

CATHOLIC WORKER

Vol. XI. No. 4

APRIL, 1944

Price One Cent

EASY ESSAYS

By PETER MAURIN

Caesarism Or Personalism

I. Caesar or God

1. Christ says:
"Render to Caesar the things that are Caesar's and to God the things that are God's."
2. The Fascist Caesar, the Nazi Caesar, the Bolshevik Caesar are not satisfied with the things that are Caesar's; they also want the things that are God's.
3. When Caesar sets a claim to the things that are God's he sets himself up as God.
4. And when Caesar sets himself up as a god he sets himself up as a faker.
5. When Caesar sets himself up as a faker, he should be denounced as a faker.

II. Fascist Caesar

1. The Fascist Caesar claims that the child belongs to the state.
(Continued on page 7)

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 on the fifth 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 cities," he said, "in almost all continents stricken by aerial warfare that knows no laws 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 dear city which belongs to all time and all peoples, on which the Christian and civilized world now gazes anxiously—to turn Rome, We say, into a battlefield, a theatre of war, this perpetuating an act as inglorious from a military viewpoint as it would be abominable in the eyes of God and of mankind that appreciates 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 motive 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 the face of this limitless excess of unspeakable misery. There are disasters before which even the most generous and lavish hand is inadequate. Lift up, therefore, your eyes to heaven, Dear Sons and Daughters, to Him Who will give you the strength to bear your cross with lively faith and Christian fortitudes, 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 Mohawk and of the St. Lawrence, the pure and tender Lily, Catherine Tekakwitha, grant, we beseech Thee, the favor we beg 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 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 and doing some cleaning and other odd jobs on the few two- and three-family houses he owns. I do odd jobs for a gas station in the evenings and in between I take trips on a truck with a junk man and help him load paper, bottles and scrap.

This section is Polish and very crowded. I notice that many windows display service flags with one, two or three stars. The families are mostly large ones and the streets are always crowded with kids. My landlord employer takes me into different Polish homes and I must say that I have enjoyed every minute of it. These Poles remind me a lot of the Irish and the Italians because they have a similar type

(Continued on page 6)

aforsaid law to be classified in the class IV-E.

Yours sincerely,
(Rt. Rev.) G. B. O'Toole.
(Signed)

Monsignor always stressed the word participation. Even if it were a just war, he said, the way of the counsels still was the better way.

So great was the demand for back issues of THE CATHOLIC WORKER in which his articles appeared that, in order to save the files from disappearing completely, a pamphlet was made of these writings and about ten thousand of these pamphlets have gone out from our New York office in the last three years.

It would be difficult to estimate the amount of correspond-

(Continued on page 8)

A Good Friend Dies

By ARTHUR SHEEHAN

On Sunday, March 26, Monsignor Barry O'Toole died in his room at Catholic University.

With his death, THE CATHOLIC WORKER and the Catholic conscientious objectors to war lost one of their best friends.

For a period of little more than a year, Monsignor O'Toole had written articles for our paper on the morality of war and the necessity of sending food to Europe.

When the conscription bill was being considered by the Senate committee, in Washington, he appeared before the members of the committee and said:

"I come here not to speak for anyone but to present a moral issue. If might makes right and moral considerations are negligible, then what I have to say is meaningless; if not it is of paramount importance....

"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 in his choice of a state in life."

Defense of Rights

With the passage of the act, he offered to help defend the rights of any Catholic objector who might have trouble with his draft board. We have in front of us a letter which he wrote on behalf of one of these objectors. It was addressed to a local draft board. It reads:

This is to testify that "opposition to participation in war in any form"—the definition of a C.O. given in the Conscription Act of 1940—is in accord with the principles of the Catholic religion in which Mr. _____ was trained and that consequently Mr. _____ is entitled under the

HOUSE NOTES

By DAVE MASON

Perhaps you wonder, as March drags along, why this unfriendliest of months is the one dedicated to St. Joseph. Its rough bluster is in such marked contrast to his gentle humility that it seems reasonable to ask why he could not have some pleasant month for his own. He is the only saint to whom a whole month is dedicated, so with all twelve to choose from why do we not honor him in one which gives us sunny skies and flowers for garlands and meadows to dance in, instead of this one which seems to delight in playing all the worst tricks in the weather man's bag? For this is truly the meanest of months, and even when it does give us an occasional beautiful day we must pay for it by enduring a week or a fortnight of dirty weather. And look how March consistently refuses to give us a pleasant St. Patrick's Day!

But there is a fitness in all things, even in the seemingly unfit, and from the trials and tribulations of this month an answer emerges to our wondering and questioning. It is that this is the month of St. Joseph precisely because it is the time in which we have greatest need of his un-failing aid.

The burdens of winter bear heavily on the dweller in city tenements, and seem to be unendurable by the time March rolls around. The plight of the homeless who have been dragging through the hopeless and profitless round of jobs, flop-

(Continued on page 2)

Britain and Ireland

By FATHER CLARENCE DUFFY

I do not intend to moralize or to place the blame anywhere for the "Economic War." It is, I hope, "water under the bridge." It is the height of folly for two 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 exploited by British governments in the past. That is true. But it

is equally true that the interests of both countries today can only be secured by co-operation between the two. Co-operation is and will continue to be as necessary for them as it will be for two neighboring farmers.

Irish Freedom

An essential for co-operation is the freedom or independence of both parties. I do not think that Ireland denies or will menace the freedom of the British people. In the present war the British people and their Government have recognized the sovereignty and freedom of Eire. They have done it in a very effective manner and at a crucial time by ignoring the suggestion, which emanated from certain quarters, that they occupy the Irish ports which, after several centuries of occupation by previous British Governments, a man named Chamberlain, acting for his people, returned to the people of Ireland a few years before the present war. That, and the continued recognition of his action in the circumstances, are a proof of Britain's good faith and a certain indication that in the future it will respect Eire's freedom.

Northern Ireland

But Eire, strange as it may sound, is not Ireland, although it

(Continued on page 8)



CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)

ORGAN OF THE CATHOLIC WORKER MOVEMENT

PETER MAURIN, Founder

ARTHUR SHEEHAN, Editor and Publisher

115 Mott St., New York City—13

Telephone: CANal 6-8498

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

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 exuded the spirit of culture and good breeding. We were to speak along with several other speakers and the subject was: "Why I Am a Conscientious Objector to War."

The meeting sticks in our mind very vividly for one reason. A colored man got up and said quite simply when opening his speech: "When Christ came into my life I first began to think of this question of war."

Some bit of bourgeois spirit in us recoiled sharply at that abrupt, simple statement. We wondered if we ever could stand in front of an audience and say simply and unaffectedly: "When Christ came into our life."

That colored man was closer to St. Paul and his spirit than we were, wrapped as we were in our nice, polite phraseology. It took a little time for that fact to sink in.

Frank Sheed has said that the tragedy of the present day is that we can speak of Christianity without mentioning Christ. Anatole France put it more cynically when he said: "Many persons remain Catholics long after they have ceased to be Christian."

The marvelous truth of an understanding of the meaning of the fourteen works of mercy is that when once we grasp the fact that we are serving Christ in our fellow man we immediately come to realize the Christ that is in ourselves.

Fourteen Keys

These fourteen keys unlock the treasures of Christian understanding. If we visit the sick and those in prison, somehow, our mind is led 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 timeliness about them. We begin to look on people as Christ looked on them and we see people torn between good and evil, having their moments 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 we suffer with them.

Sometimes, however, we can be so carried away by the giving out of clothes and meals and "flop" money that we fail to emphasize the large charity of listening to peoples' troubles, of giving them consolation, of giving them good ideas. We may even be caught in the heresy of good works and fail to give the right attention to our interior life. That is the why of retreats and days of recollections and frequent visits to the Blessed Sacrament as well as daily Mass and Communion.

If people are to drink of our fountain, we must have something 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 time with the Divine Heart of Jesus, tick for tick and tock for tock. Then we become channels of grace, even of miracles of grace.

Story of Columcille

We always think of a wonderful story told of St. Columcille on this point. He would be in his cell, reading or writing or praying, and his monks would be coming in from the fields, tired with their hard work in the fields. As they passed his cell, each monk would notice that suddenly all physical fatigue left him. The monks thought this was a personal thing, only happening to themselves, but one day they compared notes and the truth was realized that what they were witnessing was the marvelous power of Columcille's superabundant grace to drive away even physical fatigue. Columcille was then a perfect reflection of Him who said: "Come to Me, all that labor and are burdened and I shall refresh you."

People so often ask: what is the program of the Catholic Worker movement? The answer is simply this, the gradual and continual development of charity in ourselves. The house of hospitality is only a means to see and practice this charity in a peculiarly vivid way. The discussion groups are to educate our minds to the significance of Catholic thought. The discussions help the mind. The house of hospitality helps the will for there we can put into action the charity that we speak about. We help people to rebuild their faith in themselves, in other people, and building up this natural faith

HOUSE NOTES

(Continued from page 1)

houses, jails and employment agencies reaches its most unhappy depth, so now we must turn to the Mirror of Patience. Winter exhausts our slender material resources. The coal bin is a voracious animal which demands expensive meals, and the gas and electric meters are also heavy eaters. For help in paying these and our many other bills we must depend on the Lover of Poverty, asking him to keep our poverty from becoming destitution, for in poverty we always have something to share with others, but destitution has nothing.

Dependence

Our dependence upon the Pillar of Families to keep this house on Mott Street going is perhaps the best understood point in our little program among the members of our family, and this was demonstrated by the attendance at Mass and our Communion breakfast in honor of his day. We chose the 10 o'clock Mass at the Church of the Transfiguration because Father Duffy celebrated it, and while there was nothing formal in the manner of our attendance or in the breakfast which followed, there was a heartening spontaneity and feeling of co-operation about it which seemed better than much marching with banners and fanfare. Instead of a program of after-breakfast speakers we enjoyed a lively discussion between Peter and John Curran on the topic which brings out the best in both of them, the problems and possibilities of a Christian agrarian program.

On Passion Sunday two of us were privileged to attend a Day of Recollection at Holy Child Convent, 140th Street and Riverside Drive, given by Father Paul Hanly Furfey. It was given for Friendship House, and we were invited by Nancy Grenell. We are deeply indebted for the invitation, because it proved to be a day of profoundly moving inspiration. Father Furfey possesses complete understanding of the aims and purposes of Friendship House and our own Houses of Hospitality, and is in complete accord with them. He stated with forceful simplicity that our groups must adhere to a three-point program. The first point is that we must understand and teach the doctrines of Christ, which he characterized as dangerous doctrines. Secondly, we must live up to them ourselves. Third, we must be prepared to take the consequences of teaching them and living up to them.

So when March seems to fill winter's bitter cup to the brim, and we begin to feel appalled by the task that confronts us, the requirement to do so much for so many with so little, we must accept it as part of the consequences of the work we have undertaken and ask Him who is called the Solace of the Afflicted to aid us in caring for the sick and the hungry and the destitute who come to us.

Because it forces us to turn to him, March is a good month. It is his month.

Have you renewed your subscription to THE CATHOLIC WORKER? The subscription price is twenty-five cents a year.

we help to lay the foundation for the supernatural faith in others. And helping others to rebuild their faith we help ourselves, for in this action there is a two-way passage. Grace flows back and forth from the helper to the helped and from the helped to the helper until we can hardly differentiate between the two, and that is the way it should be. That is the true democracy.

Postscript

I have threatened Theology a thousand times over,
The more I muse on it the mistier I think it;
And the deeper I dive the darker I find it.
It is no science for subtleties, so much I am certain
I should hold it idleness if love were not in it.
But because it holds love best I love it the better.
Where love is the leader, grace is never lacking.

William Langland.

FROM THE MAIL BAG

Congratulations

Halifax, N. S.,
Canada,
March 22nd, 1944.

Dear Editor:

This is just a word to congratulate you upon that splendid article about bombing, warfare, etc., in the last issue of the CATHOLIC WORKER.

It is always a tremendous task to teach people how to think, and about the only consolation one can find is in meditating upon the parables of the Sower, and the mustard seed!

The laughs that greeted the words of Lord FitzAlan must have sounded like the old familiar cries of "We have no king but Caesar." We hear them day after day and from men who should know better than the Lords.

Sincerely yours,
Rev. _____, P.P.

Jack English in Prison

Timio, Romania,
November 8, 1943.

My Dear Dorothy:

Prison life for me really started last week. Until then I was in a Red Cross hospital, but now my wounds are healed and I'm really in the clink! Talk about barbed wire, armed guards, soup and soggy bread—I know the whole routine by this time. The worst part is the deprivation of freedom and no word as yet from home. Have been reading the New Testament, and able to get to Mass once a week. That is the greatest help of all, of course. Seems strange worshipping in the same place with people we are at war with. Ironical. Makes you wonder what state of affairs Christianity has arrived at. Also reading Lord Dunsany.

I hope the work is going well back home. Have had much time for deep thought over here and I guess without any doubt that I belong with all of you.

Give my regards to everyone—the Heanys and all.

Remember me in your prayers, and I send all my love.

JACK.

Sgt. John English,
Lagarue de Prizonieri No. 2,
Sublazurd, Timio, Romania.

The above letter is the second we have had from Jack English since he was made a prisoner of war. All our letters to him, including those addressed to his A. P. O. number and to the Red Cross hospital in Rumania, have been returned so far. With regard to the address given above, we are not sure that we have deciphered it correctly, as some of the words were very indistinct.—The Editors.

From England—

Dear Father Duffy:

We should get our heads together and swap opinions on England. Certainly am enjoying the experience of a visit in spite of the purpose for our being here. Oh well.

Enclosed is money order toward food for the poor, but please, may I make a request?

Use it for Easter breakfast. Please bless the food with Holy Water on Holy Saturday according to Polish custom.

At home, Easter always meant delicious food for breakfast from the blessed Easter basket.

Here's remembering the "House" and wishing you and the workers a Very Happy Easter.

CHESTER C.

From a Rectory—

Dear Friends:

The enclosed is for THE CATHOLIC WORKER in its labors for extending the Kingdom of Christ. In return I am asking nine prayers in honor of the Holy Ghost for a special intention—that a sick parishioner of mine may recover the use of her left limb.

God be favorable to all of you. I know that He will continue to bless your work.

Rev. A. A. N.

From a Convent—

Dear Miss Day:

Please accept this little offering that has been long delayed in reaching you. It was misplaced last June, but now it has come to light I'm sure you'll be able to use it.

May dear St. Joseph bring you many and far more generous contributions for your wonderful work.

Sincerely yours in the Sacred Heart,

Sister M. N., B. V. M.

From a Seminary—

Dear Sirs:

Please accept the enclosed for the good cause. Ever since I had the good fortune of meeting Miss Day at our seminary, and heard her speak to the priests and students, I have received THE CATHOLIC WORKER, replete with interesting and instructive information.

Sincerely,

Rev. N. H. G., C.P.P. S.

In Prison

There were 2,709 conscientious objectors in federal prison on February 3, according to National Service Board for Religious Objectors figures.

Of this total, the advisory section announced, 1,815 were Jehovah's Witnesses and 894 belonged to other or no denomination. The tabulation was based on Federal Bureau of Prison records, as to which men in prison claimed conscientious objections. An estimated 500 additional objectors have already served their terms and been released, bringing the total CO prison sentences under the Selective Service Act to about 3,200 to date.

This is about half the 6,366 sentences handed down for all types of violations of the act so far.

The total number of COs in prison is continuing to rise, the Federal Bureau said, because of the generally longer sentences now being meted out and because the number of releases and paroles is still below the number of new prisoners.

COs are now being sent to prison at the rate of 200 a month. About 75 per cent of these are Jehovah's Witnesses.

Aside from the number of Jehovah's Witnesses, whom the Bureau considers as a separate problem, no reliable denominational figures were available.

The Reporter, Feb. 15.

The Gospel of Peace

By FATHER JOHN J. HUGO

The Beatitudes take this fundamental theme and make it more concrete, giving it specific applications. The first three show that true happiness is to be obtained only by putting aside mere earthly or human happiness, the happiness of mere pleasure as St. Thomas calls it; (*Beatitudo voluptuosa*. Cfr. I II, 69, 3, c.); the last five describe in particular the supernatural and divine conduct that will be from now on expected of Christians.

Poverty of Spirit

The first Beatitude shows that happiness is to be achieved through poverty of spirit, that is through the exterior renunciation of external goods, like money and reputation. This means that, to find true happiness, the soul must free itself from precisely that thing in whose possession the vast majority of men wrongly think to find happiness. So also do the second and third Beatitudes bless, not the possession, but the privation of the several remaining varieties and classes of earthly goods. The second promises happiness to those who are deprived of the pleasures and comforts of the day; it condemns those who seek such goods: "Blessed are you who hunger now, for you shall be satisfied... Woe to you who are filled! for you shall hunger." The third blesses those who are deprived of earthly joy, condemns those who pursue it: "Blessed are you who weep now, for you shall laugh... Woe to you who laugh now! for you shall mourn and weep." (Lc. 6, 21-25.)

The fourth Beatitude fixes the positive supernatural end for all Christians, the final goal which is henceforth to be the object of their efforts: "Blessed are they who hunger and thirst for justice." Because justice obliges us to return what is due, not only to our fellow men, but also and above all to God, it fixes our great object in life as righteousness or holiness. The just man praised in the Scriptures is not he who practices social justice in the sense in which we understand that term today (see Psalm 1), but he who lives his whole life in accordance with the standard established by God. The goal of human life is therefore not any kind of earthly goods, even those of the mind, but holiness. And since holiness is first of all a divine attribute, rather than a quality belonging properly to men, in commanding us to be holy, Jesus is telling us to be as God: "For the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world." (Tit. 2, 11-12.)

Divine Ways

Herewith a merely human ideal of righteousness, such as was known under the Old Law, and is known even to the heathens, is done away with. Now "the faithful soul should make its effort to model itself as much as possible on the divine ways... For the more it has been modelled on its Creator in this world, the more it will be like Him in the life to come, and the more it is like Him, the greater will be its bliss, the more it will give glory to God and will be useful to every creature." (St. Thomas, *The Ways of God*).

Set down as a general proposition in the fourth Beatitude, this great truth is further elucidated in those following. Men are to be merciful. Why? Because God is merciful. They are to be clean of heart, that is inwardly pure in their hearts and desires, just as God is wholly pure; they are not to be satisfied with a mere external respectability such as is acceptable to men. For the same reason, finally, we are to be peacemakers. God is a peacemaker and we are to be as He is, "For indeed," St. Thomas remarks,

"to create peace in one's self or in others is to show one's self an imitator of God, who is the God of unity and peace." (I II, 69, 4, c.)

The God of Peace

Within God, among the Persons of the Trinity, because infinite love unites them, there is eternal and undisturbed harmony and peace. And Jesus, in bidding men to love one another, desires this that they may be the children of their Father Who is in heaven. (Matt. 5, 45.) Thus by love we come to be like Him Who is love; by love we come to resemble the "God of Peace," (Phil. 4, 9) able then both to share and diffuse His peace. Love at one and the same time makes us peacemakers (or pacifists) and children of God. By peacemaking we come to resemble God; we inevitably become peacemakers. Thus does the law of evangelic love and the duty of pursuing holiness bring us to the supernatural pacifism of Christ. What other evidence is needed to show that the Gospel is opposed to divisions, hatred, contention among men, as also to the concrete expression of these evils in war?

Of course men come to resemble God through imitating the Son of God, Jesus Christ. So that it is the seventh Beatitude which, besides making men peacemakers (and in the very fact that it makes them peacemakers), perfects their resemblance to Jesus. In the seventh Beatitude, as in each of the others, two elements may be distinguished: (I II, 69, 2.) an element of merit, which is the particular action designated as specially meritorious for obtaining eternal blessedness (i.e., "Blessed are the poor in spirit"); secondly, the element of reward, which is the special felicity attached in each case to the desirable action (i.e., "for theirs is the kingdom of heaven"). In the eighth Beatitude, both parts bring the soul to the most intimate union and imitation of God. The first part, the element of merit ("Blessed are the peacemakers"), makes us, as we have seen, imitators of God, while the second part, promising that we shall be children of God, shows us that this divine resemblance, perfected by peacemaking, is to be accomplished through conformity to Christ. "Now these are called the children of God"—says St. Thomas in commenting on this Beatitude—"insofar as they share the likeness of the only begotten and natural Son of God." (II II, 45, 6, c.)

Reward of Peacemaking

The reward of peacemaking is sonship with the Father and resemblance to the Son—the fulfillment of the whole purpose of Christian life. It is Christ who gives us the example of how to live a divine life in the world. As He was perfect in all things, the fullest possible realization of what the Father intended human life to be like, so does He illustrate perfectly the activity of peacemaking, so agreeable to the Father. Others who would be sons of God are truly His sons in the degree of their resemblance to this Only Begotten Son: those whom God "foreknew," He also predestinated to be made conformable to the image of His son; that He might be the firstborn among many brethren." (Rom. 8, 29.) It is the Beatitude of the Peacemakers that both shows how this resemblance is to be perfected and its culminating felicity obtained.

The story of Catherine (Kateri) Tekakwitha, the Lily of the Mohawks, is obtainable in pamphlet form from *The Messenger Press*, 4260 Bordeaux St., Montreal.

Hardness of the World Versus the Gospel

Only a hard man is something in the world, particularly today, a recent Vatican broadcast noted. Hardness—that is what is demanded of us today from all sides, by Fate itself, by people who are bearing the responsibility for others, by the outward conditions of our life, by the terrifying horror of a war which goes on without respite. How, then, can one escape from becoming increasingly hard, when one hears from all rostrums: "Nation, thou must become hard."

"Blow for Blow Now"

They do not even want to hear of a humanization of war. One gets the reply: "The time when war was measured by moral standards has gone and shall never return. It's blow for blow now." Every belligerent says: "Let us make the war still more terrible!" Can the mild and kind man assert himself in such circumstances? Is he not a weakling, unable to master Fate and apt to collapse under the hard blows struck at him?

Not a Religion of Weakness

Christianity is not a religion of weakness. The Gospel knows of



SAINT CATHERINE OF SIENA

hardness, but a hardness rightly understood; it is the unyielding hardness against everything evil, against every injustice and every sin. We must be hard against ourselves. We must be hard, also, when it is a question of suffering for God and His Kingdom. That is the hardness which the prophets demanded of the world. That is the right sort of hardness! It is the capacity for suffering and for enduring. It is just the opposite of that harshness which, today, is called the most necessary quality of man. It is essentially the same as kind-heartedness, that is love and compassion. Yet, let us be straightforward, although this is scoffed at today. Compassion for one's neighbor, and even for one's enemy, is the quiet force of a man who is growing ripe for the Kingdom of Heaven. That is why the Redeemer said: "Blessed are the meek, for they shall inherit the earth."

The flame of hatred rages everywhere today. Passions are whipped up. Anything standing between oneself and one's aims must be destroyed pitilessly, even if millions of innocent people are to perish against all law. What will be the end of it? No outbreak of wild fury can avail against the Kingdom of the Lord. This knowledge will comfort us. Christianity does not want to conquer by fire and sword, but neither can it be destroyed by fire and sword. It cannot be destroyed at all. For its foundation is Jesus Christ.

—The Record (Perth).

Study of the Scriptures

"Inspired by the Divine Spirit, the Sacred Writers composed those books which God, in His paternal charity towards the human race, deigned to bestow on them in order 'to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work.' This heaven sent treasure Holy Church considers as the most precious source of doctrine on faith and morals."

The above is a quotation from the opening paragraph of the Encyclical of Pius XII on "The Most Opportune Way to Promote Biblical Studies" issued on the fiftieth anniversary of the Encyclical "Providentissimus Deus" of Leo XIII "whose first and greatest care was to set forth the teaching on the truth of the Sacred Books and to defend it from attack."

Scriptural Foundations

Many non-Catholics are unaware of, or have a false conception regarding, the place of the Scriptures in the Catholic Church. They have an idea that Catholics take their religious beliefs from priests, bishops and Popes, all of whom take advantage of the childlike credulity of those who listen to them to put across, or achieve, their own prejudices and self-interests.

Catholics listen to priests, bishops and Popes, and give credence to what they say in matters of faith and morals only. They do not give credence to them because of their position in the community, or their reputation for eloquence and learning. They do give credence to them in those matters because of certain things Christ said, and which are contained in the Scriptures.

There is not a single doctrine of the Catholic Church which has not a Scriptural foundation. The authority of Popes and Bishops, in their respective spheres, and in matters of faith and morals, has that kind of foundation, too. The reason for the Catholic's faith or belief is, ultimately and basically in every instance, that God is the author of what he believes. He believes what he believes, not because a man said so, but because somewhere, some time or other, God said so, either directly, or through an accredited spokesman, or medium of His.

God Is the Author

The direct statements of God (these include the statements of Christ, the Son of God), and of His prophets are included in the Scriptures, which are "regarded by the Church as sacred and canonical 'not because, having been composed by human industry, they were afterwards approved by her authority, nor merely because they contain revelation without error, but because, having been written under the inspiration of the Holy Spirit, they have God for their author, and as such were handed down to the Church herself'."

It is true that many Catholics, because they know that what the Church teaches, what they hear in sermons, in pastoral letters from their Bishops, and in Encyclical letters or authoritative pronouncements from Popes, is based ultimately upon the word of God, which is the reason for their belief, are not very conversant with or proficient in explaining what they believe. They know *why* they believe, but they are, in many instances, unacquainted, or very poorly acquainted, with the subject matter of their belief, the words of God Himself.

Catholics and the Bible

Many Catholics can quote human authors of poetry and prose of both good and bad varieties. Most of them read, but their reading in many instances, too many instances, is confined to comic cuts and cheap, low class fiction. The most beautiful book written, the Bible, which con-

tains material of Divine origin, God's words to men and women, is a closed book to many Catholics.

Certain non-Catholics, or anti-Catholics, will, of course, say that the reason that Catholics are not as conversant as they should be with the Bible is that priests, and bishops, and Popes forbid them to read it. That is another misconception, and is a grossly untrue statement which never was true. Catholics are advised to read the Scriptures by their priests and bishops, and are encouraged to do so by the Popes. Many extracts from both Old and New Testaments are included in Catholic missals and prayer-books, beautiful extracts which should, and are intended to, arouse interest in the Bible as a whole.

Authoritative Interpretation

But while being advised and encouraged to read the Scriptures Catholics are warned by priests, bishops and Popes that, in the words of St. Peter, in them "are certain things hard to be understood, which the unlearned and unstable wrest... to their own destruction" (2 Peter III, 16), and are reminded that Christ appointed an authority for the true interpretation of the Scriptures. That authority is a delegated one which has its origin in Christ Himself, Who said to His apostles and, through them, to their successors: "All power is given to Me in Heaven and on earth. Go ye, therefore, teach all nations... whatsoever I have commanded you. And behold I am with you all days until the end of time." If Christ is with His teaching Church at all times, as He promised to be, that Church at no time can err in its interpretation of the Scriptures.

"Hence with grave words," says the Encyclical of Pius XII, "did he (Leo XIII) proclaim that there is no error whatsoever if the sacred writer, speaking of things in the physical order 'went by what sensibly appeared' as the Angelic Doctor (St. Thomas Aquinas) says, speaking either 'in figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science.'"

"For 'the sacred writers, or to speak more accurately—the words are St. Augustine's—the Holy Ghost, Who spoke by them, did not intend to teach men these things—that is the essential nature of the things of the universe—things in no way profitable to salvation'; which principle 'will apply to cognate sciences, and especially to history'...."

Incompatible With Error

"Nor is the sacred writer to be taxed with error, if 'copyists have made mistakes in the text of the Bible,' or 'if the real meaning of a passage remains ambiguous.' Finally it is absolutely wrong and forbidden 'either to narrow inspiration to certain passages of Holy Scripture, or to admit that the sacred writer has erred.' Since divine inspiration 'not only is essentially incompatible with error but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church.'"

Booklets by FR. JOHN J. HUGO IN THE VINEYARD

Essays in Catholic Action. 10c

WEAPONS OF THE SPIRIT

Indicates the causes of War and the means to be adopted for true peace. 15c

THE CATHOLIC WORKER
115 Mott St., New York 12, N. Y.

CULT

CULT

Easter

EASTER is the principal feast of the ecclesiastical year. Leo I calls it the greatest feast, and says that Christmas is celebrated only in preparation for Easter. Commemorating the slaying of the true Lamb of God and the Resurrection of Christ, the cornerstone upon which faith is built, it is also the oldest feast of the Christian Church, as old as Christianity, the connecting link between the Old and New Testaments.

The connection between the Jewish Passover and the Christian feast of Easter is real and ideal. Real, since Christ died on the first Jewish Easter Day; ideal, like the relation between type and reality, because Christ's death and Resurrection had its figures and types in the Old Law, particularly in the paschal lamb, which was eaten toward evening of the 14th of Nisan. In fact, the Jewish feast was taken over into the Christian Easter celebration; the liturgy sings of the passing of Israel through the Red Sea, the paschal lamb, the column of fire, etc.

Christian and Jewish Pasch

The connection between the Jewish and the Christian Pasch explains the movable character of this feast. Easter has no fixed date, like Christmas, because the 15th of Nisan of the Semitic calendar was shifting from date to date on the Julian calendar. Since Christ, the true Paschal Lamb, had been slain on the very day when the Jews, in celebration of their Passover, immolated the figurative lamb, the Jewish Christians in the Orient followed the Jewish method, and commemorated the death of Christ on the 15th of Nisan and His Resurrection on the 17th of Nisan, no matter on what day of the week it fell.

In the rest of the empire another consideration predominated. Every Sunday of the year was a commemoration of the Resurrection of Christ, which had occurred on a Sunday. Because the Sunday after 14th of Nisan was the historical day of the Resurrection, at Rome this Sunday became the Christian feast of Easter.

Some Easter Customs

Because the use of eggs was forbidden during Lent, they were brought to the table on Easter Day, colored red to symbolize the Easter joy. The sponsors in some countries give Easter eggs to their God-children. Colored eggs are used by children at Easter in a sort of game which consists in testing the strength of the shells. Both colored and uncolored eggs are used in some parts of the United States for this game, known as "egg-picking." Another practice is the "egg-rolling" by children on Easter Monday on the lawn of the White House in Washington.

In the northern parts of England the men parade the streets on Easter Sunday and claim the privilege of lifting every woman three times from the ground, receiving in payment a kiss or a silver sixpence. The same is done by the women on the next day.

The Easter fire is lit on the top of mountains and must be kindled from new fire, drawn from wood by friction; this is a custom of pagan origin in vogue all over Europe, signifying the victory of spring over winter. The Church adopted the observance into the Easter ceremonies, referring it to the fiery column in the desert and to the Resurrection of Christ; the new fire on Holy Saturday is drawn from the flint, symbolizing the Resurrection of the Light of the World from the tomb closed by a stone.

—Catholic Encyclopedia.

The Fourth Annual Christian Culture Award of Assumption College, Windsor, Ontario, was presented to Frank Sheed, publisher, author and Catholic Evidence Guild speaker, Sunday, January 23, 1944. We are happy to be able to publish here Mr. Sheed's address of acceptance, which we regard as a remarkably trenchant statement of the basis of Christian Culture. The title of this address was assigned by Father J. Stanley Murphy, C.S.B., registrar of Assumption College. It is a phrase from one of Francis Thompson's poems.

I HAVE been present on a great many occasions when medals were awarded and on the whole I know the speech with which one receives such a medal practically by heart. All the recipients I ever heard devoted their speech to explaining their 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. My mood tonight is not that. It was, indeed, expressed precisely by the music being played as I came in. As a matter of fact I believe I am the only medalist who ever entered to receive his medal to the strains of "The Donkey's Serenade"! I cannot tell you how delighted I was to hear it because, in the first place, it is a great favorite of mine, probably on the ground, as Byron said on another occasion, "A fellow feeling makes us wondrous kind"; anyway I like it. It caught my mood to perfection.

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 feeling unworthy. When I heard I had been chosen for this so signal an honor, I felt as a saint in Heaven must feel when he learns he is being canonized; he looks around upon the hosts of Heaven, sees many more glorious than himself, whose names have never been put on the Church's list, and says: "In the name of Heaven why did they pick me?" That is how I felt when I realized who 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 me, a publisher; indeed not a publisher; half a publisher. Yet I can imagine the Judges, whose names have not yet been communicated to me; perhaps they are never going to let it be known who did it, but the Judges may have held this in mind; to show that Christian Culture may flourish apart from genius; that anyone may get a Christian Culture Award. That may stimulate every one of you. If I read your faces aright you are wondering why I got it and you did not. If so you are probably boiling with indignation, and you are going to have a happy evening, because there are few things so heartening as just indignation. I don't know why you came here tonight. I know why I came. I came to get a medal. It is a pleasant thing to get a medal. I have never received one before and I shall probably never get another. My principal feeling is joy at getting a medal; it is great luck to get a medal. I am not going to bore you with humility. I am glad I got it.

HOWEVER, even if one is not worthy of a Christian Culture Award one can hardly receive it without beginning to think about Christian Culture. For that purpose, the purpose of thinking about Christian Culture, a publisher is in a peculiarly favorable position. Christian Culture means, in some form or other at least, a Christian mind, and a publisher has a certain dealing with the mind in publishing. I don't know if you have thought much about publishers. If you want to know who they are you will find them at the bottom of the title page of the book. When a boy I wondered who those two fellows were at the bottom of the first page. A publisher is in a curious and anomalous position which I can explain best by adopting an already traditional phrase. The publisher is ranked by his fellow business men as a scholar, while scholars dismiss us as business men; if not exactly a scholar he occupies a position where he can have a good look at both scholars and business men. I could as easily talk to you of business men whom I have looked at from that branch of the business; whereas I could talk about the mind which I have looked at from the learned world. A Catholic publisher is concerned with Christian culture, not so much as possessing it as having to do with it and people who possess it. When I think of some of the names on that list suggested by Father Murphy and then realize that I got the Christian Culture Award I could laugh. I have mixed with them, known them, learned from them according to my capacity to learn. Just by mixing with them I had to get some notion of what Christian culture or the Christian mind was. I deal in Christian culture as another man deals in butter; I trust it means more to me, but that is what I do; that is our subject matter. What I want to say—not at too great length because I want to take my medal and show it to my wife—has to do with that: a Catholic Christian mind; Christian culture as a publisher sees it from his curious position.

In order to make clear just what I mean I would like to take up a phrase from Father Murphy's extraordinary introduction. I find his introduction most valuable for this reason: While it purported to describe my publishing and while it did not describe my publishing, it described what my publishing ought to be and will give me a mark to aim at. One of the things he said represents so perfectly all I have to say tonight I want to repeat it and repeat it with a special kind of joy. He said our

firm has stood for emphasis on the intellectual virtues, on the principle that while the will is what ultimately matters and you will be saved or damned, according to the state of your will, the intellect matters too, and it is no good trying to pretend one is the other. That is the key to anything I have to say about the Christian mind; about Christian Culture. I want to talk specifically of the Christian mind and the Christian intellect as essentially important elements in Christian Culture.

WHAT is the Christian intellect, distinct as this is between that, and the will? 'You have the Christian will if you do what the Church says. You have the Christian intellect if you see what the Church sees. It is far more important to do what the Church says than to see what the Church sees, but there is no earthly reason why you should not do both. Doing what the Church says will not give you a Chris-

THE IS BEYOND

By Frank Sheed

tian intellect; merely doing does not mean seeing. What the world or the Church needs of us is that we should see because we are in the midst of a vast mass of human beings who need to be re-introduced to reality. They cannot be re-introduced by virtues alone, no matter how shining these virtues may be, at least on the first Friday morning; they can only be re-introduced to the reality of God and man if we, ourselves, see the reality sufficiently to be able to say it.

I repeat the Christian intellect is seeing what the Church sees. When we look upon the universe we see the same universe the Church sees and one advantage of that is that thereby we are seeing the universe that is there. It is always an advantage to see what is there. That is a definition of sanity. You will pardon me as to what remains in my mind of "The Donkey's Serenade"; it means nothing personally to you. Consider for a while what insanity is. It means seeing what is not there or not seeing what is there. I, unfortunately, sat with a man once on the top of a 5th Avenue bus in New York who suddenly shouted that his fingers were on fire. He dashed off the bus. I followed because I thought he might need help. He asked to be taken to a faucet, stuck his fingers into the water and said, "They are out." He was seeing what was not there. 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 is 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. (1) The Church sees the texture of things and (2) the Church sees the shape of things.

To explain the texture of things I can do best by doing the same as other medalists have always done. In addition to the medalists expressing their humility, which I fail to do because I am so happy, they usually tell something of their autobiography. What I propose to do by way of making clear this first element of making clear the universe as the Church sees it is to tell something of my own autobiography. About ten years ago I suddenly heard myself saying something I had been saying all my life but I never had heard what I was saying. Suddenly I heard myself say it. The shock of hearing what I was saying was so great I really believe I have never since that day made a speech without bringing it in. I cannot keep it out. The thing which I heard myself saying at that advanced age which I reached ten years ago was: "God made us out of nothing." "God made us and all things out of nothing." I learned it as a small boy in catechism in Australia. I said it quite truthfully. I went on for a great many years and then suddenly heard what I was saying. I suddenly realized I was made of nothing. There is nothing less you can be made of. If one is made of nothing then there must be something of nothing about one still. It gives one a sense of insecurity. I looked around for something to clutch. Then I realized that anything I clutched was made of nothing. I never got over the shock of that discovery and have ever thought of that since. To come back to this horrifying discovery: If I am made of nothing and you are, if we are all made of nothing, God has to keep hold of us if we are to stay in existence. Take as an instance this platform. It is a real one, made by a carpenter; where he is I don't know. It does not move; there it is. It is surviving the carpenter because of the material he made it of. He made it of wood. Wood has the quality of rigidity by which it keeps its shape. If God made me I too would have to rely for continued existence on what God made me of: nothing! In other words, God has to hold me or I won't be there. Only His continuing will to hold me keeps me above the surface of native nothingness. Everything changes if you realize that God has to hold you; everything changes. When I was a small boy it was a great oppression to realize that the eye of God was always on me. I wished he would take it off for five minutes. I felt I could use his

— FUTURE —

— CULTIVATION —

minutes. Now I should need longer. Now I have a theoretical nightmare in the terror that He may take His eyes off. Bad as it is to have it always on me, it would be immeasurably worse if He took His eyes off me.

If you ever see anybody or anything in that same act being unaware of God holding it there, you see it wrong; you are not living in a real world; the world in which things are held by God. If you don't see that you are not living in the real world. You are not entirely sane. It is not a question of sanctity. It is a question of sanity. To see God that way is not sanctity, it is sanity. Not to see what is there is a mental defect. God is there. That is that. As a rough illustration: Supposing you were in a ship and you saw it drive straight to a rock and you said to the Captain, "Look out, don't you see that rock?" and he replied, "It is no use talking to me about rocks; I am a sailor, not a geologist." You would know he was mad. The rock is not only a fact of geology; it is a fact; and whether you have studied geology or not, if you hit a rock you will get

— AND THE SEEMS

— J. Sheed

smashed. You don't need geology to get smashed by a rock. God is a fact. If you overlook that fact you are living in an unreal world.

I SAY without hesitation that your country and my country 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 thing the Church sees when it looks on the universe. Not only does the world outside fail to see that. You and I who are Catholics fail to see it. We know it is a fact. We can tell people that God made us of nothing. Under further prodding we can say, "God is holding us here," but it is not part of our mental landscape. We have it as knowledge in the files; in the back of our minds. We can refer to the files if anybody asks us for it, but it is not part of us. Until we get in that condition we never see anything. Until we see God to that extent, we are not living in the real world. To know is not enough; if we do not realize I certainly am failing and you are.

(2) I have taken the texture of things. The shape of things after you realize the principle is very simple. You will never understand anything out of its context. Unless you can see it in totality so that it belongs to you, you won't understand it at all. If you take a letter of the alphabet—take the letter "G." It is pronounced "g" in the word "give" and "j" in the word "George" and in the word "gnaw" it is not pronounced at all. Until you know what the word is you don't know what the letter is. The same note of music will be a very different matter, according to the composition; or the same chord according to whether it comes in "Yankee Doodle" or a Beethoven Symphony. Merely to hear the notes and not know the melody means you do not know the notes. Pictures mean nothing apart from the face. Once take the nose off a face there is nothing much you can do with the nose. You can get down to a study of that nose if you are of a lower type who likes studying noses. It has lost most of its beauty and all of its utility once it is off the face. You cannot breathe through it or smell the loveliest perfume. You cannot turn it up to express your opinion of your worst enemy. What is true of the nose when it is off the face it seems to me is overwhelmingly true of the most learned men in the society we live in. They never see a total. They deal in a number of facts and in a number of departments of facts and are extraordinarily learned in facts but never see a total. They know any number of letters in the most fantastic alphabets, but don't spell a word; they know the notes but don't know the tune. They are absolutely crammed with knowledge of individual pictures, but never sense the face of reality or the totality with which the picture comes. God made everything in a family likeness and of some resemblance and all things are related because they are related to God. Once grasp that and you can see the shape of reality. Short of that you cannot do it. We Catholics are people who are in a position to do it because we know about God. This is the second element; texture is the first, the question of the being of things. You must see the total, and you cannot see that unless you know the relation of all things to God. These are the things the mind does see if it is the Christian mind. The key to both is God.

THE key to the texture of things and the key to the shape of things is God. To follow that up: If I were asked to say in one sentence what I think is wrong with the modern world, I would not say it denies the existence of God. The primary thing is it does not know what God is. If you tell me I don't know what I am talking about, I shall cast aside pre-

tense to humility and talk back at you. I do know what I talk about. I spend my life publishing; that is one element; and speaking on street corners, that is the other element. Anyone who does that has experience of the mind, particularly the religious mind, in that sense from very wide work indeed. I have to read the books of other publishers; one of the sadnesses of a publisher's life is that he has to read the works of other publishers; indeed that there are any other publishers. The people whose work I have to study in that way are people so high-brow they are practically snow-capped all the year round. On the street corner they are so low-brow they have no brows at all. Intellectually they are resting on the bridges of their noses, but they all believe the same things with the difference that those on the street corners can say more intelligibly what they believe. What they say is that they don't know what God is.

If the Christian mind is to be restored into the society in which we live, we have to restore the notion of what God is. During the first ten years on the Christian Evidence Guild platform we were not proving what God is. We were proving that there was a God. We had unbeatable proofs. On the street corner we never lost an argument; no atheist ever defeated us and we never got anybody to believe in God. No defeats and no results. It was only after ten years that it dawned on us why. We were giving these proofs; nobody could refute us and nobody believed us. When we said, "God is," the crowd would say, "So what?" The reason was they did not attach sufficient importance to God; they did not care whether it was true there was a God or not. They said "So what?" We would tell them what. Then we talked about what God is. That is what they need to understand; the texture of things. To live in the real world you must know what God is. The key to what God is, is Christ our Lord. That would be implied in the very term "Christian Culture."

One of the tragedies of our language is that we can say the word "Christian" without saying the word "Christ"; that shortening of the vowel, that mispronunciation makes it possible to say "Christian" and not say "Christ." You cannot talk of Christian Culture without saying what Christ is. All sorts of studies have to be supplemental. Primarily comes the study of Christ, our Lord. In any study of God you have to study God in His nature. However, if we are to study God as really creating the universe from nothing, He remains a little remote from our experience because we don't know what it is to make a universe from nothing; we have never done it. We cannot refer any experience to it. When we come to study Christ our Lord we can relate God in His nature to our own. God obeying His mother, going with His friends, paying his taxes, putting up with insults. God doing all the things we do. This is a new measuring rod: God doing the things we do ourselves. The result is we have found the worst Catholic has a closer relationship with God than the most pious pagan, because we have seen God in our nature.

JUST as people don't know what God is they don't know what Christ is. They know who He is, but not what He is.

Nothing is more incredible than the way knowledge of our Lord is decreasing. The Father of our Lord is still a great deal on our lips. You will sometimes hear people say: "All things such as the mention of hell are repugnant to the spirit of Christ. Abandon things like hell and return to the simple Gospel of the Sermon on the Mount." The popularity of the Sermon on the Mount has been rather a mystery to me. I think people like it because they think it is short and when you come to list what makes a sermon popular being "short" comes first. It is a short sermon, each verse beginning with the word "Blessed"; but it is really three chapters long and in this sermon which would send us back from the word "hell" Christ threatens His hearers with "hell" six times. It illustrates my simple point. Practically nobody reads the Gospels. That is a tragedy. It was St. Jerome who said: "Ignorance of the Gospels is ignorance of Christ." Even if you pass him up as a man who lived 1,500 years ago, Benedict also took it up, and you have the record of the men continuing with God before they knew Him. By the time they knew He was God they had loved Him. You have the record. The non-Catholic world does not know the Gospel; nor does the Catholic world know the Gospel.

Ignorance of what God is, supplemented by ignorance of what Christ our Lord is—if we can rebuild these two things we will rebuild Christian Culture. The Christian mind will have a true view of reality. What Christ our Lord was and what Christ our Lord did; we shall need all we read, to see who this God is on whom we depend. We shall see what this shape of the universe is so that we shall see the whole face and not just an item. If we do this, see Christ our Lord, then all our separate items of knowledge, vast as they are and complex as they are, will begin to fall into place as letters in a word; as the notes in a melody; as features in a face. It is the very mark of the Christian mind to be seeing them thus, as letters in a word; notes in a melody; features in a face; to be seeing them thus and to be hearing the word and moving to the rhythm of the melody and living in the features of the face. If that be too rhetorical, we can say that Christian Culture is seeing reality as a whole and then living wholly in it. If this latter contemplation of Christian Culture makes me more certain than ever that I did not deserve the award, it makes me gladder than ever that I did get it.

No Mulberry Trees
On Mulberry Street

By ARTHUR SHEEHAN

AROUND the corner but not under a tree is Mulberry Street. Where it got its name, we don't know. Maybe a long time ago mulberry trees grew on it, but that must have been a long time ago, perhaps in those days when, as Mr. O'Connell tells us, men fished on the banks of the canal that is now Canal Street.

Mulberry Street has many things on it. At one end there is the Russian Eastern rite chapel with its beautiful Liturgy and at the other end there is Chatham Square with its less beautiful rites and ceremonies. Nowhere can we find mulberry trees on Mulberry Street.

We wish very much that there were mulberry trees on Mulberry Street, for then we could go around the corner and study them and see if it is true what a certain writer has said of them.

The Role of Trees

This writer, who is an expert on trees, holds the belief that the proper culture of mulberry trees and other crop-bearing trees would be a tremendous help in saving American agriculture from slowly making a desert out of land by too much cultivation of corn, cotton, tobacco and other tilled crops.

The writer's name is J. Russell Smith and his book is entitled *Tree Crops, a Permanent Agriculture*. He is professor of economic geography at Columbia University.

Peter Maurin has often said that there is a relationship between soil erosion and soul erosion and in our amateurish attempts at farming on different farming communes, we have seen what he means and we would like to rise in meeting and say a few words on it.

When you went to that newsstand, friend reader, and bought that more or less useless magazine, did it strike you that you might be unpatriotic, that you might even be guilty of a sin against the soil? If you did realize it, you are the unusual person, for most Americans gulp down a torrent of type, using up countless pages of pulp, little realizing the awful dent they are putting into the forests. They have little vision of the relationship of their acts to the decrease in soil fertility. They are living extravagantly on the soil wealth that thousands of years of trees have patiently built up.

Tree and Topsoil

The tree that made your magazine, friend reader, had a significant work to do on that hilltop from which it was taken so carelessly. It held back the floods of rain from beating too heavily on the crops, and, thanks to its valiant work, a good topsoil was built up on the hillside. With the cutting of that tree came trouble. Rain sloshed down on the soil, the soil ran down the hill and into rivers, and maybe you were walking beside a river one day after a rainstorm and remarked how muddy the water was. Good topsoil, the precious soil that grows food, was being washed out to sea and almost completely lost to agriculture.

There is an old world saying: after man, the desert. In many parts of this country, because of poor farming methods, millions of acres of land have gone to sand and gravel. The topsoil is lost and because of the failure to realize the significance of soil conservation, the land that supports life has been rendered useless for growing. In some parts

(Continued on page 7)

"Once In Cornwall"

Most people usually associate Britain with hard-headed realism, with industrialism and machinery, with banking and trading, with things in general that are material and have to do with tangible facts. The world of fantasy and legend, of fairies, or pixies, giants and dragons, and, above all, of saints, is supposed to be non-existent for the British people, and especially for the English element among them.

Saints and Dragons

When, therefore, the average reader sees "Legends of Saints and Dragons," the last people with which he would think of associating such things are the English. But when, over that subtitle, he sees "Once in Cornwall," he probably, if he does not know of the other side of the English people, will conclude that someone made a mistake. "Saints and dragons in Cornwall!" Now if it were saints and dragons in Ireland, it would be more like what the average reader is accustomed to, something in keeping with his concept of the Irish character that, he thinks, lives in a world of un-realism, fantasy, and sentimentalism.

A Hard-Headed Realist

"Once in Cornwall" is the title of a book written by a member of the English Dominican Congregation of St. Catherine of Siena. In it, and through a medieval setting, the author relates the journeys and adventures of Brother Peter in quest of the legends of his native land. He is sent out on that quest because of his contempt for the folklore in which his fellow novices delight. Peter was a hard-headed realist who had been educated in the Low Countries. He had studied physical science and watched experiments in the laboratory of more than one famous chemist. "Is it possible," he cried after hearing the story of St. Petrock and the Dragon, "is it possible that grown men, men with pretensions to learning, can really believe such old wives' tales as these?" He leaves in a blind fury on what he regards as a child's errand of gathering and compiling the fables of a half-civilized people who believe in dragons and the like.

But before the time allotted for his journey is half over, Brother Peter begins to change. "He realizes that these tales, distasteful as his more sophisticated mind had found them, brought saints nearer to the unlearned folk to whom they were familiar. The saints who fished, who were interested in gardening and lived a life such as the people understood, feathered angels like seagulls, and devils who played pranks upon the unsuspecting, were all within their ken."

A Changed Man

When he finally returns to the Priory, the prior and the novice master are astonished at the change in Peter, or profess astonishment. He is asked to tell some of his adventures. "One night," he began, "I was pixieled by the light from a farmhouse window; I ran away from Dandy Hounds, and in running away I got caught by bramble trailers, which I thought were the hands of the Pigsies who had me sure enough. Before that an Exeter canon made me feel very small by asking me to explain how twelve Crowza Stones were to be found on Tre-men Down, and I could find no reason at all. Oh! And the priest at Milor chased me out of his house because I said I did not believe the tale of St. Milor and his silver arm."

What Is Truth?

During a momentary silence following Peter's narration, the voice of the lector in the school could be heard distinctly. He was expounding the teaching of a great preacher and teacher only recently dead, who later be-

came known as St. Thomas Aquinas. "Truth," said the lector quoting Thomas, "is the conformity of the understanding mind with the thing understood," the conformity of the thing with the mind's concept of it.

"Like a flash the novice master turned on Peter. 'What about truth, Brother Peter?' he demanded."

"Truth, Father Master? Once it seemed to me that it was like a fountain, crystal pure and clear in itself but showing rainbow tints in the sunshine. For the rainbow itself is proof of the truth of a pledge. Again it has seemed to me like a tree in which the trunk and the roots remain

SOIL AND HEALTH

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

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

(Roddy the Rover in "The Irish Press" quoting the Earl of Portsmouth, British House of Lords.)



No Freedom of Conscience, Says Representative

From the Conscientious Objector Washington Bureau

Representative John M. Coffee, of Washington, introduced in the Congressional Record on Feb. 9 an extension of his remarks summarizing the present status of conscientious objectors under the Selective Service Act in which he stated, "Congress has not followed up its original intent to grant freedom of conscience to those religiously opposed to war." The statement said that a C.O. is in effect fined for his views because Congress has failed to provide for the basic needs of CPS men.

The statement differentiated C.O.'s from draft evaders, though Coffee said they are often lumped together in the public mind, although not by the government agencies—Selective Service, Department of Justice, and Bureau of Prisons—which have most to do with them.

In conclusion, Coffee said that although Selective Service and the C.O.'s agree that the C.O. problem is being better handled than in the last war, the "discrepancies" mentioned and the total of 3,000 C.O.'s sent to prison suggests that the complete solution has not been found.

ing, interesting, entertaining and highly informative on many subjects.

C. D.

(*Once in Cornwall, Longmans Green & Co., New York and Toronto, Price \$2.00.)

Our Friend Joe

(Continued from page 1)

of family life and display a traditional hospitality.

A trip into any of these homes is more like an informal visit. There is always a cup of coffee, a good bowl of soup or stew and I have feasted several times on pirogys. These are doughy things and they can be stuffed with cabbage, prunes, potatoes or almost anything. In one home we put weather stripping around the windows and door jams. In another place we tore a cellar apart and put in new bins for coal. There is no rush to the work and since all the tenants are close friends or relatives of the landlord, the work is done to the accompaniment of talk of the war, children, the affairs of St. Stanislaus parish.

One thing I took notice of was the way in which two or three generations of Poles live in the same house. The kids seem free to run in one house and another and it is hard to keep track of just who belongs to whom. In several of the homes I noticed a common pot and the pot is shared by all who happen in for supper.

Happy Family Life

Yesterday when one of the tenants came to pay his rent I noticed the boss's wife give him a big piece of cake, three oranges and some other niceties to bring back to his kids. There is a lot of this type of exchanging and it makes me wonder at the people I have heard say that it is impossible to live with or near the parents of either of a married couple. Yet around here I see that this type of living reveals a lot of happy grandmothers who might otherwise be lonely in old age. The younger wives can get out to shop and have help in times of stress and sickness.

Poor Housing

The houses in this area are all wooden frame houses and have to be heated with coal and oil. Most of the kitchens are equipped with a coal range which heats about half the house and the rest of the rooms are heated by oil stoves. Like most of the industrial towns I have been in this one has poor housing and the producers of the gadgets of ease and comforts seem to lack them most.

Most of the work my boss is doing is directed to making the homes warmer. With limited equipment and tools we have managed to improvise all kinds of ways to check drafts in the old houses. The good people here are suffering from the coal shortage and most of them have no coal at all. Sometimes the local stores get coal in 25-pound sacks and sell them for 30 cents. The Poles were quite resentful when after purchasing a good deal of coal in this fashion they read in the papers that the OPA price for this coal (which is half price) was 26 cents. My landlord is a good agitator and together we pointed out to all the tenants the newspaper clipping which told of the price limit.

Religion in the Home

In every home there are crucifixes and other religious symbols. The kids all go to St. Stanislaus church and school. They are a good-looking and healthy lot even though some of them don't enjoy the luxuries of the magazine advertisements. I have been going to St. Stanislaus and all the sermons are in Polish. I'm glad to have had some money in my pocket and gave to extra collections for Polish relief. There is a deep feeling among the people here in regard to the welfare of the Polish people abroad. Because they have been good in the family tradition they suffer doubly in that they have more healthy sons and brothers to send off to the war.

My evenings are spent in the gas station. The work here is

very easy since there isn't much business in gasoline and oil. We have had some snows and I had to run from my other job every once in a while to keep the driveways of the gas station clear. The attendant who comes on in the evening knows of the CATHOLIC WORKER and views it favorably. So you can see that I had a genial soul to talk with in the evenings. He knew I didn't have a change of clothes and refused to let me clean a dirty pit the other night. He pointed out that he got regular changes from his company. I can't say he is much of a boss since he is too considerate to let me do the real dirty work.

I've been hearing talk about the changing pattern of the neighborhood. Old time residents keep talking of the deterioration of the buildings and a poorer class of people moving in. I noticed that in the stores, in spite of the talk of war wages and riches, people buy eggs two or three at a time and the whole nature of their bargaining denotes everything but great riches. There is a vital war production area but I understand a lot of the places have reduced the overtime hours and some have even closed down.

Faith and Hospitality

And speaking of Forty Hours, the Blessed Sacrament was exposed last week at the Polish parish and the attendance, at any time of day or evening, was tremendous. On the side altar near the list of boys in the services there are always lots of candles burning, each one a burning prayer for the safety of a loved son or brother. I never noticed the list at first because when I first came here the side altar was covered from view by a large creche where the Prince of Peace was the center of constant worship.

I will leave this section quite reluctantly. This mostly because I have enjoyed working and talking with the local tenants. I like their ways and their hospitality and their deep faith. The garage attendant is going to visit New York soon and he says he will look you folks up. Please pray for my Polish friends.

Sincerely,

Friend Joe.

E. D. wants to get in touch with others of the Catholic Worker Movement in So. California. How about some enterprising Southern Californian establishing a means of contact for the many people in So. 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 toward Christianity and Communism."

Orate Fratres.

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

London Catholic Herald.

"One of the most remarkable documents of our time."

Dublin Review.

\$1.50

At All Bookstores

The Preservation Press
Silver Spring, Maryland

Peter Maurin

(Continued from page 1)

- The child does not belong to the state; it belongs to the parents.
- The child was given by God to the parents; he was not given by God to the state.
- The parents must teach the child to serve God from whom they received the child.

III The Nazi Caesar

- The Nazi Caesar claims that there are superior races and inferior races.
- The superior race is always the one one happens to belong to.
- The inferior race is always the one that refuses to recognize that superiority and claims to be the superior race.
- If a race is superior to another race then the extermination of the inferior race is the moral duty of the superior race.
- The superior race tries to believe that God works through the superior race.

IV. The Bolshevik Caesar

- The Bolshevik Caesar says that there is no God, but that there is a messianic class.
- And that the working class needs to be guided by those who are aware of the messianic mission of the working class.

- The Communist Party claims to be the guide of the working class in the fulfilling of its messianic mission.
- Those who contest the superior wisdom of the master minds of the Communist Party are considered as the enemies of the Bolshevik revolution.

V. Three Definitions

- A Bourgeois is a fellow who tries to be somebody by trying to be like everybody, which makes him nobody.
- A Dictator is a fellow who does not hesitate to strike you over the head if you refuse to do what he wants you to do.
- A Leader is a fellow who refuses to be crazy the way everybody else is crazy and tries to be crazy in his own crazy way.

VI. They and We

- People say: "They" don't do this, "they" don't do that, "they" ought to do this, "they" ought to do that.
- Always they and never I.
- The solution of the problem starts with I.
- One I and one I makes two I's.
- And two I's make "we," and "we" is the plural of I.
- "We" is a community and "they" is a crowd.

VII. The Use of Liberty

- Patrick Henry said: "Give me liberty or give me death."

(Continued on page 8)

Mulberry Trees

(Continued from page 5)

of North Carolina, for instance, after ten crops have been taken from the land, the topsoil is gone. In 1937 it was estimated that 253,000,000 acres or 61 per cent of the total area of crop land in this country had either been partially or completely destroyed for soil fertility.

Tree Food

What have mulberry trees to do with this? Just this, according to this tree expert. They give food for pigs and poultry and give abundantly and when you realize that four-fifths of cultivated land in this country is given over to crops necessary to support farm animals, you can see the possible saving in soil use. Besides, the trees are perennial crops needing no replanting. In addition they act as soil conservers, holding back the rains from crushing the crops and help to build up the humus.

Let's move over to walnuts. We almost always move over to walnuts when we are in a certain grocery store on Mott street. There is a great affinity between the walnuts, protein sufficiencies and our diet insufficiencies or at least our stomach seems to say so. Professor Smith advocates the cultivation of walnut trees on hill farms for their food value and for the variety of reasons that he gives for the mulberry and other tree crops. He contends that some man of wealth would be doing a great service to this country if he set up an institute of tree agriculture to study the potential uses of these trees.

The persimmon, chestnut, honey locust, mesquite, carob, oaks for acorns and a number of other trees are recommended and a chapter is given to the possibilities of each.

Tree Culture

We remember the fascination of those April days at the Upton Catholic Worker farm, when Bill Roche, one of our group, initiated us into the art of tree pruning. The trees there were a sorry lot, having been neglected so long by former owners. Education begins, said St. Benedict, when you cut down a tree. Certainly a special kind of education begins when you work with trees. The farming communes are trying to move towards a subsistence way of life, and this book of Professor Smith seems to give some more light on this problem of providing crop returns which will eliminate the buying of grains for poultry and pigs and will provide partial substitutes for meats, big problems to people who are starting to farm.

Maybe it is the spring fever in our blood that started us on this subject. Maybe it was the sight of those buds trying to break through on the trees we saw on the Trappists' farm in Rhode Island or those seeds we bought in that store in Easton, Penn., the other day for the Easton farm. Maybe. Maybe.

Duncan, where's that window box? We have seen a vision and we shall never be quite the same again.

PIUS X

It is told of Pope Pius X that while talking to a gathering of Cardinals on a certain occasion he asked what, in their opinion, was most necessary for the welfare of contemporary society. One replied, "More Catholic schools;" another thought the greatest need was for more churches, and the third was of the opinion that conditions would be remedied by an increased number of vocations to the priesthood.

The Holy Father disagreed with all of these opinions, and stated:

"The most urgent need of the day is to form in each parish a group of lay people who are well informed, resolute, and courageous—who are truly apostles." "Preservation of the Faith."

Book Reviews

BROWN AMERICANS by Edwin R. Embree. The Viking Press, 2.50.

This is a story of a tenth of the Nation, a follow-up of Mr. Embree's "Brown America" first published in 1931, a good, easy-to-read history of the Negro people in America since 1619, with most of the emphasis placed on the latter years.

It would make an excellent textbook for any high school. There are no melodramatic attempts to beloud the real issues at stake by over-sentimentalizing the plight of Negroes. It shows Mr. Embree to be a thorough, conscientious historian, sincerely interested in seeing America rise to her full stature. And this he knows America can never do while 13,000,000 of her children do not share true citizenship in our democracy.

"Mea Culpa"

The chapter called "Odds Against the 'Nigger'" should be read by every white American who wonders why there is so much illiteracy, disease, poverty and crime among Negroes. He will find the answer there, and if he is a Catholic, he should say "Mea culpa"; and if he isn't a Catholic he should still take stock of himself and ponder just how much he is responsible. This is a question none of us can sidestep any longer. An excellent bibliography. A few portraits of outstanding Negroes, you will long remember. If you plan to read books about and by Negroes—and you probably are, considering the importance of understanding this "problem," this reviewer would suggest you put "Brown Americans" high on the list.

Nancy Grenell.

ROYAL ROAD by Arthur Kuhl. Published by Sheed and Ward, 1.75.

Sheed and Ward say on the jacket of this book that they had sworn never again to publish a first novel but they were bowled

over. We are glad they were because ROYAL ROAD more than justifies the breaking of their resolution.

It is the story of a Negro who suffers just about every injustice society is capable of inflicting. Forced by the depression to leave his home in the South, he goes to a city looking for work. But they don't like colored people there and he is unsuccessful. He does time for panhandling, then applies for relief at the judge's direction but nothing comes of it. Finally he is arrested for a crime he did not commit, betrayed by one friend and abandoned by the others, convicted without evidence of several trumped-up charges, and executed. Even his lawyer sold him out for a cheap political advancement. Through it all his mother suffers with him and after the execution she claims his body for burial.

Through the whole story you see Christ suffering in the Negro. There is no suggestion that this Negro is Christ returned. He is any Negro and he accepts his suffering because there is nothing else to do. He is a Catholic Negro so he has some dim understanding of the purpose of his sorrow. In the words of the jacket, "he re-lives the mystical truth that in some way the whole race must tread the same road that Christ trod."

In the life of this particular Negro, Jesse, the very details of the life of Christ, by coincidence, are duplicated. It is most effective.

The story is excellently written, and swiftly paced. Mr Kuhl achieves realism without being sordid. The theme is clearly conceived and clearly executed and his handling of the coincidence-device is deft and unobtrusive. We only wish he would pay a little more attention to character development in his next novel which we hope will not be long in forthcoming.

Marjorie Hughes

From the Hungry Forties

"ON St. Thomas Day, the shortest day in the year, there was established in Rochdale, England, in 1844, an enterprise that was called 'the littlest, obscurest, the most unfriended, the most disregarded, the most condemned, the least hopeful, the least likely to succeed of any system devised by man.'" So writes Joshua Bolles in "The People's Business."

This enterprise was a cooperative store, started by twenty-seven men and one woman, most of whom were weavers. Principles on which it was established now form the basis of cooperative societies all over the world. First year the store, which was begun with capital of 28 pounds, more than doubled its membership and saved 160 pounds. A dozen years later annual volume reached \$100,000. It continued to grow, awakened similar enterprises, until today the influence of this small shop, started by working people, touches the lives of half of England's population and more millions the world around.

"This mill town of Rochdale was not a town to brag about," writes author Bolles. "There were the masters and the workers, the fog and the sweat; there were the full bobbins, and the boys who carried them away and put empty ones on the spindles. There was a bridge which spanned a slowly moving flow of mud. It was only a step from the gutter in the center of the town to the burying ground on the rim."

In 1843, a year before the store was opened, a group of neighbors met at the Weaver's Arms. All winter they discussed the articles of the new organization—which they called the Rochdale Society

of Equitable Pioneers! Their plan was based on principles intended to hold. Those principles, still the living watchwords of cooperative economic action after a century of business, are stated thus:

1. Open membership.
2. One person, one vote.
3. Limited interest on capital.
4. Distribution of savings according to patronage.
5. Cash trading at market prices.
6. Neutrality in religious and political creeds.
7. Constant education.
8. Continuous expansion.

"Commercial progress more than kept pace with the knowledge of the members," Bolles observes. "Branch stores, wholesale departments, slaughter houses, even tailoring shops, grew out of the small beginning made in that first raw December. The important thing, of course, is that the principles laid down by these ordinary people were so widely adopted on all continents that the word 'Rochdale' is associated with an economic method whose annual business runs into hundreds of millions in forty countries."—The Co-operative Century.

It All Goes Together

Selected Essays by ERIC GILL with 26 pages of Gill illustrations

Devin-Adair Co., Publishers Here are 23 of Gill's best essays specially chosen for their timeliness and dedicated by Mary Gill "to the artist-craftsmen of the world"; many of them never before published. 256 pages. This new book is a perfect companion to the AUTOBIOGRAPHY. \$3.50. Order your first edition copy in advance from:

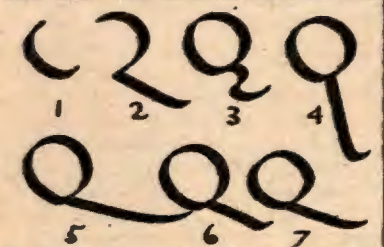
DAVID HENNESSY MARYFARM, EASTON, PENNA.

Writing

VIII

By ADE de BETHUNE

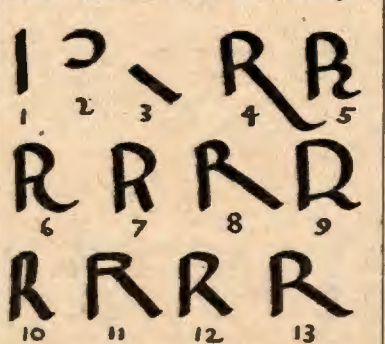
Q is like the letter O with a tail coming from the bottom of it. The strokes are the same as for O. You can make the tail as a third stroke. But eventually you will find it better to make it one with the second half of the



O (2), i.e., without lifting the pen. If I were you I'd avoid making a curly tail (3) on the Q. If you make really good straight tails for a long time, then your hand will naturally get 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 find that your curvy tail will be ugly and illegible. If you have no other lines of writing under your Q, then you can go to town and make the tail as long as you wish coming down (4). But if you have other lines under it, then a long tail would interfere with the rest of the writing. That is why for all practical purposes the tail is usually kept quite flat (5, 6 and 7), just below the writing line. Q is really a lovely letter. It has all the beauty of O, and then it ends up in a graceful tail.

R is like a pole with a little belly at the top and a tall coming from the belly. The first stroke is naturally the pole (1).

The second stroke is the belly (2) and the third is the tail (3). The letter R has been so confused in people's minds that there are a lot of errors to avoid in writing it. Our Roman alphabet received its letter R from the Greek letter "rho," which, as I have said earlier, is like a closed letter P. When writing a lot it will be natural that the hand will not pick up the pen enough between the "rho" and the next letter. So the tail on our Roman R came naturally as the joint between the old "rho" and the next letter. That is why the tail on the R should not be made too elaborate. Avoid making it come below the line (4), making it too curly (5), too hollow (6), or too vertical (7), because in none of these cases is the tail really a



joint. Avoid making the belly too small (8), as that gives too much importance to the tail; but also avoid making it too big (9), as that may lead to confuse R with D. Avoid making the belly too narrow (10), but also avoid making it too short and wide (11). Avoid making it sloping (12), as that takes away its roundness as well as the joining character of the tail. The tail should be a broad wide sweep, extending quite a bit to the right (13).

Britain and Ireland

(Continued from page 1)

Is the Gaelic word for the country. There are six counties in the Northeast which politically and economically are not part of Eire and yet are part of Ireland. The partition of them from the rest of Ireland is sanctioned and maintained by the British Government which subsidises or contributes towards the functioning of the Government of Northern Ireland. Without this yearly contribution the latter Government could not function. I have already referred to the partisan manner in which it does function and have mentioned Capt. Henry Harrison, M.C., a British officer in the last war, and a non-Catholic, as a reference on this subject. I could quote many others, British and American, who compare the regime of Northern Ireland with the Nazi regime in Germany. I lived close to the border between Northern Ireland and Eire, or as it was then known, the Irish Free State. I know these people are telling the true facts.

Again, I am not placing blame. The problem will not be solved by recriminations. I am merely stating the case as it stands, and, from my knowledge of both sides of the question and of Irish history, endeavoring to put forth, as I did before, in Ireland, a suggestion for the solution of the problem.

Common Celtic Background

The majority of the people in Northern Ireland are Protestant, although in two of the counties the majority are Catholic. The Protestant people are mostly descendants of Scotch settlers "planted" at various times during the seventeenth century on the lands of the native Irish who were expelled from them. It should be remembered that both Scotch and Irish are 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 which was at one time called Scotia. Scotland, as it is today, was called Scotia Minor or smaller Scotia. The people of both countries belonged to the same Celtic family and there was an intimate connection between them. Incidentally, many of the English people and nearly all the Welsh are also Celts, but there was not the same intimate relations between them and the Irish as there were between the Irish and Scotch branches of the Celtic family.

Up till the time of the Reformation the people of all four countries were Catholic from the time when Christianity was brought to them. In the sixteenth century the majority of the people in Britain threw off what they called "the yoke of Rome." The Scotch reformers became Presbyterians following the lead of John Knox, who was a disciple of Calvin. The vast majority of the Irish people remained Catholic and because of that were hounded and persecuted still more by representatives of the British Government which were, even prior to that, taking over the country from its rightful owners and distributing their lands to British subjects. Scotch Presbyterians received large grants of Irish lands in the North. The rightful owners were forced to flee. Some were permitted to remain if the land they occupied was not considered good enough for the new comers.

Proportional Representation

It was in this way that the population of Northern Ireland became largely Protestant. The rest of Ireland remained and still remains predominantly Catholic. The Protestant population is about 7 percent of the total population and, in contradistinction to the much larger minority in the North, enjoys all

the rights of all other citizens. Special provision is retained for its representation in the Dail or Irish Parliament by means of Proportional Representation.

At least 90 percent of the population of geographical Ireland, i. e., the entire country, has a common racial background. Although differing now in religion, a thing on which they were once in agreement, they are still, in spite of the mixture of other strains, predominantly Celtic, and that fact should be seized upon and properly exploited for a solution of the Partition problem which, if solved satisfactorily to both elements, will pave the way not only to a better understanding with Britain but to



an active co-operation between Britain and Ireland which is so necessary for both.

Decentralization

There are four Provinces in Ireland, which are a relic of olden days when centralized government was not so popular as it became in later years. Each Province was autonomous in matters of local concern, but all four recognized a High King or central authority in matters of common concern to the whole country. The provincial divisions still exist and each province could again become autonomous in matters of provincial concern and in the application of national laws, and recognize a central or federal government for matters of common concern, such as defense, finance, trade, and other matters affecting the welfare of the people as a whole. Northern Ireland would in this way become Ulster, a province of nine counties, instead of being a separated part of it. The historic province of the North would regain its meaning, and the un-natural partition of Ireland would be ended.

Christian Charity

I think it is up to the people in the South to take the initial move in this case. The Protestant of the North is jealous of his freedom—he, too, is a Celt. He is afraid that union with the South would jeopardize that freedom. Leave him, guarantee him, his freedom as an Ulsterman in his own autonomous province and let him decide if, with his Catholic neighbors, he wants union on a federal basis with the rest of Ireland. Knowing him, I think he will, and I think, too, that he will, in time, overcome his religious prejudices and treat his Catholic neighbors as he does those of his own persuasion. He is also a Christian who should believe in Christian charity, but I think it is up to Catholics to give him the example by putting into effect, in their stark simplicity, the words of Christ regarding charity, forgiveness of enemies, doing good to them, blessing and praying for them.

(The above is an extract from A FARM IN IRELAND obtainable from THE CATHOLIC WORKER, 115 Mott St., New York 13, N. Y. Price 35 cents. This booklet also contains the articles on farming, etc., which have already appeared in THE CATHOLIC WORKER.)

Peter Maurin

(Continued from page 7)

- Liberty is a great thing, but few people know how to use it.
- Some use liberty to become rugged individualists.
- Some would like to be rugged individualists, But don't know how, and choose to be rugged collectivists.
- Some use liberty by serving their fellowmen for God's sake.
- Some are moved by greed, some are moved by grudge, and some are moved by creed.

VIII. Modern Education

- Thomas Jefferson says: "The less government there is the better it is."

- If the less government there is the better it is, then the best kind of government is self-government.
- To teach people to govern themselves, such is the purpose of education.
- If we are threatened with Caesarism it is because educators have failed to educate.
- Modern educators do not educate because they lack unity of thought.
- Modern educators ought to read Maritain's book, "Freedom in the Modern World."

IX. What Makes Man Human

- To give and not to take, that is what makes man human.
- To serve and not to rule that is what makes man human.
- To help and not to crush that is what makes man human.
- To nourish and not to devour that is what makes man human.
- And if need be to die and not to live that is what makes man human.
- Ideals and not deals that is what makes man human.
- Creed and not greed that is what makes man human.

JUST OFF THE PRESS

A FARM IN IRELAND

By FR. CLARENCE DUFFY
Contains the articles which have already appeared in The Catholic Worker and others on home production, religion and education, a practical attempt to apply the Encyclicals in a rural parish, Anglo-Irish problems and solutions, etc. 35c

THIS WAY OUT

(By the same author)
The Encyclicals and other Christian teachings applied to economic and social problems. 20c

BOTH PAMPHLETS, 50c
THE CATHOLIC WORKER
115 Mott St., New York 13, N. Y.

The Crucifixion

We have reached Calvary. The crowd moves uneasily, for the moment is at hand. It is with the utmost difficulty that I still drag Myself along, exhausted with fatigue.

Three times I fell on the way to Calvary.

By My first Fall I obtained for sinners rooted in evil, grace for conversion... By My second Fall, encouragement for those weak souls blinded by sadness and anxiety, so that rising up they may make a new beginning in the way of virtue... My third Fall will help souls to rise from sin in the supreme hour of death.

Glance now at the cupidity with which these hardened sinners surround Me... some seize hold of the Cross and lay it under Me; the others tear My garments from Me, reopening all My wounds... My Blood flows afresh:

Reflect for an instant at My shame in seeing Myself thus exposed to the multitude's gaze—what physical pain, what confusion for My soul!

The tunic woven by My Mother, and with which she had so lovingly clothed Me in My Infancy, had grown with My stature—these cruel soldiers despoil Me of it and draw lots whose it shall be... Think of the affliction of My Mother, who is a witness of this terrible scene. How she longs to take possession of the tunic now impregnated with My Blood.

The hour has come! The executioners stretch Me upon the Cross. They violently extend My

arms, that My hands may reach the holes they have prepared in the wood. My whole Body is racked with agony... every shock causes My thorn-crowned Head to come into violent concussion with the Cross... now here, now there, the thorns pierce It on every side, and are driven deeper and deeper into My Head. Hear the first sound of the hammer that pierces My right hand... deep into the very earth it resounds. Hark! they fasten My left hand. The very Heavens tremble, and the Angels fall prostrate at the sight.

No sound passes My lips—not a murmur, escapes Me.

Having nailed My Hands, they pull pitilessly at My feet... all My wounds burst open afresh, the nerves are severed, the bones dislocated... The anguish! oh, the anguish of it! They pierce My Feet and My Blood is poured forth on to the ground.

Stay awhile and contemplate these pierced Hands and Feet—this body, naked and covered with blood... the Head pierced through and through by cruel thorns, fouled with mud, bathed in sweat and blood!

And now, Josefa, kneel and listen to My words:

May My Will triumph in thee.
May My Love consume thee.
May thy misery glorify Me.

Quoted from "Christ's Appeal for Love to His Humble Servant, Josefa Menendez, Religious of the Sacred Heart." Translated by L. Keppel (Sands & Co., 15 King St., Covent Garden, W.C. 2, London, England). May be obtained at Pius XI Co-op book store, 45 Franklin St., Boston, Mass.

A Good Friend Dies

(Continued from page 1)

ence he carried on to defend the rights of objectors. Catholic objectors have met a lot of opposition from draft boards. Local draft board officials are not theologians, and many thought that it was forbidden for Catholics to be objectors to war.

In the early part of 1941, when a camp for Catholic conscientious objectors was offered to the Association of Catholic Conscientious Objectors, he was the first to come forward with financial help. Through him, three hundred dollars was obtained as an initial gift.

When problems arose concerning the camp and c.o. developments, he was always ready to help. He had seen quite clearly the implications of the conscription law in a secularized state. To him it was the state moving into the realm of conscience and was Fascism in essence.

The Fundamental Issue

We remember the words he used on a walk we took with him one day at Catholic University. "The fundamental point about the conscientious objection issue is that the State has been met in its challenge to conscience."

He was editor of The China Monthly and a confidant of Bishop Yu Pin. He opposed the selling of scrap iron and oil to Japan. China was very dear to him, for he had been one time president of Peking University. In his eyes, we were guilty of aggression against China by giving Japan the means to wage war.

He didn't hold the view taken by quite a number of Catholic theologians that modern war was immoral because of its means. However, in our later conversations he referred to this stand at times and admitted the reasonableness of it. He told us once that the stand based on the counsels was the strongest one. Nowhere, he said, could he find in his theological studies the obligation to kill for one's country

although one might be asked to lay down one's life for it.

The Japanese-American war might be considered as possibly just, he believed, but the war with Germany was beyond theological discussion and could in no way be justified.

Recently, he and Father Furfey of Catholic University joined their names to the names of 12 Protestant and Jewish religious leaders to oppose the Austin-Wadsworth Bill, that bill which has the very suggestive number 666 attached to it.

Vocation and Personalism

When Catholic objectors were attacked by some Catholic leaders, his reply was that this was due to ignorance on their part of the study that had been put into the question of vocation and personalism by the theologians in Europe in the middle half of the last century. The issue had been studied from all sides there, he said, but American Catholics didn't follow this debate because all attention was on the civil war and its effect on American life.

We often think of the words a Catholic priest who had studied at Rome used when referring to Monsignor O'Toole's writings on the morality of war. "What convinced me," he said, "of the validity of his conclusions was his understanding of the nature and significance of vocation. My experience in Europe convinced me that militarism was the seed bed from which a great part of the anti-clericalism sprang. In fact, the military spirit and the imperialistic spirit to me seems to be the real spirit of anti-Christ."

Some day, when passions are quieter and reason and faith once more prevail, Monsignor O'Toole's work, we sincerely believe, will be seen in its true perspective. Meanwhile, don't fail to end these few paragraphs by breathing a prayer for this valiant and courageous defender of the faith. May he rest in peace.