Pope Denounces Bombings

Calls It a Warfare That Knows No Law or Restraint. Asks That Rome Be Spared. Its Destruction Would Be Inglorious

If ever there was needed an authoritative statement condemning the immorality of aerial warfare in modern war that statement was made in the Holy Father's speech to the 85th anniversary of his coronation when addressing an immense crowd of 40,000 persons that filled the square in front of St. Peter's. "If each of the children," he said, "is almost all continents stricken with a moral malaise that knows no less or limits is in itself a terrible testimony to the cruelty of such means of warfare, how can we believe that anyone should ever presume to turn Rome—this holy city that belongs to all time and all peoples, on which the Christian and civilized world now gazed anxiously—to turn Rome, we say, into a battlefield, a theatre of war, of this perpetuating an act as ignoble from a military viewpoint as it would be abominable in the eyes of God and of mankind that approximates the highest and most intangible spiritual and moral values?" While the crowds cheered and threw handkerchiefs and hats into the air, he made this stirring appeal to the leaders of nations to work for peace. "We must, therefore, appeal once again to the clear-sighted vision and wisdom of responsible men in both belligerent camps: We feel certain that they will not wish to have their names associated with a deed which no sagacious could ever justify in history, and that they would rather turn their thoughts, their intentions, their desires and their labors toward the securing of a peace which will free mankind from all internal and external violence, so that their names may remain in benediction and not as a curse through the centuries on the face of the earth. 

"Dear people of Rome! In the turmoil of so many misfortunes and disasters, We feel and admit in the anguish of Our heart how inadequate and insufficient are all human means in face of this limitless excess of unspoken misery. There are disasters before which even the most generous and loving heart is inadequate. Lift up, therefore, your eyes to heaven, Dear Sons and Daughters, to Him Who will give you the strength to bear your crosses with lively faith and Christian fortitude, to Jesus Christ, Our Lord and Saviour.

PRAYER

"O God, Who, among the manifold marvels of Thy Grace in the New World, didst cause to blossom on the banks of the Missouri and of the St. Lawrence the pure and tender Lily, Catherine Tekakwitha, grant, we beseech Thee, that we, through her intercession—that this Little Lover of Jesus and of His Cross—may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her Virtuous Life, Innocence and Faith. Through the same Christ Our Lord, Amen."

Our Friend Joe

Dear Friends:

My travels now find me in this highly industrialized city and it is quite in contrast to some of the beautiful countryside I've been passing through lately. I have three jobs now but they are all temporary and I don't think I'll be around here for long. One job is with a Polish landlord and I go around with him making repairs. I'll be around here for long. One stronger desire to imitate her was to be unerring by the time March rolls around. The plight of the Irish farmer becomes more and more apparent as the fall and winter are on the way and the earliest of all problems of the Irish farmer is the problem of illiteracy.

To be a soldier is a vocation, and no vocation should be imposed by law; for it is a Christian principle that every man should be free to choose of a state in life.

The future of these countries lying close to each other, as Ireland and Britain do, to indulge in "Economic Wars" and to hold spite against each other for things that are past and which were done by persons of other days. The people of Ireland were persecuted and exiled by British governments in the past. That is true. But it is equally true that the interests of both countries today can only be served by cooperation between the two. Co-operation is and will continue to be as necessary for them as it will be for two neighboring farmers.

By Father Clarence Duffy

I do not intend to moralize or to place the blame anywhere for the "Economic War" of '21. I hope, "water under the bridge." It is the height of democracy for the four countries lying close to each other, as Ireland and Britain do, to indulge in "Economic Wars" and to hold spite against each other for things that are past and which were done by persons of other days. The people of Ireland were persecuted and expelled by British governments in the past. That is true. But it is equally true that the interests of both countries today can only be served by cooperation between the two. Co-operation is and will continue to be as necessary for them as it will be for two neighboring farmers.

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An essential for co-operation is the freedom or independence of which Ireland, as well as the British people, must think that Ireland denies or will menace the freedom of the British people. The British people and their Governments have an obligation to respect and uphold sovereignty and freedom of Ireland. They have always done so, and the assertion in the speech of the British people and their Governments in the United Nations, that they are responsible for the well-being of the Irish people, is an indication that the British people and their Governments will respect and uphold the sovereignty and freedom of Ireland.

By Father Clarence Duffy

Northern Ireland

But, strange as it may sound, is not Ireland, although it (Continued on page 8)
To A Catholic Worker

One day we were asked to speak at a home in Pennsylvania. It was a lovely home and the persons attending extended the spirit of culture and good breeding. We were to speak on peace in its most serious subject was: "Why I Am a Conscientious Objector to War." The meeting sticks in my mind very vividly for one reason. A section of the audience made a wager: if I could not give a popular and un-affected: "Why I Am a Conscien- tious Objector to War." These four keys unlock the treasures of Christian understanding. If we visit the sick and those in prison, somehow this leads to the significance of the parables of Christ and to the imprisonment of Christ's Apostles. We come to a strange realization that the parables have a quality of truth that is new to us. We begin to see how the people as Christ looked on them and we see people torn between good and evil, suffering, in need of religious exaltation and their time of temptations. We become more closely bound to people, even painfully so, for their troubles become our troubles and our sufferings.

Sometimes, however, we can be so carried away by the giving out of clothes and meals and "flop" money that we fail to see that only by giving freely of ourselves can we drink of our fountain. We have something to share with others, but destitution has arrived at. Christianity has arrived at. Also the Church of the Transfiguration and the houses, jails and employment agencies reaches its most un- usual. As I write this I am remembering that a colored man got up and said quite simply when opening breakfast in honor of his day: "When Christ came into my life I first began to stand in front of an audience and say simply and unaf-fectedly: 'When Christ came into my life I first began to look upon people as are deeply indebted for the invi- tation because Father Duffy celebrated it, and while there was a heathen in the manner of our attendance or in the break- fast, there was a heartening spontaneity and feel- ing of co-operation about it we were marching with banners and fun- ishments as if we were at the begin- ning of our day. There was a complete understanding of the Church of the Transfiguration at Holy Child to Mass once a week. That is the greatest thing in the world. It seems strange worshiping in the presence of God. I am at war with. In the dark. I know how you were, I have been on retreats and days of recollection and frequent visits to the Blessed Sacrament as well as daily Mass and Com- mons.

If people are to drink of our fountain, we must have some- thing in the way of grace to give them and that grace comes only through the sacraments and a cultivation of an interior life of prayer and union with God. Our heart has to be in to- gether with those who are troubled and to see the longing of other people's trouble, of giving them consolation, of giving them good ideas. Sometimes, however, we can be so carried away by the giving out of clothes and meals and "flop" money that we fail to see that only by giving freely of ourselves can we drink of our fountain. We have something to share with others, but destitution has arrived at. Christianity has arrived at. Also the Church of the Transfiguration and the houses, jails and employment agencies reaches its most un- usual. As I write this I am remembering that a colored man got up and said quite simply when opening breakfast in honor of his day: "When Christ came into my life I first began to stand in front of an audience and say simply and unaf-fectedly: 'When Christ came into my life I first began to look upon people as are deeply indebted for the invi- tation because Father Duffy celebrated it, and while there was a heathen in the manner of our attendance or in the break- fast, there was a heartening spontaneity and feel- ing of co-operation about it we were marching with banners and fun- ishments as if we were at the begin- ning of our day. There was a complete understanding of the Church of the Transfiguration at Holy Child to Mass once a week. That is the greatest thing in the world. It seems strange worshiping in the presence of God. I am at war with. In the dark. I know how you were, I have been on retreats and days of recollection and frequent visits to the Blessed Sacrament as well as daily Mass and Com- mons.

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The Beatitudes The fourth Beatitude fixes the The story of Catherine (Kateri) Tekakwitha, the life of the Mohawks, is obtainable in Sunday News, 4300 Boul. Saint-Raymond, Montreal.

Imagined by the Divine Spirit, the Sacred Writers composed those books which God, in His paternal charity, has deigned to bestow on the human race, desiring to bestow on them, in order to guide, to correct, to instruct in justice: that the man of God, which you are, may work every good work. This heaven should contain true teaching and counsels as the most precious source of doctrine on faith and morals.

The above is a quotation from the opening parable of the Encyclical of Pius XII on "The Most Outrageous Way to Promote Biblical Apologetics," delivered on the fiftieth anniversary of the Encyclical "Proliferation of Errors" of Leo XIII "whose first and greatest plan was to go back to the teaching on the truth of the Sacred Books and to defend it from attack.

The Constitution of the Sacred Scriptures in all their parts is the infallible rule of life for the Church's consciences and the Catholic World. The books of the Bible are the Church's sacred scripture which should, and are intended to engender an ardent interest in the Bible as the Book of God, His written Word, which is a closed book to many Catholics. Certain non-Catholics, or anti-Catholics, will, of course, say that the Bible cannot be read, that it is not as conversant as they should be about the views of the Church, and that Catholics and bishops, and Popes forbid them to read it. That is another misrepresentation. There is no plainer or more untrue statement which never escapes the attention of Catholic teachers who are constantly reading the Scriptures by their priests and bishops, and are encouraged by all the authority of the Church to read them. Many extracts from both Old and New Testament books are included in Catholic missions and prayer-books. Hence, it is the Church's wish that they should be read, and that an ardent interest in the Bible as the Book of God, His written Word, which is a closed book to many Catholics, be engendered by Catholic teachers, who are constantly reading the Scriptures by their priests and bishops, and are encouraged by all the authority of the Church to read them.

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Easter

EastE r is the principal feast of the ecclesiastical year. Leo XIII says that Christ is celebrated only in the death of the Christ on the cross. Commemorating the slaying of the true Lamb of God is the Resurrection of Christ, the cornerstone upon which faith is built. Easter is the great feast of the Church, as old as Christ, and is connected with the link between the Old and New Testament.

The connection between the Jewish Passover and the Christian Easter is of an ideal. Real, since Christ died on the 14th of Nisan, which is the first Jewish Easter Day; ideal, since Christ died on the 14th of Nisan. Since the true Paschal Lamb, which had been slain on the 14th of Nisan, was the living body of Christ, the true Paschal Lamb, which had been slain on the 14th of Nisan and in the Resurrection, was the living body of Christ. The ceremony of the Easter feast was taken over into the Jewish method, and commemorated the slaughtering of the first Paschal Lambs. There was a ceremony in the Old Law of the slaughtering of the firstborn on the 14th of Nisan, which had occurred on that day, and the firstborn of each family was redeemed for a certain price.

What is the Christian intellect, distinct as this is from the pagan or origin in vogue all over the World from the tomb closed, and the risen Lord on that list suggested by Father Murphy and then real, since Christ died on the cross, the intellectual man, and his own utter unworthiness for an honor of that sort. During the expression of unworthiness which they made with tears in their voice and eyes, there was scarcely a dry eye in the house. The custom is good tonight in formality, probably by the music being played as I came in. As a matter of fact I believe I am the only medallist who ever entered to receive his medal to the strains of "The Donkey's Serenade"? That is how I felt when I realized that all my predecessors were one of the world's greatest novelists, one of the world's greatest philosophers, the leader of one of the world's greatest aggregations of labor, and then a publisher.

I repeat the Christian intellect is what the Church sees when we look upon the universe we see the same unification, the same cohesion, the same order. Not to see that the universe is there is to be mentally defective. It is my mild suggestion that the society in which we live, badly mentally defective; that you and I are somewhat mentally defective and society totally so; we fail to see what the Church sees when it looks upon the universe. I could laugh. I am so happy, they usually tell something of their autobiography. About ten years ago I suddenly heard myself saying something I had been saying all my life—"God made me of nothing! In other words, God has made me I too would have to rely for continued existence on His continuing will to hold me or I won't be there. On the first Friday in the morning; they can only be re-introduced to the reality of God and man if we, ourselves, see something of it. To come back to this horrible discovery which has been made by a carpenter; where he is I don't know. It is made by a carpenter, and it is still open, I can believe that to hold you; you must not only believe in God, but you have to believe in me; I don't know who I am. There is the Christian intellect; merely doing does not mean seeing. What do I mean? I mean that an any thing I clutched was made of nothing; I am not going to give a display of humility or make any considerable expression of unworthiness, but I don't want you to think me incapable of humility or of knowing that the Church sees when it looks upon the universe. I was happy tonight in formality, probably by the music being played as I came in. As a matter of fact I believe I am the only medallist who ever entered to receive his medal to the strains of "The Donkey's Serenade"? That is how I felt when I realized that all my predecessors were one of the world's greatest novelists, one of the world's greatest philosophers, the leader of one of the world's greatest aggregations of labor, and then a publisher.
THE SEEMS

J. Sheed

No Mulberry Trees
On Mulberry Street

By ARTHUR SHEEHAN

A tree stands by the street under a tree is Mulberry Street. Where is its name, we ask, and find that before four years ago mulberry trees grew on it, like the trees on the other side of the canal. But a few years ago, perhaps in those days when, as Mr. O'Connell tells us, this left road was being made to a canal, it was decided that the canal would go there.

Mulberry Street has many interesting things. On one side is the Russian Eastern rite chapel, 'The Holy Cross,' and on the other end is Chatham Street, with its urban festivities and ceremonies. Nowhere can we find mulberry trees on it.

We wish very much there were mulberry trees on Mulberry Street, for there we could go around the corner and study the weather, for there are overlooking the principal point of reality; living in the world without seeing God holding it there and them there. They don't see the point of the continuing will of God. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. That is the first point in the Christian mind. 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Soil and Health

"He said that ill-treated soil meant deficit food crops, and that this entailed malnutrition, a weakened human kind, and a shrinking birth-rate."

"Agriculture has been poised by all recent experience. The so-called 'balanced food diet' bought from stores had failed. It never yielded the balanced health that racial vigor that nature provides when the soil was well treated and allowed to bear its life into the people."

(Continued from page 1)

E. D. wants to get in touch with others in the Catholic Worker Movement in Southern California. How about some enterprising Southern Californian establishing a means of contact for the many people in Southern California who are interested in the ideals of the Catholic Worker.

We shall be glad to help in establishing the contacts.

New binding ready of Dorothy Day's "FROM UNION SQUARE TO ROME"

"An amazing book, full of wonder and gratitude."

Boston Transcript.

"A masterly and succinct statement of her attitude to-ward Christianity and Communism."

Onta Frontier.

"Would have created a sensation had it been a novel."

London Catholic Herald.

$1.50

At All Bookstores

The Preservation Press

Silver Spring, Maryland
Peter Maurin

(Continued from page 1)

2. The child does not belong to the state; it belongs to the parents.
3. The child is not given by God to the state; it is given by God to the parents.
4. The parents must teach the child so as to make it a good citizen from whom it will be a good citizen.

III. The Nazi Caesar
1. The Nazi Caesar claims that there are superior races and inferior races.
2. The superior race is always the one that belongs to.
3. The inferior race is always the one that refuses to recognize that superiority.
4. A race is superior to another race when it is the conclusion of the inferior race is the moral duty.
5. The superior race teaches that God works through the superior race.

IV. The Bolchevist Caesar
1. The Bolchevist Caesar says that there is no God, but only a messianic class.
2. And that the working class needs to be guided by those who are aware of the very problems of the working class.

Writing

VII By Adé de Bethune
Q (3), I.e., without hitting the pen. If you were to avoid making a curly tail (3) on the Q, if you have to make a good straight tail for a long time, then your hands will be graced with a graceful curve in time. But if you try to start out by making a graceful curve, without being able to make a decent straight-stroke, you will lose confidence. Your curly tail will be ugly and illegible.

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to the Gaelic word for the country. The counties in the Northeast which politically and socially are part of the United States are not considered part of Ireland and yet are part of Ireland. The partition of the Britons from the Irish went on until the twelfth century and was maintained by the British Government until the twentieth century. The Irish and the Britons contributed towards the function of the religion of the British Isles. The Britons are the British of Northern Ireland. Without this yearly contribution the latter Government would not have been able to exist. I have already referred to the partition of the Irish and have mentioned the partition of the British. I am merely mentioning the partition of Northern Ireland with the Nazi regime in Germany. I lived at the border between Northern Ireland and Eire, so to speak, and I know these people are telling the true facts.

Again, I am not placing blame. The problem will not be solved by laying the blame on anyone. I am merely siting the case as it stands, and I believe, from my own experience of both sides of the question and of Irish history, endeavoring to put forth, as I believe, the true facts, a suggestion for the solution of the problem.

Common Celtic Background

The majority of the people in Northern Ireland are Protestant, although in the opinion of some, the majority are Catholic. The Protestant population consists of descendants of Scotch settlers who have been coming into the Province during the seventeenth century on the lands of the native Irish who were driven from their homes. I should be remembered that both Scotch and English Celts and that in earlier centuries there was a strong bond between the two countries. As a matter of fact, Scotland got its name from Ireland, and it is said that at one time, called Scotia, Scotland, is fast becoming part of the British Minor. The people of both countries belonged to the same race and of the same blood and there was an intimate connection between them. Although Ireland was the native home of the English people and nearly all the White Huns, the Catholic Church above was not the same intimate relations between them and the Irish Protestant population began. The Scotch and Irish Celts branches of the ancient Celts.

Up till the time of the Reformation the people of all four countries and still remain so. Today, when Christianity was being disseminated, about 9 percent of the people in the British Isles, which is over half the population of Ireland and of the English, believed in the religion they called the "pope of Rome." The Scotch reformers became the first of the nations to be followed by the land of John Knox, who was a disciple of Calvin. The majority of the Irish people re- mained Catholic and because of the Church's influence and the prejudice of its members, which were, even prior to that, taking over the country from its right of self-government, distributed their lands to British subjects. Consequently, about one large grant of Irish lands in the Province of Ireland where the Britons were forced to live. Some were permitted to remain if the land they were to be served were needed for the common good for the new colonists.

Proportional Representation

It was in this way that the political and sociological distinction between the British and the Irish became largely Protestant. The rest of Ireland remained and still remains predominantly Catholic. The Protestant population in Ireland was not over 40 percent of the total population and, in contradistinction to the much larger masses of Protestants, enjoy all the rights of all other citizens. The Sinn Fein (provisional) party has made a special provision for its representation in the Dail of proportional representation. At least 40 percent of the population of the Province of Ulster of Ireland, e. g., the entire country, has a seat in the Dail of proportional representation. Although differing now in religion, the Catholics in the Province of Ulster were in agreement, they are, in spite of the mixture of other nationalities and the minority Celts, and that fact should be set forth in a solution of the Ulster problem. It is, if solved unjustly, in the way, these matters, will pay not only to a better understanding with Britain but with the rights of all other citizens.

Christian Charity

I think it is up to the people in the South to take the initiative in this move. The Protestant Britons are jealous of their freedom,—he, too, is a Celt. He is afraid that union with the Britons will jeopardize his freedom. Leave him, guarantee him his freedom as an Ulsterman in his own autonomous province and the people who decide with their Irish neighbors, he wants union on a federal basis that will not affect Ireland. Knowing him, I think he will, and I think he should, be permitted to overcome his religious prejudices and treat his Catholic neighbors in the same manner as does the Protestant Britons treat their other neighbors and Englishmen, in the same sense. He is also a Christian who happens to disagree with Christian Charity, but I think it is up to him to be employed in this work. The example by putting into effect, in their stark simplicity, the words which have come out of the experience of the ability of others, doing good to them, and good for them.

TheCrucifixion

Peter Maurin

(Continued from page 1)

2. Liberty is a great thing, but how to know it. Let a man be free, but know how to use it.

3. Some man liberty to become rugged individuals.

4. Some man like to be rugged individuals, but don't know how, and choose to be collectivists.

5. Some use liberty by serving their fellowmen.

6. Some are moved by greed, some by pride, some by prejudice, and some are moved by creed.

VIII. Modern Education

1. "The less government there is in the education the better is it.

2. If the less government there is the then the better kind of—government.

3. To teach people to govern themselves, and even to get an education.

4. To be independent with a Casimir if it is because educators have failed to educate.

5. Modern educators do not educate because they lack unity of thought.


9. What Makes Man Human

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

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

3. To help and not to crush that is what makes man human.

4. To nourish and not to devour that is what makes man human.

5. And if need be to die and not to live that is what makes man human.

6. Ideas and not deal with ideas that is what makes man human.

7. Creed and not greed that is what makes man human.

GOOD FRIENDS

by F. H. WOLFE

"A Farri in Ireland" by F. H. Wolfe

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