FOR A NEW ORDER

The Church has in God, in the God-Man, been given an invisible but unshakable principle of her unity and entirety, of the unity, we mean, of her head and members in the complete fulness of her own life, which is the Church, which is all that is really human, dictating a decretal coordinating their many aspirations and particular aims to the integral and global ends of man, which is his likeness in the highest possible degree to God.

Do we not see every day on our innumerable altars how Christ, Divine and human at the same time, holds at the same time, in its past, present, and future, the entire human society?

In the Mass men become ever more conscious of their guilt past and at, the same time, of the Divine benefits in the commemoration of Golgotha, the greatest event in the history of man and the world. Modern man is forced to free himself from the profligate misuse of the present, the misuse of daily acts, while even the most abandoned feel a breath of the personal and moral obligations of their Merciful God; and their gaze is directed toward a secure future, toward the consummation of the ages in the victory of Our Lord in the Messianic era. No Supreme Judge Who will one day give a final pronouncement.

Venerable Brethren, the Church then provides in the Mass the greatest support of humanity. Every day, from where the sun rises to where it sets, without distinction of peoples or nations, there is offered a clean oblation, at which are present all children of God. The Church scattered throughout the world, may be a refuge in their need then security in their distress. Let us love the Church, this Holy, lovely, strong Church, this truth, this beauty, this Church. Let us make her loved by all peoples and all men. Let us ourselves be the stable foundation of society; may it become, in effect the unifying people, or nation, which is not directed toward a secure future, but a cleansed and sanctified Mankind.

Let that be recognized as one of the world's leading experts on the structure of atomic meson theory. The answer to this question could obvious scarcely not be had by trial-and-error, and the only way left open was that of calculation.

This major problem was assigned by the theoretical physics section at Los Alamos Laboratories. There it was investigated under the direction of Hans Bethe, formerly of Germany and more recently of Columbia, and is at present engaged in research in the laboratory of Physical Chemistry, Massachusetts Institute of Technology, Cambridge, Mass.

The scientists who worked on the atomic bomb project were directed toward a secure future, if we should ignore the ultimatum, there would be no pushing there, no room for one's loved ones. There would be no pushing there, no room for one's loved ones. There would be no pushing there, no room for one's loved ones. There would be no pushing there, no room for one's loved ones.

The great Bishop of Hippo speaks, one nation, "be cause this faith, this hope, one charity, one expectation"; that, then, all those whose the great Lord called to His Church, "out of every tribe and tongue, and people and nation," be conscious in this grave hour that they are to radiate from their lively and active faith and spirit and love of Christ to human society; that, in turn, all peoples and men, near the Church or far from it, may recognize that she is the salvation of God even to the farthest parts of the earth.

With all Our heart We implore to all Venerable Brethren, Bishops and priests who cooperate with the pastor of the diocese, to the Faithful of your Dioceses, to your families and to all persons and to your nations, to your peoples, to the Church, to the entire human family with special affection, Our Apostolic Benediction.

The special initials used in this issue are the work of A. de Bethune in "My Lenten Visits" and are by permission of E. Stiedman.

DE BETHUNE

The author of this article worked on the Manhattan Project at Columbia University from 1942 to 1945. He holds a Ph.D. degree in chemical physics at Columbia, and is at present engaged in research in the laboratory of Physical Chemistry, Massachusetts Institute of Technology, Cambridge, Mass.

The scientists who worked on the Atomic Bomb Project were directed toward a secure future, if we should ignore the ultimatum, there would be no pushing there, no room for one's loved ones. There would be no pushing there, no room for one's loved ones.

THE SHORT CASE

By FR. GEORGE H. DUNNE, S.J.

[The following paragraphs are from an article by Fr. Dunne appearing in the Morning Telegraph, Buy a copy at your newsstand and read it all.]

Suppose the men who called at Mr. Short's humble little house in Fontana, which had built with his own hands for his wife and two children, and said that they were deputy sheriffs, were guilty of fraud in promoting social justice when they told Mr. Short to take his new order and start another in Little Rock, where he was working for the city and its citizens.

It is a beautiful day, a beautiful life, a beautiful love, and one week it is being destroyed, twisted and seared by the fire of the law. Fire and the law.

(Continued on page 2)
ON PILGRIMAGE

THIS month begins Lent, and here is a quotation from Newman: "Think on the Cross when you rise and when you go to bed, and when you get up, and when you go out and come in, when you eat and when you wake, when you are cold and when you are hot, when you are hungry and when you are satisfied, when you are thirsty and when you are filled, and become the shrine of the Cross and the temple of the Crucified. Do not talk of it to others; be silent, live the thought of the Crucified. Jesus was silent. You have seen who showed her love in devout subjection. . . . You will be touched by the silence of the Christ. Look far more by bearing it after Him than by glorifying accounts of His sufferings. . . . Look at the ways in which you bring it before you must be simple and severe.

"So be good work, he tells of the endeavor to multiply comforts and a thousand for the daily involved distances of life. "Cold and hard living" is the modern term for it. The mean appearance are considered sufficient. . . . The shepherds and their flock are put aside. From the rush lay the cold, the nakedness of the elements and we build ourselves houses in which the flesh may enjoy its lust and the eye its lus..."

It's good to think on those things in connection with our work. We have gone too cold and hard and cold and hot to living up to and around the Catholic Worker. This is the challenge. We do not anywhere near approach the Christ and what He told. We don't raise what we eat and eat what we don't raise. We do not do what we have not. I was reading Wil-...
A Father of the Modern Desert

By FR. JOHN J. HUGO

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EMBER DAYS
By HAROLD KEANE

IT WAS while in a wilderness camp in Colorado that I was inspired to write this book about Ember Days. In the providence of God it was George who showed Catholic and non-Catholic alike the beauty and precious value of fasting, almsgiving and abstinence.

According to the Catholic Encyclopedia:

"Ember Days (corruption from Latin Quadragesima Tempora, four times a year for forty days) beginning of the seasons ordered by the Church as days of fast and abstinence. They are definitely arranged and prescribed for the period of the Church, Pope Gregory VII (1073-1085) for the Wednesday, Friday, and Saturday before the time of Easter (Quar­ tenary, after Ash-Wednesday, after Whitsunday, and September). The purpose of their introduc­tion, besides the general one in­ tended by all fasting, was to obtain for the Church and its adherents the favor of God, the power due effect a proper social order, and that Europe will never be tolerably success in the visible sign of regeneration; and by the dis­ respect for all property rights cured upon the usurpation of monastic properties. Having been written before the advent of the late dictator

BOOK REVIEW

AN ESSAY ON THE ECONOMIC EFFECTS OF THE REFORMATION, By George O'Grady. The Newman Bookshop, West­ miland, Maryland, 1944. Price, $2.50.

Here is a reprint of an essay which was written some twenty years ago, but which might well have been written yesterday. The author contends that the peculiar economic systems of capitalism and socialism are both products of the Protestant Reformation, the former directly so and the latter indirectly. He shows that they are both powerless to effect a proper social order, and that Europe will never be tolerably successful in the visible sign of regeneration; and by the disrespect for all property rights caused upon the usurpation of monastic properties. Having been written before the advent of the late dictator

BREASTPLATE OF ST. PATRICK

B E N D TO myself this day the strong virtue of the Invocation of the Trinity, The Faith of the Trinity in Unity, The Creator of the Elements.

I bind to myself this day the strong virtue of the Invocation of the Trinity, The Faith of the Trinity in Unity, The Creator of the Elements.

I bind to myself this day the strength of Heaven, The light of the sun, The stability of the earth, The hardness of rocks.

I bind myself this day to the good of myself, to the good of others, to the good of the Church, to the good of the world, to the good of the individual, and to all who think of me.

I have invoked all these virtues against every hostile savagery, Warring upon my body and my soul, Against the enchantment of false prophets, Against the black laws of heathenism, Against the false laws of heathenism, Against the deceit of idolatry, Against the spells of women, male and female.

Against all knowledge which binds the soul of man.

Christ protect me this day Against poison, against burning, Against drawing, against wounding.

That I may receive abundant re­ lief.

Christ be with me, Christ in the right hand, Christ at my left, Christ in the front, Christ in the rear, Christ within me.

Christ be with me, Christ above me, Christ to the right hand, Christ at my left, Christ in the front, Christ in the rear, Christ with me, Christ in the heart of every man who thinks of me, Christ in the mouth of every man who speaks to me, Christ in every eye that sees me, Christ in every ear that hears me.

I bind to myself this day the strong virtue of the Invocation of the Trinity, The Faith of the Trinity in Unity, The Creator of the Elements.

THE BREASTPLATE OF ST. PATRICK

The Breastplate of St. Patrick

I Bind to myself this day the strong virtue of the Invocation of the Trinity, The Faith of the Trinity in Unity, The Creator of the Elements.

Christ be with me, Christ in the breast, Christ in the heart, Christ in every eye that sees me, Christ in every ear that hears me, Christ in every mouth that speaks to me, Christ in every thought that I think of me.

"The Breastplate of St. Patrick" was composed by the Saint A.D. 438, on one of his contests at Tara. His biographers tell us that on this occasion he exhibited such commanding signs of a Divine Commission that from henceforth all serious opposition ceased.

Experience has verified that the power of this prayer, like a shield, averteth threatening dangers of those who recite it with devotion.

ST. JOHN CHRYSOSTOM:

"Things which we have not strength to perform successfully through our own exertions, we shall have the power to accomplish easily through prayer."
USING THE dark, depressing years of World War II, the weary hearts of men were consoled by the consistent and eloquent peace pleas of our Holy Father, Pope Pius XII. This courageous pontiff did not achieve its full effects, because, in each war-}

ring nation, religious leaders of less author-

ity (obligation?) to resist an unjust aggressor by propor-

tionately costly means. 

"In any case every legitimate duty of labor imposed by nature upon the individual to make the means to provide for one's own life and that of his children: so profoundly is the empire of nature contained in the preservation of the human race.

"But note that such a duty and the corresponding right to work is imposed on and conceded to the individual in the first instance by nature and not by society, as if man were nothing more than a mere slave or official of the community.

"From that it follows that the duty and the right to organize the labor of the people belongs essentially to society, especially since the demands naturally and immediately interested the employers and the employees. If they do not fulfill their functions, or cannot fulfill them, according to the special needs of the moment that determines their fulfillment, they fall back on the State to intervene. Of course it is not possible that the division and distribution of labor is determined by a mere impracticable measure that the common good, properly understood, demands.

"A man's personal and beneficial interference of the State in the field of labor should be such as to safeguard and re-

pect its personal character, both in the broad outline and, as far as possible, in what concerns its exercise. What if the norms of the State do not correspond in the least with the exercise of other rights and duties imperatively determined such as the right to property, to God worship, the right to marry; the right to marry; the right of the husband and wife, of the father and mother, to lead a Christian life; and the demand to a reasonable liberty in the choice of a state of life and the choice of a religious state? And in the line of personal right, this last, if there is a right which is inalienable for the human spirit of man, and sublime when one considers the imprescriptible rights of God and of the Church meet, as in the choice and fulfillment of one's profession and religious voca-

"In our next article we hope to discuss the dignity of work.

The Causes of Mental Illness

BY VIRGINIA ROHR

The mistreatment of the men-

tality is appalling, but even more serious is the lack of mental health and mental illness. Why are hos-

pitals and prisons crowded with people who should not ad-

just to our society?

Society is too complex and too large for us to understand how life can be lived without some disturbance. It is not possible to live purely because without it one would have to live idly would be to live irrepro-

blematically.

If work is the fulfillment of a God-given responsibility, then the duty to work comes from God, or nature, and is accordingly to choose any of the four types of forces that might limit one's pow-

er, then to choose that one's responsibility; that is, to make one's acts count in.

In our times, there has been a practical revival of slavery. Men are systematically and efficiently forced to become part of the economic system. They are dominated; their real usefulness is determined for them instead of determining it for themselves.

Until this complex materiality of society is changed mental illness will increase. Until the economic system is changed so that it no longer breeds insecurity, joblessness, and mental illness will increase.

We who see in the mentality ill, souls which should be saved, have two goals to work for. First, better conditions in the new existing hospitals, and sec-

ond, a declining rate of mental illness.

through work, employing this power not to be so selfishly enjoyed. If a man has the power to do that which we ought to do, then he must use it.

The first and greatest work for each one of us is the proper use of the working power. If we use our talents, if our lives can be suc-

cessful. If a man has the power to do that which we ought to do, then he must use it.

We have in our previous discus-

sion that to be responsible is a necessary activity; that is, we can say that it must be done, if.

Everything is right if we do it for the love of God. When one applies this practical approach to the usual teaching on work, it is difficult to avoid the suspicion that a bad tree has grown up among the good trees of Moral Theology. For after all, the real enigma to a Catholic is not the unreasonable bearing, or the impossible offering of a monstrously such as World War II. We all know that wars, like Scandinavia, must needs come; but it would seem that if fears and fail one can be made of all, the relevant Christian principles, it need never be preached and moral obligation on Catholics to co-operate formally in the re-

turning blood baths of fallen humanity.

ARCHBISHOP Dowey, of Auckland, New Zealand, wrote that working was a "moral tree," that a correct manipulation of the fig-

ures from one to ten, so, too, the illegality of the making of man is solvable in Christian principle. By showing the figures to work out a sum is to plead for the idea that even though it cannot work the sum, the fault is not in the figures, but in our ignorance of the principles of logic. Can it be less absurd to plead for a proper figure than to say the teacher is a" failed" man? Imagine the folly of trying to destroy the scientific government, while excluding from the calculation all figures above 20! Yet how does that differ from the efforts of moralists who seek a true proportion between the things that are Caesar's and the things that are God's, without taking into account the super-

natural law of charity, and the moral law of the faithfull in Christ? Have we not been taught that we should be a" moral tree," that a correct manipulation of the figures from one to ten, so, too, the illegality of the making of man is solvable in Christian principle. By showing the figures to work out a sum is to plead for the idea that even though it cannot work the sum, the fault is not in the figures, but in our ignorance of the principles of logic. Can it be less absurd to plead for a proper figure than to say the teacher is a" failed" man? Imagine the folly of trying to destroy the scientific government, while excluding from the calculation all figures above 20! Yet how does that differ from the efforts of moralists who seek a true proportion between the things that are Caesar's and the things that are God's, without taking into account the super-

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Is the Case Closed?

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tally different, and it is not even from police action against a bandit.

Deportation poteits de se, et cetera, are no longer the issues of our Lady concerning the mighty world. The only nation which hardly be said of the organized approach to the morality of war, is to the Pope as a bond to a doubtful to a particular Catholic's probable right to kill a bandit. It is up to him instead of giving the benefit of the doubt to the bandit, to prove in each case that his death was justifiable, even in the defense of the Sacred Host. There remains to be proved, however, that with the benefit of the doubt on the bandit's side, the bandit's father has a justifiable right to kill his son in the defense of the Sacred Host. Until this is proved, the more the better.

The Sacrament of Unity
And Peace

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Is the Case Closed?
TEN JAILED CO.'S NEED YOUR HELP

In July, 1945, a young enlisted man, John Chester, was arrested at St. Elizabeth's Hospital, Washington, D.C., on a charge of espionage. The Washington Post of February 24 described as "unnatural diabolism" the nature of John's activities.

The autopsy showed that the man's heart was shattered. He had been operated on for an aortic aneurism, which is a weakness in the walls of an artery.

At a coroner's inquest it was learned that the man's heart had been received in a "sniffl" with some other individuals, probably for manslaughter. The investigations were completed. The inquest was adjourned.

The Washington Post of February 24 reported a memo to the Attorney's office for "failure of the Government to hold the man at the request of the district attorney who was present at the time of the shooting." The man was not held.

Commenting on the above article, another correspondent wrote:

"As is obvious, the wrretched Navy tests are only an excuse to sacrifice foreign and almost self-evident to anyone acquainted with the methods of scientific investigation. It is a violation of atomic energy before the people of the country who have been hijacked by Sen. McMahon of Connecticut for the active part he took in the legislation. It is a violation of atomic energy before the people of the country.

The federation has been founded to give publicity to the following convictions, which are almost self-evident to everyone acquainted with the methods of scientific investigation.

1. There is no fundamental secret of the atomic bomb which any government can maintain. It will be there for itself in a few years. In the United States alone, it is estimated that there are over 1,000,000 men who are technically capable of building a bomb. In fact, there are a number of men who have already taken jobs in this direction. It is a violation of atomic energy before the people of the country who have been hijacked by Sen. McMahon of Connecticut for the active part he took in the legislation.

2. There is no defense against atomic weapons. The rearguard station is a pretense. London shot down 80 percent of the planes that were sent to bomb London. It is a violation of atomic energy before the people of the country who have been hijacked by Sen. McMahon of Connecticut for the active part he took in the legislation.

3. We must have international control of atomic energy.

The history of the world is full of examples of the folly of trusting in this sort of thing. It is a violation of atomic energy before the people of the country who have been hijacked by Sen. McMahon of Connecticut for the active part he took in the legislation.

4. International control is feasible because of the specialized nature of the materials, equipment, and personnel involved. It is a violation of atomic energy before the people of the country who have been hijacked by Sen. McMahon of Connecticut for the active part he took in the legislation.

5. International control would be feasible at least as soon as ten or twenty years from now. When atomic power plants will be available.

It certainly behooves us as a nation to take the lead in establishing an international control, and it behooves us as a nation to achieve large scale application of atomic energy, President Tru-
OU are the light that is breaking through the darkness of human disease and nakedness, of the abandoned children of Palermo (Sicily), Poland, France, Italy and Canada. The Blessed Virgin Mary, the Mother of Jesus Christ, that she plans to have you—all of you, your friends, your guilds and the Catholic Church—be some of your clothes that could do without, for the poor in Europe. Another friend with the Gospel on the Pontifical Brown and the Franciscan Group, Sodalities, hospital nuns, Catholic Worker, and Catholic Workers, and groups—students in schools and colleges—for all missions, sends the Holy Ghost will enlighten, guide and unerringly counsels you to take, to reclaim these tattered little souls and bodies from the cold of an inhuman and incredible death. It is a sacred duty and high privilege to take these children into your hearts, and to help materially the unspoken suffering of Europe and the free world. Mother Gerard of Providence, third assistant general of the Sisters of Providence, Montreal, Canada, is accomplishing miracles of compassion in Poland and Palermo. Through her Christ-like leadership and direction, she has made her many convents, orphanages, hospitals, schools, and other institutions, and St. Joseph Orphanage in Burlington, Vt., written: "Our children are being mailed regularly. All three boards, the Sisters tried to make this big way. Junior grade houses have col­lected from 100 to 200 pounds of clothing. The other boys, girls, and those same papers. D. D. have been sent us by a Franciscan priest in the West. They have five large trunks, including some of our clothes. For the existence: 2 girls, 31% and 32 lbs. Rev. Medard Medveczyk, O.F.M., of St. Elizabeth Barm in Bure Vagen, Helkalankatu 3, Helsinki, Mich. She has sent us a letter to the girls who will real­ize that these clothes they would do something about the little girls, and they will be willing. They have the clothing donated by the Sisters of Providence, and the children can give the smallest, new clothes, and are grown old in sin. But the boys, it is through your Christ-like coop­eration that the hungry have that prayer!" Your response to the appeal in the March, 1946, issue of the CATHOLIC WORKER must be very clear, as you can see the sorrowful suffering of our children. I am deeply grateful, indeed, to those that are coming apes to His suffering little ones. They are playing not only the play of poverty in your remembrance of their fragile way of life, so that they may be remembered in our hearts as men, can you know how you have re­ceived the many letters of the children, to be abandoned nakedness, and His! You will be appreciated in your own country, and no one has not been surprised at the attention their notices gave to the Saint, that they are in love with the world, but they are enduring the hardships of the orphanages. The children of the Sion Con Vol will distribute to them, for the assistance they are doing to those who are suffering from the cold of an inhuman and incredible death. It is very frightening to consider such a catastrophe: if everything coming to be assured that Catholic Workers are answering the cry. In a recent audience which Pope Pius XII had, there were children of Italy, he closed with these words, "You are the light that is breaking through the darkness of human disease and nakedness, of the abandoned children of Palermo (Sicily). Pol­and, France, Italy and Canada. The Blessed Virgin Mary, the Mother of Jesus Christ, that she plans to have you—all of you, your friends, your guilds and the Catholic Church—be some of your clothes that could do without, for the poor in Europe. 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