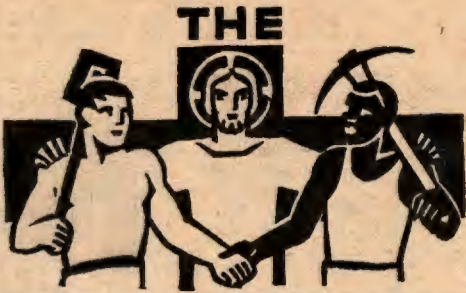


# CATHOLIC WORKER



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## FOR A NEW ORDER

An Easy Essay  
By  
PETER MAURIN



### THE AGE OF REASON

1. In the seventeenth century a Frenchman by the name of Descartes discarded Thomistic philosophy and formulated a philosophy of his own.
2. St. Thomas' philosophy starts with Aristotle and helps the reason to accept revelation.
3. For St. Thomas Aquinas reason is the handmaid of faith; not so for Descartes.
4. The eighteenth century became known as the age of enlightenment or the age of reason.
5. An American by the name of Thomas Paine wrote a book entitled: "The Age of Reason."



### THE AGE OF TREASON

1. The use of reason was discarded by the intellectuals of the nineteenth century.
2. Romanticism, positivism, pragmatism, one after another became the fashion in the nineteenth century.
3. In a book entitled: "The Treason of the Intellectuals" Julien Benda, a French Jew, says the intellectuals gave up the search for truth and consented to become the paid propagandists of nationalists as well as capitalists.
4. So the age of reason of the eighteenth century was followed by the age of treason of the nineteenth century.



### THE AGE OF CHAOS

1. And we are now in the age of chaos.
2. In an age of chaos people look for a new order.
3. What makes for chaos is lack of order.
4. Because people are becoming aware of this lack of order they would like to be able to create order out of chaos.
5. The time to create order out of chaos is now.
6. The germ of the present was in the past, and the germ of the future is in the present.
7. The thing to do is to give up old tricks and start to play new tricks.



### THE AGE OF ORDER

1. If we make the right decisions in the age of chaos the effect of those decisions will be a better order.
2. The new order brought about
3. The thing to do right now is to create a new society within the shell of the old, with the philosophy of the new, which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.

by right decisions will be functional, not acquisitive; personalist, not socialist; communitarian, not collectivist; organicist, not mechanistic.

## PIUS XII

The Church has in God, in the God Man, in Christ, the 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 embraces and sanctifies all that is really human, directing and subordinating their many aspirations and particular aims to the integral and common end 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 Victim, with arms outstretched from one end of the world to the other, embraces and 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 guilty past and, at the same time, of the Divine benefits in the commemoration of Golgotha, the greatest event in the history of mankind. They are strengthened to free themselves from the profoundest misery of the present, the misery of daily sins, while even the most abandoned feel a breath of the personal love of our Merciful God; and their gaze is directed toward a secure future, toward the consummation of the ages in the victory of Our Lord, there on the altar of that Supreme Judge Who will one day pronounce final, irrevocable sentence.

Venerable Brethren, the Church then provides in the Mass the greatest support of human society. 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 the Church scattered throughout the world, and all find there a refuge in their needs and security in their perils.

Let us love the Church, this Holy, lovable, strong Church, this truly supranational Church. Let us make her loved by all peoples and all men. Let us be ourselves the stable foundation of society; may it become, in effect the unguens, of which the great Bishop of Hippo speaks, one nation, "because one faith, one hope, one charity, one expectation": that, then, all those whom the grace of our Lord has called to His Church, "out of every tribe and tongue, and people and nation," may be-conscious in this grave hour of their sacred duty to irradiate from their lively and active faith and spirit and love of Christ in human society; that, in turn, all peoples and men, near the Church or still 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 impart to you, Venerable Brethren, to Bishops and priests who cooperate with you in the Apostolate, to the Faithful of your Dioceses, to your families and to all persons and institutions dear to you, to your nations, to your peoples, to the whole Church and 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 Missal" and are used by kind permission of Fr. Stedman.

## ATOM BOMB

By ANDRE J. 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 chemistry from 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 knew the Apocalyptic nature of their work. In particular, one of the practical questions which faced them was: "Would the explosion of a uranium-235 or of a plutonium-239 bomb generate temperatures high enough to start a chain reaction in the earth's atmosphere, i.e., to set the earth on fire in the same way as the sun?" This was a distinct possibility which could not be excluded by a priori argument. The answer to this question could obviously not be had by trial-and-error, and the only way left open was that of calculation. This major problem was assigned to the Theoretical Physics Section at the Los Alamos Laboratories. There it was investigated under the direction of Hans Bethe, formerly of Germany and more recently of Cornell University, one of the world's leading experts on the structure of atomic nuclei and the originator of the current theories as to the source of the sun's heat.

Last December Dr. Bethe disclosed the result of his calculations to the Senate's Special Committee on Atomic Energy (the McMahon Committee). He stated that after three years of calculations on this most difficult subject, his group had concluded that the highest temperatures which could be reached in the

uranium and plutonium bombs would still be orders of magnitude too low to ignite the atmosphere. By this time, this conclusion had already been verified experimentally by the three atomic bombs exploded at Alamogordo, Hiroshima and Nagasaki. Unfortunately Dr. Bethe's testimony was not reported in the public press with anything approaching its real importance to the future health and happiness of the entire human race. Even so, if the Senate committee had not had the courage to pry into this matter, it would probably have remained in the wraps of secrecy which the Army is still maintaining over the whole atomic-bomb project (except for the original disclosure of the Smyth report).

While the war lasted, the scientists considered their work on the project as their contribution to the war effort. They were quite content to leave its political consequences to the President, the Prime Minister and their military advisers. The war over, it became obvious that the whole human family was now faced with a problem comparable in nature to that of Adam and Eve and the apple, but on a vastly bigger scale, a problem that can be solved only by the right application of our God-given faculties of intelligence and free-will. It was also obvious that nearly all men, with the exception of the few thousand scientific workers of the project, lacked even the most elementary knowledge on which to base an intelligent judgment and that this was painfully true of our political and military leaders, as well. It was obvious that too long had the scientists remained cloistered in their laboratories, ferreting out the truth for its own sake, without regard to its applications. It was obvious that they must come out of their ivory towers and undertake an extensive educational campaign

(Continued on page 7)

## THE SHORT CASE

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

[The following paragraphs are from an article by Fr. Dunne appearing in the March 1 Commonweal. Buy a copy at your newsstand and read it all.]

SO I suppose the men who called at Mr. Short's humble little house in Fontana, which he had built with his own hands for his wife and two children, and said that they were deputy sheriffs, were guilty of failing to promote social justice when they told Mr. Short to take his wife and two children and move out of there. And I suppose when the committees of colorless men who said they represented the real estate association and were therefore naturally and understandingly concerned about a decline in real estate values called on Mr. Short and issued the same ultimatum with hints of dire consequences to follow if the ultimatum were ignored; I suppose that these respectable solid citizens were guilty of failing to promote social justice.

Fontana used to be a beautiful place. Looking up at the mountains which look down upon the orange groves beneath the sun-drenched skies. It will never be beautiful again. Its beauty is gone forever, its fair face blasted, twisted and seared by the atomic explosion of racial hatred.

Mr. Short had gone there, tired of trying to find a place to live in a great city blanketed with restrictive covenants. He went there because of the great open spaces where one could buy a little piece of land and build a little

home for one's loved ones. There would be no pushing there, no crowding; there was lots of room for everybody, limitless room in the sunshine and the balmy air in the valley looking up at the mountains. With his own hands he built the little home for his loved ones.

Then the men who said they were deputy sheriffs came. And the men who said they represented the real estate interests

(Continued on page 3)

# CATHOLIC WORKER

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## ON PILGRIMAGE

THIS month begins Lent, and here is a quotation from Newman: "Think on the Cross when you rise and when you lie down, when you go out and when you come in, when you eat and when you walk and when you converse, when you buy and when you sell, when you labor, and when you rest, consecrating and sealing all your doings with this one mental action, the thought of the Crucified. Do not talk of it to others; be silent like the penitent woman, who showed her love in deep subdued acts. . . . You will be touched by the thought of His Cross far more by bearing it after Him than by glowing accounts of it. All the modes by which you bring it before you must be simple and severe."

In another Lenten sermon on work, he tells of "our endeavor to multiply comforts and get rid of daily inconveniences and distresses of life." "Cold and hard lodging, humble offices and mean appearance are considered serious evils." "All things harsh and austere are carefully put aside. We shrink from the rude lap of earth and embrace of the elements and we build ourselves houses in which the flesh may enjoy its lust and the eye its pride."

It's good to think on these things in connection with our work. There is a great deal of cold and hard lodging to put up with around the Catholic Worker but the food is good. We do not anywhere near approach Peter's injunction to raise what we eat and eat what we raise, and do without what we have not. I was reading William's life of Christ, which gives wonderful background pictures of life in the Holy Land even today. He was writing of how crowds would gather around a teacher, bringing their tents for shelter and some grain to grind, and live the simplest possible life the weeks they congregated about him. He was describing the crowds who came to St. John the Baptist. It made me think of our retreats, on the farm at Easton, and of how we are going to have to put up cabins when we can get the lumber, and tents until then. I understand that the Von Trappe family have an old C.C.C. camp where they have made the barracks into dormitories. How I wish we had bought a C.C.C. camp! But then, are there any C.C.C. camps next door to monasteries? I have insisted of late that no farming group should ever venture to start on the land unless they settled around a monastery or church. The Church, the Mass, had to be the center of the life of the community.

For the last few days I was on the farm at Easton, and since Father Roy is still away, on his pilgrimage through the South, the group have been walking in to Mass, those who are able. The others recite Prime and the

morning offering together. Peter Maurin, of course, is not able to walk down and some mornings he has not been able to get up until late. So we beg your prayers for him.

### Hospitality

WE are always wondering what is the fundamental and most important aspect of the work to stress. Over the week-end, in spite of snow and ice and no taxis coming up the icy hill, and our own old station wagon right now on the bum; we had constant visitors. Fr. Michael, one of the mission band from Richmond, Va., came for an overnight visit, gave us a conference on Faith, Hope and Charity in the evening, offered Mass for us in the morning and led a meditation on the Our Father, and then departed to our great regret around noon. Former Lt. Straub arrived for the week and helped chop wood and visited up and down the hill. We belabored him for going on to law school instead of stopping to think of the apos-



tolate. "Woe to you lawyers," John Daly proclaimed; he is a lawyer himself and a graduate of Georgetown.

Hans, who can cook, carpenter, do electrical work and farm-work, begged me one day, "Can't you find a farmer, a carpenter, a shoemaker, or someone besides talkers?" And he shook his head woefully. In vain do I remind him that round-table discussion is the first plank in our platform and serves the purpose of indoctrination and clarification of thought. "If they would only go out and sit under a tree," he said sadly, surveying the grey and wintry scenes out of doors.

The trouble is that the kitchen, dining room and workshop are all together down in the big basement of the barn. And the trouble is that Fr. Roy and our neighbor Monroe Kressman and George Collins built a magnificent fireplace and chimney right up through the middle of the barn so that all are tempted to sit around the fire after a meal and discuss. Fortunately after breakfast comes the hour of meditation in the chapel, and after lunch comes the rosary; but after supper until Compline and after Compline, that room is the favorite spot of all. Well, spring will be coming soon and then we can indeed sit under a tree.

### Death

AS I WRITE, here at Mott street, a telephone call comes from the farm, from Harold Keane, who is in charge in Fr. Roy's absence. John Ryder has just died at the hospital down in Easton. He will be laid out in the chapel in the barn tomorrow and buried on Saturday from St. Bernard's Church in the little Italian cemetery half a mile from our house. John made his confession last week, received absolution and the last rites where he lay in the little priests' room on the farm. He had to be taken to the hospital because of hemorrhages just a week ago. Those last months he sat before the fireplace dressed in that rabbit-skin jacket that a veteran brought in from Germany, surrounded by friends. We knew little about him except that he came to us between jobs in restaurants. For a time he worked over in Secaucus for a pig farmer, cleaning out after and feeding the hundreds of hogs in that malodorous big business. What hardworking lives these our fellow workers have led, and how brief indeed is this trial and testing. But now "he has rest from his labors" and may his soul rest in peace.

### Life

ONLY a few days before John Ryder's death, a new baby was born to Ann Thornton, a little girl, and we wired the news at once to Jon, who is in Danbury Penitentiary for refusing conscription. She will be born into eternal life in Baptism this Sunday, the day after the funeral, if they let Ann out of the hospital as she wishes in seven instead of ten days. She is a strong girl, strong in body and soul, and has stood the sad separation from Jon these trying months with great fortitude. It was a pleasure to see her bright face, as she went with rejoicing, to the hospital last week. Angela

## Maternity Guilds And Credit Unions

By FR. CLARENCE DUFFY

(Continuation of a letter to a priest, the first installment of which appeared in the December issue.)

After the St. Vincent de Paul Society and, where necessary, the House of Hospitality operated by it, the next thing to be established in each parish should be a Maternity Guild composed of the married women of the parish and operated by them for the benefit of themselves and their children. It should be initiated by the parish priest, be established and operate under parish auspices.

### "Planned Parenthood"

As you know the "planned parenthood" groups who advocate artificial birth control, i.e., immoral means for the limitation of families are very active among the poor in our cities and among potential mothers in city and country who are afraid, for health or economic reasons, to have children. We storm at and fulminate against these groups, against their advocacy of harmful, unnatural, and immoral means for limiting the birth rate, but we ourselves do nothing to help make it less expensive for poor people to have children, or to make it possible for poor and sick people to avoid having them by the adoption of natural means in keeping with and encouraged by Christ's teachings on the subject of self-denial.

### Moral Means

The artificial birth controllers realize the needs, natural desires and fears of the people. They play upon them and cater to them. They offer them unnatural and immoral methods or means where, through Maternity Guilds, we could offer them natural and moral ones to attain good and proper results. The means we offer, of course, entail self-control for a reasonable period, and that self-control or self-denial is part of the Christian way of life made mandatory on us by Christ. With the practice of this Christian self-denial at a certain period married couples can have the right kind of "planned parenthood" and an easy conscience.

Whose fault is it if harassed people go on practicing artificial birth control, and if artificial birth controllers have taken the ball from us and are paganizing the people? It is our fault, and particularly the fault of parish priests who do not have and who do not realize the importance and necessity of Maternity Guilds in their parishes.

I often think that a lot of working fathers and mothers who have to do a lot of worrying these days must inwardly smile when they hear a priest who has nothing to worry about preach-

ing against birth control and at the same time doing absolutely nothing to solve, or help solve, in a Christian manner the very real problems of the people in his parish. We often hear priests say complacently that "we have the answer." We have, but it is of little use to us or to any one else until we DO something to reduce the "answer" to practice.

### The Rhythm System

There are plenty of doctors who, notwithstanding the claims of the artificial birth controllers to the contrary, believe in the efficacy of the Ogino-Knaus theory known as the Rhythm system which, in the words of Dr. Rosetta S. Hall of Ocean Grove, N. J., "involves no harmful devices. It is the exercise of will power to use scientific findings. God control (i.e., self-control with the help of God) is the best birth control."

### The Function of the Parish

A Maternity Guild would be able to bring this theory, expounded by Dr. Latz and other medical men, to the knowledge of its members. It would be able, too, through dues collected from its members to make arrangements with doctors for practical application, direction and advice, and with local hospitals for the lying-in period in maternity cases. Through arrangements made with Medical Cooperatives (described in *This Way Out*) the price of bringing a baby into the world would be reduced considerably to a reasonable figure.

And where a family does not have the amount at the time, and has to borrow it, the parish again should be ready to help, this time by means of a Parish Credit Union, initiated by the parish priest, established and operating under parish auspices and making loans to people in the parish not only for expenses incurred in births but in sicknesses, marriages and deaths, and for other purposes approved by the popularly elected officers of the Parish Credit Union. Of course, where poor people who cannot repay a loan are involved, the St. Vincent de Paul Society is there, or should be there, to help out by an outright gift without any strings attached.

### Catholic Action

A Maternity Guild can be started in any parish. So can a Parish Credit Union. All that is needed is the initial step on the part of the parish priest. The people will do the rest. They will be quick to see the many ways in which they will benefit from these and other activities that are the out-growth of Christian charity and some of the things that, I think, Pius XI meant by Catholic Action.

(*This Way Out*, CATHOLIC WORKER pamphlet, 20c.)

addition to having jobs. Ignatius O'Connor was the last resident of the house on Rollins street and has tried hard to keep things going. Now the work will be done by the Brothers of St. John of God, who have opened a house for the feeding and sheltering of the destitute. The work of selling the paper, THE CATHOLIC WORKER, still going on. We deeply appreciate the written permission which the late Cardinal O'Connell gave us to sell the paper in front of the churches in Boston, Harry Dunne, as well as Ignatius, has been most faithful in selling the paper and turning in the money for the work, and they will never know how many they have reached. Only this past week we have had fetters and visits from those who have received a

copy of the paper on the street. I am always reminded of the wonderful story of Brother Joseph, the helper of Fr. Damien, who became a Catholic from reading some Catholic literature in some rooming house in Tennessee, and went to help Fr. Damien as the result of another story he read in the library of the Trappist Monastery in Kentucky.

Many a life will be saved by some copy of the CW. So God speed Ignatius and Harry in their street apostolate. D.D.



# A Father of the Modern Desert

By FR. JOHN J. HUGO

(Continued from last month)

"You put the matter very crudely," said Abstractus. "Because you have no sympathy with these ideas, you simply will not consider them as they are. After all, I am a Catholic, and I hope a good one, as were also some of these speakers. I do not mean that we should eliminate the element of the supernatural from our religion."

"What do you mean then?" asked Theologus.

"We would, of course, still have the Mass, the Sacraments, all our devotions, the Scriptures, and all that belongs to the Church. But our emphasis in the ethical sphere would be chiefly on the natural virtues, that is, to speak generally, on natural religion. We believe that grace perfects nature and does not destroy it."

"Nevertheless, precisely because we believe that grace perfects nature, we believe that nature of itself is imperfect, and our work, therefore, undertaken in correspondence with grace, is to perfect it."

"But the natural ideal is basic. So are the natural virtues. By emphasizing them we put first things first, we act realistically, we correct the exaggerations of certain religious extremists"—this with a frown at Theologus—"And also, what is important especially today, when there is such a great need of religion, we do make a common cause with all religions against the forces of irreligion."

## Not a New Program

"It would take too long to argue each of those statements—although each of them is questionable, since all are based on half-truths. But what surprises me is that you think such a program as you propose is new. We have been emphasizing Natural Religion right along. At least we Catholics have! Among us, indeed, I feel that there is, proportionately, too much emphasis on Natural Religion, too little on the Supernatural."

"To me," said Abstractus, "the opposite seems true: there is too little emphasis on the natural. We are always talking about the Liturgy, the sacraments, the Mass and all the other supernatural elements of our religion, and not enough emphasis on the practical ideal of conduct that is given to us by Natural religion, which can also be supernaturalized by grace."

"But the supernatural includes more than the sacraments and grace," protested Theologus. "I understand by the supernatural also a way of life—a way of life higher than the natural. And if you abandon that way of life, you are really abandoning Christianity: you are abandoning the end—holiness and union with God—and keeping the means—grace and the sacraments. So that you are really throwing the supernatural element out of religion, despite your protests. You can't keep it on your terms."

## Surprise Evidence

Theologus then rose from his chair and went over to a stand where some newspapers were piled in order. He took several of them from the top of the pile. One of these, after glancing at it, he placed before Abstractus.

"Here is last week's 'New Babylon Catholic Papyrus.' Now notice the headline: 'There is a God.' Then the sub-heading: 'Atheists are Unreasonable.'"

"Well what of it?" asked Abstractus.

"You asked for natural religion. There it is! Quite obviously our press is ahead of the savants of Babel! You can find similar headlines and articles almost in every issue." He then placed another paper before Abstractus. The headline read, "Man's Soul is Immortal," and the subheading—

"Scientists Who Deny it are Unscientific." "Here, you see, the moral emphasis in on merely natural religion. Here is another example, which can stand for many more: 'Birth Control Immoral.' And another, an 'educational issue,' whose headline, as you see, is 'Schools Unsound Without Religion.'"

"What is wrong with all that?" asked Abstractus.

"It is no doubt very sound doctrine," replied Theologus. "I am merely showing you that we have been doing right along what you and your scholarly friends now propose to begin."

Abstractus was silent. This was an unexpected assault.

## Many Instances

"You can find the same sort of thing all along the line. For example, here is a Catholic group which has adopted a resolution demanding the recognition of principles of natural justice to avert war. You can find similar resolutions passed almost every day. No doubt, you are familiar with many of the innumerable utterances, made by both distinguished individuals and by groups, demanding a return to natural justice in social and economic affairs."

"Well, don't you want to see natural justice established?"

"By all means: but not mere natural justice—supernatural justice and charity, too."

"But the Popes urge us to seek justice."

"Of course, but I think if you read the letters of the Popes, they do not, on the other hand, underestimate the necessity of supernatural charity and holiness. They tell us that we must go back to the teachings of Jesus: which are vastly higher than those of natural law. Jesus tells us to seek perfection."

"But others mention Christ also."

"No doubt: but I would still have to complain in many cases that they only mention Him: they give Him a kind of salute, but pass on. Their practical emphasis is too frequently on the rules of natural law and the truths of natural religion."

"Well, as I said before, nature is first, it is basic: we must start with nature."

## Misinterpretation

"I fear you misinterpret that axiom about grace perfecting nature."

"How?"

"You must never forget that God did not create man in the state of pure nature. That is, He did not merely give man human nature by itself."

"I know," said Abstractus, "there was the Fall. We have a fallen nature and are prone to sin. I know all that and do not deny it. But our nature is essentially good in spite of this."

"That is not the point I am trying to get at."

"Well, then, what is the point?"

"Our nature is not only fallen: it is also elevated. Or, perhaps I should say, super-elevated to the divine: so that we are in a sense divinized, or deified. And while the Fall and its results were man's doing, our super-elevation to the divine is accomplished through the grace of God. That is to say, it was God's plan from the beginning. As far as we know, God's intentions from the start was that nature should be elevated above itself, to be a bearer of the divine life. In other words, God never intended that man should live in a state of mere nature."

"How do you know that?"

## Why Christ Came

"The Scriptures tell us that such was the state of Adam. Christ did but come to restore—

no doubt more perfectly—what Adam had lost."

"But I don't see the relevance of all this to our present discussion."

"I am sure you will if you reflect a moment. God never envisioned human nature by itself, in isolation from grace. In His plan it was to be aided, penetrated, ruled, elevated, and transformed by the grace of Christ."

"And therefore?"

"And therefore, we are acting apart from God's plan—we are dealing with human nature as it is not and was never intended to be—we are being unrealistic in the deepest sense—when we attempt to deal with man, with human nature or human society apart from Christ and His divine grace. God cannot be expected to favor or bless our efforts—we are acting independently of His plans. We are even setting up plans opposed to His."

"But this seems to me to be a remote speculative matter. How is it practical?"

"In this way, that no matter how wise we plan in the mere natural or rational order, we cannot succeed because we are trying to erect a system of things different from what God wants. Hence all our plans go askew. Dom Chautard puts the matter even more positively."

"Dom Chautard? You mean the Cistercian writer?"

## A Valid Principle

"Yes—the author of *The Soul of the Apostolate*, which, incidentally, you Catholic actioners



ADE BETHUNE

would do well to adopt as a manual. He states a principle that I think is valid here."

"What is it?"

"He says that if any work—he is referring in particular to any apostolic work, but his words apply generally to any religious work at all—if any work is not centered in Christ then God the Father owes it to His Son to make it fail!"

"Since, according to God's plan, all things are to be re-established in Christ, so Christ is the instrument and means for restoring man and the whole world of man."

"And would that include social and economic arrangements, international law also, as well as our private spiritual lives?"

"The Scripture says that all things are to be restored in Him. It mentions no exceptions."

"And Chautard then means that God will not only withhold His blessing from such efforts, but that He will positively make them fail?"

"Of course both things come to one: He makes them fail by withholding His grace."

"But why is this?"

"Simply because men refuse the One Instrument that God has fixed from all eternity to change us into new creatures and our society into the Kingdom of God."

# THE SHORT CASE

(Continued from page 1)

came. What was Mr. Short to do? Flee into the desert? Return to the city's jungle? In spite of the warnings he could not really believe that a slaughter of the innocents was being planned. He reported the threats to the Negro newspaper and to the FBI. He was told to forget the threats. He was told that the threats were a bit of bluster, a bit of bluff, that these men, solid citizens, would not really resort to violence.

It was soon over. He and his little family returned home one night a few weeks ago. He struck a match to light the little kerosene lamp on the table. The explosion enveloped the whole house in flames.

The neighbors told how there was a blinding flash of fire, how the exterior of the house was wrapped in flames instantaneously. The man who was for twenty-five years arson expert for the Los Angeles fire department filed a report with the District Attorney. His investigation left little doubt that it had been a plant. It was not kerosene which blew the house up, and there was evidence that the exterior of the house had been sprayed with some inflammable chemical.

The forces of law and order moved quickly to hush up the affair. At the inquest the District Attorney refused to admit any evidence touching upon the threats made to Mr. Short. A verdict of accidental death was quickly brought in. The arson expert's report was quietly filed away by the Grand Jury, which closed its session without taking any action. And, of course, the next Grand Jury will not convene for some months, when everyone will have forgotten Mr. and Mrs. Short and their two children.

Nearly everyone has already forgotten Mr. and Mrs. Short and their two children. The newspapers have been interested in other things like violence in Indonesia. And the respectable solid citizens of Fontana go about their business secure in the knowledge that their property values are safe. Thank God for law and order!

So there were the burials in Holy Cross Cemetery in Los Angeles. The editor of *The Tidings* wrote a magnificent editorial burning with holy indignation. But that had been all. We have waited in vain for the thunderous roar of protest from pulpit and platform. We have hoped in vain that there would be a mass meeting in Olympic auditorium a meeting, sponsored by Christian organizations, where resolutions would be passed calling upon the public authorities to reopen this case and conduct an exhaustive investigation and fix the guilt and punish the guilty or satisfy the public conscience that there has been no guilt, but only a mysterious tragic accident.

THERE has been only silence. The Communists, however, are organizing a mass meeting of protest. Perhaps they will accomplish something. Or perhaps the story will go about that the whole thing was a Communist plot from the beginning, or that the Shorts were Communists and got what was coming to them. Then perhaps Mr. Hearst will get busy, and the incident will dissolve into the wonderful *reductio ad absurdum* of a legislative committee on subversive activities investigating the Shorts.

And I thought of all the fatuous talk that one hears about "prudence" by people who have never read Saint Thomas's discussion of the nature of prudence and who think that prudence means complacent acqui-

essence in evil, silence in the face of the betrayal of Christianity. Do not disturb the tranquil surface of the cesspool. That is the one great crime!

We plant rose bushes on top of the cesspool and ignore its existence. We even hold garden parties on the lawn which covers it. The virtue is to pretend it is not there. The vice is to say: "But there is a leaky cesspool here, and it is seeping into the cellar and undermining the foundations of the house!" Oh, the villain, how he has disdified the neighbors! What will the neighbors think? What bad taste!

This is one of the more curious aspects of our bourgeois morality. It is not the existence of evil that is shocking, but the exposure of evil; not the betrayal of Christianity, but to say that Christianity is being betrayed; not the fact that a racist sermon is preached from a pulpit on the Feast of the Epiphany, but to say that a racist sermon was preached from a pulpit on the Feast of the Epiphany; not the fact that in certain sections of this country white boys and men seduce colored girls and lynch colored boys, but to say, as Lillian Smith said, that in certain sections of this country white boys and men seduce colored girls and lynch colored boys. And so, of course, evil fattens itself at the expense of Christianity and of humanity because the crime is to expose it.

Perhaps that is why Communists hold mass meetings and Christians do not. Because to speak out at mass meetings would be "imprudent," would "give disedification," would be in "bad taste."

What a wonderful thing we have made out of Christian morality, when everyone can so easily forget the murder, the injustice, the killing of the spirit, the humiliation inflicted upon the victim of race prejudice, and fiercely debate the enormity of crimes against good manners. So perhaps it is just as well there is no mass meeting. Because everyone would forget all about Mr. and Mrs. Short and the two children and the flame-seared bodies and talk only about the shocking imprudence, the shocking bad taste, the shocking lack of respect for authority (for, after all, Mr. District Attorney is one holding authority) manifested by the speakers.

I could not give you a single tear, sister of Mrs. Short. But I can give you this, these words of indignation. If they sound bitter, it is because I have been thinking about those four charred bodies and about your tears. Perhaps I should think less about them and more about some of the prayers said by the priest at the grave of Mrs. Short's children:

"Who is as the Lord our God, who dwelleth on high and looketh down on the low things in heaven and on earth?"

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Nevada City News  
Nevada City, California

# EMBER DAYS

By HAROLD KEANE

IT WAS while in a wilderness camp in Colorado that I was impressed by the importance of keeping the Ember Days. In the providence of God it was George who showed Catholic and non-Catholic alike the beauty and precious value to God of fasting, abstinence and alms-giving at that season.

According to the Catholic Encyclopedia:

"Ember Days (corruption from Latin *Quatuor Tempora*, four times) are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. They were definitely arranged and prescribed for the entire Church by Pope Gregory VII (1073-1085) for the Wednesday, Friday, and Saturday after 13 December (S. Lucia), after Ash-Wednesday, after Whitsunday, and after 14 September (Exaltation of the Cross). The purpose of their introduction, besides the general one intended by all fasting, was to thank God for the gifts of nature, to teach men to make use of them in moderation, and to assist the needy.

"The immediate occasion was the practice of the heathens of Rome. The Romans were originally given to agriculture, and their native gods belonged to the same class. At the beginning of the time for seeding and harvesting religious ceremonies were performed to implore the help of their deities: in June for a bountiful harvest, in September for a rich vintage, and in December for the seeding; hence their *feriae sementivae*, *feriae messis*, and *feriae vindemiales*.

"The Church, when converting heathen nations, has always tried to sanctify any practices which could be utilized for a good purpose. At first the Church in Rome had fasts in June, September and December; the exact days were not fixed, but were announced by the priests. The "Lives Pontificales" ascribes to Pope Callistus (217-222) a law ordering fast, but probably it is older. Leo the Great (440-461) considers it an Apostolic institution. When the fourth season was added cannot be ascertained, but Gelasius (492-496) speaks of all four. This Pope also permitted the conferring of priesthood and deaconship on the Saturdays of Ember Week—these were formerly given only at Easter.

"Before Gelasius the Ember Days were known only in Rome, but after his time their observance spread. They were brought into England by St. Augustine; into Gaul and Germany by the Carolingians. Spain adopted them with the Roman Liturgy in the eleventh century. They were introduced by St. Charles Borromeo into Milan. The Eastern Church does not know them. The Roman Missal, in the formulary for the Ember Days, retains in part the old practice of lessons from Scripture in addition to the ordinary two: for the Wednesday three, for the Saturday six, and seven for the Saturday in December. Some of these lessons contain promises of a bountiful harvest for those that serve God."

THE way George lived in the Ember Days is vivid in my mind.

The discovery that something unusual was happening was chanced upon, it seemed, almost as an accident (although all things are in God's good providence). It was noticed that George had missed dinner. Immediately it was thought he might be sick. So one was dispatched to find out.

Then it was found George was in good health, had missed breakfast and dinner, and was then in the midst of saying special prayers: all in keeping the Ember Days.

After that explanation had spread through camp, all kinds



Ade Bethune

of discussion sprang up in the afternoon work period.

"He will ruin his health."

"He is crazy."

"He is trying to be better than the Church."

"Is he doing it under spiritual direction?"

"Fasting is good for one's health; most Americans eat too much, anyway," etc.

That evening George ate supper, abstaining from eating meat. Afterward he explained that his family, living on a farm in Ohio, had always kept the Ember Days as he was doing, with only one meal in the evening, and that they had been rewarded in having good crops. That time after time their neighbors' crops would be destroyed with hail, wind, and rain storms, but their fields would go undamaged. So much was this in evidence that in their family it was recognized as divine intervention and truly a miracle.

It was true that this prayer, fasting, and almsgiving (an offering placed in the poor box in the parish church or given to someone in need of food, clothing or shelter) was not done under the parish priest's direction. But George explained this was the ordinary way people lived in the land from which his parents came.

CARDINAL NEWMAN wrote: "We must, at least at seasons, defraud ourselves of nature, if we would not be defrauded of grace. If we attempt to force our minds into a loving and devotional temper, without preparation, it is too plain what will follow, the grossness, and coarseness, the affectation, the effeminacy, the unreality, the presumption, the hollowness (suffer me, my brethren, while I say plainly, but seriously, what I mean), in a word, what Scripture calls the hypocrisy, which we see around us."

(Parochial and Plain Sermons, Vol. 5, sermon 23.)

Should persons living in cities keep Ember Days? Yes; truly the city dweller is dependent on the good providence of God, none the less than the farmer himself. That plentiful harvest may provide the wheat for his daily bread. In addition, we are all bound, in the Mystical Body of Christ, to pray and work for the fullness of the Holy Spirit on the Ember Saturdays to come down upon those taking religious vows. Through all of these days go likewise the idea of the spiritual harvest of souls.

Listen to the words of the saintly Pope Pius IX, speaking in

## BOOK REVIEW

AN ESSAY ON THE ECONOMIC EFFECTS OF THE REFORMATION. By George O'Brien. The Newman Bookshop, Westminster, Maryland, 1944. Price, \$2.50.

This 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 rival economic systems of capitalism and socialism are both the unlovely products of the Protestant Reformation, the former directly so and the latter indirectly; that they are both powerless to effect a proper social order; and that Europe will never be tolerably re-united save by the Church and a social system built on Her teachings. He traces modern social and economic chaos to the individualistic and anti-authoritarian spirit of Protestantism; to the overthrow of the orthodox doctrine of original sin, which opened the way to the idea of the perfectibility of man through institutions; to the Calvinist doctrine of worldly success as the visible sign of regeneration; and to the disrespect for all property rights consequent upon the usurpation of monastic properties.

Having been written before the advent of the late dictator-



ship era (or is this a premature proclamation of its death?) the essay does not mention nor foresee this phenomenon, yet dictators fit into his pattern with great ease, so testifying to the accuracy of his reasoning. In fact, the author's only error, in the light of subsequent history, is in underestimating the chances of socialism.

This book is especially valuable because it is hard to get hold of Max Weber's great work, which is the classic on this subject (and which the author uses as one of his sources). Besides, it is clearly and simply written. No one would need to go beyond it to learn that western civilization can be saved, if at all, only by a spiritual revolution. CAROL JACKSON.

1877, but nonetheless apt in our times:

"Yet it is not with impunity that men refuse the duty of penance. If they ignore it, then God scourges them with calamities of every kind; by doing penance in the first place, they could eliminate the cause and need for such scourging. Many times in my discourses to various assemblies I have repeated that the violation of fast and abstinence is one of the causes for which we are being scourged. People are always armed with an authorization from their physician when they ask to be dispensed, one on account of his head, another for his chest, and so on. We will not do penance, but God makes us do it by chastising us."

# CULT :: CULTIV

## Breastplate of St. Patrick



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 power of the Incarnation of Christ and His Baptism,  
The power of His Crucifixion with His Burial,  
The power of His Resurrection with His Ascension,  
In virtue of His coming to the sentence of the Judgment.

I BIND to myself this day  
The power in the love of  
Seraphim,  
In the obedience of Angels,  
In the hope of Resurrection unto  
reward,  
In the prayers of the Patriarchs,  
In the predictions of Prophets,  
In the preaching of Apostles,  
In the faith of Confessors,  
In the purity of Virgins,  
In the deeds of holy men.

I BIND myself this day  
The strength of Heaven,  
The light of the sun,  
The whiteness of snow,  
The force of fire,  
The flashes of lightning,  
The swiftness of wind,  
The depth of the sea,  
The stability of the earth,  
The hardness of rocks.

I BIND myself this day  
The Power of God to guide  
me,  
The Might of God to uphold me,  
The Wisdom of God to teach me,  
The Eye of God to watch over  
me,  
The Ear of God to hear me,  
The Word of God to give me  
speech,  
The Hand of God to protect me,  
The Way of God to lie before me,  
The Shield of God to shelter me,  
The Host of God to defend me,  
Against the snares of demons,  
Against the temptation of vices,  
Against the lusts of nature,  
Against every man that meditates injury to me,  
Whether far or near,  
Whether alone or with many.

I HAVE invoked all these virtues,  
Against every hostile savage  
power,  
Warring upon my body and my  
soul,  
Against the enchantment of false  
prophets,  
Against the black laws of heathenism,  
Against the false laws of heresy,  
Against the deceits of idolatry,  
Against the spells of women, magicians and druids,  
Against all knowledge which binds the soul of man.

CHRIST protect me this day  
Against poison, against burning,  
Against drowning, against  
wounding.  
That I may receive abundant reward,  
Christ be with me, Christ in the front,  
Christ in the rear, Christ within me,  
Christ below me, Christ above me,  
Christ at my right hand, Christ at my left,  
Christ in the fort, Christ in the chariot seat,  
Christ at the helm,  
Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks to me,



E. M. Caffrey

Christ in every eye that sees me,  
Christ in every ear that hears me,

I BIND to myself this day  
The strong faith of the Invocation of the Trinity,  
The faith of the Trinity in Unity,  
The Creator of the Elements,

SALVATION is the Lord's,  
Salvation is the Lord's,  
Salvation is from Christ,  
Thy Salvation, O Lord, be with us forever.

"The Breastplate of St. Patrick" was composed by the Saint A. D. 433, on eve of his contest, 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, averts threatening dangers of soul and body 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."

# CULTURE VATION ::

## TODAY'S ENCYCLICALS

### —Work—

By JOHN DOEBELE



OUR DISCUSSION of the Encyclicals began in the January issue with an examination of the idea of responsibility. Now we turn to an inquiry on work.

What is work? What is it that constitutes the difference between work and all other activities, and what marks off work from those things which seem to be work but are not?

Although we may be hard put to give a

satisfactory definition for work, few of us hesitate in deciding whether or not a particular activity can be called work, once we know why it is undertaken. That is the essential question about any work. Why is it done?

Let's look at a man at work. Picture a quiet lake. It is early morning, and a silent fisherman carefully sets his lines. He is surely active; but we can't know whether he is working until we know why he is fishing, for he may be there for recreation. If he answers our query with "What do you think I'm doing it for—my health?" he is probably not there for pleasure. He is at work. He is fishing because he must. If he didn't have to fish, but still did, he would not be working, but playing.

To work is to do something that needs to be done. We might separate this for a better examination. If something is done, we assume that there is first the possibility of its being done; someone has the power to do it. Then it is a necessary activity; that is, we can say that it must be done, if. We must use our talents, if our lives are to be successful. If a man has the power to do that which we ought to do, then he is responsible for doing it.

We said in our previous discussion that to be responsible is to possess a power; a power which must be utilized. To fulfill a responsibility is to do that which one must: it is to work.

The first and greatest work for each one of us is the proper use of the gifts God has given us: their cultivation, which means our personal development. Since we have more power over ourselves than we have over anyone else, we are responsible, first of all, for our own growth.

WE turn now to the *Rerum Novarum*, which contains the first modern papal discussion of work. "Whoever," says Leo XIII, "has received from the divine bounty a large share of blessings, whether they be, external and corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others." As a matter of fact, of course, the size of those blessings matters little; it is their use, and only their use, that counts.

Further on, in *Rerum Novarum*, Leo laid open the two chief aspects of work. "A man's labor has two notes or characters. First of all, it is personal; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, a man's labor is necessary; for without the results of labor a man cannot live; and self-con-

servation is a law of nature, which it is wrong to disobey."

Here again we point out that work is necessary, even though a man did not have to work for a living. He would still have to work if he were to realize his destiny. For although one had sufficient wealth to refrain from work and yet not be in want, to live idly would be to live irresponsibly; in plain words, inhumanly.

If work is the fulfillment of a God-given responsibility, then the duty to work comes from God, or nature. To act responsibly is to choose; any element of force that might limit one's power to choose also limits responsibility; that is to say, it makes one's acts less human.

In our time, there has been a practical revival of slavery. Men are ordered by their governments into this or that kind of work; they are driven like cattle rather than being allowed to choose. They are dehumanized.

PIUS XII extended Leo's remarks in 1941, at a time when conscript labor was accepted as a part of totalitarian war.

"The *Rerum Novarum* teaches that there are two essential characteristics of human labor; it is personal and it is necessary. It is personal because it is achieved through the exercise of man's particular forces; it is necessary because without it one cannot secure what is indispensable to life; and man has a natural, grave, individual obligation to maintain life. To the personal duty of labor imposed by nature follows the natural right of each individual to make of labor the means to provide for his own life and that of his children; so profoundly is the empire of nature ordainer for the preservation of man.

"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 above all to the people immediately interested: the employers and the workers. If they do not fulfill their functions, or cannot because of special extraordinary emergencies fulfill them, then it falls back on the State to intervene in the field of labor and in the division and distribution of work according to the form and measure that the common good, properly understood, demands.

"In any case every legitimate and beneficial interference of the State in the field of labor should be such as to safeguard and respect its personal character, both in the broad outlines and, as far

## IS THE CASE CLOSED?

By Fr. MICHAEL J. DEACY

The mistreatment of the mentally ill is appalling, but even more appalling is the high rate of mental illness. Why are hospitals and asylums crowded with people who could not adjust to our society?

Society is too complex and too materialistic. In this complex way of life a man loses his individuality. Whether he is standing in line to buy the necessities of life or being shoved around in a street car, the modern city dweller is robbed of his dignity. For many men there are no opportunities to develop their individual talents. So many jobs deaden men's intellect and turn them into machines. So many jobs turn men into machines, it is ironic this country is called "The Land of Rugged Individualism." Now, when these men come home from work, do they express their individualities? No, they seek manufactured entertainment such as movies, radio programs and pointless magazines. The complicated way of modern life tends to suppress the individual both at work and play.

In order to escape this, men need spiritual values. But unfortunately society does not give them because society is materialistic. Society teaches men they are successful only if they make a fortune. The way to be an individual is to have money, for money will buy you dignity, according to present-day standards. Our economic system is based on the concentration of wealth. Consequently the number of men who can be successful according to the modern definition of success, is limited by the economic system. Many unfortunate men consider themselves personal failures because of causes beyond their control. When men lose their individuality and consider themselves failures, they are mentally ill.

Until this complex materialistic society is changed mental illness will increase. Until the economic system is changed so that it no longer breeds insecurity and anxiety neuroses, until spiritual values are substituted for material ones, mental illness will increase.

We who see in the mentally ill, souls which should be saved, have two goals to work for. First, better conditions in the now existing hospitals, and second, a declining rate of mental illness.

As possible, in what concerns its execution. And this will happen if the norms of the State do not abolish or render impossible the exercise of other rights and duties equally personal; such as the right to give God His due worship; the right to marry; the right of husband and wife, of father and mother, to lead a married, domestic life; the right to a reasonable liberty in the choice of a state of life and the fulfillment of a true vocation; a personal right, this last, if there ever was one, belonging to the spirit of man, and sublime when the higher imprescriptible rights of God and of the Church meet, as in the choice and fulfillment of the priestly and religious vocations."

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



Hence, as one of the multitude bewildered by the discrepancy between profound Papal pronouncements for peace, and unexcelled Catholic cooperation in war, an amateur will attempt to ask reasonable questions on the Moral Theology of war. Were it not for the words of our Lord Himself to the uneducated crowds of Palestine, this writer would hardly presume to comment on the accepted conclusions of the tract *De Bello* (1).

Because, however, Eternal Truth gave to the average man an infallible test for the goodness or evil of moral teachings, it cannot be out of place to apply that test to the theology of war. "Every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring

natural law of charity, and the supranational solidarity of the faithful in Christ? Have we not here a moral tree, evil by defect?

After reading the usual moral treatise on war, one is inclined to ask how its conclusions would be any different if Christ had never existed, if the Gospel had never been preached. Indeed, were it not for the Papacy, men could only conclude that the Saviour added nothing to the basic ethics of the natural law, as far as war is concerned. Were it not for the Chair of Peter, human reason, rather than divine revelation, would seem to be the norm of international morality.

From the discouraging doctrine which led religious leaders to follow the war lords rather than the Vicar of Christ, one turns with new hope to that program for peace promulgated by the Holy See, but not sufficiently emphasized by Catholic writers.

In his Encyclical *Pacem Dei*, Pope Benedict XV declared that the same Gospel law of charity obligates both the individual and the nation. Despite this Papal pronouncement, most manuals of Moral Theology speak of war in terms of justice alone. And no wonder, for whatever may be the justice of a war, it is difficult to conceive of a charitable war. Especially in the light of Benedict's teaching that "Christian charity ought not to be content with not hating our enemies and loving them as brothers, it also

forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them." (Matthew VII: 17-20).

When one applies this practical approach to the usual teaching on war, 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 unspeakable horror, and indescribable aftermath of war, but rather the religious sanction of a monstrosity such as World War II. We all know that wars, like scandals, must needs come, but it would seem that if fearless and full use be made of all the relevant Christian principles, there need never be preached a moral obligation on Catholics to co-operate formally in the recurring blood baths of fallen humanity.

ARCHBISHOP Downey, of Liverpool, has observed that: "Just as every problem of mathematics is worked out by correct manipulation of the figures from one to ten, so, too, every problem affecting the soul of man is soluble on Christian principles. To plead for more figures to work out a sum is to plead for an absurdity. If we cannot work the sum, the fault is not in the figures, but in our ignorance of their application." Can it be less absurd to plead for fewer figures to work out a sum? Imagine the folly of trying to work out one's tax debt to the government, while excluding from the calculation all figures above 5! 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-



THIS IS MY BODY

E. M. Catlich



THIS IS MY BLOOD

E. M. Catlich

demands that we treat them with kindness." (*Pacem Dei*). The Holy Father hardly meant killing our enemies with kindness.

While the Encyclical *Pacem Dei* is a plea to the faithful to rise above the natural law to the supernatural law of charity, in dealing with enemies, Benedict XV did not deny the natural right (obligation?) to resist an unjust aggressor by proportionate violence. Yet clear thinking recognizes a wide difference between an unjust aggressor deliberately perpetrating an injustice, and a reluctant multitude of military conscripts driven on to bloodshed by their Caesar. Collective killing of them is cer-

(Continued on page 6)

# Is the Case Closed?

(Continued from page 5)

tantly different from police action against a bandit.

"Deposuit potentes de sede, et exaltavit humiles" (2) exclaimed our Lady concerning the mighty works of the Lord. Such can hardly be said of the ordinary approach to the morality of war, which gives every benefit of doubt to a ruler's probable right to risk the lives of his subjects; instead of giving the benefit of any doubt, to the lowly cannon fodder's certain right to life, liberty, and the pursuit of happiness.

If the supernatural law of charity is a lasting limitation on the bloody war game of kings, the Holy Eucharist as the Sacrament of Charity would seem to remove with finality from the faithful any obligation to kill for cause.

## The Sacrament of Unity And Peace

"**T**HINK ye, that I am come to give peace on earth? I tell you, No: but separation. For there shall be from henceforth five in one house divided: three against two, and two against three. The father shall be divided against the son and the son against his father." (Luke XII:51). "Do not think that I came to send peace on earth: I came not to send peace, but the SWORD. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household." (Matthew X:34).

Evidently the Prince of Peace does not give HIS peace as the world gives peace—by conformity to this world's way of doing things. Clearly the following of Christ is a sword which separates the disciple not only from the world—that is, from society organized apart from God—but even from the most fundamental loyalties prescribed by the Fourth Commandment when those loyalties interfere with the practice of the Gospel. Indeed the Pauline Privilege is simply this sword severing the natural bond of marriage when that natural bond is a hindrance to the more important supernatural bond of union with Christ. (Cf Homily of St. Hilary in the Roman Breviary, Common of One Martyr, Third Place.)

No wonder the Vicar of Christ declared: "Above the bond of humanity and fatherland, there is a brotherhood which is definitely more sacred and more precious brotherhood, which makes us one in Christ, our Redeemer in the sonship of the Catholic Church which is the Mystical Body of Christ, Himself, the treasury and fullness of all that our Redemption has brought us." (Paragraph 7 in the address delivered by Pope Pius XI on September 14, 1936, to the 600 Spanish refugees, Bishops, priests and laymen.)

**C**ONSIDER what happens when a Catholic receives Holy Communion. He is united to Jesus Christ in the most loving intimacy. As Our Lord put it: "He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him." (John VI:57.) It is a marvel of God's power that exactly the same thing happens when millions of other Catholics of every color and race, of every nation and place, of every social status, receive the Sacred Host. They receive and embrace, in all His fullness, identically and numerically the same Saviour. With His divine and human natures, Jesus dwells in each one of them.

The direct effect of the Eucharist, therefore, is a vertical union between Christ and the communicant. Necessarily this vertical union leads to a horizontal union between all who feed on the

Bread of Life. To quote Scripture: "There is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, but Christ is all in all." (Col. III:11.)

A logical inference from so sacred a solidarity would seem to be that no worldly cause can demand a break in the bond of the Blessed Sacrament. In other words, while it is possible for people who receive the sacrament of social charity to imagine that they have an obligation to slaughter one another when their rulers crack the war whip, it is difficult to agree that there can be an objective duty to carry on a conflict which disregards and disrupts that horizontal union of souls and bodies effected by Holy Communion.

To admit such an obligation is to affirm that the tie of citizenship or blood is a more important principle of union than the Body and Blood of Christ—which have been given to Catholics, among other reasons, "That they all may be one, as Thou, Father, in Me and I in Thee: that they may be one in Us." (John XVII:21—Discourse of Christ at the Institution of the Holy Eucharist.)

For a Catholic united to all other Catholics by the Blessed Sacrament, therefore, patriotism is, a well ordered love of his nation, whereby he gives to his country due respect and assistance, even his life, but never in such a way as to break the sacramental solidarity of the faithful. He can give his life through corporal and spiritual works of mercy, without killing fellow Catholics. The obligation of rendering to Caesar can never include the rendering of Christ. Like chastity without charity, patriotism without charity shall be chained in Hell!

Should not devotion to the Most Holy Sacrament, therefore, include a dynamic demand that the vertical union of a Catholic with Christ, and the horizontal union of a Catholic with all other Catholics, represent the vertical horizontal beams of a Eucharistic Cross to symbolize a lasting victory of peace over war? This demand will be dynamic only if one is willing to be nailed to the cross of persecution. But then, the Blessed Sacrament is the Living Sign of the Cross and Passion.

Bella Premunt hostilia,  
Da robur, fer auxilium. (3)

## The Victory of A Voluntary Victim

**T**HE Blessed Sacrament is the living Sign of the Cross and Passion, because Holy Mass is the same sacrifice as the Cross. This does not mean that Jesus is crucified daily in the Mass. For, as St. Thomas Aquinas points out, it is necessary to distinguish clearly between the actions of the men who crucified the Saviour and actions of our Lord Himself.

The violence and bloodshed of the Passion were inflicted on Christ's Body and Blood by His enemies. They made the Lord's Sacrifice bloody. Happily their violence against the Son of God can never be repeated. Indeed, it would be blasphemous to attribute such mactation (slaying) to the Mass, for it was a heinous sin to murder the Innocent One.

On the other hand, our Lord while hating and inwardly resisting the sin of His persecutors, showed mercy toward the sinners who crucified Him. With infinite charity, and invincible patience, without inflicting the slightest injury on the killers He offered His tortured Body and Blood, as a bloody sacrifice, to His Eternal Father. This obligation of supreme charity has made the Cross the Altar of Redemption, and the Compendium of Christianity.

Just before the Sacred Passion, in order that His members might

forever continue and apply the Saviour's ONE, everlasting Sacrifice, He instituted that new, sacrificial rite, which, under the appearances of bread and wine, separated in the image of the Passion, offers the Body and Blood of Our Lord as the perpetual Victim of the world's salvation. (Et antiquum documentum novo cedat ritui.) "Do this for the commemoration of Me." (Luke XXII:19) said the Eternal Priest to the Apostles and their successors. This new sacrificial rite according to the order of Melchisedech, was the means chosen by the Word Incarnate to perpetuate in His Church that ONE sacrifice which He offered on the Cross. A priest forever according to the order of Melchisedech! (Psalm 109).

Thereafter, while Jesus the perpetual Victim of Salvation, (O Salutaris Hostia!) is concealed under the appearances of bread and wine, Jesus the Eternal Priest is hidden within His human priest while that instrument speaks the words of Consecration at Mass.

Hence Holy Mass is the same Sacrifice as that of the Cross "For as much as in this Divine Sacrifice, which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner Who once offered Himself in a bloody manner on the altar of the Cross. For one and the same is the Victim: the same is He who now offers by the ministry of priests who then offered Himself on the Cross, only the mode of offering being diverse. The Fruits, moreover, of this bloody offering are received most abundantly through this unbloody offering." Council of Trent).

**T**HE Mass, therefore, is our Lord's Sacrifice, without the bloodshed and violence which His enemies inflicted on Him, as He offered His Body and Blood on the Cross. It is His way of allowing us to join in His offering of infinite love and patience, to share in the everlasting victory which He achieved by becoming a voluntary Victim.

Even as the Victim of the Cross was shown by the Resurrection and Ascension to be truly the Victor over evil and violence, so the Eucharistic Sacrifice offers the risen, glorified, impassible Body and Blood of Christ, which since the Resurrection, cannot be separated really, but only in appearance, when brought before us in the Blessed Sacrament.

The Ascension removed our Lord's Risen Body in its natural appearance and local relationships, from earth to Heaven. Hence the Real Presence of our Lord's glorified Humanity at Mass, in the manner of substance, under the separate appearances of the Blessed Sacrament, is by way of contrast, a reminder of the Ascension, since which Jesus, in His inseparable physical integrity, can be seen only in Heaven. (Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis.) (4)

This victory over violence by way of charity and passive resistance was foreshadowed by the Sermon on the Mount. Indeed, it would seem that the Sermon on the Mount bears somewhat the same relation to our Lord's Redemptive Sacrifice, as the promise of the Eucharist in John's Sixth Chapter bears, to the Last Supper.

Just as Jesus by emphatic repetition ruled out any reasonable alternative to the liberal meaning of His words promising the Blessed Sacrament, in John VI, so His unconditional, insistent teaching of a higher way to overcome evil by patience, rather than by violence, in the Sermon on the Mount is in contrast to those occasions when He indi-

cated a counsel by such phrases as "if thou wilt be perfect . . . he that can take it, let him take it . . ."

In any event, the age-old axiom: "He who does not ward off an injury which is being done to his neighbor, when he is able, is as much at fault as he who perpetrates the injury" can hardly be accepted without some qualification. Surely our Lord was able to rescue John the Baptist from the unjust aggression of Herod the Tetrarch. Certainly He was not at fault for choosing not to do so.

Be that as it may, the Holy Eucharist as a sacrifice, offering Him who became a Victor by being a Victim, is a perpetual reminder of the doctrine of passive resistance to overcome evil, promulgated on the Mount, and exemplified by Calvary's Cross.

**T**HIS remarkable relation, between Victim and Victor, instituted by Christ, was to be a principle of growth in His Church. With Cardinal Newman one may conclude: "According to our Lord's announcements before the event, Christianity was to prevail and to become a great empire, and to fill the earth; but it was to accomplish this destiny, not as other victorious powers had done, and as the Jews expected, by force of arms or by other means of this world, but by the novel expedient of sanctity and suffering." Weapons of the spirit for soldiers of the Cross. (cf. Lesson VI, Feast of St. Stephen in Roman Breviary)

On the other hand, where it has seemed advisable to use more material methods for the good of religion, the results have not been greater than those achieved by spiritual means. For instance, if the conversion of a Moslem has always resembled the passage of a camel through the eye of a needle, the Crusades, with all their good effects, have not made the camel smaller, nor the needle larger. And where heresy was halted, more credit is due to the fervor of Catholics than to the fire of the Inquisition.

Hence if one may judge from results, the defense of Christ's Mystical Body by the sword has been no more pleasing to Him than was the defense of His physical Body by the sword of Peter in Gethsemani. "Put up again thy sword into its place: for all that take sword shall perish with the sword." (Matthew XXVI:52). Here a confirmation of the non-literal interpretation of "He that hath not, let him sell his coat, and buy a sword" (Luke XXIII:36).

At any rate, as Fr. Vincent McNabb, O.P., remarked, all that the just use of Peter's sword had accomplished was to cut off the hearing ear of Malchus, so that Malchus could not, or would not, listen to Peter's preaching of the Gospel. Our Lord then showed the right way to convert men. He performed a work of mercy by healing the servant's ear, so that the poor man would willingly and gratefully listen to the words of Jesus (Luke XXII:51).

**S**O the Way of the Cross began with a work of mercy, and indeed one may discern more than a numerical association between the Fourteen Stations of the Cross and the Fourteen Works of Mercy. Is it possible consistently to practice the works of mercy without walking the path of suffering? Yet who will deny that Christianity has made greater progress by this new type of motion on the Way of the Cross, than by the Old Testament marching of righteous physical violence? (Et antiquum testamentum novo cedat motui!) (5)—with apologies to St. Thomas Aquinas. We are the Church militant—with the weapons of the spirit, militant in Mercy. Did not Christ's explicit preview of the Last Judgment make salvation depend upon works of mercy, rather than upon righteous physical violence?

How fragile a foundation for a grave obligation on Catholics to bear arms! Of course the champions of compulsory military service will point out that the Son of Man, in His picture of the Last Day in colors of works of mercy, implicitly included the fulfillment of duties based upon the Decalogue, the precepts of the Church, upon one's state in life, and especially upon the need of defending the State. All of which is granted to the extent that any such duty be not in conflict with the highest law of all—CHARITY. Still it is an adamant fact that our Supreme Judge described that awful Day of Judgment exclusively in terms of works, which are utterly incompatible with violence and force. Is it rash, then, to conclude that even righteous armsbearing is not obligatory for Christians who have a higher way to safeguard the welfare of society by means of mercy and patience?

Having reviewed some Christian principles which seem to have a relation to the morality of militarism, one is better equipped to form a balanced judgment on the absence of any New Testament condemnation of the soldier's profession. He will avoid the extreme of concluding to a serious civic duty of military service, from the mere silence of the sacred writers. The student who keeps in mind the whole tenor and context of the Gospels will hardly magnify out of true proportion those occasions when the Saviour angrily and forcibly drove the traders out of the Temple. Such startling departures from our Lord's usual meekness (which He told us to learn) appear to be anticipations of His function as Supreme Judge of mankind, when He will drive out of His presence forever those who have neglected the corporal works of mercy. "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels" (Matt XXV:41). It is significant that our Lord in these instances accompanied His violence with no recommendation to His followers to do likewise, whereas His rebuke to Peter's sword, and His Sermon on the Mount are, at least, categorical counsels for practice.

Isaiah foretold that in the days of Christ's Church "they shall turn their swords into ploughshares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more to war" (II:4). What more urgent motive could there be for the Catholic fulfillment of this prophecy than the Holy Eucharist, in which that great victory over violence, the Passion, Resurrection, and Ascension, are offered for us daily by Jesus, the Eternal Priest, and perpetual Victim of Salvation.

However these wishful reflections may be discounted as coming from one less wise, it should not be forgotten that the Lord Himself authorized the less wise multitudes on the Mount to measure the value of any moral system by His Own test. "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit . . . by their fruits you shall know them." In our own generation the textbooks on war have led Catholics on both sides of two World Wars to see the Will of God demanding their formal co-operation in the shambles. To a man on the street this looks like evil fruit. Is he right, or IS THE CASE CLOSED?

1. On the moral character of war.
2. "He has taken down the mighty from their seats, and hath exalted the humble."
3. Our foes press on from every side.
4. Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven. (Prayer from the Holy Sacrifice of the Mass.)
5. And the Old Testament gives way to a new motion.

# BOMB

(Continued from page 1)  
to let their fellow-men know what the score is.

The first to get active were the people at Los Alamos. They had been privileged to witness the New Mexico test and they knew that here was an agent of destruction vastly superior to any used in this war (Major de Seversky notwithstanding). They founded the Association of Los Alamos Scientists. Shortly thereafter, similar associations appeared at Oak Ridge and at Chicago and Columbia Universities. They banded into the Federation of Atomic Scientists. Soon, other groups sprang up: the radar people in Cambridge, Mass.; the rocket people in Cumberland Md.; the radio-biology people in Rochester, N. Y. These also joined the federation which changed its name to Federation of American Scientists and is now composed of thirteen groups spread throughout the country. The federation has been highly praised by Sen. McMahon of Connecticut for the active part it has taken in bringing the implications of atomic energy before the people.

The federation has been founded to give publicity to the following convictions, which are almost self-evident to anyone acquainted with the methods of scientific and industrial research:

1—There is no fundamental secret of the atomic bomb which any industrial nation cannot find for itself in a few years. (Most scientists estimate Russia will have it in two to five years. General Groves and Eisenhower estimate 15 to 20.) The basic "secret" was given to the world by two German scientists in January, 1939. We perfected its first application in six and a half years. What we have done, others can do as well without any assistance from us.

2—There is no defense against atomic weapons. The radar-guided antiaircraft defense of London shot down 80 percent of the V-1 bombs. They could not even touch a V-2 rocket. The only defense against the V-2 was the conquest of Germany. If either V-1's or V-2's had been charged with atomic explosive, London could not have been saved.

3—We must have international control of atomic energy. The history of mutual non-aggression pacts is sufficient to prove this point. This international control cannot be set up without using political means and without each nation's surrendering part of its sovereignty. The formation of our republic from thirteen sovereign independent states is a case in point.

4—International control is feasible because of the specialized nature of the materials, equipment and manpower needed. This makes it very difficult to hide an undertaking of this nature. Even though our own project was the war's best kept secret, the Army counter-espionage estimated that towards the end nearly a million people knew what the project was up to.

It is often objected that such an international control would not be absolutely fool-proof. However, I think no one would think of abolishing our police forces because they are not absolutely fool-proof in preventing crime.

5—International control will be more easily set up now than ten or twenty years from now, when atomic power plants will have sprung up in various countries.

It certainly behooves us as a nation to take the lead in establishing an international control, since we have been the first to achieve large scale application of atomic energy. President Tru-

man and Secretary Byrnes have already taken steps in this direction by obtaining that the UNO establish an Atomic Energy Commission. However, there is one major obstacle in the way: domestic control of atomic energy is still in the hands of the Army, and the Army can think only in terms of war and weapons. As long as the Army retains the control of atomic energy in this country, international control will not be possible. It is therefore urgent that the Congress establish the civilian control which President Truman has requested it to do, and which is exemplified by the McMahon Bill now being considered in the Senate. It is up to all of us, as citizens, to prod the Congress into action.

Commenting on the above article, another correspondent adds:

As is obvious, the wretched Navy tests are only an excuse to get appropriations out of Congress. Congressmen have enough horse sense not to want to pay out large sums to the Navy when it is rendered useless by atomic bombs and when atomic bombs cost so little. (Senator McMahon said that the whole A-bomb business had cost only as much as ten days of war: two billion.) That is why the Navy wants to hurry and have the tests before the control of atomic energy is removed from the military men and put in the hands of civilians. If permission for such tests had to come from a civilian commission you can well imagine that it would not be granted as easily.

For part of the tests the Navy has not enough trained personnel to carry them out before 1947. The reason for this is that practically all of the scientists have given up their work for the Army as a protest against its tyrannical control of what they feel is universal. To many of these scientific workers it means a loss of their jobs. One might thus say that the scientists are "striking" against the Army by walking out. However, that does not release them from their pledges, and they are chafing to be able to get to work and do something about cancer and what not; none of this will be possible as long as the Army keeps the control over atomic energy.

The scientists have at last come to see that they cannot think of their work apart from its moral implications. It is only too true that they had been happy for a long time to study truth "for its own sake," as bad as art for art's sake—though I suppose any scholastic will say that speculation is an end in itself. Except for a very small group in California, they have really become aware of their moral role and of the inadequacy of the Army to handle the control of atomic energy. That is why the above article on the subject of the Federation is necessary. Though they have failed in the past, the scientists are waking up now, and they are the only people in the business who have an international outlook. The Army by its nature is aggressively nationalistic, and even Congress is liable to be narrowly so. The scientists are internationally minded, and it is really up to them to educate Congress . . . if not the Army.



# HORROR

In July, 1945, a young enlisted sailor named Clark Leeper died at St. Elizabeth's Hospital, Washington, D. C., under what *The Washington Post* of February 24 described as "somewhat disquieting circumstances."

The autopsy showed that the man's liver had been ruptured, that he had abrasions on the head and chin, and that both lungs had been collapsed.

At a coroner's inquest it was testified that the injuries had been received in a "scuffle" with some attendants who were later indicted for manslaughter. The indictments were dismissed on February 18 by the United States Attorney's office for "lack of evidence." The principal witnesses were "patients who are themselves suffering from mental disorders" and therefore not to be credited.

But that does not explain how Seaman Leeper died of a ruptured liver and collapsed lungs due to blows and kicks of a violent nature and inflicted by someone in St. Elizabeth's Hospital. Who killed Seaman Leeper?

# Lawyer Will Act

Dear Father Duffy:

A LETTER from the editor of *American Law and Lawyers*.

The information you and Dr. Graff have supplied has awakened in me a profound desire to do something for those unfortunate whose plight had never before been called to my attention nor, I suspect, to the attention of the legal profession generally.

I propose to acquaint myself thoroughly with all the facts available that bear on this subject, to check with the American Bar Committee on Rights of the Mentally Ill, and then to prepare a campaign of publicity designed to stir up some action in the Bar.

The problem appears to be a bifurcated one in that we must endeavor both to secure the release from custody of persons whose confinement is unnecessary and to assure decent human treatment for those who cannot be safely released.

It occurs to me that I may be able to help the good cause along by introducing a resolution at the next convention of the Ohio State Bar Association proposing an investigation into conditions in this State.

It is possible, too, that I can get other lawyers to introduce similar resolutions in other States and in the larger city Bar Associations.

I feel very strongly, as do you and Dr. Graff, that any one professing to be a Christian can not remain insensitive to the sorry condition of "the least of these." And I, for one, do pledge myself to follow God's direction in this crusade in so far as it is given me to see the light.

Sincerely,  
ROWLAND SHEPARD.  
Cincinnati, O.

# Sanctify Yourself In the World

You should inhale God and exhale God, find God in everything and communicate God to all; create about you a divine atmosphere. Sanctify yourself, but sanctify yourself in the manner in which God wishes to have you sanctified. Sanctify yourself in the world, in social life, if necessary, in a health resort and in amusement. Holiness consists in the fulfillment of the will of God. In a word, become a saint such as to be all to all men and so to make them captive for Jesus Christ.

—Ven. Vincent Pallotti.

# TEN JAILED C.O.'S NEED YOUR HELP

John Chester, one of the defendants mentioned in the following story, is one of our readers and fellow workers from Brooklyn. He is an Italian-American, and often came around after his working hours to help us send out literature. He was a good barber and served all the men around the House of Hospitality by cutting their hair every week or so. It was a great and homely sight before Wednesday night meetings to see John set up "barber chair" with telephone books and dictionaries, and clean up everyone in the house.

John Chester was transferred from an ordinary Civilian Public Service Camp to the one at Germfask, Mich. (established to receive so-called "tough" C.P.S. assignees), because he refused to cut timber which was to be used for military purposes. That refusal was strictly in accord with his stand as a conscientious objector, yet he was penalized for it by being sent to the Germfask Camp. When that camp was abandoned, he was further punished, along with his fellow assignees, by banishment to the camp at Minersville, Calif.

Ten conscientious objectors, assigned to the Civilian Public Service camp at Minersville, Calif., have been arrested by Federal authorities on a charge of violating a minor camp regulation. Conviction means they will face long prison sentences for technical violation of the Selective Service Act. It means also that they will have records as felons.

These men are not deserters—they did not "walk out." They were taken out of camp by a United States Marshal. They are not charged with refusal to perform "work of national importance." They are charged only with violation of a minor camp regulation—failure to remove partitions erected around their bunks—but conviction means a possible sentence of five years in federal prison.

Before their arrest, the men had been interned in CPS concentration camps for an average period of just under three years. One of the defendants has been interned for more than four years and was to have been discharged in January, though the arrest occurred on February 1—five months after the war's end. The other nine men have been in CPS camps from 26 to 28 months.

## Why Were They Arrested?

Camp officials ordered all campers having any form of partition near their bunks to remove them.

These partitions—common in CPS camps all over the country—had been erected by almost half the campers, and served to afford the men some privacy in study and meditation, or in shading their eyes when retiring early. Most of them consisted of surplus blankets suspended from rafters.

A CPS bunk, with its limited privacy and facilities, is, nevertheless, a man's domicile as long as he is assigned to the camp. It is, in a sense, a man's home. The men often go to almost pitiful lengths to make their quarters livable. Desks and closets are constructed, pictures hung, etc.

In cases where such structures can be construed as a health or fire hazard, they are usually removed upon request and without protest. The Minersville order, however, was of a different type. It had as its purpose the discipline imposed in military camps—discipline for its own sake. Conscientious objectors are not, of course, noted for their compliance with such attempts at

imposing discipline. Failure to secure this discipline, the camp authorities then hoped to conceal their inability to manage the camp by arranging the arrests.

## Significance of Case

Should these men be convicted, the Government will have established the right to set up detailed, quasi-military regulations for any civilian conscript camps it may create—whether for conscientious objectors or some other unpopular minority.

In a military camp, such an infringement of a minor regulation would bring, at the most, a short sentence in the guard-house.

If the Minersville objectors are convicted, those who disobey minor regulations in a civilian conscript camp are guilty of a felony!

These men must not be convicted!

Not only are the long-standing evils and the stupidity of the Government's policy toward war objectors on trial in this case, but there will also result a testing of a developing totalitarianism which threatens to leave no area of the individual's life inviolate, regardless of how trivial.

## The Defense

Skilled counsel has been retained in the case, and friends in all sections of the country are working in behalf of the 10 defendants. Trial date has been set in the U. S. District Court in Sacramento for the latter part of March. These men need financial and other support. Address all contributions to Minersville Defense Committee, Friends Center, 1830 Sutter Street, San Francisco, Calif.

## St. Ambrose:

"How many have been seen to fall into sin by speaking, but scarce one by keeping quiet, and so it is more difficult to know how to keep silent than how to speak. The Saint of the Lord said: 'I will take heed to my ways that I offend not with my tongue.' For he knew it was a mark of divine protection for a man to be hid from the scourge of his own tongue."

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The Saint Leo Shop  
Upton, Mass.

# There Are No Enemy Children

By DORIS ANN DORAN



YOU are the light that is breaking through the deep blackness of hunger, cold, disease, nakedness, of the abandoned children of Palermo (Sicily), Poland, France, Italy and other war countries. You are the *Alter Christus* that He plans you to be, sharing your food, your clothes, your medicines, directly and personally, with thousands of children who are famished and weary unto death. Other millions are dying in masses. They fall from sheer exhaustion, and their little bodies freeze on the bleak country roads, and city streets, of stricken Europe and Asia. Unmindful of their color, creed, nationality (there are no enemy children) they cry to us in the name of Jesus Christ—these children whose souls He redeemed through His excruciating Passion. This agonizing Heart envelops them with divine and tender love. These are His children, our children, as we all share in the union of His Mystical Body. It is very frightening to consider such a catastrophe: it is overwhelmingly consoling to be assured that Catholic Workers are answering their cry.

In a recent audience which Pope Pius XII had with 35,000 children of Italy, he closed with these words, in English: "The cry of children is rising over lands made desolate by war. Hungry, cold, crippled they are calling, alas in vain, for a mother who could soothe them, for a gentle hand that could soothe their aching, tired bodies. City streets are sadly echoing with braggart shout and hollow laugh of mere children, defenseless and guideless, as they slide along the ways of vice and crime." And in our Holy Father's encyclical letter, dated January 6, 1946, the Feast of the Epiphany, he pleads "that all those living in wealth should remember that poverty, hunger, and nakedness of children will accuse them implacably before Divine pity, if their souls should not be moved." He is deeply pained "by the thought of immense crowds of children dying of hunger... and almost destroyed by tuberculosis."

It is a sacred duty and high privilege to take these children into your hearts, and to relieve materially the unspeakable situations into which they have been thrust. You are reaching up on the Cross, gently to moisten Christ's parched, cracked lips, to bathe His bleeding eyes. You are removing the deep, piercing thorns from His sacred head, easing the pain He endured, the desolation He experienced in His abandonment. During this holy season of Lent, through greater personal sacrifice, thousands more children must be reached. (Let us work and pray that Germany and Japan will be opened for shipments of food and clothing for the babies and children). Your giving, sharing, packing of boxes, shipping, is far greater than a humanitarian response. It is Christ working through you. Christ using you to extend His Kingdom of Heaven in the hearts, and souls, and bodies of His suffering little ones. Loving you enough to permit you to share in His work. Tenderly and efficiently you become His little physician, nurse, mother, provider, counselor, to these countless millions of destitute children, half a world away, whose fragile, outstretched hands beg for your food, your clothes, your prayers. Many of them have lost the innocence of childhood, and are grown old in sin. But they can be restored to grace, through your Christ-like cooperation. Hunger knows not prayer!

Your response to the appeal in the December issue of the CATHOLIC WORKER must be very clear to Christ and Mary, who share the sorrowful suffering of these children. I am deeply grateful, intensely happy, that you are becoming apostles to His suffering little friends. They are trusting implicitly in your remembrance of their tragic way of life, so that they may live. Only in heaven can you know how you have relieved their hunger, thirst, and nakedness, and His! You will be

rejoiced to know that a dear, old lady on relief fixed up and mended some of her clothes that she could do without, for the poor in Europe. Another friend promised a rosary each day at the Crib, for the children. Priests, Nuns, Army and Navy boys, home from the war, mothers, fathers, people in grief, a Third Order of St. Francis group, Sodalities, hospital nuns, nurses, individual Catholic Workers, and groups—students in schools and colleges—for all of you my prayer that the Holy Ghost will enlighten, guide and strengthen you in your constant work, to reclaim these tattered little souls and bodies from the desolation caused by war.

Mother Gerard of Providence, third assistant general of the Sisters of Providence, Montreal, Canada, is accomplishing miracles for the children in Poland and Palermo. Through her Christ-like leadership and direction, she has enlisted the aid of her many convents, orphanages, hospitals, in the United States and Canada. St. Joseph Orphanage in Burlington, Vt., writes: "Our boxes for Palermo are being mailed regularly. All three Sodalities are going in for this in a big way. Junior grades have collected \$12 and are adopting two houses. The boys are taking Poland: we have adopted Sister Vincenza's Hospital." The Directress of Studies for the Pacific States writes: "Sister Superior asked me to talk to the girls at their Sodality meeting (Holy Rosary School, Moxee, Washington). There is nothing I would like better. These starving people weigh heavily upon me. If the girls would realize that Europe's plight is our problem they would do something about it." From St. Thomas Home, Great Falls, Montana, Sister Rose Irma writes that her Sodality and the children have collected over 200 pounds of clothing, which they have mended, laundered; medical supplies collected by the nuns at Columbus Hospital. The nuns at the Mother House in Montreal have made many warm garments, and the novices at the Seattle, Washington, novitiate, are making nightgowns, slips and undies, for the little orphans. How Providence provides! Many other houses are responding, in the true spirit of Catholic spirituality, and with uncalculating affection. To each Sister of Providence, novice, nurse, and to all the children under their direction, my most humble, joyous prayer of thanksgiving.

In an air-mail letter received from Palermo, Dr. and Mrs. Leone state that they received a copy of the CATHOLIC WORKER (December issue). They are deeply grateful that you will remember their abandoned children. They translated the paper into Italian, and sent the translations to each institute, orphanage, hospital. All the members of the Siamo Con Voi received a

copy—they cannot express their joy. Mrs. Leone asked that in order to save time for the nuns, who have to call in person at the Postoffice for boxes (no home delivery), and have to wait in line for hours at a time, it is better to send the parcels to SIAMO CON VOI Association, c/o Dr. Pietro Leone, Via Libertà 26, Palermo, Sicily, Italy.

"This saves to the nuns days of standing in line under the cold and rain, with their identification cards. It saves them from neglecting their duties at the hospitals and orphanages." (There are 33 institutions in Palermo, caring for babies, children, teen age youngsters—thousands more children are waiting to be taken in—Siamo Con Voi will distribute your boxes to all these institutions, under the direction of nuns.) (This letter was written early in January. There was not time for any C. W. boxes to have arrived at that date—all boxes sent are received and are not stolen. God's Providence watches over each package.)

There is not yet time for news from Poland about CATHOLIC WORKER response. On Christmas Eve the nuns received boxes that had been sent in October, from a Sacred Heart Convent. Addresses there are:

Reverend Mother M. Mankowska  
Polska Weis  
p. Pobledsiska  
Poznan  
Poland  
Reverend Mother Chrystyna  
Zbylitowska Gora  
Malopolska, p. Tarnow  
Poland

These are the addresses of orphanages where there are many children:

Rev. Sr. Angelina Germano  
Orfanotrofio Sant' Anna All' Arenella  
Piazza Antignana N. 61  
Napoli, Italy.  
Rev. Madre della suore di S. Giovanni Battista  
Via Ardinghi, Angri  
Salerno, Italy.

And remember the children of France, who can be reached directly through addresses of the Little Sisters of the Poor, published in February CATHOLIC WORKER. There is an address of a family, in Budapest, Hungary, sent me by a Franciscan priest in the West. They have five children, and very little for their existence: 2 girls, 3½ and 8 years of age; 3 boys, 7, 4½, and 2½. Rev. Medard Medveczky, O.F.M., of St. Elizabeth Briarbank, (P. O. Box 148) Bloomfield Hills, Mich., knows them personally. Their address is:

Mr. Stephen Borsy  
XII, Tarcasay V.-utca 17  
Budapest, Hungary.

(Slightly higher postage rates to Hungary; 11 lbs. \$1.87. Same type custom forms as for Poland and Palermo, Sicily.)

It is within our power to make the happiness of these children a reality, not a vague dream. And when Jesus looks down from the Tree of the Cross, He will find faith, and hope and love flowering in the hearts of these abandoned children, because you gave them your food—your clothes—your love.

*Jesus Crucified, have pity on the abandoned children suffering in all parts of the world.*



# ST. JOSEPH

(From PANGE LINGUA (Reflections on the Liturgy), by Robert E. Brennan. Published by The Tidings, Los Angeles, Calif.)



Among the holy surprises laid up in heaven for the elect, one of the most delightful, I am sure, will be our first glimpse of St. Joseph. Who shall describe the completely pleasant shock of finding him just as he ought to be—even as we have dared, in private, to imagine him? It may be quite possible, too, that St. Joseph has been granted a special privilege to see what the children of men have done to him. Such a spectacle would be baffling to anyone not enjoying a vision of all things in God. The world has been so kind to the foster father of our Lord that it has disregarded him consistently. In apostolic times he became lost in the debris of his own biographies. The human elements in his life were so prominent in another age that his humanity was forgotten. Later he was heroic in all things save in being a hero. This is undoubtedly part of God's plan in some way, if only to make our surprise in heaven the greater.

The very first feast of our saint sounds ominously like a devotion of the proletariat age, but far from representing class-conscious unions, "Joseph, the Worker," symbolizes the piety of Christian Egypt during the fourth century.

Elsewhere, especially in apocryphal writings, men were less practical-minded and let imagination run its pleasant course. With holy Joseph there was no limit.

In monumental art he first appeared as a necessary adjunct to certain Biblical scenes, stolid and utterly lacking in personality beside the engaging ox and ass.

To the medieval theatre must go the credit of finding Joseph. And he was, as they say, a natural: an ancient man with all the funny kinks of old age; with its wide embracing kindness, too, and a love as luxuriant as his enormous beard. His struggles of conscience, the outspoken honesty of his thought, his amazement, contrite shame, and gentle care of Mary provided scenes that would have affected a much less emotional audience than that of the Middle Ages.

Unfortunately, however, while Joseph was receiving plaudits on the stage he was not being carved into stone. The austere prophets and apostles of Chartres do not know him. Neither do the gracious saints of Amiens nor the smiling angels of Rheims.

As the medieval tradition passed away he stood out, a dynamic personality, in one painting of a very great artist. It is a strange coincidence that Fra Angelico chose as his subject the Flight into Egypt. Before the angel had time to tell Joseph

that he might return to Nazareth, the Renaissance had taken possession of Florence.

During the years that followed, our simple carpenter assumed the grand manner of the period with becoming dignity. The Renaissance, admiring saints for their decorative value, dressed him now as a Venetian Doge, now as a venerable Seigneur or as a gentleman masquerading in neat peasant attire. There was little conviction in these impersonations. He again became part of a picture, an elegant but artificial one. Then came Carlo Dolci. To a bevy of rosy-cheeked Madonnas and plump cupids, Dolci added a melting light in the eye, a caressing loveliness of gesture, an inexpressibly languid sanctity. St. Joseph, having received these choice touches, paled somewhat in the course of the last century. He stands in our churches today in formless, movement-defying drapes, sometimes young, sometimes old, with never a thought or care in the world, if one may judge by his bland countenance. Painted plaster and Carrara marble have added little to the nobility, virility, or inspiring humility of the Patron of the Universal Church.

Some splendid representations of St. Joseph have come within recent years from the hands of real artists, but they are not well known in this country. Significantly, these artists seem to realize what has eluded so many in the past: that the real dignity, power, inspiration and attractiveness of the saint lie precisely in being simply what he was and no more, a carpenter—a just, humble, holy carpenter who kept God alive by the work of his hands.

## More Addresses

Dear Editors:

In addition to the addresses of orphanages in Italy and Poland, would you be so kind as to print these from Sweden and Finland, where children are also facing starvation and freezing?

Rev. Mother Reginalda,  
O.S.S.O.,  
Sta Birgittas Vilohem,  
Bure Vagen 12,  
Djursholm, Sverige  
Sister M. Tharsilla, C.P.P.S.,  
Helkalankatu 3  
Lahti, Suomi (Finland)

I obtained these through the St. Anselm's Scandinavian Converts League of New York, of which Miss Fanny Laitinen, of Peabody, Mass., is in charge of the Finnish Branch, and I started a Finnish Relief Drive on a small scale among my relatives and friends of Finnish descent. (As you perhaps know, hundreds of Finnish children have been sent to Sweden because of the shortage of food and clothing in Finland.)

Also a correction in regard to the mailing of packages overseas—it is eleven pounds each week, instead of monthly.

W. MURPHY.  
Roseville, Michigan.

## CLOTHES

Here is the way things work around St. Joseph's House of Hospitality. In the morning we get a letter from Los Angeles, saying: "I have sent you some clothes—overcoat, pants, shirt, socks, muffler. In the name of St. Anthony, may someone find a little comfort out of them. Good health and peace be with you." Two hours afterward I noticed a pale and distraught young man walking up and down the street and looking in the window. Finally he came in and asked if we had some clothes. He was in tatters, cotton pants, torn shirt, light jacket and no socks. We gave him the clothes which had just come in. He was a veteran of this war, and his hand was shaking when he showed me his discharge papers. I hate it when people try to show me papers. It is an awful thing that we Americans now have to go around with cards and papers in our pockets. And it is still worse when people feel that they have lost their identity when they do not have those same papers. D. D.