LOVE ONE ANOTHER: OVERCOME EVIL WITH GOOD. LOVE YOUR ENEMY.

These are not Hitler's words, Mr. President.

BEYOND NATIONALISM

By Peter Maurin

1. Right and Wrong
2. Some people say:
   "My country is always right.
3. Some people say:
   "My country is always wrong.
4. Some people say:
   "My country is sometimes right and sometimes wrong, but my country always right or wrong.
5. To stick up for one's country when one's country is wrong does not make the country right.
6. To stick up for the right even when the world is wrong is the only way we know to make everything right.

II. Barbarians and Civilized
1. People living on this side of the border are called civilized.
2. People living on the other side of the border are called barbarians.
3. Barbarians being barbarians on this side of the border are bound to invade civilization.

(Continued on page 3)

Our Brother, the Negro

If our Lord were to come into the world today how would he sit at one of the Catholic Worker tables. But as of old the Pharisees would say, "Why does your master eat and drink with publicans and sinners?" And our Lord would answer as He did once before, "They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners." The so-called interracial question, called by most a natural religion, is essentially a Christian problem. It can be solved only in the light of the Christian teaching. But most people think of Christianity in the light of common sense instead of faith. That is the reason why Christianity has been called a religion by so many. As Chesterton once said, "Christianity has not been tried."

Catholic Extremism

Dr. Alexs Carrel strikes at the heart of the problem when he says, "Pastors, the Church is a natural religion. We think that by making Christianity easy we make it acceptable. It is self-destroying. The historical records show that all those who have renounced an uncompromising Christianity have been succeeded by the world. When we make common sense the guide for our spiritual life and work we have God against us.

Faith and common sense are most at odds in our Lord's thunder from the Mount. Where faith says, "Blessed are the poor," common sense says, "Blessed are the rich.

Faith: "Blessed are the dying common sense: "Blessed are the powerful.

Faith: "Blessed are you when you are reviled and persecuted." Common sense: "Blessed are you when everyone respects you." St. Paul shows us how we

(Continued on page 3)

Bridges on Stand Labor Leader Was Baptized Catholic

He is Not Practicing Now, Nor Capitalizing on This Fact of Faith

We use this headline because Harry Bridges, West Coast labor leader being tried on deportation charges on the grounds that he was or is a member of the Communist Party, is not calling attention to this fact of his own. It is a subject we have discussed personally with him, his faith as a baptized Catholic, his place in the labor movement now. James Connolly was a baptized Catholic and one of the leaders of the labor unions until his death.

(Continued on page 3)

BEN JOE LABRAY

BEN JOE LABRAY

DEAR FELLOW WORKERS:

This is just a line to let you know I'm still alive and thoroughly enjoying the unusual spring weather. Spent most of the winter around the Middle West and Central States, industrial areas where the wheels of industry are beginning to turn faster and faster as the defense program is really being pushed through. Many men, heads of families, who have been on relief for years are anxiously awaiting their turn for employment in the various arms and bomber plants to manufacture death and destruction for other families across the Water. Those of us who have not been on relief but are making at least finding relief which, coming swiftly from the sky, is better than slow starvation.

Personal Reform

Disguised and saddened by this scene in every city and yet I feel as if I want to care. I urge you as Catholics that you tell your friends about the Church of the Holy Body of Christ. We know that every active labor leader who accomplishes organization and betterment of conditions, is going to be accused, but it is because they love one another as I have told you. One man lay down his life for his country, Austin Hogan, John Quill, was a baptized Catholic. His place is in the labor movement now. James Connolly was a baptized Catholic, his place in the labor movement now. James Connolly was a baptized Catholic, his place in the labor movement now.

(Continued on page 3)

Philip Murray

Speaks at Garden TWU Meeting

Workers Asking Contract With City June 30—Strike Threatens

"Before this Union I saw my husband out seven days a week, dawn to dusk and he brought home eleven dollars at the end of the week. Now he works six days, shorter hours, and he averages $33 a week. Before he enters a great deal of work, now he has a paid vacation."

These are the words of a wife of a Fifth Avenue bus driver, and she was speaking for the wives of transit workers throughout the city, whether they work on buses, the subway, the elevated. And they feel that the war of God is the Transport Workers Union with a membership of 120,000.

The union started back in 1934. The organizers, Michael Quill, Austin Hogan, John Santo, Douglas MacMahon and three others, met in restaurants, in saloons, in basements and on roof tops. The organization of the union was bitterly opposed from the beginning.

(Continued on page 2)
Bridges on Stand

(Continued from page 1)

The following is taken from "Modern War and Basic Ethics" by John K. Ryan; Bruce Publishing Co., Milwaukee, Wis.

"That the traditional requirement of lawful authority still obtains for a just war can no longer be maintained. For the past it is unjust for private citizens to lead a nation into war, and for the same reason as those given by St. Thomas. This is an enactment of the general natural law of morality, but beyond this the moral law is of a more liberal kind. It does not determine the particular individual or body in any specific state that possesses authority to decide in favor of war; that is a matter for the constitution of states. Moreover, the constitution of most modern states designates the residence of this power to declare war that there is usually no great difficulty in deciding whether the legal formalities have been fulfilled or not."

People's Decision

"Yet there can be a more severe test. In every society put upon this requirement of the natural law. War is no longer a means of destroying an army; it has become total, involving the entire nation, its energies and resources. In any really modern war the entire civil population is in some way the object of attack. Would it not follow that the decision for war in such a case would necessarily rest with the people, with those who will bear the burden of cost? Yet, what is more, that rather than with a designated branch of the government? Something of this sort is implied in the Pastoral Letter written by the bishops and Bishops of America in 1919.

"The growth of democracy implies that the people shall have a larger share in determining the form, attributes, and policies of the government to which they look for the protection of their own lives. It would also imply that the calm deliberate judgment of the people, rather than the ambitious few, shall decide whether, as a preparation for international disagreement, war be the only solution. Knowing that the international situation will fall most heavily on them, the people will be slower in taking action when it involves the loss of a proper sense of what charity and justice require, than if they are willing to be led or driven into conflict by false report or specious argument."

"The way of apologizing to Fr. John Kenneally was his death, who in one issue of the paper when his reasons opposing arma- ment, which the right of self-defense, was against conscription. We are deeply sorry for this unintentional violation of his meaning—Editor's note.

Peter Maurin

(Continued from page 13)

4. And civilized people don't like to see barbarians in their midst in civilized countries.

5. Civilized people think the only way to protect civilization is to kill barbarians and their supporters.

6. Barbarian people don't understand civilization, but civilized people think they themselves do.

II. Germans and Poles

a. That they are civilized and the Poles aren't.

b. The Germans invaded Poland to punish them for things they did there.

c. Where they think it belongs under the German rule.

3. German rule is a military rule, not a personalist rule.

4. A military rule breaks the will of the people, but does not change the spirit.

5. A military rule is materially efficient, but not spiritually efficient.

IV. Polish Writers

a. After the first World War Poland developed into a personalist constitution.

b. But military men in Poland during the war so to establish a more ideal material military state.

3. But Polish writers are more interested in the most Polish writers.

4. Polish writers believe in a personalist government, while German writers believe in materialist government.

5. Polish writers believe in the power of the power; Germans in the power of the sword.

V. Catholic Extremism

a. Poland does not exist as a nation, but Poland exists as a state.

b. The expression of that culture will spread the Polish spirit among Polish writers.

3. The Germans are suffering from extreme nationalism; the Poles are suffering from extreme-Catholicism.

4. The extreme nationalism of Germany is the logical product of the deformation of Christian doctrine and practice by the Catholic Church.

5. Catholic people must quit looking up to important people and return to the Catholic extremes of primitive Christians.

Transport Workers

(Continued from page 1)

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Sacrifices

The organizers did their work after a twelve-hour working day. They had no funds but their salaries. They have seen their unions, the communist unions before, and have reported them in the Catholic Worker. The Extreme Nationalists Farmers' Union, where the officials kept in the union office and killed the union by a series of strikes and other acts of violence, the National Maritime Union which started a week before the strike on its hands, with no funds and little membership.

By January 1941, they had won their first contract with their employers. Now, in 1941, they are fighting for the right of all the employees of the municipally owned subway lines to belong to a union of their own choosing, and to enter into agreements with their employers, and to sign contracts with their employer. This right is disputed by the present and future construction. And to voice again their position, there was a meeting in Madison Square Garden where CIO President Philip Murray spoke before a packed audience.

Moral Issue

"A moral issue," Murray called, "was made plain and recorded of the CIO in upholding the rights of the transit employees. The contract the union had with the private companies was taken over by the city upon unification a year ago. These contracts expire on October 25. The city is not required to be led or driven into conflict by false report or specious argument."

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Archbishop McNicholas: "This second World War, which is at once a curse and a benefit, is wholly unnecessary" (December 25, 1940).
Our Brother

(Continued from page 13)

have worked among the colored
speech and my preaching was
the interracial question. We
not in the persuasive words of
much trembling. And my
view He touches the hearts of
bless our effo rts. Priests who
sign of following Him is love
and civilization would vanish. He

One in Christ

Now, we apply the same
method of reasoning to the
interacial question. We
Christians, and this is a
Christian principle. It is
only when we give the
 teaching the
one, and not another, that we are all
in Christ, that God will bless
our efforts. Priests who
have worked among the colored
for years and are still doing so
have worked in a different way
from white people about their
toward their colored brothers
in the same way as teachers or
preachers. On any occasion
many will say, "Father, I never
as the white people do." It
must be made plain to
white people that there is no
salvation for Cathol ics or
Catholic unless they see Christ in
that color. It is true that it
plain that the only visible
sign of following Him is love
of one's neighbor. It is true
Negro is to Jim-Crow
Christ Himself.

Mystical Body

There has never been a
concerted effort made in this
country to teach the
document that we are members
one of another to our people in
relation to the Negro. There is no
doubt that the greatest his-

War and Conscription

At the Bar of Christian Morals

By Rt. Rev. Msgr. Francis Pesch, S.J.

Price 15¢ a Copy

Heinrich Pesch and His
Theory of Christian Solidarism,
by Dr. Franz Mueller, Saint Paul;
The College of Saint Thomas,
1941. 25 cents.

This booklet about the noted
Jesuit social pioneer by Dr. Mueller,
Professor of Economics
at the Catholic University of
Saint Thomas, originally appeared in
"Centralblatt and Social Jus-
"Verg" of the Catholic University of
Saint Louis, and is now presen-
ted in revised and enlarged
form as the seventh of the
Aquin papers.

The author speaks from per-
sonal contact with Father
Pesch and his outstanding disci-
gles, G. Gundlach, S. J., and
O. Von Nei-Bruning, S. J., au-
thor of The Reorganization of
Social Economy. What is the
social philosophy of this great
social thinker so much of
which is to be found in the
social encyclicals? The
Christian principle is love and
solidarity. Solidarity of the
social community ordered to a
morally good end, and this
not a fact but involves it.

One cannot read this appre-
iation of the Catholic University's
booklet about the noted
pioneer in this field of
German Catholic social
scholarship without realizing
that the social and political ca-
puter the duties of
Professor of

Catholic Morals

By Prof. of Philosophy, St. Mary's

Price 15¢ a Copy

The Catholic Worker

For the Hungry

Cardinal O'Connell expressed his views on the
Hoover plan for feeding the starving people of
Europe. "I can't understand why any power should
prohibit the feeding of the old and the
children," His Eminence said. "What have
they done? Nothing. We should do
everything we can to
get food to those hungry people.

That's the kind of work America should be
 proud to do, not mix in problems that Europe has never
been able to solve. That's utterly
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Not Only Love But Bread

(The following are just two of the many hundreds of letters received and answered during the month of May. The third is from a slightly disheartened leader of one of the greatest followers of the Catholic Worker, who, after a long time that people can stay. When someone moves in country, not as an organization but on the personalist basis so that they are a scan
dal to the neighborhood and to the city.

Showing the Need

Physically, it is, and I always expect the police to raid our house. But by the fellows at the head of it are worldliness they are a little less
care of, so they end up with us. In the same way that they are a spectacle of folly, in general carry­
ing the teaching of Christ to an extreme so that they are a scan­
al to the neighborhood and to the city.

Infinite Variety

But I really am not condemn­
ing them, because everyone’s temperament is different. God is working through all these people. And they are doing exactly what I think He probably wants this house to be a beautiful example so as to show people what is possible along these lines. He uses peo­ple’s temperaments whether they are good, bad, or indifferent.

And we should be only too
delighted if there were such an
infinite variety in His creatures, human beings as well as plain an­
imals. God is always working with people in every way, and on the other day we were meditating on the delightful differences between human beings and animals. And the infinite variety of joys and beautiful things there were nothing but joy, and no one can rejoice in people’s different temper­ments, too, and not want to do so.
Jail in the Afternoon

Last month we told you of the Church made of matchboxes that was kept up in a window. This month we are made by our prisoner friend in his spare time and took about eight hours to complete with beeswax, Confessional, altars, statues, even a poor box. We have been writing to him for many years, but did not visit him until last month. In thirteen years this man has had less than six visits. After riding trains in the country for weeks, I finally reached the gram 22-foot walls about three blocks long, which enclose and separate their home from ours for many years. We saw men in uniform patrolling the top of this wall and no one dared call up to inquire where the entrance was. We were sent to the gate. At the gate we were asked to join and to pray daily for sentry men.

Prison and in the Criminal Inmates, and he was questioned as to our national Catholic League of Prayer and societies for the souls in prison every other day. The prayer will be little shut up, and to leave me with a little balance. It is my conviction that this was the result of my sharing with the poor fellow.

We give out clothes to men, women, and children. We de- pend on you to send us what you can for Christ and His poor. Yet, if you can also encourage your parishes to take care of your own, too.

We suggest you look up the November Catholic Digest of last year and read the article entitled "Mary's Purse," as this explains just why you have some of your clothes. But perhaps you can do the same. At any rate, if you don't know how, or where, or how to do it, please ask your priest and I shall be glad to try to help you. It is important that you can make your personal responsibility. Then there may be someone else who needs clothing in your city, to whom you can send or better still bring down some of your clothes. In some houses they can use all kinds of clothing, in others just the things that are to be our permanent abode so we must be our heavenly home. The poor will be our ports and they will carry these things safely to heaven for you."

Washington House of Charity Sends Bad News

Washington, D. C.

Dear Dorothy:

Two days after you left the agent got judgment through the court and refused the three hundred and had all my things put on the sidewalk and took possession. I had sent the day that Friday night I walked the steps of our depot. Nowhere we went they take us in, not even for the money I had to offer them. One of the men tried to get me to just leave them to the street when they. But of course I could not do that. I felt too much as one of them.

Shares Plight

I was very proud and happy to share the night with them. I thought of our Lord and His poor friends, and wept. Next day, everything closed at 12 o'clock noon because it was a work night. It was a one-room and a little niche they called kitchen and were a group of widows and men. We lost two men somewhere the poor fellows could not transport the goods.

The truth is the agent was a man who asked for me. He said that the city should take care of them.

CLOTHING

We give out clothes to men, women, and children. We de- }
SeattlE Letter

The Divine Office of the Kitchen

"God walks among the pots and pinniks." — St. Teresa

St. Francis House
10105 King Street S.W.
Seattle, Wash.

June 1, 1941

Editor, THE CATHOLIC WORKER:

The Lord of the pots and pinniks, since I have no time to be a saint by doing lovely things and vigiling with Thee

Therefore I am in the twilight of the Heavenly gates.

Make me a saint by getting meals and washing of the plates.

Lord of the pots and pinniks, please, I offer Tree for souls,
The tiresomeness of tea leaves, and the sticky porridge bowls!
Reminding some of the things that I used to do,
But so that I may perfectly lay tables by prayers.

Accept my roughened hands because I made them so for Thee!

Then I pretend my dish-mop is a bow, which heavenly harmony

Makes on a fiddle frying pan; it is so hard to clean, and so
Oh, so horrid! Reap, dear Lord, the music that I mean!

Although I must have Martha hands, I have a Mary mind,

And when I black the Tree, I try Thy sanctified chamber.

I think of how they trod our earth, what I scrub the floor,

Accept this meditation when I haven't time for more.

Vesper and Compline come to pass by washing supper things.

I crie: "Oh, I am very tired; and all the heart that sings

About the morning's work, is gone, before me, into bed."

Lend me, dear Lord, Thy Tired Heart, to work in me instead!

My Matins are said over-night to praise and bless Thy Name

Beforehand for tomorrow's work, which will be just the same;

So to me seems I go to bed still in my working dress.

Lord, make Thy Cinderella a Heavenly Princess!

Warm all the kitchen with Thy Love, and light it with Thy Peace.

Forgive the worrying, and make the grumbling word to cease.

Lord, who laid the stone, and give the stone, the world which saith:

"Can any good thing come to God out of poor Nazareth?"

Cecily W. Hallock.

FARM SCHOOL

Last year we had a summer school on the farm at Eaton and another a dozen students from colleges all over the United States attended. The informal discussions were so popular that Peter and Jim have decided to devote the entire summer to a school. Then this year the Cleveland and Greenwich Catholic Worker and Craft Shop and Farm decided to have a summer school of two weeks the last two weeks of July and the first week of August, with the approval of the Bishop, and with the aid of a panel of instructors, including Peter Maurin and John Dunn. The Cleveland Catholic Worker Farm followed suit with another two weeks. And then Peter was invited to teach at the Boreal-Scout's New York for a social action conference.

So that we have at Eaton with our farmer-discussing discussions all of June, and the last three months. Anddiminished we did it, generally—all of September, too, if there were students to listen.

However, the discussions will go on all during July just the same, with Dorothy Day, Larry Davis, and an array of others participating. The beautiful discussion program includes a "Christian Pacifist Manifesto," "Rural Roads to Security," "Christian Life and World Politics," "Christian Philosophy," and other books. Father Joseph Woods, Benedictine of Portas, will be in residence for two weeks in July and will lead the discussions on "Giving and Receiving." Will those who wish to be present at Maryfarm at Eaton during the summer let us know, and the dates of their visit.

In our Forum meetings here, we have had an occasional discussion of "critically violent," and their number added to the discussions on the importance of peace and charity, and unity for the unity.

In our discussion of "pacificism," and in the interests of peace and charity, and unity for the unity.

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A New Bill of Rights

By CHAUNCEY STILLMAN
(Reprinted from Free America)

Most Americans are chancing by the outside-inadequate attitude toward war as an ethical problem. This attitude was succinctly expressed by Theodore Roosevelt's advice to "walk softly but carry a big stick". Our most successful efforts in handling wild beasts and lunatics are agreed that this mixed martial art of the 19th century, we生理上 and psychologically, one's adversary sense since he cannot see the weapon. The null who masters a crisis is the man who has trained; who has previously made up his mind which he believes in—feared kindness or armed distrust.

Suppose that a man of average intelligence and kindness sits down to a poker game, smiling, but taking a gun on his hip. Soon or later his adversaries (who make no bones about being underwhipped on their own guns and cover him. Our man may see that he has registered a victory, but at this stage it seems too late: he dare not face them empty-handed. He would shoot it out, until he or they are all killed.

This is a crude picture of our approaching dilemma. The mask of good will without intent to do anything that good can fool no one as long as it has fooled itself. We as a nation are rapidly dragging that mask toward the Axis powers, and it is nearing the end. For, as force lies in our deepest belief, the pathetic sham of good will can only hide the preparations for the mass-slaughter of defense.

Our Only Hope

But what of those individuals who have foreseen the end? The man who trains to act fearlessly and selflessly in danger? We may well ask if the American people can be saved. To save the day, the observations which follow represent merely one man's realization that in men so trained lies our only hope. What can they offer us?

What they offer mankind is in effect a new Bill of Rights. This bill is not dependent on a constitution laid down by a group of men and insured by the force of an organized society. It is, rather, a Bill of Rights which each individual can present to the whole of mankind and insure with the full force of his own humanity.

It starts by saying, "Even if you kill me, I don't yield, and starve my wife and children, you may be certain of one thing: that they are going to set out to kill you, or try to starve you, and burn your wife and children."

Effective Majority

A stern and terrible assurance to give mankind, yes. But only stern and terrible measures can save the race. The ability to say this truthfully demands the most excised courage; our conviction that humanity is, in the clearest sense, a single organism.

Supporting an effective majority of a people are able to give to an enemy this Bill of Rights—what would become of that people's sacred institutions—their rights, their traditions, their homes? We cannot say what the immediate cost would be—until the enemy found that they had been lied to. Horrible, without doubt, but far less horrible than the result of two others: Two things are certain: the first result would be the permanent release of both sides from any right to life or property; that the sacred institutions are doomed anyway if their guardians face the force. Stones and flesh may be protected—temporarily—by steel and explosives, and it may be that in time to come. For, in proportion as force lies in our deepest belief, the pathetic sham of good will can only hide the preparations for the mass-slaughter of defense.

Golden Rule

The positive basis to this new Bill of Rights (on which the first assurance rests) is "I will do unto my opposite in who you bomb, starve, and make suffer. This is not a plea for passivism. Gandhi, in his turn, said that it is better even to make war than to do nothing. It is sheer self-color, the most rigorous discipline, the utmost in psychological altruism. It is a call to work for the peace that "passes understanding"—that cannot be reached through the processes of reason implementing a conditional will. So far the only peace we have been able to achieve was a mere breathing-spell between increasingly suicidal conflicts. It is time to examine the reality of the peace that we (along with every dictator!) may protest is our greatest wish.

Men of Good Will

The "realists" believe that every peace is a position of safety behind a bristling wall. They fail to recognize that peace is not a position but a condition. Only after it has been established within the home, can it be reached beyond. For, as far as only peace we have been able to achieve was a mere breathing-spell between increasingly suicidal conflicts. It is time to examine the reality of the peace that we (along with every dictator!) may protest is our greatest wish.

"I said to her: "You don't mean to tell me that you are going to be considered inferior by the British element."

"What is-the population of this town?"

"What is the population of this town?"

"The cost in single-heartedness, mass of goo d wit hout m-

"I asked the Englishman: "What is the population of this town?"

"What is the population of this town?"

"And the American asked the Englishman: "What is the population of this town?"

"What is the population of this town?"

"The American asked the Englishman: "What is the population of this town?"

"What is the population of this town?"

"A German owned a fruit-farm in British Columbia.

"I end. As each day more of man-the first assurance rests ts

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On the Up-Grade

It happened that this month be- came dedicated to the industrializa- tion of the people in Eastern "Down-and-Out" districts. Amongst the Nuns of the Sisters of St. Joseph, a group of thirty-five nuns from the people who used to live in the city of Bethlehem. C. W. Cooperatives, where they had to put up with them, or help them to live. They have also to be recognized as a factor in the development of the economy. We have to tell the friends. They will recognize us as old city people, who are not falling the rural longings; that most people carry with them. Our problem, our danger, is that up-grade work is understandable to them and desirable. There are many farmers who, on the one hand, are engulfing that they will have a large percentage of waste. A can of tomatoes that you buy means nothing but a hardy meal—-we can put up with whatever is necessary. We have to face winter, but then summer will come. We think of the people who, through the barren soil, have to live on the poor harvests. We think of the poor families, who cannot afford to buy decent food or have to put up with the prices of the landlords. We think of the children, who are not able to go to school. We think of the old people, who are not able to find work. We think of the sick, who are not able to get proper medical care. We think of the unemployed, who are not able to find work. We think of the refugees, who are not able to find a home. We think of the victims of war, who are not able to find peace. We think of the victims of famine, who are not able to find food. We think of the victims of poverty, who are not able to find hope. We think of the victims of injustice, who are not able to find justice. We think of the victims of discrimination, who are not able to find equality. We think of the victims of oppression, who are not able to find freedom. We think of the victims of tyranny, who are not able to find democracy. We think of the victims of violence, who are not able to find peace. We think of the victims of fear, who are not able to find courage. We think of the victims of hatred, who are not able to find love. We think of the victims of death, who are not able to find life. We think of the victims of despair, who are not able to find hope. We think of the victims of suffering, who are not able to find comfort. We think of the victims of pain, who are not able to find relief. We think of the victims of oppression, who are not able to find freedom. We think of the victims of discrimination, who are not able to find equality. We think of the victims of violence, who are not able to find peace. We think of the victims of fear, who are not able to find courage. We think of the victims of hatred, who are not able to find love. We think of the victims of death, who are not able to find life. 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