private economy would be destroyed."

"For, indeed, can it be thought that through the collective organization, which would follow therefore, there be the possibility of dispensation would be removed, because, if a change of the parties to the conflict, the struggle between labor and private capital would be replaced by one between labor and state capitalism?"

Wants of State Slavery

"Indeed, in whatever manner the distribution of profits might be decided upon by a disciplined collectivism—whether in equal distribution or in proportion to the hours of labor on the needs of the individual—there would be impossible to prevent the rise of disputes and dissensions regarding the distribution agreed upon, working conditions, the amount of replacement, and above all from which threatens the working class with becoming a slave to governmental power.

"Therefore, the future desired peace between labor and capital, recourse has been had to organizations of the professions and to trade unions, with the understanding that these are not without their exclusive and progressive purpose, for the war, providing reactions and reprisals, or a torrent of injustice and division, but a bridge which serves as a uniting bond."

"We have already had occasion to point out how, above and beyond the other functional action, and which there is that higher unity which binds all who collaborate in production. This unity should be the foundation of the future social order. The professional organizations and trade unions are provisional auxiliary, transitional media; their end is the linking and solidifying of the relations between all employed, and consequently for the common good and the needs of the entire community.

Morality is Necessary

"However, beloved sons, neither professional organizations nor trade unions, nor labor management committees, nor collective contracts, nor arbitration, nor all the directives of the moral order as such, but the workers themselves will be able to provide a complete and lasting labor peace, and produce all their benefits unless there is also a far-reaching and constant extension of this peace, this moral life into the very framework of industrial relations."

Here, addressing himself particularly to the Italian situation, His Holiness referred to the spiritual traditions of the nation as a bulwark of peace between groups and classes in its history for the common good and the needs of the entire community.
Dear Editor:

Would to God some hearts may see the value of the package in the current "Carlitate Dei." Our old friend, Mr. John Putnam, who is over 90 years old, has given us the privilege of his letter.-

From Vermont

Dear Editors:

A short while ago we were hilly-hiking north on route 7, stopped to get something for lunch, the car stopped to pick us up. We were soon deep in conversation with our driver, who was looking besotted with the story of our friend mentioned, with some amazement, and then in a Methodish, and went on to de-

From Rochester

Dear Editors:

One thing I find lacking in the pacific mood wherever I meet it, and sadly especially in my own person, is the sense of positive or the aggressive atti-

From S. Francesco

Dear Friends:

In response to the repeated and sincere appeal of the Holy Father to come to the aid of those in urgent need, the Church of San Francisco in San Francisco, Calif., at last he wasted out of life, with

From T. L.

Cruelly

Dear Editor

The worst nurse I ever knew in my life was a woman, I'll bet, looking woman-never struck a nurse in the months I was with her. It was quite a revelation, your picture of brutal-ly and cruelty the works crimes on the calendar. I have no personal knowledge of brutality, and suffered from the wounds of other pa-

From A. T. B. Ward

Dear Editor:

Poor widow! She lived only in his eyes at the last, his whole body wasted, and stinking, as if indeed the flesh were wasted out of him, and his lungs too long "sold his addition." And at last he wasted out of life, with four bullet wounds, as if all his life were strangled with phlegm and des-

From the Mail Bag

Getting the wrong nurse, which wasn't even done out of meanness or brutality, just to avoid the joy of work skillfully per-

Notes From A. T. B. Ward

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HOLINESS FOR ALL

By HIS EXCELLENCY, NORBERT ROBICHAUD
Archbishop of Moncton, N. B., Canada

Chapter 1

FOUNDATION PRINCIPLE OF HOLINESS

W

E are all called to be saints, for the simple reason that we have all been baptized. At the solemn moment when, in the presence of our godparents, the priest thrice poured the baptismal water on our forehead and pronounced the formula, there took place a most extraordinary thing, a most prodigious thing, a thing pregnant with consequences for all our life.

Henceforward we are a world by way of a natural birth, than which there is none more marvelous. When at the moment we were born by nature nothing more than the son of a father and mother of this world, we became by baptism a child of God, a son of the Heavenly Father; of course not by nature but by grace and by the will of a better term we call adoption. While on the one hand human adoption means to take the house of one who cannot become a father to us in the real sense of the word, on the other hand, it means to give a participation in the life even of God, a new life, a supernatural life, in which the life of the natural life derives from participation in the life of the Heavenly Father. To be able to be used the inheritance that God the Father reserves for His sons and daughters is to become the principle of a supernatural life, means to be capable of setting, no longer like members of God's family, rather like capable of winning that divine and heavenly inheritance which is included in the name of baptism.

Now it is precisely this new life, which is called supernatural, super-added to the natural, which urges us to be saints.

A

S a matter of fact, all life is a movement; the movement can be in the direction of what is above us and what is below us, that is, the normal life—waking a life ever more intense and more pure. But there can be a change in the direction of what is below, that is, in the natural life, that means drawing a line of death no living creature can escape, that means that must progress, and that means tending towards perfection; or it must progress in the other direction, drawing nigh to death.

This is the meaning behind has just received a natural life begins at once to grow. The law of its nature is to develop itself, to perfect itself. Not even on crown the threshold of manhood may escape the universal law. In the same way the plant, which grows up, continues to aspire to a healthy life, to perfection. To be a man is to be in a situation to which is to be in a position to grow with all its strength to its proper or trade, you have a right to the inheritance above able privilege of supernatural life is there for him but twelve centuries is not determined gencmsly to be a saint—or to be incapable of raising his soul for ever.

The grace of Baptism is then the hidden but fertile source whence our supernatural life derives; it is a life that is being carried on without ceasing, carrying us on like a river, a river of a very high sea of holiness. Now this supernatural life is common to all Christians. For the moment it is common to all Christians. For the moment it is therefore common to all—baptized.

It is precisely in this community of life that all Christians meet one another, that one another is manifested and fraternize. As a matter of fact, whether you be a humble servant or you be a person of wereld, all you who are actually living with the same life and tradition are a member of the Church. It is therefore common to all persons of God, member of Jesus Christ, temple of the Holy Ghost. United limited only is the Church is the same faith, sons of the same Father, members of the same Body, stones of the same temple, what matters the difference in the case of a person of the same profession? Does not the honor that is due to the one, belongs to the other, and incomparable consist in the participation of the life of the Mystical Body, a life lived here on earth with the advent of grace and consacrated in Heaven by glory?

How little sense has one then of the supernatural to be making a distinction between you and your neighbors, between brothers and sisters, between men and women, in religious orders and men and women of the world! The real distinction is between the taproot in every person the nonparticipation between Christian and pagan.

Before the eyes of God two groups, and two only, constitute the world of souls: those who on the one hand have life that is supernatural, those on the other who have natural life. And from God's point of view there is a wide distance between the best of pagans and the most humble of Christians than between the very least among the faithful and our Holy Father in Heaven.

Why then should perfection be looked upon as being something like a world apart, a closed corporation from which lay folks should very naturally be excluded? As a matter of fact, writes St. John Chrysostom, "If we do not make a distinction between the Church and the non-Church, our Lord has names neither religious nor secularals; this distinction is, for the Church and the non-Church, for the real Church and the non-Christian, is it not necessary then for all the men existing in the world, as for the monk, to live according to the manner of a Christian and to tend to a perfection which is the same for both?" (See Apologie de l'Immaculé Conception 1, 3, Trad. J. Trabu

tin 1, p. 46).

In this respect the layman and the monk should so much be alike, that we are heightening his ideals. Nothing of the world, his habits, his habits, should be those of a child of God, doctors, not living infinitely superior to the natural, endowed with a life that is supernatural in its infinite life of God Himself. With all the difficulties of this life, the Christian is expected to live after a manner of a Christian, in this manner of the manner of the pagan unappreicated with such prerogatives. His con- duct, his customs, his manners should be those of a child of God, doctors, not living infinitely superior to the natural, endowed with a life that is supernatural in its infinite life of God Himself. With all the difficulties of this life, the Christian is expected to live after a manner of a Christian, in this manner of the manner of the pagan unappreicated with such prerogatives. His con-

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As Peter Came to Rome

BY JOHN QUILTY

THE stairway down from the upper room was covered with bare feet of men, One pair of feet was thin and yellow with age. Above the old man's feet was a plump pair of boy's feet, bouncy of step.

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understand that, Timothy? And they scurry up and down the highways and seats of the Empire. Did you hear Bishop Cephas, Timothy? Did you hear him?"

The other man pressed on, "Bishop Cephas, you're pressing the point to perfection because of our holiness, Bishop. The Church of Jesus is the Head, must ever be active, ever present, ever ready to enter into the life of all the members of the Church.

"But let us have done with entering the Church of Jesus Christ!" Bishop Cephas is quite right for priests and religious, Bishops and religious, that their mission is to live like God, to comport himself like God. As a matter of fact, what the man with his perfection is not applicable to the layman. The layman, the man who has received supernatural life through the grace of Baptism, is bound to cultivate the virtue that is given to him by this grace, to grow with all its strength to its proper glory.

As a result of the fourth Sunday after Epiphany, St. Matthew 6, 25-27.

Jesus Stills the Waves

(The Holy Gospel for the Fourth Sunday after Epiphany, St. Matthew 6, 25-27.)

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Victims of Peace

These were beginning days of fragile peace. When mercy's mantle could be worn again. The torrent of men's hatred seemed to cease; a wounded world might overcome its pain. But where are men of peace in whom we hoped? Pride and destruction have been in their ways; the brave new world for which they bluntly groped Cannot find these sad and broken days.

What of the children?—Agony and grief
Are still their daily bread; what fault is theirs?
Stirvation, filth and death will crowd the brief city.

And fig-trees bloom outside the cottage door
For winter is now past, the rain is gone
And the vision of the risen Christ is here.

And froth and filth, and blood will fill the streets,
What fault is there?—It is not their fault.

The vision faded.

The torrent of men's hatred seemed to cease; the brave new world for which they bluntly groped cannot be found.

...James Rogan.

BOOK REVIEW

THERE are days of strikes and insecurity making one realize
This is the day of the apostate.
What a boon it would be if all the members of the Mystical Body could be united in the determination to take the profit out of men's necessities.
Imagine such achievements as co-op burials, a co-op hospital, adult education, co-op factories, and co-op refineries!
You will enjoy the chapter on "The People Learning to Play," and I feel grateful for the students of Ohio State for making the co-operative idea a reality in a state university.

The Lady told the children to receive the Rosary daily to ready to bear the sufferings that would soon come. And be not afraid of being denied the Blessed Mother’s help. And some days of terrible war (World War I) would be held by them until they were frightened, when just above the branches of a stunted cherry tree

"On their right, a young Lady of dazzling beauty appears before the children. The child speaks to them in a mild tone: ‘Fear not. God will not hurt you.’ The children stand in fantasy. The young Lady seems to have been born for a Coding of Peace. Her face of indescribable beauty, for their eyes, seems overshadowed by sadness. And some are joined by Mary, the "Mother of Sorrows," who is wearing a crown of thorns and a gold tunic with a golden crown. And a white mantle, edged and embroidered with gold, covers her face. Her crown is the neck by a golden cord, the ends of which fall upon her breasts. She is the "Mother of Sorrows.""

The vision ended.

The children rest on the Rosary every Saturday, and then the second generation of the Mystical Body of Christ.

Could one begin to teach the advantages of co-operative operation in a more effective way?
We will see that Father Virgin Michel of the Congregation of the Holy Cross for the American co-ops when he insisted on the liturgical movement emanating from the Mystical Body of Christ.

Incidentally, might not religious orders, parishes, and organizations take to heart a lesson in co-operation from the same source?

Sister Mary R. Norman, R.S.M.

OUR LADY OF FATIMA

By JULIA PORCELLI

The first time I heard this name I thought it was the name of Our Lady of Turkey or some Oriental country, so I was surprised to find Fatima referred to a town in Portugal. Two months ago there was an account of the apparitions on the front page in the newspapers, which may some day be proved to have been true. However, there are many authentic apparitions of the Blessed Mother which have taken place at La Salette, Fátima, and Pellevoisin, at Pontmain and at Fatima. I hope to write about them in the future.

The precious Blood that is the Blessed Mother, uttered to teach us.

In the Church magazine there are several paintings of this beautiful Lady. Of them are of the visions at La Salette and at Pontmain. These pictures are part of a book containing all the visions of the Blessed Virgin, in which I long anxiously awaiting to see completed. They have inspired this lady to give to the world a message so few people know of all that the earthly Mother of God did not come down to earth and speak to simple children for a social call only, or because she wanted to wear another dress. She appeared to children and adults, all ages, to explain the suppositions of the Blessed Mother were closely related to the message, and this book will be published.

One of the visions was in the midst of a terrible war (World War I), but unless people turned to God and desisted from sin in the next five Saturdays and confirmed another and more terrible war would begin. In this second world war the good will suffer manifold, and errors will be spread throughout the world.

People are always looking for something practical that they can do. The Blessed Mother warned the world of the horrors of the second World War, but since we did not "turn to God" and "desist from evil" we had that horrible scourge. Are we going to learn our lesson? Let us recite the Rosary daily, if possible, and with our entire family, after Confession as an act of reparation to her Immaculate Heart.

Incidentally, might not religious orders, parishes, and organizations take to heart a lesson in co-operation from the same source?

The vision faded. But I did not see him clearly, for the light was too dazzling.

My heart seemed like to break with longing.

...James Rogan.

Bread Line

By GERTRUDE KRANZ

And I saw the Bread Line from Heaven to earth.
And they who served had marks on their hands like wounds.
And the beautiful, serene Lady who made the Bread had time to pray and to help those in the Line.
And the Bread shone with a white flame, and some of those who served were glowing with the same light.
Others flickered weakly, and some, O God, gave way.
Some gave back as they ate. And many in the earth did not see the Line, or did not seem to care.

And there and here a cry went up, a cry
And I saw the source of the Bread Line, He who gave and is this Bread.

And the Lady took me by the hand, "O foolish little blind one!" And she led me.

The vision faded. But I did not see him clearly, for the light was too dazzling.

My heart seemed like to break with longing for him, the Bread Line.
And the Lady took me by the hand, "O foolish little blind one!"

And she led me.

Praise be to God the Father. Praise to His only Son. Praise to the Holy Spirit, forever and ever. Amen.
WHERE is your friend Episcopus?" asked Theologus.

"You seem to be taking turns about—is he here?"

"I suppose that Episcopus is afraid that the discussion would become too involved for him this evening," Abstractus replied.

"He knows I was at a convention, and I suppose he fears the州in cold silence of your questions that you must consider him a weak

And then, mind you, I want worldliness. We must consider

As it well attended?"

What kind of a convention was contribute what I can to their it10ns we fmd about us. caused untold hardships and in-

At least this is what I suspect—since his excuses did not . statement that 'My Kingdom

if so for a new approach to reH-

in for a drubbing whether he took it up or not. Such a discussion would be the very center of advancement, New Babylon.

"How can we improve the conditions of the poor?" an interested hearer demanded. "For it is said that this is just what religion's essentially necessary.

we who are responsible for the ex-

"The CATHOLIC WORKER"

"We're not animals—we're human beings," said one gray head.

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Children

I heard again from the children in Amsterdam, in Y., in an answer to the letter I wrote them a month ago. One of them said in grace I bought wonderful merchandise. This is all the result of my name of the little St. Louis of the poor in Paris. In each address, after the first one, we have omitted the words "La Reverence Superieure, Petites Secours des pauvres, in order to save space. I am busy in many cases where addressing packages, just as they appear in the first address.

Fatima

(Continued from page 5)

I, for a moment, in which all could gaze without being dazzled." Then the sun began to send forth showers of light falling from the clouds, and shining on the earth, the clouds, the earth, in fantastic fashion. The sun was not burning, only to begin a second and a third time. Meanwhile the children in the white cloud had a heavenly vision of all manner of various phases, and as the cloud moved, showed the city of Mount Carmel. They saw the sun burning up, blessing the 70,000 people.

The sun, after its magic dance and like a gigantic wheel, which had become look so, detached itself, and curled down towards the crows, narrow -stricken on the ground, and left the end of the world foretold in the Apocalypsis.

"From all the vast multitude, suddenly on its knees in fear of God, in the midst of the most astonishing appearances, the most fervent acts of devotion. But the sun not gone." Soon the sun went back to its former position after serving our Lady's purpose of convincing all the 19,000, and the world, of the great glory of the sun as fair as the moon, bright as the star in the sky, staid still?" Fatima is now a spiritual power of the highest magnitude of the power of all ages. Where Mary appeared, built by the architects, is something in a Catholic Church. The绳 is not the man but the religious spirit, the architect of the lamp of the true of the world, the political and spiritual of man in the world.

For Charles Peguy as well as Mounier, politics is the struggle for power, while for the Catholic worker children is the realism of the times.

For the man-of-the-street politician is just politics and mysticism in the world, but for the Catholic worker children is the realism of the times.

6. In his "Personalist Manifesto" Mounier states that what the man-of-the-street calls "the right spirit." Layman

(Continued from page 1)

Grace, sometimes in places there might be difficulties in giving. The last time a flour bag was given to Dr. and Mrs. Pietro Leon via the Catholic Action movement they reached their fourth week. Prayers and grace before meals. There should be family gatherings, and there should be family prayers and grace before meals. The least any American Catholic should do is the handmaid of faith. The man-of-the-street politician is just politics and mysticism in the world, but for the Catholic worker children is the realism of the times. The priests, on their side, but lead holy lives. The priests, on their side, might be inclined months ago, 98 out of 109 babies were saved. There should be family gatherings, and there should be family prayers and grace before meals. The least any American Catholic should do is the handmaid of faith. For Charles Peguy as well as Mounier, politics is the struggle for power, while for the Catholic worker children is the realism of the times. For the man-of-the-street politician is just politics and mysticism in the world, but for the Catholic worker children is the realism of the times. To use reason and faith means much more to them than amassing wealth.

Their real problem was when Rodolphe, their eldest son, married an American town girl. The fear that they would persuade Rodolphe to leave his farm and go on the farm, where he had worked, was so strong that they exercised the ingenuity of the amiable Rosicky and his wife, Mrs. Rose.

Knowing the evils of the life of factory work, they continued to revise his two years' experience as an apprentice to poor laborers in Canada, before he even allowed Rodolphe to think of a career of a teacher or of that life. His life in New York was more pleasant, but still for the workers it was unbearable. However, he found lasting joy in the work of hardships, when he came to the farm.

I am afraid that Rodolphe was the one to make the tragic mistake of leaving the farm. The story he handed Rosicky to the supreme effort to save Rodolphe. The effort cost him his life, but it also converted his daughter-in-law. The man-of-the-street politicians are the capable of being manipulated and conditioned in the knowledge that he was now sure of her. And how, when the alarm of President Roosevelt could put an end to this situation and save the people?

FOR ORDINATION & FIRST MASS

Announcement cards & env., 100 for $5.00

Holy cards (1½" x 3") 100 for $1.25; 500 for $3.00

Sample sets: 5 announcements & 20 holy cards, assor ted, 45¢

Easter cards (with env. Small: 50 for $1.50; Large: 50 for $3.00)

Sample set: 16 assorted

Mass intention card & env.

25¢: $1.25—$5.00: 100¢: $5.00

The Saint Leo Shop

Upton, Mass.
There is much suffering and sorrow in the world. Much of it is due to the fact that people are starving or being starved. It is a good thing that we should stop and consider the practice of feeding patients with starvation diets. In the State of New York, the cost of starvation diet, costing the State some 23-26 cents per day. Another is "to in- sure to patients and their rela- tives that they make proper appeals to attorneys; fees the opportunity of making other appeals; to ensure the protection of their rights and privileges." This latter objective should re- sult in the introduction of all the necessary. people committed to these institu- tions. The problem is being worked on. That is the spirituality for which we are working.

Outstanding legislators of the State will be ready to fight for this program, but first it is needed to publicize. If you want this program to succeed and thus help some of the poor and helpless people in the United States, and especially the 80,000-odd in the State of New York, you will have to call up and help this organization in its fight for those people. We ought to carry the thought and our cry to the people, and woe to you here on earth who cry for纳入 of any thoughts or laws, who cry for纳入 of the freedom to write, eat, dress, and the like. This is the spirituality we are working for.

Action must be taken at once, before the new legislatures are in session. We must have a People’s Committee for Mental Hygiene, 673 West 227th St, New York City. Please send donations directly to that Committee, not to The Catholic Worker. REV. CLARENCE DUFFY

From a College

Dear Editors:

Only an hour ago I read this passage in Dom Anscar Viteri’s pamphlet: "The most reasonable thing we can do is to consider the Church as being rooted and established in the land, as the mother of the Son of God, through the lives and words of all the members of the Church. It is impossible for us to separate the Church without harming the human condition."

Some of us in San Francisco are a bit troubled over the lack of direct votes in the city in favor of the truth in the years ahead.

I have been visiting nineteen hours a week this last semester, and find that I can do little else. After the pamphlet mentioned in the Catholic Worker I got a letter from a priest in Arizona, declining my decision to abandon Catholicism (CAN’T!11), wishing me to keep it up, so that the idea would gradually impress itself on the moral and intellectual development of the people.

I am a Catholic, I know how to make a job of it, and I believe that we can help people who have come through the Church on the road to the Church. If I lived on a small farm, I would try to do whatever I could for the Church."

Of course, there is one thing that people who are considering a career in the Church should keep in mind. They should keep in mind the Church’s teaching on the sanctity of marriage.

JAMES HAGERTY

The Catholic Worker Penny Press

Stanley Vlahosrints, Printer Maryfarm, Easton, Pa.

OFFERS:

FR. John J. Hugo’s pamphlets: "Do it now," "Confessions of a Conscientious Objector" (chapters 11-22), should be reprinted. The papers include a small brochure, "The Catholic Worker," designed to be distributed at subway kiosks. We need additional copies of the same. $1.00.

St. Francis Xavier on Professors, by Fr. Vincent McNab, O.P.

We Catholics Believe in Beliefs, by Peter Maurin

Cards with texts for the Liturgical year, lettered and printed, 1¢ each

Penny Leaflets:

Immorality of Conception

Catholics Can Be Conscientious Objectors

ST. FRANCIS XAVIER on Professors, by Fr. Vincent McNab, O.P.

We Catholics Believe in Beliefs, by Peter Maurin

Cards with texts for the Liturgical year, lettered and printed, 1¢ each

Postage must be included for all orders under $1.00

in the world, which you have been taught to abhor. More groups are inspired to rival the Catholic Worker movement, showing the attractive atmosphere in which the virtues of charity and justice can only become possible, but necessary. It is customary for Catholic editors to urge people who fail to distinguish between good works and a collection of them to be charitable primary and we have come to realize that in one way or an- other.

One of the really great prom- ises of our time is the connec- tion by more and more people of the vocation to voluntary poverty

Page Eight

THE CATHOLIC WORKER

April, 1946

SAY THE PLAGUE!

by DAVID MASON

The young woman who bought a Catholic Worker from me in the subway kiosk where I was handing out papers standing there—she seemed so much more than an ordinary girl. She had a quiet dignity, a certain self-control. Her face was clear and smooth, at her feet a contemptuous gesture. I picked it up and sold it again. The papers were free. But I was going fast that afternoon.

John had been saying: "I'm selling at the corner of 6th Street and Broadway. Saturday afternoon, two weeks ago, and Sunday afternoon, two and a half hours. Stan- ley Viteri was in the corner Saturday, there were about 300 in two hours the day before.

This is the small beginning of what we hope will be a permanent thing.

Selling the paper on street cor- ners, is a way of getting fun, it is something everyone can do. The girls can do it as well as the boys. But it is for one reason Curran has been on the job it is because I went in the winter, once, with John, her husband, and once with Herb Welb and John. We were all tackled to our corner, and Irene went with us to梅西的 corner and she carried the paper for an hour. That was all we had, we had no money in our pos- ses. We are going to print about 5,000 extra copies this month, but we are going to be short of the amount.

Here's your Job

I represent the important apostolate. Every time you sell a paper you are helping to broadcast the Word of God. You can be sure that in the case of any question about the sale of the paper, that is only a reason for giving it further. We have the right to carry our thoughts to the people. Here is the answer for people who are not interested in what or how he can do it in the way that he wants to do it.

All you have to do is join one of our groups on a selling exped- iture.

We have several per- sons in each group, in the same corner, the more the better, and the more the better, if you want to know, "what's the difference, Catholic workers, Conscientious Objectors, those who want to help others, they all get exploited. Why do you have a paper for workers?"

"But that's what we have," I thought, "why do we want to help everyone, why do we want to help all workers. We want to help people."

"That's what we have," I thought. "Why do we want to help people about labor and unions and ex- ploitation?"

"Churches don't care about the workers," he spluttered, "all they care about is the money.

"What's the difference, Catholic workers, Conscientious Objectors, those who want to help others, they all get exploited. Why do you have a paper for workers?"

"But the Church does want to help everyone, why don't you read the Catholic Worker, Maryfarm?"

He bought a paper. Maybe you will be able to sell him another like it. We are trying to make the paper for the people. The circula- tion is growing. That is why the Catholic Worker was built up by street sales in the early days. During the last two weeks we have been trying to keep up the number of street sales because we believe it is a way of making the paper better than ever, but perhaps you must try it yourself. We have used all the stores, the subway kiosks, the street peddlers' race, and the street and each job as being just as important as the job of the salesmen when you work for the lay apostolate.

So we only have to sell our paper. John has a little thing a few blocks down, at the eastern end of the subway, where there are no crowds, where everyone can get it, and the street peddlers' race, we have the same. But we are going fast that afternoon.

Joe Hughes popped up at the subway kiosk just as I was. I gave him a quarter and a job. He said that was something he would like to do. "Well, I have a job in the morning," he said. "You can have the job, I have a job in the morning." He said something about "sell- ing papers" in a chambering voice. He picked it up and said it again. The papers were free. But I was going fast that afternoon.