

CATHOLIC WORKER

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EASY ESSAYS

By PETER MAURIN

1. The Green Revolution

1. The only way to keep people from looking up to Red Russia of the twentieth century is to make them look up to Green Ireland of the seventh century.

2. Then and Now

1. Three thousand years ago, when a Jew met a Jew, he asked him, "What can I do for you?"
 2. Now, when a Jew meets a Jew, he asks him, "What can I get out of you?"
 3. Two thousand years ago, when a Greek met a Greek they started to philosophize.
 4. Now when a Greek meets a Greek they start a business
 5. A thousand years ago when an Irishman met an Irishman they started a school.
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NOTES BY THE WAY

By DOROTHY DAY

Meditations On Our Times

Pius XII asked us on the feast of the Immaculate Conception to love our enemies; to overcome the spirit of hatred and revenge.

1. Love is the measure by which we shall be judged. St. John of the Cross.

2. Hell is not to love any more. Bernanos.

3. We can only show our love for God by our love for our fellows. St. Teresa.

4. How can we love God whom we do not see, if we do not love our fellow human beings whom we see? St. John.

5. Love is a choice, a preference exercised by the will, *dilige*, so we can be commanded to love, to make choice of, to prefer God to all things. Bede Frost.

6. The soul that walks in love wearies not, neither is wearied. Love consists not in feeling great things, but in great detachment from things and suffering for the Beloved. St. John of the Cross.

6. Love is that of a bride for her husband. Consider the Canticle of Canticles.

7. I love God as much as I love the one I love the least. Fr. Hugo, quoting.

8. Love in practice is a harsh and dreadful thing compared to love in dreams. Dostoevsky.

9. To offer the other cheek, to love your neighbor as yourself, not because it pays to do so, but because it is a joy—to love him with fiery emotion, with passion!

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PM Distorts News

The editor of *PM*, the New York daily, has a large and well-developed blind spot.

He is unable to see Catholic participation in the peace movement.

To be sure, this peculiar visual defect is shared by many of his brother editors of the secular press. We have long suspected that there was something like a blanket policy of suppressing news concerning Catholic pacifists. Now we have definite evidence that *PM* shares that policy.

The evidence is contained in *PM*'s story of the Peace Now meeting held in Carnegie Chamber Music Hall on December 30.

Dr. George Wilfred Hartmann, professor of psychology at Harvard and chairman of the Peace Now movement, was the principal speaker. Dr. Hartmann, a Protestant, devoted a long portion of his speech to quotation of the September 1, 1943, address of Pope Pius XII, in which the Supreme Pontiff pleaded for the immediate launching of negotiations for a just and durable peace. (See the Catholic Worker, October, 1943.) But the editor of *PM* ignored that important portion of Dr. Hartmann's eloquent speech.

The editor of *PM* thought the meeting was newsworthy enough to merit prominent display in his paper. He gave it more than a column, with a three column headline, on page 11, and two pages of pictures, but all that space was devoted to smearing the efforts of persons who are sincerely interested in doing exactly what the Pope insists must be done immediately.

The editor of *PM* cannot see the Pope. For Pius XII was surely present at the meeting in spirit.

And he was there on a large

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A Challenge to Women

By ANNIE RILEY HALE

Back in the gala days of campaigning for woman suffrage, among the various reforms promised us through the woman ballot, none was given quite so much emphasis as the tempting anti-war bait. Olive Schreiner, one of England's foremost protagonists for the Woman Movement, in her book, *Woman and Labor*, phrased the suffragette anti-war pledge as follows:

In a besieged city it might well happen that men in the streets would seize upon statues and marble carvings from public buildings and galleries and hurl them in to stop the breaches made in their ramparts by the enemy. . . .

They would do this unconsidering, or merely because they came first to hand and not valuing them more than had they been paving-stones. But one man among them could not do this—the sculptor! He, though there might be no work of his own chisel among them, yet knew what those works of art had cost. Knew the labor—aye and the pain—that had gone into every finely chiseled line and curve. . . . Men's bodies are our women's works of art. Given to us power to sit in national

One Chain of Darkness

Unfortunately the world, as it looks around, must still behold with horror the reality of strife and destruction which, growing daily wider and more cruel, dashes its hopes and with the icy blast of harsh experience destroys and cuts short its most sanguine impulses. We see, indeed, only a conflict which degenerates into that form of warfare that excludes all restriction and restraint, as if it were the Apocalyptic expression of a civilization in which evergrowing technical progress is accompanied by an ever greater decline in the realm of the soul and of morality.

It is a form of war which proceeds without intermission on its horrible way and piles up slaughter of such a kind that the most bloodstained and horrible pages of past history pale in comparison with it. The peoples have had to witness a new and incalculable perfection of the means and arts of destruction while at the same time they see an interior decadence which, starting from the weakening and deviation of the moral sense, is hurtling ever downward toward the state where every human sentiment is being crushed and the light of reason is eclipsed, so that the words of wisdom are fulfilled: "They were all bound together with one chain of darkness" (Wisdom xiii, 17).

PIUS XII.

Christmas, 1943.

A WORLD COURT FOR WORLD PEACE

Must Substitute Reason for Blind Violence

Rev. John A. O'Brien, Ph.D., LL.D.

The establishment of a world court, with mandatory jurisdiction to settle the disputes which lead to war, is an indispensable requisite for the stabilizing of peace in the post-war world.

That is the conviction of virtually all the scholars who have probed deeply into the problem of lasting peace.

Effective sanctions must be provided to enforce those decisions. This means some kind of a world sheriff or international police force.

This we shall discuss in a succeeding article, as we propose to center our present treatment on the establishment of an international tribunal to adjudicate disputes.

Violence or Reason?

The experience of the past shows clearly that frictions and disputes will inevitably arise between nations as they will between individuals.

Now these disputes can be settled in only one of two ways: either by violence in the form of war, or by arbitration through court procedure.

The absence of such a court with mandatory jurisdiction over all controversies between two or more nations, and with authority to enforce its decisions, is the chief cause of the anarchy that has long prevailed in international relations. That anarchy has been the fertile breeding ground for war with all its attendant horrors and miseries for mankind.

In the absence of such a judicial tribunal, the leaders of nations have sought to gain their ends by bluff and bluster, as in the case of Mussolini, and by the development of a mighty military machine, as in the case of Hitler.

Armaments and Suspicion

Here we have the cause of the huge armaments which eat so much of the substance of a nation's life. They break the backs of the taxpayers, and develop the fever of war. They lead to com-

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PASTOR-BONUS

Ben Joe Labray

Dear Friends:

When I last wrote you I thought I was through with bottles for a while. I got me a job in a brewery and now all I see is bottles, bottles and bottles. The conveyor system is applied here too, and the pace is terrific.

I'm certainly glad I contacted you in time to join you in the day of recollection. The yelling and the profanity of the men over the noise of the machines makes me appreciate all that was said in one of the conferences about silence. Remember the priest spoke of the silence of trees and flowers, and in spite of their silence they had life and vigor. During my work today I kept thinking of those talks. It would be so grand if Sundays like this could be shared by the mass of industrial workers.

The brewery I work for bought out another brewery. They sent me to the newly acquired one and I am caught between the speed-up system and the fear of foremen and "keymen" who suffer from the hints of a purge.

The new owner, they fear, will bring its modern methods and their own men to institute the new policy. Old men live in fear of the loss of their job security after anywhere from 10 to 20 years of faithful service. So you see how futile it is to talk of social security, four freedoms and all that as long as people think the industrial system is the great god and salvation. Even when employed a man is gauged by the machine and is enslaved.

This fear and competition is a tragic thing. For the few days I've been here all the heavy labor has been directed towards eliminating our jobs. There is no control of production (much less share in the ownership) as advocated by the encyclicals. We have been storing the beer mountain high in the sheds so that while the men are idling there will be plenty of beer to supply the customers.

When a group of us are assigned to a certain job we have

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V for the Virgin

We cannot help but believe that this is peculiarly the age of Mary. The Holy Father has dedicated the world to her Immaculate Heart and the Church doesn't usually act without grave reasons. This dedication is in reality the carrying out of Mary's command given to the children at Fatima when she appeared to them in that little Portuguese town and asked that the world be dedicated to her heart and that her friends should receive Holy Communion, go to Confession and pray for the Church on five successive first Saturdays of the month.

There is an interesting item about that vision. It is the custom in Portugal for children to say the Rosary before going out to play. On this particular day the children said the Rosary hurriedly and Mary, when she appeared to them, reprimanded them for saying it irreverently. She showed them how to say it with dignity.

The power of the Rosary is one of the glories of the Church. We can never meditate enough on its efficacy. If doctors would only realize its peculiar power they would prescribe it particularly for nervous persons. It would seem as if its repetition of prayer were specially designed to quiet minds, tortured with phantoms of fear. We know of one conversion that came about because a psychologist recommended its saying. It would be splendid to see the sponsors of the Catholic Hour using part of that time for its public recitation.

Pretty soon we are to see the wonderful story of Lourdes shown in the "movies." The American people are not a believing people on the whole, and we wonder how it will be received by our people. It has been well said that the greatest act of charity you can do for an unbelieving person is to bring him in to the presence of a miracle.

The "movie" will bring literally millions of non-believing persons into contact with not one miracle, but the thousands of miracles that have been performed at the shrine in the Pyrenees.

Tremendous scene of faith today if we have but the eyes to see! On one side men fighting each other like beasts, unmindful that they (when baptized) are temples of the Holy Ghost. On the other, a little scene in the French mountains, a vision seen only by a poverty-stricken girl, unlettered and simple in her faith and all becoming a light to the world growing larger and larger like a powerful searchlight to drive back the darkness.

Truly the fulfillment of the promise of the woman who was to crush the head of the serpent. Love against hatred. Light against darkness. Truth against lies.

There is a scene in Dante where a man fights the beast and gradually becomes like a beast. It is a true picture of what we see today. Men trying to drive out bestiality and becoming beasts in the process, because of the use of wrong means, failing to realize that only perfect love can drive out fear.

The will to power is the will to domination. It is the will to lord it over others and is a partaking of the nature of him who is the Lord of the World, he who is already condemned. Satan said: I shall not serve. Christ showed Peter that the way of the Christian is to serve. Service comes from love and love comes from knowledge, especially self knowledge, humility.

We are on one side or the other. There are no neutrals. We are either taking on the nature of Christ through Communion or taking on the nature of the angel who has become a beast.

And participating in Christ's flesh and blood, soul and divinity in Communion, we are united peculiarly to Mary, for it was out of her physical body, without benefit of man, that Christ, Whom we receive, was fashioned.

And so we see Mary coming to grips through Holy Communion with the beast. It is the magnificent story of Beauty and the Beast.

Will Rationing Regulations Close St. Joseph's Kitchen?

I have been studying the new regulations sent us by the OPA, entitled "R-1307, Supplement to Registration of Institutional Users." It looks as though R-1307 is going to make our work of feeding the hungry much more difficult, if not impossible.

R-1307 is an innocent-looking form, and a simple one, compared to income-tax blanks and other literature of that type issued by the Government. The difficulties which I foresee in connection with it are not in the form itself, but in the record-keeping it is going to entail, and the references to past records it requires but which we do not have.

No Double-Entries

Everyone who is familiar with our work knows that conven-

insist upon classifying us as an institution, although we have always insisted that we are neither an institution nor an organization. We are simply a voluntary group, co-operating in doing certain work which each of us has a perfect right and a religious duty to perform.

Charity Is Not A Business

The trouble with the bureaucrats is that because they have elaborate offices, equipped with all sorts of business machines, and plenty of money to employ operators for them, they imagine everyone else has the same facilities. Well, we haven't, nor do we want them. We have never operated the house of hospitality as a business, and we do not intend to do so. We do not believe

came on Christmas day. About fifty pounds of pork loin was bought for this meal, and it was greatly appreciated by many who have not been getting much meat lately. A few cigarettes were distributed to each guest, and the Christmas Gospel of St. Luke was read to them while they ate. We thought often of our fellow-workers who have been here other years on the Feast of the Nativity, and are now scattered around the globe, and they may be sure that they were often mentioned and recalled during the day. There is something about Christmas that seems to bring old friends closer, wherever they may be, and St. Joseph's House was well filled with memories. It is our deep desire that all the "absent



tional bookkeeping has never been considered necessary in the operation of the house. We do not operate a business; we are engaged in performing the spiritual and corporal works of mercy. Such financial assistance as is needed is sent to us by friends who wish to help, and the money is used to pay the bills as it comes in. We have never tried to build up a fund or reserve. Since there are no salaries to pay, we have no payroll records to keep. For more than ten years the CATHOLIC WORKER has survived and carried on its work without employing any book-keeping or accountants; I do not believe any of the houses has ever owned or operated an adding machine.

But now we have rationing, and the bureaucrats attack us with their barrage of blanks, forms, questionnaires and whatever else they can think of. They

St. Joseph wants the guests in his house to be required to fill out womb-to-tomb questionnaires, or to be classified, filed, sorted and regulated by Hollerith key-punch operators. He would not wish us to weigh, count and register every mouthful of food we give those guests. That would not be his idea of charity or hospitality; it is not ours, either.

Our little staff is already overburdened with tasks, and the keeping of such records as will be required by R-1307 is a physical impossibility. But we have faith that we will be able to continue somehow. Our Saviour has told us to feed and clothe those who are in need; He will make it possible for us to do it, so long as we are willing to follow His counsels.

Christmas Dinner

We were able to give a good dinner of roast pork to all who

brethren" will be with us before we again celebrate the feast of our Saviour's birth.

The family fared well, dining on a turkey and a leg of lamb donated by two friends and roasted to perfection by Joseph Birmingham, our best-ever chef, who was assisted by the regular kitchen crew — Shorty Smith, Deacon Wilson, Joe, Chu and John Pohl.

Frank Born and his faithful helper, Hans, have been taking care of the morning coffee line for many months now. The line is not nearly as long as it used to be, but it still uses up plenty of coffee, bread and milk.

Charles O'Rourke is back in the office after a long illness, still a little shaky, but able to do a good job on the subscription files, for which we are all thankful no end. For Charlie there is no substitute.

D. M.

Notes by the Way

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(The Journal of an Author, Dostoevsky).

Jesus Was Not Class Conscious

During the Spanish Civil War the communists said, "We will not destroy that statue of Jesus because he is ours."

When St. John was put in prison by Herod, did our Lord protest? Did He form a defense committee? Did He collect funds, stir up public opinion? Did He try to get him out?

Jesus Was Not Nationalistic

Did He denounce the Vichy men of his day? These were the publicans, who collected taxes for the Romans, such as Matthew and Zacchaeus. First as He came along the road from Jericho to Jerusalem, He healed two blind men and was praised by the multitude. Then He saw Zacchaeus in the sycamore tree and invited

Himself to stay at his house; at this the multitude complained of Him. One Sunday he entered Jerusalem as a King. The following Friday he was crucified by the very multitude who acclaimed him. The Church that goes with the state today will be crucified by the state tomorrow. Do we not have to share with the Head, His fate?

Jesus did not try to free the oppressed people of Israel. He did not protest the killing of the Galileans in the Temple by the Roman soldiers. His kingdom was not of this world. He told Peter to put up his sword. He did not bless scrap iron in Churchyards.

Beware of the leaven of the Pharisees. Remember, too, the publicans can also say, "Thank God I am not as the Pharisees." (Maureen Egan's poem in The Torch, Nov., 1943.) Jesus loved publicans and sinners, He loved His enemies. He loved even those who crucified Him. The Liberty of Christ that St. Paul talks so much about was not liberty of the

body when Jesus hung on the cross.

The Others

Charles Peguy wrote: "I am afraid to go to Heaven alone. God will say to me, 'Where are the others?'"

In one sense we live and die alone in an awful solitude. But, joyful thought, we are all members one of another, members of the same body and our Head is Jesus Christ. The last encyclical of our dear sweet Christ on earth is on the Mystical Body. (You can get it and read it, as who would not wish to read every word written by Pius XII? America Press in New York puts it out, and so does the N.C.W.C. in Washington.)

Here, too, is the idea of the communion of saints. "When the health of one member suffers, the health of the whole body is lowered." And contrariwise, if one is uplifted, he lifts others with him. We share in the honor and glory and beauty and love of others.

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GOSPEL OF PEACE by Father Hugo

If peace is a Gift of the Spirit, how is it to be brought into human life and society? Are we to sit and wait for it? If we do, we are likely to be kept waiting! To affirm the supernatural character of peace is not to release men from spiritual effort; it is, on the contrary, to summon them to the highest spiritual effort possible. In order to be practical, however, we must be definite; we must know and set down beforehand the manner of this effort and the direction it is to take, as men, before undertaking a journey, decide their destination and mode of travel.

Now in outlining a practical procedure, it is necessary to keep in mind the two kinds (or aspects) of peace. First of all, as we have seen, it is the union of all the appetites of the soul in possessing their true good, the repose of the heart in that which completely satisfies desire. Secondly, it is the union of the wills and desires of a number of individuals (or groups) who seek together that which they recognize as good. The former is interior peace and dwells within the heart; the latter is political, or social, peace.

Essence of Peace

Both kinds belong to the essence of peace; you cannot have one without the other. As interior peace needs must overflow into that which is external and social, so the latter is simply the visible manifestation of that which is interior. It is not merely that interior peace precedes political peace and establishes conditions without which the latter cannot be realized, as we have already observed. The relationship is closer than this. Only when those who live together are united in all the great ends of human life, or at any rate in the great final end that dominates the whole of life, will they be able to have genuine peace among themselves, strongly rooted, stable, complete. Anything less is what we have called concord; and concord is not peace. If a number of men are running towards the same goal, they do not interfere with one another and can go forward in harmony; but if they are running towards different goals, as in a football game, there will certainly be clashing and contention. Peace involves union.

Thus all parties in a genuine political peace must be united to their true last end. Nothing besides the true last end of life can satisfy all men. Nothing else, therefore, provides a common ground upon which all can agree; nothing else affords a basis for true and lasting peace. Again, nothing else can fully satisfy the desires within the heart of each individual; so that it is only through attaining his true last end that each man can have interior peace. This is why political peace is but the external form and expression of interior peace and proceeds from the latter as from a source. It would not be easy to form grumblers and malcontents into a happy family; and it would be scarcely easier to make a peaceable society out of unpeaceable men.

First Step

The first step towards peace is unanimity in choosing the true last end of life. The second step is to outline a program for the use and disposition of whatever means leads to that end.

Since man's last end is God, the author of the *Imitation* would have us seek peace also in God: "Grant me also, above all things that can be desired, that I may rest in Thee, and fully in Thee pacify my heart. For Thou, O Lord, art the very true peace of heart and perfect rest of body and soul, and without Thee all things be grievous and unquiet. Wherefore in that

peace which is in Thee, one high, one blessed, and one endless goodness, shall I always rest me." (III, 15).

Why is this? Because charity, or love for God, unites man to his true last end, and, at the same time, and for this very reason, is the cause and source of peace. "God is love; and he that abideth in love abideth in God and God in him." (I Jo. 4, 16). Love joins the soul to God. It is also love, as St. Thomas teaches (II II, 29, 3, c), that creates interior peace in the heart. The precept of charity, in demanding that we love God with our whole hearts, our whole minds, and all our strength, unites us to our true last end, obliges us to seek it, and thereby brings peace into the soul. The reason is that Charity—complete charity, as prescribed by the commandment—concentrates all the faculties of our nature upon one supreme object; it exhausts the energies of the soul in one all-absorbing quest; it brings together in one tremendous effort of love all the soul's passions, desires, affections, thus preventing these from being squandered on a thousand vain and transitory objects which would tear the soul asunder. Peace is the union and satisfaction of all desires; and when the end of life is God Himself, infinitely good and capable of satisfying every desire, such union and satisfaction becomes a reality. Here then is the tranquillity of desire which is the very essence of peace. Here is the "peace which surpasseth understanding," which "no man shall take from you."

The Converse Is True

The converse is also true. When men make creatures their end, rather than the Creator, their hearts will be pulled asunder and will not know peace. "But the wicked are like the raging sea, which cannot rest" (Isa. 57, 20). Nor may we limit this truth (as is too often done by Catholics, to the misfortune of the whole world) by saying that only those who are guilty of grave sin are deprived of peace, while all who avoid such sin, thus fulfilling the minimum requirements of God's law, although in other respects living for their own sensual enjoyment, can be said to direct their "feet into the way of peace." (IC. 1, 79) The commandment says that we are to surrender our whole heart to God. The demand is for a total love, not for a certain measure of it, meted out with reluctance and complaining. And true peace will be enjoyed in the proportion in which the demand for total love is fulfilled.

St. John of the Cross speaks in detail of five evils (two of which are relevant to the present subject) that will afflict a soul who, failing to love God with that completeness which He deserves and demands, retains within itself "any disordered act of desire." Let us note, before mentioning the evils, that by a disordered act of desire is meant, not merely sinful desires—the Saint is not speaking of such desires at all in this particular place—but any desire or affection which is not centered in God and motivated by love for Him; in a word, any vain, selfish, sensual attachment for the creatures of this world, even though it does not reach the proportions of sin.

In the first place, he says, such desires "weary and fatigue the soul; for they are like restless and discontented children, who are ever demanding this or that from their mother and are never satisfied." (Ascent of Mt. Carmel, I, 6). Now clearly a soul that is wearied and fatigued is not at peace. Even when it has obtained its desire, it is still dis-

satisfied, according to the words of the Book of Job: "When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him." (20, 22) "Which signifies: When he has satisfied his desire, he will be the more oppressed and straitened; the heat of desire hath increased in his soul and thus all grief will fall upon him." (St. John of Cross, *ibid.*)

Secondly, these desires torment the soul and afflict it "after the manner of one who is in torment through being bound with cords from which he has no relief until he is freed." The saint gives another example to illustrate this teaching: "And in the same way wherein one that lies naked upon thorns and briars is tormented and afflicted, even so is the soul tormented and afflicted when it rests upon its desires. For they take hold upon it and wound and distress it and cause it pain, even as do thorns. Of these David says, 'They encompassed me about like bees, wounding me with their stings, and they were enkindled



against me like fire among thorns" (Ps. 117, 12); for in the desires, which are the thorns, the fire of anguish and torment increases." (Op cit.)

Spiritual activity engaged in to obtain peace must not be general and aimless. It must be definite and purposeful. "To nourish charity is to diminish worldly desire," St. Augustine said, "and where there is perfection of charity there will be no worldly desire." It is the perfection of charity that the world is asking for when it asks for peace.

Not General

Accordingly, peace work should be carried on, not by wordy and endless discussions, but in the secret recesses of human hearts: in silence, in prayer, in meditation, in renunciation, and in all the other spiritual exercises that will clear the heart of whatever hinders it from being filled with love for God. The immediate, practical procedure to be followed in any realistic effort to bring about peace (strange as it may appear even to Christian pacifists) is to make war on worldliness, vanity, egotism, love for material goods and riches, and the tepidity and negligence that afflict even religious people. The manual of the pacifist should be a treatise on the spiritual life. His purpose and program should be that of earnest religious vows to seek after perfection. The plan that he

outlines for himself should be similar to that put before novices in fervent religious communities at the beginning of their religious life. The work and aim of the Christian pacifist, as pacifist, does not differ from his work and aim as a Christian; it is by observance of the first and fundamental law of Christianity that he will obtain peace.

Not Politics

Other methods—those of "realistic" politics, for example, or any of the expedients devised by human prudence—will continue to end in the future as they have ended in the past, in failure. Indeed, after such consistent and complete failures, it might be expected that men would learn and abandon these methods; but carnal men have nothing else to turn to. At least Christians might become desperate enough to try Christianity. Yet it is interesting (and sad) to observe how Catholics, when they discuss Papal peace pronouncements, advert as a rule only to those concrete recommendations that belong to the political and economic order, while they pass over without comment or enthusiasm—no doubt as something "to be taken for granted"—the urgent insistence of the Holy Fathers on a revival of Christian life.

It will be said: "But what you ask is holiness of men; and this, for the mass of them, is impossible." It is indeed holiness that is needed; holiness alone can solve the world's problems. But it is not I, the writer of these words, who asks it, but God. It is God's law: "You therefore are to be perfect, even as your

heavenly Father is perfect" (Matt. 5, 48). To say that holiness or perfection is impossible, is to say that God is unjust.

Nor is it an arbitrary arrangement that requires men to become holy that they may obtain peace. The very nature of peace requires holiness. The charity from which peace proceeds is also the essence of Christian holiness. Charity is the bond of perfection (Col. 3, 14). The great law of Christianity, in binding us to the perfection of love, would bring us also to the heights of holiness; on this summit, and only here, will we find peace. There will be no peace in the political order until men have begun seriously to seek Christian perfection in the spiritual order.

Peace Kisses Justice

Everywhere in the Scriptures peace and holiness, peace and righteousness, peace and justice (in the sense of sanctity) are linked together. St. Paul exhorts, "Follow after peace with all men and holiness" (Heb. 12, 14). And again, "The kingdom of God is not food and drink, but righteousness and peace and gladness in the Holy Spirit" (Rom. 14, 17). Long ages before, the Psalmist had already summed up the matter perfectly: "I will hear what the Lord God will speak in me: for He will speak peace unto His people: And unto His saints: and unto them that are converted to the heart. . . Mercy and truth have met each other: justice and peace have kissed" (Ps. 84, 9-11). "What therefore God has joined together, let no man put asunder." If mankind wants peace, it must accept the law of love, the law of holiness.

An Old Legend

St. John the Evangelist holds a place in most people's thought as the beloved disciple, close to Christ in later years. He has, however, been frequently pictured gazing at the Virgin and Child with the words "The Word was made Flesh" inscribed on the book in his hand, his gospel. His day is December 27, following that of St. Stephen in intimate proximity to Christmas Day itself.

He is pictured usually as young and beautiful and lovable, often holding the poisoned chalice, and it is as such that he is known, though he, too, has been painted in his martyrdom.

One of the legends about him is of especial interest to the English. King Edward the Confessor who adored St. John next to Christ and the Virgin, was once on his way from worship at Westminster accosted by a pilgrim who asked alms for the love of God and St. John. He had indeed been hearing a mass in his honor. He took a ring from his finger and gave it to the pilgrim, unknown to any other human being. It was after he had reigned for 24 years, that two Englishmen returning from a pilgrimage to the Holy Land when "they were met by one in the habit of a pilgrim who, learning that they were of England, said to them, 'When ye shall have arrived in your own country, go to King Edward and salute him in my name; say to him that I thank him for the alms which he bestowed on me in a certain street in Westminster; for there on a certain day, as I begged of him an alms, he bestowed upon me this ring which till now I have preserved and ye shall carry it back to him, saying that in six months from this time he shall quit the world and come and remain with me forever.' And the pilgrims, being astounded, said 'Who art thou and where is thy dwelling-place?' And he answered, saying, 'I am John the Evangelist. Edward, your king, is my friend and for the sanctity of his life I hold him dear. Go now,

therefore, deliver to him this message and this ring, and I will pray to God that ye may arrive safely in your own country.'

"The king received the news joyfully and feasted the messengers royally. . . On the eve of the Nativity in the year of Our Lord 1066, he fell sick and on the eve of the Epiphany following he died. The ring he gave to the Abbot of Westminster to be forever preserved among the relics there." (Johannis Brompton Cronicon 955—quoted by Mrs. Anna Jameson in her "Sacred and Legendary Art.")

Boston Post, Dec. 29th, 1943.

SHE OBJECTS

Dear Editor:

By the way—I disagree with that gleaming from the Rural New Yorker in the October issue concerning the use of superphosphate in compost heaps to keep down odor and increase the fertility value. A properly made compost heap never has an unpleasant odor. Superphosphate is a harmful chemical which aids in destroying the earthworms and bacteria in healthy soils and leaves them burned out and unable to resist diseases. It has been shown by experiment that when superphosphate was added to humus laden soil to see if an even greater yield would result than from the natural fertile soil—there was no reaction—you can't have more than a fertile soil. The temporary lift given to wornout soil by the use of chemicals is like the lift obtained by the man who takes opium. He feels swell for a while, and then what a let-down! The let-down is being experienced by the pest and disease riddled gardens and farms all over this country. The let-down won't be cured by more chemicals but only by a return to healthy organic methods of farming.

In X P

Mary Paulson.

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The Holy Eucharist

Sermon of St. Thomas Aquinas, Feast of Corpus Christi

THE unmeasured benefits which the divine liberality has bestowed upon the Christian people have conferred great dignity upon them. For there is not nor ever has there been a nation so exalted as to have its gods as close to the people as our God is to us. Indeed, the only begotten Son of God, wishing us to be participants of His divinity, assumed our human nature for Himself, so that by Himself becoming man He makes us (in a sense) divine.

He offered his body to God the Father on the altar of the cross as a victim for our reconciliation, He shed His blood as the price of our souls and to form a pool wherein we might be cleansed, to redeem us from miserable slavery and to cleanse us from our sins.

And that we might be ever mindful of this, He left to his faithful His body for their food and His blood for their drink—under the forms of bread and wine.

O precious and wonderful banquet, bringing health and replete with every sweetness! What could be more precious than a banquet wherein were set before us—not the flesh of calves and bucks, as in the old law, but Christ, the true God! And what more wonderful than a sacrament where bread and wine are changed into Christ's body and blood! For herein Christ, God and perfect man is contained under the lowly forms of bread and wine.

And a health-giving sacrament too, for it builds up our strength, it fills the mind with abundance of spiritual graces and (in some cases it even) washes away sins.

The Holy Sacrifice is offered in the Church for the living and the dead, so that the Eucharist is profitable to all, for it was instituted for the welfare of all mankind. The sweetness of this sacrament no one can express, for herein spiritual sweetness is tasted in its source.

The Eucharist recalls the memory of the vast charity that Christ proffered to us in His suffering, for in order to impress in the hearts of the faithful the memory of His love for them, our Lord, in His last supper, after celebrating the Pasch with His disciples and about to leave this world, instituted this sacrament as a perpetual memorial of His suffering, fulfilling the old law, working the greatest of His miracles and leaving this one solace for his faithful ones grieving over His absence.

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CATHOLIC WORKER

115 Mott St., New York 13, N. Y.

On Fools—

St. Paul's reproach to many was that they "seek the things that are their own; not the things that are Jesus Christ's" (Phil. ii, 21). That could not be said of him or his fellow-apostles. They knew what to seek, because they let the Great Counsellor handle their case.

And that is a truism in the psychology of the saints. The great missionaries, for example, seemed to lack common, ordinary prudence. What presumption on the part of St. Patrick, for instance, to think that he could convert a whole pagan people; what presumption on the part of St. Francis Xavier. Or, nearer our own day, Mother Seton, by all human judgment could only be a visionary. Stay home, and take care of your family, would be the smug advice of the neighbors to her, to St. Rita, to St. Jane Francis de Chantal. The same human advice no doubt was given to the founder of every religious community. The poor thing, she has no sense! Let her leave well enough alone! What does she think she is? The presumption of her! The gall of her! St. Teresa when she started the Reform was a busy-body, a holier-than-thou, a hypocrite. The Little Flower was regarded as a silly, sentimental little girl because she was bound to get into Carmel. The idea of putting up her hair so as to make herself look older! What stupidity! But they were all very well advised.

Counsel

The history of the saints is the story of the Counsel of the Holy Ghost against the smug complacency of even good people, even religious people who wanted to govern the lives of others by a spiritual book of etiquette. They decided that such and so is bad form, is just not done, you know. Today we have so many institutions of learning and charity that were started on a shoestring by some Sister who let herself be sneered at as an imprudent fool, when all the while she knew she was being coached, egged on by the Holy Ghost. "It won't work!" said the critics. "It shall work!" said the Spirit of God. St. Francis of Assisi was a fool, all of his followers were fools; the Cure d'Ars was a fool, and, worse, an uneducated fool; St. Vincent de Paul was a fool; in fact, every saint was a fool, just as Jesus Christ was dressed as a fool by the smart King Herod. But the Church would never have got very far without such fools, who preferred to sit in council with the Holy Ghost and let him make the decision. And for that reason, today the Church is a "Fool's Paradise." Lucky are we if we get to be the King's fool.

Rev. Hugh Francis Blunt.
Life With the Holy Ghost.
(Bruce, Milwaukee, \$1.75)



ST. POLYCARP

Why Propaganda?

If only we could grasp the full meaning of the Aristotelian phrase: To know, means, properly speaking, to become! If I do not in some way become what I know, I shall not know it. The knowing is in me; it is me, it is my perfection, as Being, as St. Thomas says, is a perfection of everything which is. For the relation is the same between my being and that which I am and between my knowledge and that which I become by my knowledge. If I do not form, out of my own substance the stone, tree, or any object you like which becomes me by being known, how can the consciousness of that object result, as it needs must, from the consciousness I have of myself? What can be explained by the mere fact that the object lies outside? And if it lay within, and did nothing but lie there and were not assimilated, I should be ignorant of it. There must be a point of juncture or suture. I have my allotted circle of existence, out of which I cannot go; the thing also is limited, so that any sort of contact of consciousness is impossible, unless there be some compenetration of being.

St. Thomas insists that *knowing* in its principle is *being*.

Foundations of Thomistic Philosophy

A. D. Sertillanges, O. P.
B. Herder, 15-17 So. Broadway,
St. Louis, Mo.

Indians in the southerly Mexican states of Guerrero and Oaxaca, chiefly members of the Mixtec tribes, have been caught in special difficulties because prices of foodstuffs and other essentials have been soaring, while their main product, straw hats woven of palms, has found no rising market and costs more than formerly to get to market. As a consequence, the Federal government, through the Department of Indian Affairs, is moving to inaugurate two chains of cooperatives, one of producers and the other of consumers, to alleviate the difficulties and advance the scale of living. (World-over Press.)

Fearing foreign monopolistic control, the government of President Manuel Avila Camacho has issued a decree prohibiting the sale of large tracts of land to foreigners, who may purchase only small holdings in conformity with the sizes specified in the Agrarian Code.

Keating and the

By JEANNE

[This essay won the second prize in a nation-wide contest on Irish history sponsored by the Ancient Order of Hibernians.—Ed.]

Five minutes passed, lengthened into ten, and still youthful Timothy O'Doherty sat, gazing into space, putting not one word upon the paper on his desk, while his grandfather, John McFadden, watched him with affection and, to be truthful, with amusement plainly showing in his look.

At last Timmy pushed the papers away angrily, put a pencil into his pocket and stood up, saying at the same time, "Grandpa, can you beat it? Sister gave us a composition to write about Keating and the Four Masters, and I can't find out a thing about them. I've asked sisters, priests, brothers, about them; I've haunted the libraries, even Redwood Library, one of the oldest libraries in the United States, and this is all the information I can get."

As he spoke he pointed to three books on his desk, which represented the sum total of his weeks of search for material for the essay.

In Donegal

John McFadden smiled broadly and said, "If it will help you any, lad, I'll tell you what I know, even though it isn't very much. You see, Tim, you and I should be very proud that the work of the Four Masters is the subject for your essay, as their work was done in Donegal Abbey, and Donegal is the home of our ancestors, yours and mine."

"Ireland is indebted to these men as she is to few others for the grand work they have done in preserving for posterity the truthful accounts of Irish history from the ages of the dim, distant past before the birth of Christ, up to the period of their own writing in the seventeenth century."

"It has been said that we in America, but particularly the boys and girls of your generation, know little or nothing of the history of Ireland."

"This is due to many, many things. You know, lad, that education was a forbidden thing to the Irish during the last two centuries, with the possible exception of those who were able to attend the schools of the English oppressors. You know, also, that many, many authentic records were destroyed at various times, even the books which represented the painstaking, arduous labor of four years by those same Four Masters and their assistants, which were destroyed during the Cromwellian and Elizabethan wars."

Eloquent Writers

"I wish it were possible for me to put into words the eloquence of these writers, but since I cannot, I shall tell you in my own simple way the story of these men, as I know it, and as it has been handed down through the generations."

"If that is so, Grandpa, why is it so hard to get material, and since it is so hard, why doesn't Sister tell us the story as she knows it, instead of making us look for something we cannot find?"

"Timmy, my boy, when that is answered, you will have the answer to many questions. For one thing, that subject was probably given to you boys and girls for the very purpose of stimulating your curiosity. You know that anything which is acquired by

hard work is far more valuable than a thing which is acquired easily.

"The subject is more or less obscure, and for that very reason your intellectual curiosity will have been aroused and you'll search more eagerly, and in the search, gain a great deal of information about Irish history which you will always remember."

As his grandfather finished speaking, Timmy sat down again at his desk, saying, "You win,



This is the Chalice of the New and Eternity
The Mystery of Faith
Shed for You and for
The Remission of Sin

Grandpa. I'm going to look for that information and I'm going to find it, too, or know the reason why."

Grandfather McFadden went back to his reading, knowing that the composition would at last be written and would prove authentic, even though it might be rather brief.

Completed

Timmy kept at his work of research for several days with ever-increasing enthusiasm until at last he had his "composition," or essay, completed.

He handed it to his grandfather to read, saying at the same time: "Grandpa, you were right, I

URE

CULTIVATION

e Four Masters

WILLIAMS

I thought I knew quite a bit of Irish history, as I had read so much in order to write the stories of 'Daniel O'Connell' and the 'United Irishmen,' which were the subjects of previous essays; but now I find that those subjects just gave me an insight into the political history of Ireland during the eighteenth and nineteenth centuries, while this subject has given me a deep interest in the literature of Ireland, particularly that of the seventeenth century."

Timmy's grandfather picked up

mination of the Ancient Race.

Because of this the English soldiers destroyed all records of Irish culture and Irish civilization. A group of writers came into existence at this time, whose various histories of Ireland were supposed to be a complete vindication of England's brutal policy. It seemed that the barbaric theory of these English writers would soon be implanted so that it could not be uprooted. In order to avert the inevitable calamity which was to follow, a few brilliant men, had by a love of their country, labored to bring Irish literature back to its lawful standards. Their love of Ireland and their love of truth filled their souls with the need to preserve a true and yet a beautiful narrative of their country from the days of obscurity to their own time.

Among those to whom Ireland is eternally grateful are those whose lives were given to this great work—namely, Father Geoffrey Keating and the Four Masters.

"Literary History of Ireland"

In his "Literary History of Ireland," Douglas Hyde has made this comment: "...The Seventeenth century was truly an age of national scholarship which has never been equalled. This century produced...Geoffrey Keating and the Four Masters, men of whom any age or country might be proud, men who amid the war, the rapine, and conflagration that rolled through the country with the English soldiers, still strove to save from the general wreck those records of their country which today make the name of Ireland honorable for her antiquities, traditions, and history in the eyes of the scholars of Europe."

Geoffrey Keating is considered one of the greatest of all Irish writers and the first eminent "popular writer." His name is held dear as one of those who preserved Irish literature when Ireland and all that it held sacred was being ravaged by the English.

Father Keating, sometimes called the "Irish Herodotus," was born in 1570 and was educated for the priesthood at the university in Salamanca, in Spain. He received the degree of Doctor of Divinity, but remained engaged in study for twenty-three years, returning then to his native Tubrid, or Tybred, County Tipperary, where he assisted the parish priest, soon becoming famous as an eloquent preacher.

A Famous History

At one time he preached a sermon which infuriated the "powers that be," and he was forced to flee to the mountains to hide. While in hiding in the Glen of Aherlow, he composed his famous History of Ireland, which was, and still is, the standard work of Irish prose. He wrote it in Gaelic, but several translations have been made, notably that of John O'Mahony. He also composed religious works, among which was "Three Shafts of Death."

He wrote in a style which he wished the ordinary people to understand, and in this he succeeded. His poetry was written in lyrical style, rather than in the use of severe old metres, which only the learned could compose, or understand.

Keating's works are valuable for several reasons. In his historical writings he corrected many errors made by his pre-

ST. FRANCIS OF SALES



decessors. His beauty of style was enhanced by the fact that he retained many of the legends and traditions, which were held so dear by the people, and which made his books more readable.

He labored long and zealously for the people of Ireland; as a priest he served their spiritual needs, while as a historian and poet he fed their minds. He died about the year 1644.

Yet while we of Irish ancestry appreciate and admire the genius of Father Keating, it is the story of the Four Masters which quickens our heartbeats and thrills us to our very souls.

The Annals of Donegal

The historian, John Colgan, gave the name, "The Four Masters," to the compilers of "The Annals of Donegal," and it struck such a responsive chord among other scholars that the name was universally adopted.

Theirs is the story of a veritable labor of love, done "for the glory of God and the honor of Erin."

Brother Michael O'Clery, a lay brother in the famous Franciscan Order of Louvain, Belgium, and a member of the renowned O'Clery family whose ancestor, Cormac O'Clery, was a brilliant Irish scholar and poet, had been commissioned by his superiors to return to Ireland to collect material for a volume, "Lives of the Irish Saints," which was being written by two Franciscans, Ward and Fleming. Since he was recognized as an accomplished Irish scholar, and belonged to one of those learned families whose duty it was to become familiar with all the old books of their country, they knew he was the man for this work. He himself became filled with the desire to gather, at the same time, all books and documents which would help him to compile the ancient annals of Ireland, both sacred and profane.

A Perilous Journey

Since it was extremely perilous for a member of a religious order to travel through Ireland at this time, we know that Brother Michael risked his life to accomplish his purpose, besides undergoing great physical hardship. We must remember that his entire journey was accomplished on foot; he visited all the religious houses in existence in Ireland; he called upon, and received, valuable assistance and encouragement from nearly all the Catholic prelates; he was welcomed in the houses of the Catholic gentry; he was heartily welcomed in all the great historical schools, since he was a member of their craft of historians.

(To be continued)

A Farm in Ireland

By Fr. Clarence Duffy

Preparing the land for and putting in the crops were largely a matter of co-operation between my father and our neighbor. Each had one horse and joined in all the work that needed two horses, in the plowing, harrowing, preparing the ground for the planting of potatoes and for the opening and closing of the drills.

Cooperation

Some of the work required the presence of only one man. Other work—sowing the oats, for example—required the presence of two. More of it, the spreading of manure, for instance, and the dropping of potato seed called for the presence of all available help on both farms. That meant all the children who were capable of helping. In adjoining townlands there were families who had small farms, or widows who had no horse and who needed assistance to get in their crops. They came to help at such times and, in return, my father and his neighbor gave them a day's plowing or other work that needed horses.

From most of their crops the farmers saved enough seed for the following year. Sometimes they exchanged seed with each other. If they thought the seed was deteriorating, they bought new seed, but ordinarily they kept enough oats and potatoes for seeding purposes. It fell to my mother in her spare time to cut the potato seed, but my father did some of it, too. Women friends came for a visit with my mother, and while talking they cut seed—and drank tea.

For putting in the crops, ordinarily, the cooperation of the two families sufficed. For taking care of them while in growth each family was sufficient unto itself. When harvesting time came it was a different story.

Tedious Work

When I was a boy, machinery was not in common use. The oats were cut with a scythe, and so was the hay. The potatoes were dug with a spade, and both kinds of work were laborious and tedious. I know that, for I followed my father and sheaved the oats as he cut it. I also dug potatoes with him, and then, with my brothers, under the supervision of my father, gathered and pitted them. It was back-breaking and heart-breaking work. I was always glad when I knew that help was coming—many hands that would make light work and get the oats cut and the potatoes dug quickly. To every neighbor who came to help us we gave the like kind of help in return. Often there would be two or three scythes in an oat or hay field, and the help that followed them, four to six men with spades in a potato field spading out the potatoes into rows from which they were picked and pitted for the winter.

In those days we were glad to get the help of anyone and to repay it in a similar manner. The Duffy-Daly combination was maintained during the harvest, but it had to be supplemented by the help of others, which it had to help in return. Came 1914, and everything changed, some of it for the better, some for the worse. Manpower became scarce because of the war and emigration. The farmers got better prices for surpluses and, for both reasons, their minds turned to machinery, to mowing machines and potato diggers.

Machinery

For the purchase of this machinery and for its use the Duffy-Daly combination became a four-some. Four families clubbed together to buy a mowing machine and a digger and pooled their manpower to operate and follow them during the harvest. Work was shortened and made light, and while it was being done those engaged in it had a lot of fun while doing it. It was, of course, two horse-power machinery that got its motive power from the soil where it was used. The horses ate the oats and the hay, which they were helping to harvest. At least one of them reproduced itself each year and both helped to fertilize the soil from which their source of energy came. That is more than can be said for the tractor, which neither keeps nor reproduces itself. I am here reminded of the story of the Amish farmer who, when approached by a tractor salesman, and after hearing the latter's sales talk said: There are three things wrong with your tractor. It does not foal, it does not eat oats, and it does not make manure.

Machinery that helps human beings in their work, that is not detrimental, directly or indirectly, to their health and well-being, to the land, or to a sound economy, and which does not displace human labor, is good machinery. It is only when machinery harms people or the sources of their livelihood, or puts them out of work, that it is bad machinery. Horse-drawn mowing machines and potato diggers come under the former heading. They remove the drudgery of laborious and tedious work; they do not harm the land; they do not put people out of work. The making of them, in fact, gives people employment. Tractors have their uses, too, but they are neither good nor economical for ordinary farming purposes.

Threshing

Years ago oats were threshed with a flail. I remember my father doing it. The threshing was usually done on a wet day when nothing else could be done. I usually had the job of turning the handle of the machine that winnowed the threshed oats and an unpleasant job it was. The threshing machine did away with the laborious threshing and the unpleasant winnowing. One threshing machine, individually owned, served the whole countryside, but, as in the harvesting of the oats and the hay, the manpower of six or more families turned out to help at each farm. The only person to receive money payment was the owner of the thresher.

Eventful Days

Threshing day and the days on which the oats and hay were brought to the haggard were events in the lives of the children and of the adults. I always looked forward to tramping the hay when it was being ricked, to the rides in the cart from the haggard to the hayfield, to throwing someone or being thrown into the soft, fragrant yielding hay to the wit and humor, the ribbing and banter of the grown-ups upon whom these gatherings, although for work, had a wonderful and mellowing effect. There was always something special to eat—and drink, and it was not always buttermilk. Stout, or porter, is always associated in my mind with bringing in hay and threshing. Both are thirsty work that calls for a satisfying drink. No one ever abused it on these occasions.

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the paper and read with increasing interest what the boy had written.

Keating and the Four Masters

When Protestantism was being forced upon Ireland, not only its faith was endangered, but a war was waged upon its very civilization.

Commissioners from England were appointed, whose duty it was to destroy all things pertaining to Irish literature and history. We must remember that to these malefactors the words IRISH and CATHOLIC were synonymous and it was their duty to root out the Ancient Faith by the exter-

Farming and Mental Health

By Arthur Sheehan

You have been reading in the *Catholic Worker* from time to time articles on bio-dynamic methods of farming. The phrase is really only a big-sounding one which means folk farming with its deep knowledge of methods of soil conservation. The peasants of many countries possess this knowledge but it hasn't got into books. It has been handed down chiefly in the form of proverbs. It is said that it would take two volumes as large as a large Webster dictionary to contain the proverbs of the German people alone.

In a future issue we hope to have a review of a book called *An Agricultural Testament*. This book is by a Lord Howard of England. The book is the result of a lifetime's work in the field of soil and plant study.

When once you grasp the reason why a soil fed with commercial fertilizer becomes weaker, you will realize why the food that comes from that soil becomes deficient in food values. Lord Howard will show you, too, how food that is grown in one place and then taken miles away to be eaten by persons who didn't produce it tends to dislocate the cycle of nature. The refuse which is the chemicals in other forms doesn't get back to the soil so that the soil is gradually being depleted. The farmer so intent on selling his produce and being really a business man rather than a farmer takes money from a city person and gives the city man true wealth. Unfortunately gold will not grow potatoes even if you put it into the earth.

The Classical Order

When St. Thomas wrote about the classical order in society, he put agriculture first, craft work second, but he was a little dubious about business or trade. He said there was "aliquid mali" (something bad) about it. Why? Well, it can be explained this way. The farmer who works with the earth is working directly with the forces of nature and through nature with God. He is a true co-creator and it is a very significant thing that a farmer after he has planted a field or ploughed it goes out to meditate upon it. He sees that it is good just as God looked upon the world in its early hours after He had created it and saw that it was good.

The craftsman works with material that comes from the land, with wood or metal or stone or earth. He deals with these materials away from the biological process of growing. He impresses his personality on the material in the way of a table or a dish or a plate, and if he has deep spiritual insights (gifts) he will use the material with an understanding of its capabilities. The deeper the insights the greater the artist.

But the third type of man is the trader. He doesn't create. True, he fills needs but likewise he caters to desires that aren't necessary.

Luxury

The danger of trading is that it fosters luxury and luxury softens and attracts us away from virtue and truth. It leads to a soft body and very often to a soft brain. Overindulgence in food leads to an overindulgence often in sex and the end result is paresis. It is part of our weakened nature to seek comfort. It is necessary for our mental and spiritual and physical health to be hard.

If we could grasp these things, we would know why heroism, the conquering of difficulties is a must for our natures. Heroism is the natural food for children. That's the why of hero worship, of the liking for Superman.

It is very necessary to place the right kind of heroes before children. The lives of the saints are the perfect lives for the

reading of them tends to direct the aspirations of the child into the right channels. Ideals become reality. What goes into the mind comes out in act. Soak the child's mind in crime stories and you will develop criminal tendencies. St. Thomas contends that to know and to be are the same. Aristotle said that to know rightly means to become. We become our desires. If we desire God, we become god-like.

There is a very close relationship between a return to the land and a return to mental health. Everything that grows has a close relationship with health. If you watch a cow eating, you will see that it chooses some herbs and skips others. Instinct directs it. If we were only as wise.

Towards Beauty

To a people weakened by city luxury, a return to the land will develop physical hardness that will help mental health. Then too there is the necessity of working with the hands and mind at the same time. That fills the soul with a certain aesthetic satisfaction. Beauty, you can call it.

It was a wise saint who said that education begins when you cut down a tree. Father Vincent McNabb used to cut wood before he went into the lecture room. He provided the common room with wood, a useful act, he opened up his mental powers by the physical exertion and he developed mental tone.

I know of another scholar, a head of a university, who finally came to a mental synthesis of his knowledge when he began to break stones with a sledge hammer.

The appetite for work and for eating is the same appetite, we are told. If we go past the stage where we feed our hunger, we become sluggish and slothful and even at times as after a big Sunday dinner, cannot even raise a hand in work.

If you eat big meals in a city and don't do hard physical work you are asking for ill-health, both mental and physical. On the land, you burn up the food with physical work.

Many of the persons today who are struggling with nervous troubles are really the victims of bad direction. The blind leaders, political, and yes, even unfortunately religious have led them to the pit. They need the direction of learned and saintly men to let their powers loose so that they can accomplish what they are put here on earth for and that is why we say seek good spiritual directors, rather than run-of-the-mine psychiatrists.

PM Distorts News

(Continued from page 1)

poster displayed on the rostrum, which quoted his September 1 address: "Nothing is lost by peace. All can be lost by war." "Do not shatter or smother the people's yearning for peace."

Tabu Words?

Since the editor of *PM* cannot see the Pope, it is not at all surprising that he failed to notice this obscure writer, who read a long extract from the Pope's Christmas Eve, 1943, address, at the request of the Peace Now committee. I was introduced as an associate editor of the *Catholic Worker*, and the reporters most certainly heard me read the Pontiff's address, but the caption of the group photograph which was published in *PM* simply stated that I was David Mason, with no mention of the *Catholic Worker*. There was no mention of what I had read, either. The words "Catholic" and "Pope" were conspicuous by their absence from the story. But in one photograph of the speaker's stand the poster quoting the September 1 address is quite legible. The camera, it seems, is not quite as blind in that spot as the editor of *PM*.

We Are Happy

To Recommend—

The Formation of a Lay Apostle.

By Francis N. Wendell, O.P.
Third Order of St. Dominic, 130 E. 68th St., N. Y. 21 (50 cents).

This eighty-four page pamphlet with selected bibliography is a compilation of essays which appeared in *The Torch*, the Dominican magazine, during the past year. The ten chapters take up in turn the function, nature and goal of a lay apostle, his schedule, spiritual direction, his relation to the Holy Eucharist as the supreme source of his power and the problems of recreation, reading and prayer life.

In reading this book, we found ourselves marking off passage after passage to quote, but then gave it up as a hopeless job. There were simply too many passages that seemed to say in a nutshell what others have written books about. Father Wendell has taken the meat out of so many fine books on spirituality like those of Dom Chautard, Abbot Marmion, St. Teresa and others and has said in a few sentences the essence of their message.

The Pope's call to Catholic Action, says Father Wendell, has been to all Catholics, but how few have responded.

To those who have entered on the work, he shows the danger of falling from the middle way into either the heresy of good works or into passivity, the passivity of the average Catholic. The answer, we quote, is intelligent and systematic training of the laity by priests who understand thoroughly the apostolate and who have the zeal, patience and courage to foster it in the groups placed under their charge.

The most practical chapter is the one on the schedule of a lay apostle. The schedule must be flexible and inflexible at the same time. This seems a contradiction, but the author explains that the task of helping souls means at times the putting aside of our own ideas to follow the direct inspiration of the Holy Ghost when charity demands it. On the other hand, a schedule should always be there to keep us from falling into disorder.

We can cheerfully recommend this booklet as an ideal guide to this problem of lay action. For Catholic Workers, we consider it indispensable. These latter who know from sharp experience the immensity of the problem will find that this book lights the way through many difficulties. There seem to be no unimportant sentences in it.

Arthur Sheehan.

New Community

Claremont, N. H.

Dear Father Duffy:

A friend and I are starting on a stone cabin here this winter, and a small group of us look forward to the slow development of an agricultural and handicraft community much like what you envision and with the exchange or common ownership of farm machinery which you advocate.

The Barretts have 200 acres of fine level land, some of the most fertile I have seen in these parts. They are homesteading and trying to find people of like mind to take the adjoining properties. In the thought that you may be in contact with persons who would be interested I am giving you some details.

The hillside is eight miles out of Claremont, a market of 13,000 with Boston prices for produce. The land is well watered, fairly level fields, plenty of hayland, cordwood, a sandpit, wonderful view of Mt. Ascutney to the

The Holy Ghost

"IN God there are three divine Persons—the Father, the Son, and the Holy Ghost." Many of us forget the latter Person or give him but scant and cursory attention at the beginning and end of our prayers. At retreats His importance is recognized by the invocation of the beautiful prayer, which begins: "Come, Holy Spirit, fill the hearts of the faithful and enkindle in them the fire of Thy divine love." But outside of these often mechanical observances the third Person of the Blessed Trinity is very much forgotten and His place in our sanctification very much unrealized by the vast majority of Christians.

Fire of Divine Love

"Many books have been written about the building up of a new order, the making of a better world. But all this is possible only if the hearts of men are enkindled by the fire of the Holy Ghost; the spirit of love and truth," writes Father Husslein in the preface to *Life With the Holy Ghost*, by Rev. Hugh Francis Blunt, L.L.D. "We must fight fire with fire. The lurid flame of hatred that leaves the earth in ruins must be stayed by the pure flame of the fire of divine love—a fire kindled not by bomb and shell, but by the grace, the infused virtues and sevenfold gifts of the Holy Ghost."

Who He Is

Who is the Holy Ghost or the Holy Spirit? As Father Blunt says: "To know who He is, we must know something about the Trinity. Deep water again . . . We can try it, anyhow. St. Augustine tried it. St. Thomas tried it. We are poor blind men beside these giant intellects, but at least we may see through their eyes."

And Father Blunt tries it very successfully, as follows:

"We believe that in the Trinity there are three divine Persons—the Father, the Son, and the Holy Ghost—all three distinct, all equal, yet one only God, the same Essence and Nature. By revelation we know that God is a Father, and this is the fundamental dogma. Now, God, the Father, knows Himself, contemplates Himself, forms a substantial Idea of Himself. We call that Idea the Word of God. God the Father, through the Intellect, through the process of knowing Himself, generates that Word, hence the

northwest. The Claremont road is five miles surfaced.

Of the four homesteads on the hill, one is that of the Barretts, two others are for sale. Of these, the Walker place would go for the mortgage of \$2,000 and probably not much more. It is in first class shape inside and out, ten or twelve rooms under good roof, fine chimneys, Cape Cod style, electricity and telephone, permanent water supply, piped water for washing, blueberries, blackberries, most easily accessible place on the hill. It is less than a half mile from main road and mailbox, has a large dairy barn. Acreage: 108, of which about half is cleared; some timber. At least 15 acres ready tillage now in cultivation, house occupied until bought.

If anyone wants more information they can write to Barrett, R.D.I., P. O. Box 355 (West Unity), Claremont, N. H.

Your outlook on land tenure problems (contained in the booklet "This Way Out") is all right with me, after a trip of over 2,000 miles on a bicycle looking into everything from individual homesteads to Harold Gray's *Saline Valley* experiment. Collectivism is not the answer to American problems.

C. B.

Word is called the Son. But the Father loves the Son and the Son loves the Father, and so from both, as from a single principle, proceeds, not by generation, but by Spiration, this Love, which is called the Person of the Holy Ghost."

Mission of the Holy Ghost

"The Gospel of Jesus Christ is also the Gospel of the Holy Ghost; rather the coming of the Holy Ghost is the logical continuation of the Gospel of Jesus Christ; for Jesus, so to speak, did not finish His office entirely, but on leaving the earth committed the continuation of that office to the Holy Ghost. Many a time He gave that reason for His return to the Father, that He might send the Holy Ghost to complete His (Christ's) work," for the individual soul and for the teaching Church. ("I will send you the Holy Ghost, the Spirit of truth, Who will teach you all things and abide with you forever.")

Father Blunt restricts his thesis to the operation of the Holy Ghost in His internal mission in the souls of men, "a mission to convey to our souls the superabundant graces which Jesus Christ has merited for us, to give us grace, which is a sharing of His nature . . . an interior quality" (by which, in the words of St. Peter, we are made sharers of the Divine nature) "produced in us by God, inherent to the soul, adorning it and making it pleasing to God. It raises us above our nature, makes us truly children of God, participators in the Divine Nature in the manner that is possible for us . . . Grace in a word is best expressed by the 'Son-ship' of God, a son of God, one with God, wherein the Holy Ghost is really present . . . and the charity of God is poured out into our hearts by the Holy Ghost who is given to us" (*Romans V:5*), whose bodies when we are in a state of grace are "temples of the Holy Ghost," who permeates our souls just as a red-hot iron is permeated by fire.

The Virtues

"The Holy Ghost gives Himself to the soul in Baptism . . . infusing into our souls sanctifying grace, together with the theological Virtues of Faith, Hope and Charity; the Cardinal Virtues of Prudence, Justice, Fortitude, and Temperance; and the Gifts . . . the divine tools which the Divine Artisan uses in His labor of Love to make us ready for the Kingdom of God merited for us by our Brother, Jesus Christ."

Father Blunt deals then with the Theological and Cardinal Virtues which many people know very little about. They are explained clearly and simply by the author who then goes on to discuss the Gifts of the Holy Ghost which are bestowed on everyone and shows how to cultivate them.

The Gifts

"The Gifts of the Holy Ghost are not to be put away in a drawer, as so many keepsakes; they must be used as practical gifts, useful gifts, as we say. For they are to be used. You would have the wrong idea of them if you thought they were only for tremendous acts, for herbes, for saints in mystical union. They are sublimely for that, but they are also for us ordinary mortals, to make us do little acts in an heroic way, to help us in our common ordinary struggles to get up to the Divine standard, to rise above ourselves and end in sanctity." There are 130 pages in Father Blunt's book. The above connected quotations are intended merely to raise interest in, and as an appetizer for those who wish to know more about the Holy Ghost, His mission and His gifts.

C.D.

* The Bruce Publishing Company, Milwaukee. Price \$1.75.

Need for World Court

(Continued from page 1)

petition in arms, and create mutual suspicion and distrust.

There can be no real reduction in armaments until there has been established an adequate substitute for the function of armaments and of war, namely, the rational adjudication of controversies by court procedure in accordance with law.

This is the crying need of the world today, as it has been for ages past. To substitute the reason and conscience of mankind for the instruments of destruction and slaughter is the only conceivable manner in which we can eradicate the age-old evil of war from the face of the earth.

Pope Benedict XV. Speaks

No one has stated the case for the substitution of moral right for armed might more clearly than Pope Benedict XV. In his letter to the belligerents in August, 1917, His Holiness proposed that "moral right be substituted for the material force of arms in the reciprocal dealings of nations; the nations enter upon a just agreement for the simultaneous and reciprocal reduction of armaments; armed force be replaced by the noble and peaceful institution of arbitration, with the provision that penalties be imposed upon any state which should refuse either to submit a national question to such a tribunal or to accept the arbitral decision."

In a letter to the American

people on December 31, 1918, the Holy Father pointed out the need for an international organization which "by abolishing conscription will reduce armaments, by establishing international tribunals will eliminate or settle disputes, and by placing peace on a solid foundation will guarantee to all independence and equality of rights."

Religious Leaders Endorse

Such, too, has been the plea of Pope Pius XI, and of our present Holy Father. Such, too, is the urgent plea, signed jointly by the leaders of the Catholic, Jewish and Protestant communions and national organizations in the United States.

"An enduring peace," they declare, "requires the organization of international institutions which will: (a) develop a body of international law; (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law."

The first and most indispensable step then in the outlawry of war and in the building of enduring peace is the establishment of a world court with mandatory jurisdiction over all disputes between nations and with power to enforce its decisions.

Notes by the Way

(Continued from page 2)

We can draw upon their merits. We are inspired by their example. We are followers of Christ, our Head.

We Put On Christ

St. Paul said, to put off the old man and put on Christ. Poverty is no good supernaturally if it is a pagan poverty for the sake of the freedom involved, though that is good, naturally speaking. Poverty is good, because we share the poverty of others, we know them and so love them more. Also, by embracing poverty we can give away to others. If we eat less, others can have more. If we pay less rent, we can pay the rent of a dispossessed family. If we go with old clothes, we can clothe others. We can perform the corporal works of mercy by embracing poverty.

If we embrace poverty we put on Christ. If we put off the world, if we put the world out of our hearts, there is room for Christ within.

Solitude is no good unless it is "to be still and see that I am God." God said, "It is not good for man to live alone." But occasionally Jesus calls and says, "Let us go apart and rest awhile." By this practice of solitude, one can learn to put the world out, to put on Christ.

One has to practice loving one's neighbor, seeing Christ in one's neighbor.

But a Hundredfold

To put off the old man means putting off useless reading, much of our newspaper reading, books, movies. This is mortifying the eyes. Making them dead to the world so we can see the true light which is Christ (The hundred-fold reward.)

(This morning the moon was setting at 6 o'clock—large, radiant, joyful behind the bare black branches of the maples. "I have loved O Lord the beauty of Thy house, the place where thy glory dwelleth." The star of morn to night succeeds.)

The ears. Idle talk. The radio. The world comes into the ears. Suspicion, rancor, hatred, fear, come in through the ears. Perhaps I can learn to control by tongue, practice silence, if I control my ears. This means giving up the good with the bad, music, opera. But, again, we can't help ourselves, there is that hundred-fold. The very birds down here, starlings, sparrows, even the hoarse crow, and in the convent the other morning, the so sweet pure voice of one of the nuns singing to our Lady.)

Touch. The pleasures and pains of sense are confused. In Koestler's latest book, "Arrival and Departure," this is very plain. In the book the psychoanalyst told him he was doing penance. The idea is strongly brought out that everyone feels a sense of guilt these days. Ernie Pyle, in the World-Telegram, brought that out the other day. The world has this sense of the Mystical Body. So has the Communist. But how blindly they feel it, poor sheep without a shepherd. The intellectuals shout Fascist every time the Pope speaks. Having eyes they see not, ears, and they hear not.

Christ offered His death for the sins of the world. So we offer our voluntary and involuntary pains and sufferings for the sins of the world, my own and others. Accepting gladly, joyously, by no matter who inflicted. To pray with outstretched arms, to keep vigil when the whole body is tortured with the desire for sleep, to scourge oneself, to fast.

A German woman doctor who spent a year in a concentration camp for refusing to sterilize epileptics, said that one form of torture inflicted was to turn blinding light into the cells so that the women could not sleep. This is to be keeping vigil with Christ. To keep vigil voluntarily is to be sharing this pain of the world,

A Challenge to Women

(Continued from page 1)

situation? They, too, had access to the Government archives and the official files of the State and other Government departments. All the Congresswomen except Miss Rankin were married, and most of them—if not all—were mothers. Yet they voted solidly—as the slaves of an outworn tradition, acquiescing in an ancient lie—to sacrifice their sons and the sons of other women to the false god of war!

This alone issues a sharp challenge to those suffragette petitioners and their pre-election fair promises, unless they wish them put in the same category with the Willkie "campaign oratory." Surely, no thoughtful, conscientious woman voter will relish this classification. Nevertheless, the notion that women are by nature more opposed to war than men—which seems to be the basis of the assumption that the woman ballot would abolish it—receives flat contradiction not only from the conduct of our woman politicians, but from many women in private life—"gold-star mothers," furious war-workers, and what not. The hectic antics of the WACS and the WAVES in our midst, and the gruesome stories which come to us from authoritative sources of young girl delinquents swarming around army camps—give color to the theory of the scientists that blood-lust and sex-lust are tuned on the same key.

All of which lays a heavy obligation on all the serious-minded women of the nation—the real mothers—to rise in the dignity and might of their God-given vocation—as the first line of defense of the youth of the land—and demand that this wanton, senseless waste of life shall cease! The whole human race passes through woman's body; the whole human race passes through her hands in its plastic, formative period, and receives from her the initial crucial imprint. This lays on womankind the first responsibility for whatever is of social ills, including this worst of all, this monstrous sum of all villainies—WAR!

Surely this is the day of the woman voter's opportunity—to bring to bear the pressure of her voting strength as well as the weight of her moral and social influence, to promote a more conciliatory spirit among the belligerents and to work for a more rational, constructive basis on which to predicate enduring

this agony of the Mystical Body. Insomnia may be keeping vigil.

Training to Forgive

To train oneself for the race, to train oneself to a joyful acceptance, a loving acceptance. To love one's enemies.

"Father, forgive them for they know not what they do."

Jesus said to a fellow-sufferer, who accepted his pains, "This day shalt thou be with Me in Paradise."

St. Peter said, not long after the death of Jesus, "And now brothers, comrades, I know that you acted in ignorance, as did also your rulers." Repent then and be converted." What hope! What optimism! What foolishness. It is the folly of the cross. Can a Hitler be converted and live? God, I believe, help thou mine unbelief. Let me see Christ in Him. Take away my heart of stone, and give me a heart of flesh. Teach me to love.

Help me, Jesus of Nazareth, King of the Jews, have mercy on me, a sinner. Help me to make a tiny beginning at building up that great and mighty force of love which will overcome Fear.

How mighty is that force. How terrible and beautiful a thing it is to fall into the hands of a living God. Teach us, God, Holy and Mighty one, what Love is!

peace. It is said that the woman vote in 1944 will constitute more than 60 percent of the electorate in this country. Never since the Equal Suffrage Amendment was placed on our statute books has there been such an opportunity for glorious vindication of its adoption as is now afforded in the present world crisis.

The politicians and diplomats have failed us. Fathers of conscripted soldiers have seen their sons marched off to die on foreign soil without raising a murmur of protest or dissent. It is, therefore, up to us—THE MOTHERS—to "go to the bat" and strike a blow for humanity at large, but especially for the youth of the world, whose special guardians we are supposed to be. Let's not fail them in this hour!

BOOK REVIEWS

BREBEUF AND HIS BRETHREN: The North American Martyrs, by E. J. Pratt. The Basilian Press, 121 East Boston Blvd., Detroit, Mich. Price, \$1.25.

The Basilians are deserving of our gratitude for their enterprise in bringing out an American edition of this little book by a distinguished Canadian poet. It was first published in Canada in 1940 and received the Governor-General's Literary Award for Poetry for that year. In our opinion those who "like to get at the roots of things" and who are curious as to what sort of foundations were "poured out" for the New Nations of the West, should not neglect this little book.

Father Brebeuf is himself the most venerated of all that heroic little band that came to New France in 1625 (cf. *Catholic Encyclopedia*), whose adventures are recorded at length in the Jesuit Relations. All of them perished in the wilderness, Brebeuf himself ("high as a totem-pole") the last of all, choosing rather to perish with the Hurons among whom he had labored than to take the means of escape they offered him. He died at the stake after almost incredible tortures, and his heart was eaten by his tormentors, in the hope that it might give them like fortitude.

In all the history of the European penetration of the American continent there is no more magnificent story, and this little book is as good a place as any to get acquainted with it. The 2,000 clear, unspectacular lines give us the whole story. We urge you to read it for yourself and to pass it on to your friends.

THE RACE QUESTION AND THE NEGRO, by John LaFarge, S.J. Longmans, New York. Price, \$2.50.

This is an absolutely essential book for libraries, for all priests who are responsible for Negro contacts, and for Negroes, Catholic and non-Catholic. Persons who have not as yet become "interested in the Negro question" may find in the section on "The Lesson of the Texas Exposition" (Page 56, et seq.) and the Chapter on "Segregation" material to stir them up to a more active participation in the Catholic apostolate.

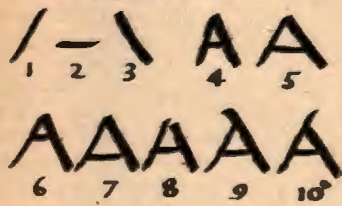
THE RACE QUESTION AND THE NEGRO is a new and enlarged edition of *INTER-RACIAL JUSTICE* (The America Press, 1937). Four new chapters have been added: "Racism, a World Issue"; "The Negro and Economic Opportunity"; "The Negro Migrant"; and "Fables and Fallacies." The book is pleasantly printed in large, clear type, and is embellished with notes, bibliography and an index.

Writing

V

By ADE de BETHUNE

A GOOD many readers wrote to find out why I had neglected to give the explanations for making the letter A in last month's article. They said that they studied the illustrations and read the explanations for all the other letters, but for A they could find only the illustration. The explanation seemed to be missing. The truth of the matter is that a page of the manuscript was lost just as *The Catholic Worker* was going to press, and that page happened to be the one with the explanations about writing the letter A. So I shall ask our readers to forgive us this mishap and I shall begin this month's installment with the letter A before going on with the other letters.



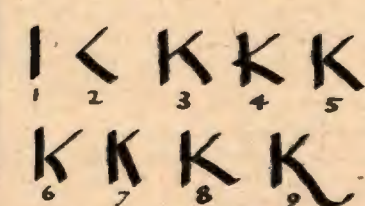
A is like a little tent with a little cross bar in the middle. It is made of three strokes which are done in this order: first, the left leg (1); secondly, the little crossbar (2); finally the right leg (3). I suppose I should take this opportunity to point out how important it is for us to do the strokes in their proper order, and to train ourselves to do so habitually. It is just as important for A as for any one of the other letters.

"But," you will ask, "why is it so important? Why would it not be all right to make the two legs of the A first, and then to finish it off with the middle bar? Wouldn't it look just the same? Who could tell the difference?" No. It is not the same. It is true one might not be able to tell the difference in an individual letter A here or there. But over a lot of writing or a period of

years it would become obvious that the letter has been badly shaped throughout and less clearly, swiftly, smoothly and naturally written than it should have been. However, it is especially in the writing of the small letters (into which we shall go later on) that you will find why it is so important to shape the capitals with a definite order to the strokes. Meanwhile, if you will make the effort to follow the strokes in the order given, you will soon find yourself able to write swiftly and yet legibly.

In making A, avoid having it too narrow (4), or too wide (5), making the middle bar too high (6) or too low (7), or making an incomplete joint at the top (8). It is better to have the legs overlap at the top than not to have them meet at all; but if you make them overlap, be sure it is the last stroke that laps over the first (as in 9) rather than the first over the last (10).

The letter I is like a straight column. There is nothing difficult about it. One can hardly do it wrong.



K is a Greek letter which the Romans used occasionally. It is like a column with an elbow touching it in the middle. The first stroke is the column; (1) the second is the elbow (2). Many people make K in three strokes, the last two being like a drunken letter T leaning against the column (3); it is better to avoid this. Avoid also making the corner of the elbow going into the column (4); it should just barely touch it (5). Avoid also making the elbow wide at the top and narrow at the bottom (6) or making the bottom stroke too close to the column (7); instead, make the bottom stroke wide and open, sticking out farther than the top (8). Finally avoid making the bottom stroke go below the line (9); it is practically impossible to manage this properly in relation with other letters.

Ben Joe Labray

(Continued from page 1)

with us a "key man." This man's job is to pace the work and see that we keep up with the bottling machines or conveyor belts. The man I worked with today really sped us up. He was a worried man, too. During lunch hour he eagerly asked questions of the men from the other brewery about the kind of machines, the speed, the policy, etc. No doubt he is a decent sort and his worry was for his family. I heard him talking about his kids but I didn't learn how many. This is an awful sweat for a family man to be in. Indeed, it's a vicious circle.

There is a definite division of labor here, something labor leaders should work to eliminate. The men who are permanently employed here are called "book men," meaning they hold union membership books. The rest of us are "permit" men, given temporary working cards.

The "book men" are mostly "key men" and for a little extra a week must speed up members of their own union. They are equipped with uniforms and only some of them see fit to fraternize with the permit men. Friction, instead of brotherhood among unionists, is the logical outcome of a labor division.

I was a bit embarrassed today. A large gang of us were working together and I was recognized by a fellow whom I met somewhere in my travels. I knew something was up the way everyone was looking to me. Usually my clothes are shattered or I need a haircut or something. But it wasn't that this time. My friend had passed stories around about my activities and had whipped up the name "Holy Joe."

During the day I took quite a bit of kidding, but it wore off. The alter-attraction being a fellow who was clowning as the result of too much ale.

I'm leaving in a day or two and will not do much indoctrinating. The ridicule of my "press agent" has spoiled any possible results. However, I will plant a load of literature in the barroom where the employees assemble during lunch hours and between shifts. Here they are given free beer (and I'm told it's from the leaky and rejected barrels). Since I'm carrying some one else's pledge I'm in no position to judge.

I wish the next time you go to that Salesian place for a day of recollection I am near enough to join you. I noticed the place was quite far removed from the freight yards, but I'll get there somehow. Before I travel much further and before it gets too cold I intend to spend my own day of recollection in some quiet spot, maybe a good "jungle." I will remember our Sunday together for a long time to come, and until we meet again I know we will be spiritually united in our work.

Sincerely in Christ,
Ben Joe Labray.

Return to the Primary

We still have to meet the argument that we want people to return to the primitive. We don't want people to return to what is primitive, but to what is primary. —Fr. Vincent McNabb.

A Real Guide

The Formation of a Lay Apostle

by

Francis N. Wendell, O.P.

Price 50 Cents a Copy
(30% discount on orders of 10 or more)

Third Order of St. Dominic
130 E. 66th St., N. Y. 21, N. Y.



EPIPHANY

The Hand

The whole body is the tool and the expression of the soul. The soul does not merely dwell in the body, as if it dwells in a house, but it lives and works in every member and every fiber. It speaks in every line, and form, and movement of the body. But in a very special way the face and the hand are the tool and the mirror of the soul.

This is obvious with regard to the face. But watch anyone—yourself—and see how a movement of temper, of joy, of astonishment, of expectation is revealed by the hand. How often a quick raising or a slight twitch of the hand says more even than the spoken word. It appears sometimes as if the spoken word were almost coarse compared with the delicate language of the hand, which tells so much.

After the face, the hand is the most spiritual part of the body. It is truly firm and strong as the tool for work, as the weapon for attack or defense; but it is very delicately formed with many joints, flexible and penetrated with sensitive nerves of feeling. It is truly a machine through which man can reveal his soul. By the hand we welcome the stranger and join souls when we join hands—and with this act, we express trust, joy, agreement, sympathy.

The Hand's Language

So we cannot think that the hand will be without its language, when the soul has so much to say and to receive in God's presence, when it desires to give itself to God and to welcome Him in prayer.

When we wish to gather ourselves together alone with God, then one hand firmly clasps the other, finger folds on finger, so that as it were, the inner current, which might flow out may be conducted from hand to hand and thus return within so that all may remain inside with God. It is a gathering together a recollection of oneself; staying at home with the hidden God. It says: "God is mine. I am His, and we are alone together within."

So again, if there is an inner distress, a great need, a great pain which threatens to break out. Again, hand locks in hand, and thus holds in the soul, until it forces it into calm.

But if anyone stands in a humble, reverent attitude before God, then the outstretched hands meet flat with each other. That speaks of firm control, of mastering homage. It is a humble, well-ordered telling of our own mind, and an attentive ready hearing of God's word. Or it tells of dedication, of giving ourselves, as if the hands, with which we defend ourselves, were placed bound in the Hands of God.

...Beautifully and greatly do the hands speak. Of them the

Church says that God has given them to us in order that we may "carry our souls in them."

ROMANO GUARDINI.

SACRED SIGNS (SHEED & WARD, London).

Jews and Catholics

To the Jew who is still at all attuned to the glories of the Temple worship with its ceremonial and sacrifices, its vestments, incense, and lights, the Catholic Church must inevitably make a more telling appeal than any form of Puritanism, however mild.

High Mass can scarcely fail to remind such a one of the palmy days of his religion, and Benediction may well bring back memories of the mysterious "Shechina." And will not our daily Low Mass speak to him of the Temple "Mincha"? But even the modern synagogue services retain much that reminds one of Catholic worship. For instance, the impressive taking of the Scrolls of the Law from the Ark and the solemn procession to the "Al Memor," or central platform: even the wearing of top hats cannot destroy the beauty of this function. Watch the devout ones ("chasidim") as the sacred object passes on its way, touch it with the corner of their "talith" and then with the fervour of a Celt, kiss the portion of the shawl that came in contact. The wearing of the "tephillin" (phylacteries) and of the "arbaa kanfot" (four-cornered woollen breast-plate) naturally recalls scapulars and such like pious paraphernalia, and the "mazuzah" fixed to the doorpost, containing the texts from Deuteronomy, might by a natural transition give place to a badge of the Sacred Heart. He has also fasts—at least a dozen in the year—and kitchen regulations far more exacting than our Lenten rules, and these bind him every day. His "Kaddish" prayers said in synagogue after a bereavement and on anniversaries (the mourner having first obtained a quorum, or "minyan" of ten, often by means of a distribution of alms) accustom him to pray for the dead; and the example of the valiant Judas Maccabeus will prepare him for the offering of Masses for the Souls in Purgatory. After the announcement of

deaths in the Jewish newspapers—e.g., the "Jewish Chronicle"—a formula almost identical with our R.I.P. is usually appended. Again he looks to two sources for religious knowledge—the Bible and Tradition; so that a Protestant writer does not hesitate to say: "Rabbinism may be called Jewish Popery and Popery Christian Rabbinism." The feast of "Purim" in honor of Queen Esther is a stepping-stone towards devotion to Our Blessed Lady, who is "the true glory of Israel and the gladness of Jerusalem." "Succoth" (Tabernacles), with its solemn waving of the "lulab" branch, prepares a Jew to join in our Palm Sunday, and "Chanukah," the special feast for the young, with its extra candle lit each day of the octave, is at least a distant cousin of our Candlemas.

Rev. A. F. Day, S.J.

Peter Maurin

(Continued from page 1)

6. Now when an Irishman meets an Irishman you know what they start—I don't have to tell you.

3. Thousand Years Ago

1. When Irish were Irish a thousand years ago, the Irish were scholars.
2. And when the Irish were scholars the Irish were Greek scholars
3. And when the Irish were Greek scholars, the Irish spoke Greek as well as Irish.
4. And when the Irish spoke Greek as well as Irish, Greek was Irish to the Irish.
5. Greek was Irish to the Irish a thousand years ago; and now Irish is Greek to the Irish now, and Hebrew is Chinese to the Jews.

4. Shouting With Anglo-Saxons

1. Now that Irish is Greek to the Irish and Hebrew is Chinese to the Jews, they shout with the Anglo-Saxons:
Service for profits;
Time is money;
Cash and carry;
Business is business;
Keep smiling;
Watch your step;
How is the rush?
How are you making out?
How is the world treating you?
The law of supply and demand;

- Competition is the life of trade;
Your dollar is your best friend;
So is your old man.
2. So the Jews are no longer Jews.
3. So the Irish and no longer Irish.
4. So the Jews and the Irish are no longer green.
5. And that is what makes the Reds Red.

5. Palestine, Ireland, America

1. It was forbidden to the Jews to hold title to land in Palestine.
2. But it is not forbidden to the Jews to hold title to land in America.
3. It was forbidden to the Irish to lend money at interest in Ireland.
4. But it is not forbidden to the Irish to lend money at interest in America.
5. The Prophets of Israel and the Fathers of the Church wanted the Jews and the Irish to try to become better;
6. But the American politicians don't mind if the Jews and the Irish are trying to become better off in America.
7. But America is not better off since the Jews and the Irish are trying to become better off in America.

6. Reconstructing the Social Order

1. The social order was reconstructed by the Irish scholars after the Fall of the Roman Empire.
2. Through literary colonies established in all the cities, even as far as Constantinople, that is to say, Round-Table Discussions, they brought thought to the people.
3. Through free guest houses, that is to say, House of Hospitality, they familiarized the people with the Works of Mercy.
4. Through Agronomic Universities that is to say, Farming Communes, they made scholars out of workers and workers out of scholars.
5. So through Round-Table Discussions, Houses of Hospitality and Farming Communes, the Irish scholars laid the foundations of Mediaeval Europe.

7. Irish Scholars at Work

Marie Schulte Kalienback says:

1. "Upon gifts of land, often bleak and barren, huts were built about the little church, all work being done by the missionaries themselves.
2. "Thus they exhibited almost at the very outset to their pagan observers that moving spectacle of Christians living in united peace and harmony, prayer and good works, so utterly foreign to their own turbulent lives.
3. "All was done for the love of God, work being suspended at fixed hours of the day for worship, prayer and song.
4. "By such tactics the hearts of the people were won; a most civilizing influence was extended, ending in their conversion and complete confidence."

PLEASE NOTE

As we go to press, we learn that Canada has now its Catholic Pacifists Association. The address is 2115 Dorchester St. West, Montreal, P. Q. We mention this for the benefit of Canadian readers and for others who might like to contact this group for literature.

Due to an oversight on our part, we failed to inform our readers that circumstances compelled us to skip the November issue in order to bring out the December issue on time.