

# CATHOLIC WORKER



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## Journalism

Good and Bad

By

Peter Maurin

### I. It Is Bad News

1. Mark Hanna used to say, "When a dog bites a man It is not news, but when a man bites a dog, It is news."
2. The fact that a man has bitten a dog is not good news. It is bad news.

### II. Good Journalism

1. To tell everybody that a man died leaving two million dollars may be journalism but it is not good journalism.
2. To tell everybody that the man died leaving two million dollars because he did not know how to take them with him by giving them to the poor for Christ's sake during his lifetime is good journalism.
3. Good journalism is to give the news and the right comment on the news.
4. The value of journalism is the value of the comment given with the news.

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## 2 More Leaders Of C.W. Movement Sail For Egypt

Joe Zarrella, one of the editorial associates of the CATHOLIC WORKER in New York, and Louis Murphy, head of the Detroit group which runs two houses of hospitality and a farm there, sailed during the month for Cairo, where they will work for the American Field Service in an ambulance unit. Elsewhere in this issue is an account of the work of Gerry Griffin, who sailed last September with a number of other volunteers in the American Field Service.

Joe Zarrella's wife, the former Alice Lautner of Tell City, Ind., will return home and work during her husband's absence with her brother, who is a priest and chaplain of an orphanage.

Louis Murphy's work in Detroit is being continued by Dick Herbert and a very active group which has been helping Louis for some time. Louis started the work five years ago after continued meetings of Catholic Worker supporters, who were anxious that a House of Hospitality be gotten under way. Coming home from work on a pay day with a check in his pocket he rented a Bagley street house in a poor neighborhood and started to do the work that came to hand. A headline sprang up, the house filled up and Lou just

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## Pius XII

*"Within the limits of the new order, founded on moral principles, there is no room for the violation of the freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defense. If it is inevitable that the powerful States should, by reason of their greater potentialities and their power, play leading roles in the formation of economic groups, comprising not only themselves but smaller and weaker States as well, it is nevertheless indispensable that in the interests of the common good they, and all others, respect the rights of those smaller States to political freedom, to economic development, and to the adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural as well as international law."*—Christmas Eve, 1941.

## German Bishops On Christian Morality

The *Tablet* (London, England) of Dec. 12 carries an interesting summary of a Pastoral Letter of the Cardinal-Archbishop of Breslau and of a subsequent Joint Pastoral issued by the Archbishops and Bishops of the greater Reich, which includes Austria. The summary says, in part: The reverent approach to love which used to characterize the Christian German man has largely given way to a sort of promiscuous comradeship which exposes young girls to the greatest moral dangers. The helplessness and inability of parents to control their children is also greatly to blame for this sad state of affairs. No wonder there are many complaints at present in town and country of premature and excessive sexual maturity and of appalling depravity.

### True of Others, Too

All the above and what follows, *mutatis mutandis*, could be truthfully written of other countries, including our own, as well as of the Reich. It could be written of Britain, too, where clinic figures, according to Lord Winter in the House of Lords, show that syphilis increased fifty per cent among the civilian population in Britain since the war started. He added that if the military services were included the increase would be in the neighborhood of 70 per cent. He even admitted that this might be an understatement. The Nazis, the pagan element in Germany, do not profess to be Christians nor do they profess to be fighting for a Christian civilization, but we do hear a lot about others who are supposed to be waging a war for Christianity. Those figures and their implications

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## Rochester House Of Hospitality Has New Chapel

Thanks to the efforts of our group here at St. Joseph's House of Hospitality at 402 South avenue, in Rochester, N. Y., we now have a chapel in the house, as the Pittsburgh and Buffalo group have. Our Bishop, the Most Rev. James E. Kearney, came this morning to bless the chapel and to celebrate the Holy Sacrifice of the Mass. We offered a Votive Mass in honor of St. Joseph.

One of the points in Harold Robbins' *The Sun of Justice* is that we have lost the notion of the dignity of human labor because in our urban, industrial, mercantile and artificial civilization we lose sight of the necessity of the primary crafts such as husbandry and carpentry.

We here at St. Joseph's house had this idea brought home very forcefully in building the chapel. The "scholars" collected the funds necessary to the work but until our craftsman, Joseph Czarniecki, actually began the work, all we could do is disagree about the color of the drapes.

### A Craftsman

Joe is a craftsman. He designed and constructed the chapel. When he began work there was no ceiling, the wall was broken in several places, there were several bad spots

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## DAY AFTER DAY

Received a letter this month, which I can not only answer personally, but also by means of this column, since it takes up such fundamental issues.

We are printing Gerry's letter in this issue of the paper, but I want to take up one paragraph especially. He said: "Quite by chance I gave a very, very informal talk on the Catholic Worker several nights ago. My talents are limited. I am positive they were bored to death or couldn't understand my middle western accent. I did my best but it makes one seem so much like a fool when people just don't grasp what you are driving at."

### Joe and Gerry

How well we all know that feeling, those of us who are called upon to speak at meetings, communion breakfasts, conventions, etc. We are assailed by sudden feelings of futility, of false humility and only desperate praying drags us out of the sudden slough into which we have fallen. Gerry Griffin and Joe Zarrella were five and a half years with the CATHOLIC WORKER and neither of them made more than half a dozen speeches, and then only when they were caught in a trap and forced into it. Joe made a trip with Peter

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## Weapons of the Spirit

### IV. Whatsoever You Ask . . .

By Rev. John J. Hugo

To know the cause of a disease is to open up the possibility of remedying it; if, however, remedies are applied that do not touch the cause, then pain may be alleviated or a crisis deferred, but the disease remains—and grows. The prophets of the Old Law, since they knew from God the real cause of war, were able also to show their people how to free themselves from the evil. If war is caused by neglect of God and the pursuit of created goods, then the cure, obviously is, in the abandonment of love for creatures and a movement towards God. Therefore, standing over their people, the prophets were wont to cry out such words as these: "Turn ye to me, saith the Lord of Hosts: and I will turn to you, saith the Lord of Hosts." When the Jews heeded the warning, their distress was relieved by God; when they returned to their old ways, they were again punished. "And when the Lord raised them up judges, in their days He was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors. But after the judge was dead, they re-

turned, and did much worse things than their fathers had done . . . And the Lord being angry against Israel, delivered them into the hands of the plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies."

### The Vicar of Christ

"Ah yes," you say, "but in those days they had the prophets and judges to warn and teach them. Where are there such prophets today? Why is it that today we have no one who can authoritatively make known to us the mind of God?" We have; God has not abandoned men: more authoritatively than the greatest judges and prophets, the Vicar of Christ on earth has raised his voice over all the peoples of the world and has called them pleadingly, insistently, powerfully, to conversion, to repentance, to the works of expiation.

In the encyclical "Caritas Christi Compulsi," published in 1932 when the disasters of today were being mobilized, Pope Pius XI explained that the only ade-

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## The Mother of God

By Fr. Clarence Duffy

The first miracle of Our Lord was performed at the request of His mother. Although, as He said, the hour in which He was to begin the manifestation of His Divinity had not yet come, at her importunity on behalf of a young couple, who, because of lack of provision for their guests would be embarrassed before them, He advanced that hour, changed water into wine for the guests at the marriage in Cana of Galilee, and thereby, as in all His actions, demonstrated lessons which He expects His followers to learn and practice.

### "Hail Full of Grace"

In this instance there were at least four lessons: consideration for the feelings of others; the establishment of the fact that the rational and moderate use of wine is sanctioned by God, the creator of all things; the honor, love and respect He had and has, and expects others to have for the Lady from whom He took the human nature necessary for His sojourn among men; and the power of her intercession with Him for His creatures.

Some thirty years before an

Angel of God had appeared to that same Lady who had taken a vow of virginity and thus, apparently, had foregone the coveted privilege of becoming the mother of the promised Messiah. He had announced to her, a girl poor and humble, yet a descendant of King David, that she was to be the Mother of the "Expected of nations." "Hail full of grace, the Lord is with thee. Blessed art thou among women," he had said, and Mary had become troubled and afraid. "Fear not, Mary," he continued, "for thou hast found grace with God. Behold thou shalt conceive in thy womb and shall bring forth a Son, and thou shalt call His Name, Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David, His father, and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end."

### Power of the Most High

Remembering her vow of virginity, Mary had replied: "How shall this be done, because I know not man?" The Angel answering had said to

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## Weapons of the Spirit

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quate way of averting war was by conversion of heart; and he did this in words the same as those used anciently by the prophets, "Be thou converted to the Lord thy God." Further, he designated the spiritual means necessary to apply the cure. "We should consider ourselves wanting in Our apostolic ministry if we did not point out to mankind those wonderful mysteries of light, that alone contain the hidden strength to subjugate the unchained powers of darkness. When Our Lord, coming down from the splendors of Thabor, had healed the boy tormented by the devil, whom the disciples had not been able to cure, to their humble question: 'Why could not we cast him out,' He made reply in the memorable words: 'This kind is not cast out but by prayer and fasting.' It appears to us, Venerable Brethren, that these divine words find a peculiar application to the evils of our times, which can be averted only by means of prayer and penance."

These are the weapons of the Spirit: Prayer and Penance. "Prayer is good with fasting and alms more than to lay up treasures of gold."

### PRAYER

**Prayer first. Not, however, any kind of prayer; certainly not that which is slipshod and perfunctory, but, as the Holy Father says, "humble, trusting, persevering prayer" in which "a man unites himself to God." It is not the mere repetition of certain word formulas that will move God; not a multiplication of devout practices that have their origin in the mouth rather than the heart. "In praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard." Jesus tells us that, when we pray we should go into our chamber and shut the door, praying to the Father in secret. St. Augustine remarks that our hearts are the secret chamber into which we should retire.**

### Union with God

For this reason prayer is defined as a raising of mind and heart to God; and only when there is such an interior union with God is there true prayer. St. Thomas explains why and in what manner the soul is to be united by God in prayer; first, because God is the principal object of true prayer; secondly because in order to pray at all it is necessary to enter the divine presence, and this we do by the desires of the heart, which are like the steps we take to enter into the presence of a person here on earth. Such inward union with God is not accomplished without effort; indeed, true prayer contains an element of penance and cannot exist

without renunciation and pain. "Rend your hearts and not your garments, and be converted to the Lord your God," is the exhortation, taken from the prophet Joel, which the Church gives to her children on Ash Wednesday, in this way warning them that the penances which they are now expected to perform will be useless unless they have their origin in an interior turning of the heart towards God. Mark the word "rend" in this text: to give one's heart to God means to tear it, with whatever pain, from the goods of earth, that it may be disposed to turn towards God. Since "affection for God and affections for creatures are contraries, and thus there cannot be contained within one will affection for creature and affection for God," then prayer itself, because it unites us to God, must needs also detach us from creatures.

Accordingly, the Sovereign Pontiff writes that "prayer will remove the fundamental cause of present day difficulties, which we have mentioned above, that is, the insatiable greed for earthly goods. The man who prays looks above to the goods of heaven whereon he meditates and which he desires; his whole being is plunged in the contemplation of the marvellous order established by God, which knows not the frenzy of earthly successes . . ."

### Why Prayers are Un-answered

Now we can make a reply to the question so frequently asked today: "If God rules the world, if He alone can give true peace, why is it that the countless prayers that have been offered for peace remain unanswered?" Suppose—in order to answer this—that a child is guilty of some mischievous act for which he is punished. He cries out in fear and pain; if willing to mend his ways, however, he can perhaps have the punishment lessened and certainly he can prevent its repetition. If on the other hand he is obstinate and unchastened, and persists in his wayward conduct, the punishment will be more severe and will be inflicted on him as often as he offends. In a parallel way, when men pray for peace, but without repentance and reform, how can Almighty God take their prayers seriously? Because of worldliness, God scourged us by World War I. Because we failed to change, but plunged more deeply into earthly pleasure, we are now suffering under the more dreadful scourge of World War II. If men still do not repent, and there is not the least sign that they intend to do so, we will again be scourged, more fearfully still, by World War III. Now is the time to begin thinking of World War III—and to begin preventing it by means of the weapons of the Spirit. Without inward conversion and the works of penance, all the present fine talk about a new order after the present war is as unreal as the splendor seen in a dream.

### Presumption

If God, Himself loving peace and desirous of sharing it, refuses to hear the prayer for peace uttered by men who keep their hearts fixed on the world, what shall be said of the prayer which such men offer for vic-

tory? Certainly they are guilty of nothing less than presumption. For observe: instead of acknowledging their fault and repenting of it, they affirm their own righteousness, and then, basing themselves on this pharisaism, so detested in heaven, they do not so much ask God for victory as demand it of Him. Of course they do not heed the cry sounded for prayer and penance sounded by Christ's vicar; why should the righteous do penance? What, then, in turn shall God say to their prayers? God Himself reveals to us how He responded to the Chosen People when they sought His help without forsaking their former ways. "Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of en-



MARY MEDIATRIX

A. de Bethune

"Holy Mary, Pray for Us"

treating thee. And I will scatter them with a fan in the gates of the land. I have killed and destroyed my people, and yet they are not returned from their ways."

### Humility and Holiness

Shall we not then pray for victory? Did not Jesus say, "Ask and you shall receive?" Certainly the promise that is attached to prayer is a sweeping one; so much so that to the weak in faith, it seems rash and impossible of fulfillment. "Whatsoever you ask in my name, that I will do." Yet, in fact, it is definitely circumscribed. Not of ourselves, or by our own merits, may we petition God for what we need. Only as His children may we address Him in prayer, only in the degree in which we share His grace and love. We are taught to introduce our petitions with the words, "Our Father." Of course, since Our Father is holy, we are truly His children only in the measure in which we also are holy; so that the way in which we must prepare ourselves to share in His fatherly love and bounty is by ourselves becoming holy. "Everyone who has this hope in Him makes himself holy, just as He also is holy." Just because God is holy, He cannot grant requests that diverge in the slightest degree from His absolute standard of holiness. Those whose dispositions for prayer are worldliness, neglect of God, pride, selfishness, are likely to be disappointed in the results of their petitions. The value of prayer is proportionate to the holiness of him who prays.

As children of God, resem-

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## The Mother of God

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her: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore, also, the Holy One that shall be born of thee shall be called the Son of God."

Years before that a sign of God's power had been given by God to Achaz. If I can do what shall be done in the future, God had said, in effect, surely you will know that I can do lesser things. "A virgin shall conceive and bear a Son and His name shall be called Emmanuel (God with us)." (Isaiah VII 14).

Farther back still after Adam and Eve had yielded to the cajoling words of the tempter, God had promised a Redeemer for the human race and retribution for Satan and his seed through a woman who "shall crush thy head, and thou shalt lie in wait for her heel."

### Immaculate Conception

Because of her unique position in the Divine scheme, she was exempt by God from the penalties of the sin of disobedience of our first parents. She was conceived, born and lived in a state similar to that enjoyed by Adam and Eve prior to their fall from grace. That unique state, with all that it implies, is called the Immaculate Conception of the Blessed Virgin Mary.

Realizing that God had chosen her among all the daughters of Israel, and realizing still further to Whom she was to become a Mother, the Son of God Himself, it was little wonder that, at her visit to her cousin, St. Elizabeth, the mother of the precursor of Her Son, she gave expression to the beautiful, humble and grateful thoughts of the Magnificat: "My soul doth magnify the Lord. And my spirit hath rejoiced in God, my Saviour. Because He hath regarded the humility of His handmaid; for behold from now all generations shall call me blessed. Because He that is mighty, has done great things in me; and Holy is His Name."

### Lourdes

She is known by many beautiful titles and under each of them she has been honored by, and has shown her powers of intercession for, men. But it was not until comparatively recently that her greatest title, with all that it implies, was brought vividly to the attention of mankind. She did it herself, and she did it through the medium of a poor, humble and reputedly ignorant little girl in a little town, Lourdes, in the south of France.

The deep significance of the happenings at Lourdes in the year 1858 were, to a great extent, overlooked or never sufficiently realized. People saw in Lourdes a place where the sick were healed through the intercession of the Blessed Virgin Mary under the title of the Immaculate Conception. The vast majority of them did not see, nor do they see yet that Lourdes means something far more than that. It means the solicitude of the Mother of God for the glory of Her Son and for the relief, peace and eternal happiness of His creatures, for the triumph of Christ in this world and for the humbling and crushing of

Satan and all his works and pomps. It means or portrays the power of the Mother of God, granted to her by God Himself, to help men and women to overcome themselves, the world and the devil, provided that they predispose themselves properly for the work of her intercession with her Son. Little Bernadette, now a canonized saint, poor, humble, scooped at, suffering, contradicted, yet always trusting in God and her Lady, is the exemplar of these predispositions.

### "Song of Bernadette"

A refugee from Nazi fury and racial prejudice was forced by circumstances, strange ways that God uses to achieve His purposes, to find temporary haven in Lourdes in the year 1940. In "The Song of Bernadette" he, Franz Werfel, has put into words, as no one has done before, the trials, sorrows and sufferings of Bernadette, her faith and trust in God, and her love for the Lady of the Grotto who called herself "The Immaculate Conception." Entwined with the story of Bernadette are a deep realization and a beautiful presentation of the real significance of Lourdes.

Great things happened at Lourdes, and it has become world famous in consequence, but the significance of the events is not confined to Lourdes. Our Lady is the Mother of us all. Under her title of the Immaculate Conception she is, in a special way, the patron and protector of the United States. The world, including the United States, needs a miracle, one of a momentous nature. She can bring it about, just as she brought about the first one in Cana of Galilee, as she brought about others since in Lourdes and elsewhere, but we must make ourselves worthy of it. Franz Werfel's book (The Viking Press, New York) indicates, to some extent, the manner in which, following Bernadette's example, we can become worthy of her help.

### A Soldier's Example

From a soldier of the United States at Scott Field, Ill., comes word of an inspiring example of the manner in which we must lay the foundations of that worthiness. "I have," he writes, "started a Rosary League here at Camp Scott; the small group meets each morning at the chapel for Rosary and Litany." We need more Rosary Leagues, especially in the homes, and more men like the soldier at Camp Scott.

The Lady has her friends everywhere. The more she has, the sooner shall she crush the serpent's head now lying in wait for her heel.

### Christ's Kingdom

"His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ."

—Leo XIII,

Enc. Annun Sacrum, 1899.

## IN THE VINEYARD

Essays in Catholic Action

by

REV. JOHN J. HUGO

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## PLAY, WORK AT WARNER

By Dwight Larrowe

Another month has passed. It finished with a party and a snowstorm. Snowstorms are pretty usual up here, but the party was an event.

John Mack and Andy Hall organized a very successful dance. Gordon Zahn and many able assistants mixed up a show that portrayed Mr. Jerk, new assignee, in typical CPS situation. He meets the whip-cracking, dictatorial Director, Mr. Lagrue; learns the meaning of the word authority; is introduced to "Work of National Importance"; dreams of sitting in at the Peace Conference; all are hilarious scenes.

We got a few things done around camp too. With Mr. Wilson's help we have cut, hauled, and packed 1,000 cakes of ice for next summer's use. Last year our ice house saved us about \$200. This year it should mean a saving of \$500. It cost us nothing, since we traded our labor for the ice. Mr. Hall of Bradford had the machinery and we provided the brawn. We helped him load his trucks and then loaded ours.

### Raising Food

We had our two pigs slaughtered and are still enjoying the meat. Each pig weighed 400 pounds. They were too fat but Ray Severin rendered the fat into lard (almost as expensive as meat) so nothing was lost. We have another six coming along for next year. (We saw in the *Farm Journal* recently that by butchering a 250 pound pig at home a farmer can save around \$24.) More important even than the savings effected by raising our own meat is the fact that meat will be hard to buy at all next year.

The blueberries we picked last year are still providing juicy pies. And we had a feast of our own chickens the other day. The agrarian life pays and will pay even better next year when rationing will make many foods very scarce. We are already planning to gather some maple sugar—and are thinking of a garden for the spring.

Meanwhile the forest work has suffered somewhat. The weather has been exceptionally severe. Many days the temperature did not rise above zero even in the afternoon. Several sleet storms coated the roads with treacherous ice. And the wind has been unrelenting.

Several men have left us this month for other projects. Bob Hovda and Norbert Zeimes have gone to Chicago to join the men at the Alexian Brothers' Hospital. Hoosag Gregory is working at the Duke University Hospital in North Carolina. Robin Holzhauser has gone to the Cheltenham School for Boys in Maryland. He reports that although there is a great increase in juvenile delinquency due to the war, there is no increase in appropriations for the operation of the School and for care of the boys.

Paul Mundy is in Washington doing filing for the NSBRO and ably representing us there when he can. Bill Callahan and Pat O'Shaughnessy have left us to enter the Army as I-A-O's (non-combatant military service). Selective Service has just made a ruling that any I-A-O who desires medical service will be guaranteed it from now on.

Mike Gaultiere, Rod Firth, Tony Jadron, Carl Polito have all been discharged for physical disability.

Several men were more or less seriously injured this month. John Stevenson chopped his leg and Leo Ostrenga had an opera-

tion on his eye necessitated by a flying cinder.

Fortunately we have suffered no permanent injuries so far, but I wonder what we will do in such an event. The Government does not pay us, neither does it provide compensation even for injuries suffered on Government time. We are already beginning to feel the pinch of our poverty in the matter of medical and dental bills. Men have been in camp so long that dental attention is absolutely necessary. We have very little money but are making the appointments knowing that you will help us.

An even greater need, for which we beg your assistance, is that of the men who have dependents. Again the Government refuses to assist them. There are no allotments made and the C.O. receives no pay to send home. Yet there are several men in camp whose families need help. One boy's mother is planning to sell some of the stock on the farm to pay the taxes. Another man's family is being placed on relief because his sister (the breadwinner, now that he is in camp) has been injured and lost her job. And there are others who are running into debt to keep going. We must help them. And we ask your help to do it.

We also ask your help in meeting our regular monthly bills. We have \$50 and our bills are \$300.

### A C.O. Explains

Furthermore, the Conscientious Objector to war believes that history testifies to the soundness of Jesus' judgment when He said to Peter in the Garden: "Put up thy sword, for they that take the sword shall perish by the sword." If that is true, insists the Conscientious Objector, then an army is not defending one's country, nor democracy, nor religion, but laying the foundations for destroying them. So, as a Christian, as a patriot, interested in defending his Christian Faith, his country, and democracy, he refuses to participate in war, and seeks to live out the way of the Cross, to bring justice, brotherhood and peace.

So, driven by his conscience, the conscientious objector stands upon, and risks all, on the faith that only God's way will ultimately survive, and that war is contrary to God's way—and that any nation seeking to defend itself by military means is only laying the foundations of its own destruction by the sword or tank or bomb.

Carl J. Landes.

### Pacifist Conference

The Sixth United Pacifist Conference discussing problems of War and Peace will hold discussions and meetings this month from Saturday, Feb. 20 until Monday, Feb. 22. "Feeding Europe's Children" will be one of the subjects discussed at the Carnegie Hall. The speakers on this problem include Herbert Hoover and Rufus M. Jones.

The speakers at other meetings to be held at the Labor Temple include Mr. Ralph Borsodi, The School of Living, Suffern, N.Y., and Mr. A. Philip Randolph, President, Brotherhood of Sleeping Car Porters. Community, living, group economics, group government, ownership, living standards and techniques are subjects for discussion.

For further information and registration for the Conference write to The Secretary, Room 314, 2 Stone St., New York City.

## More C.O.'s Jailed In This War

Nearly three times as many American Conscientious Objectors have gone to prison so far in this war as went there during the entire period of the first World War. This is the statement made in an editorial in the January issue of *The Conscientious Objector*, published at 2 Stone street, New York city. (Subscription price fifty cents a year.)

"This is the shocking truth," the editorial continues, "despite a conscription law that is supposedly far more liberal than the law of 1917-18."

"Steadily as the number of men drafted has increased, the number of men in prison for the sake of conscience has increased and the length of their sentences has increased. Where at first sentences were usually a year and a day, today three years is the most common term and five is not unusual. This is true, though sentences in Great Britain where the war is more than two years older, seldom run more than a few months and where six months is considered severe."

### No Distinction

"Nor is any distinction made by the courts between the grades of offense. Indeed, a man who refuses to register but who reports his refusal to the proper authorities is likely to draw as heavy, if not a heavier sentence than the draft dodger who is deliberately trying to escape the law. In some cases, at least, non-registrants and unrecognized c.o.'s have drawn heavier sentences than men implicated in bribery to escape military service."

Three members of the staff of *The Conscientious Objector* are in federal prison because they were not granted recognition as c.o.'s.

About 1,400 avowed c.o.'s have been convicted as draft violators, and between 1,000 and 1,300 of these are now in prison, according to *The Reporter*. All convictions under the draft total 2,325.

Of the 1,400 convicted c.o.'s about 700 are Jehovah's Witnesses. At least 100 others are Moslems. The Federal Bureau of Prisons listed 390 draft convictions of all types in November, 363 in October and 165 in September.

Non-registrants who served terms of about a year in the early period of the draft are being sent back to prison on new charges such as failure to have a registration card and not reporting for induction.

Prisoners are scattered among 22 different Federal institutions, largest concentrations being at Danbury, Conn., Ashland, Ky., and Mill Point, W. Va.

In the last war about 500 c.o.'s received prison sentences.

According to another story in the January issue of *The Conscientious Objector*, Colonel Lewis F. Kosch, head of the Camp Operations Division of Selective Service, testifying before a sub committee of the Senate Military Affairs Committee last year, said that there were about 6,570 "1A's" in the army, doing non-combatant duty. A later Selective Service statement inserted in the records said that the War Department would not release the figures at this time.

## PEACE AND THE POPE

By Arthur Sheehan

Catholics rarely ever forget that they have a mother: Holy Mother Church. What they forget sometimes to remember is that they have a father, at present a very wise father, Pius XII.

It may be all part of that larger law by which fathers tend to be forgotten. The Holy Father speaks often enough and clearly enough, but he gets little obedience save a lip obedience. His teachings are printed, sometimes preached, but rarely ever practiced. More's the pity for the world.

### Light From the Pope

Today the lights have gone out all over the world and something like an intellectual blackout reigns. A logical time for the prince of darkness to come into his own as prince of this world.

The still, small candle that remains has been the light coming from the Holy Father's words of wisdom. His statement to the world's leaders has been simple, direct, in substance, send back the families to their homes, stop your wars.

But the leaders have been a disobedient lot. They seem at times never to have heard of the Pope and certainly act as if they had never heard of the second psalm.

### Pope's Christmas Message

Any apostolate then which gets the words of our Holy Father into as many hands and ears as possible should have our whole-hearted support. That is why we were enthusiastic about the venture of our Chicago group which decided to reprint and scatter broadcast copies of Pius XII's broadcast of December 24, 1942. It is a four-page spread, with ex-

cellent type and cuts made by Ade de Bethune. Copies may be had by writing to *The Catholic Worker Press*, St. Joseph's House, 1208 Webster Avenue, Chicago, Illinois.

The world is full of a lot of things these days and a great number of them seem to be news-commentators with almost every conceivable view. You can listen patiently and get very little light from these people. It isn't the same when reading the statements of the Holy Father. His words just flame with truth and warm the heart.

### Papal Consistency

The papal consistency and the lack of consistency of other leaders has been a continual source of meditation to us these last five or six years. We can only draw one conclusion from it all and that is this: infallibility belongs to the Pope. The very fallibility of other leaders sets it off in sharp contrast, almost as if the world's stage had been dramatically arranged by divine hands to show the infinite difference.

### Gifts of Holy Ghost

If we listen to the Holy Father, listen son-like, child-like with filial love we surely are on the right track for this filial love will increase our piety. The war has probably given most of us a slight fear of the Lord, the first gift of the Holy Ghost (reading from right to left). Piety would be the second gift and who knows, perhaps that is the way we shall come to the third gift, the gift of courage or fortitude. To keep us humble we can meditate the fact that we shall still be a long way from wisdom, the ultimate gift.

## Alexian Brothers Hospital

CPS Camp No. 26,  
Chicago, Ill.

We had a fine visit with Peter while he was out here. We visited the Grail, and they were very warm in their hospitality and Peter was in good form with an all-day audience. He also stayed a week at the Catholic Center in the University of Chicago. They, too, were most friendly to the CW.

In the past we have not had a theory of war and peace, but now I think we have one. We cannot pretend to interpret the mind of the church but we can and must say what we think it is. We shall now try to write and to popularize the theory...

In Christ,  
John Doeble.

Peter has encouraged us to become more articulate. His visit was certainly stimulating and I have been trying to make a synthesis of some of the scriptural writings on peace and add to it some of my own thoughts, something like this so far:

"How beautiful are the feet of those who preach the gospel of peace! These are they who have washed their garments in the blood of the lamb. And God has wiped away all tears from their eyes. These are the saints, the holy ones. They have sought and found peace in One in Whom they have believed. Suffering was their joy. To suffer or to die, St. Teresa said. For me to

live is Christ, to die is gain, said St. Paul. These are the love stories of the Holy Spirit. Their love for Christ knew no limits. "The measure of our love is that we love without measure." (St. Francis de Sales.) "He who says it is enough, has already perished." St. Augustine. "The salvation of the world is found only in the return of the supernatural life, to the Christian life which has as its center and all its power in the Holy Eucharist." Pius XII, Nov. 17. The supernatural life, the Christian life, living, thinking, praying, working only for love, the love of Christ. An eternal romance, ever unfolding, always new. We are the wheat of Christ to be ground and kneaded with Him into the bread of life. We are to be broken with Him and given to our fellow men. "Jesus took bread and blessed, and broke and gave it to his disciples." They will know Him and they will know us in the breaking of bread. This is the apostolate of peace. This is our mission. But it is not enough to see with the eyes, to make an intellectual act only. Man is matter as well as spirit, both real. We must act bodily as well as spiritually. We must give Christ with our hands as well as love him in our hearts. (Eric Gill.) St. Paul said, "He is our Peace." May he be your peace during this season and through the sufferings of the new year. The more we love God, the more he will ask of us.

In Christ,  
Jim Rogan.

Where is the conscience of America? Feed Europe now!

# CATHOLIC WORKER

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## Pope's Prayer

His Holiness Pope Pius XII has granted indulgences for the recitation of the prayer which he himself gave during his radio broadcast to Portugal, when he consecrated the Church and the world to the Immaculate Heart of Mary.

The Holy Father has granted a partial indulgence of three years to the faithful for each devout recitation of the prayer, and a plenary indulgence obtainable once a month, under the usual conditions of Confession and Communion, for the daily recitation of the prayer.

The official English translation of the indulgenced prayer, as revised, is as follows:

"Queen of the Most Holy Rosary, Refuge of the Human Race, Victress in all God's battles, we humbly prostrate ourselves before thy throne, confident that we shall receive mercy, grace and bountiful assistance and protection in the present calamity, not through our own inadequate merits, but solely through the great goodness of thy Maternal Heart.

"To thee, to thy Immaculate Heart in this, humanity's tragic hour, we consign and consecrate ourselves in union not only with the Mystical Body of thy Son, Holy Mother Church, now in such suffering and agony in so many places and sorely tried in so many ways, but also with the entire world, torn by fierce strife, consumed in a fire of hate, victim of its own wickedness.

"May the sight of the widespread material and moral destruction, of the sorrows and anguish of countless fathers and mothers, husbands and wives, brothers and sisters, and innocent children, of the great number of lives cut off in the flower of youth, of the bodies mangled in horrible slaughter, and of the tortured and agonized souls in danger of being lost eternally, move Thee to compassion!

"O Mother of Mercy obtain peace for us from God and above all procure for us those graces which prepare, establish and assure the peace!

"Queen of Peace pray for us and give to the world now at war the peace for which all peoples are longing, peace in the truth, justice and charity of Christ. Give peace to the warring nations and to the souls of men, that in the tranquillity of order the Kingdom of God may prevail.

"Extend thy protection to the infidels and to all those still in the shadow of death; give them peace and grant that on them, too, may shine the sun of truth, that they might unite with us in proclaiming before the one and only Savior of the World 'Glory to God in the highest and peace to men of good will.'

"Give peace to the peoples separated by error or by discord, and especially to those who profess such singular devotion to thee and in whose homes an honored place was ever accorded thy venerated icon (today perhaps often kept hidden to await better days): bring them back to the one fold of Christ under the one true shepherd.

"Obtain peace and complete freedom for the Holy Church of God; stay the spreading flood of modern paganism; enkindle in the faithful the love of purity, the practice of the Christian life, and an apostolic zeal, so that the servants of God may increase in merit and in number.

"Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in reposing all hope in Him, He might become for them the sign and pledge of victory and salvation: so we in like manner consecrate ourselves forever also to thee and to thy Immaculate Heart, Our Mother and Queen, that thy love and patronage may hasten the triumph of the Kingdom of God and that all nations, at peace with one another and with God, may proclaim thee blessed and with thee may raise their voices to resound from pole to pole in the chant of the everlasting Magnificat of glory, love and gratitude to the Heart of Jesus, where alone they can find truth and peace."

## Praying

We can pray to bring comfort to our own souls. We can pray to quiet ourselves, to pacify ourselves, as well as to pray for our brother. But prayer without penance in times like these is like saying to our brother, "go be thou filled," and giving him nothing wherewith to eat.

"The evil of war demands of us praying and fasting."

## Day After Day

(Continued from page 1)

Maurin once and found himself on the platform and on the spot, but after he got home he never made another speech and all my pleadings, cajolings and even outright commands served to no purpose. He would not, could not speak. Nor would Gerry. Gerry was just dour. We knew he had been forced to express himself a few times in Chicago and Detroit, when he was visiting there. So far, only Peter and Arthur Sheehan and I have done the talking around the country. Right now in my file of unanswered letters there are half a dozen invitations to speak, of which I can accept only a few and those on my way home from the south. And why are we speaking and what are we speaking about?

### Peter Maurin

First of all, it was Peter who came into our lives and called us to work in the vineyard. He convinced us by his own talking that there was work to be done, that we each had vocations, callings. We were called upon, as St. Peter said, to give a reason for the faith that was in us.

When people ask me how the Catholic Worker movement started and what it is, I tell them about Peter, and the way he lives, and the ideas he expresses. I talk about his personalist and communitarian philosophy. Personalism and communitarianism! There are two more "isms" for us to think about in this day of Communism, Fascism, Nazism, totalitarianism.

And since we started talking about these things ten years ago, there is scarcely a mail comes in that we don't have to go on talking and writing about them to answer the questions. That's because our readers are trying to live these ideas, not just talk about them. And the living of them leads to endless discussions, which, as Peter says, leads to the clarification of thought, but it also leads to endless misunderstandings. I am at present engaged in trying to write a book, and it will be a long book, about Peter and his ideas, and the work that came of them. So it is hard to try even to suggest what it is all about in a few short columns.

### Personalism

Peter's little essays on personalism can be summed up in "What makes man human?" and "To be what you want the other fellow to be." Ade Bethune has a magnificent article on Personalism in the Spring, 1940, Christian Social Art Quarterly. Printed at St. Mary of the Woods, Indiana.

And the catechism sums it all up. What are we, what are we here for? We are here to know God, to love Him and to serve Him. We must study, read and ponder. Peter is always giving us lists of books which enlighten us, develop our faculties so that we know more about God and man. We are here to know God, to love Him and to serve Him, and how can we love and serve Him unless we love our brother and serve him. So it follows, that each of us, instead of being self-centered, must try more and more to be God-centered. To obey the first commandment by loving God above all things, with all our

## Plan for Peace

What insane urge prods man destroy  
in mad sadistic strife  
His mother earth and fellow-man  
and flaunt the Source of Life?

Now peace on earth can only be  
when good-will shall prevail  
Amongst mankind, whether black or white,  
His love shall never fail.

So till your part of the living soil  
and mould your guns to plowshares  
With trust in Him, men brave and free  
can live in peace as God's heirs.

B. Dornan.

hearts, souls, minds and strength, and our neighbor as ourselves. Without thinking of what the other fellow is doing, we must do what we are called upon to do.

### Vocations

We are called, we have a vocation, we have a talent. It is up to us to develop that. Mine, for instance, is journalism, writing, and it is only because of the paper, the CATHOLIC WORKER, that houses of hospitality and farming communes, or even the suggestion of them came into being. That's how the communitarian end of the movement started. People read about our way of thinking and our way of life and want to join us. They come to visit, and remain.

Things just happen. Jesus said if your neighbor is hungry, or if your enemy is hungry, feed him. So we took to feeding those who came. We didn't intend breadlines. They just happened. The same with sheltering people. The same with starting farms. We write about these things and they sound wonderful in writing. The kingdom of Heaven sounds wonderful, too, but it must be taken by violence. One gives up his life in order to save it. And "love in practice is a harsh and dreadful thing compared to love in dreams."

### A Movement

People come to join us in "our wonderful work." It all sounds very wonderful, but life itself is a haphazard, untidy, messy affair. Unless we can live simply, unquestioningly and solitarily, one might say, in the midst of a mob, then we cease to be a personalist. The more we live with people in a community the more we must look to ourselves and regard the beam in our own eye. The more we live with a babbling crowd, the more we must practice silence. "For every idle word we speak we will be judged."

Peter is one of those who speaks to the point and not idly. He speaks in season and out of season, of course. Sometimes as the night grows late it is necessary to call a halt. But since we are not having regular meetings, he must take his chances to indoctrinate as he gets them, which may be in the midst of mailing out the paper, answering letters, etc. Remember St. Paul and how he talked all through the night and how one of his listeners, sitting on a window sill in the close room, hot with the lamp light, fell out of the window and had to be restored to life by the speaker, who then went back to his indoctrinating regardless!

### Idle Talk

The idle talk, the judging of others, the lack of charity, this certainly is not the kind of talk

to be indulging in. . . . Peter's vocation is most certainly to think and talk and write. He has done every kind of manual labor so he is indeed a worker as well as a scholar. But he is an indoctrinator, not a manager of a house of hospitality, nor yet of a farming commune. Joe and Gerry did the former job of running a house of hospitality as well as they could, considering we were also a newspaper office, but we have not yet found good farm managers, with knowledge, ability and perseverance. Whether our farms will ever be more than groups of people living together, more than villages on the land, it is hard to tell. We simply have not the people with skills to work, or to follow or to lead. We have many rugged individualists, each one doing the best he can. But we have lost our knowledge of crafts, we have not yet achieved the unjudging self-discipline, the asceticism, the voluntary poverty necessary for even the beginnings of a farming commune. We are still little more than refugee camps on the soil, and we are still no more than refugees from the industrial revolution, the class war, a race war and international war that is engulfing us. This past month while I have been away from the work I have been reading the Fathers of the Desert. You can get a paper-covered dollar edition from Sheed and Ward, 63 Fifth Avenue. I had read that and am now reading two complete volumes, edited by Ernest A. Wallis Budge, keeper of the Assyrian and Egyptian antiquities of the British Museum and published 1907.

### Books to Read

It's a good time to be reading about the desert fathers. It is familiar ground that I am covering what with the campaign in Africa, and letters from Gerry from Syria. A lot of those desert fathers, according to Dr. Budge, fled from the cities to the wilderness to escape military service. Thousands of monasteries began then, for people began to live together as well as to seek solitary places. By reading about the desert fathers I have learned more about personalism and communitarianism.

Another book which is profoundly interesting is Aldous Huxley's *Grey Eminence*. Both these readings have helped clarify my own ideas in regard to our work and the part each one of us must play in it. We hope our readers can get hold of both and enjoy them as I have.

### God or Devil

"Man cannot live on the human plane; he must be either above or below it."—Eric Gill.

# + From The Mail Bag +

## From Army Camp

And so once again I write and try adequately to say good-bye. Nothing I've ever done has done so much for me as my association with the CATHOLIC WORKER. No matter where I am or what I shall undertake, I shall always try to be a credit to the CW, and shall always carry its mission—the word that all of us—black or white, rich or poor, American, English, German, Russian, all are brothers in Christ and members of the Mystical Body.

My desire is of course to come back alive and by the grace of God to once more with renewed fervor spend the rest of my days as an active member of the CATHOLIC WORKER movement.

We have disagreed on many points, but I'm sure that in essentials we are one. I don't know many of the other workers in the movement, being out in California always, and busy with the house of hospitality in Sacramento, but I beg them to continue the work for Christ and please pray for me.

Arthur Ronz.

## St. Francis House

1418 Carson St., Pittsburgh, Pa.

Your Epiphany card adorns the kitchen wall and brings thought of all the Catholic Worker has meant to us through the past few years. Most of us have scarcely approached the ideal the CW has held up to us, but we are better and richer for the attempt. My own mind shares much of the confusion of this modern world. By education, age and experience, I ought to be a leader but I am only a lagging follower. One thing, however, the CW has taught me and it stands out luminous and inspiring—and that is unlimited confidence in God and in the Mass. It works!

Alan Kistler was here till Wednesday on a brief furlough. Only a week. He looked well and evidently is satisfied with the opportunity he has of doing good in the Medical Corps. One of his close associates is a former sports editor of the Daily Worker. Jimmie Flannery's letter was printed by Joe Breig in his column. Jimmy is on an island somewhere in the Pacific. It is good to know that even there his young mind is preoccupied with such thoughts as these (absence of hatred).

St. Francis House is getting along quite well. As you see we are still using the old stamp, indicative of our financial condition. Yet when we must have it, help comes from somewhere. This morning for instance when we were quite broke, and needed many things, \$5.00 came through the Society of the Propagation of the Faith from a mission circle I knew nothing about.

Wouldn't it be possible that if the ACCO would lay before the government a plan for the more extensive use of C.O.'s for such work as they are doing in the Chicago hospital, it would be well received? Hospitals everywhere need help badly and Houses of Hospitality are everywhere perishing

for lack of workers. There is poverty still—the hardest kind forgotten poverty. And crowded hospitals must discharge patients before they can take care of themselves. Then too, what of the post-war needs? I think the government should constantly be kept aware of the need for the works of mercy and of the readiness of the C.O.'s to fill it. And appeal in the C.W. for men and women to take the places of those the war has taken away from Houses of Hospitality and other good Christian works would also seem timely.

Matt Queen.

## Boston

25 Rollins Street.

Boston, Mass.

The rooms of our new house of hospitality are now almost completely furnished. Some very good food contacts were made. We were very fortunate in securing clothes to help relieve the needy especially during the cold spell. A few more sheets, pillows and blankets and the lodging question will be settled. At present we have



seven staying in the house. Many who were with us have secured employment and have departed. The guests come and go quickly now—certainly a lot of work to do here. Two fires to tend, the meals to cook, answer doorbells, do errands, give out clothes and entertain and preside at meetings, etc. Some of the girls come down every night about 5 o'clock to wait on table and wash dishes and they do a wonderful job. Last night Catherine Ahearn came in and you may be sure the guests were treated royally. Besides waiting on table she washed the dishes and prepared the meal for today. Most of the girls prepare the stew or whatever is on the menu for the following day. One elderly man, Michael Walsh, came in a few days ago. He spends his time cleaning the stairs, rooms, and this is a big load off my shoulders. Another man who stayed a week painted the floors in the living room, thus making them cleaner and more attractive. We had a very nice Christmas. Harry Dunne built the crib. The O'Keefe sisters sent the statues. Ade's paintings adorn the walls and are the admiration of all who come. All the living rooms are very nicely furnished and make all who visit us very happy. Most of the guests don't want to sit around but go to bed early, some as early as 7:30. Father Costello comes over to see us often. Mrs. McDonough brought us a beautiful picture of Our Lady of Perpetual Help.

Sincerely in Christ,  
Ignatious O'Connor.

## FROM OUR OWN FOREIGN CORRESPONDENT

Dear Fellow Workers:

Far from any battlefronts, nestling up in the hills of Syria I am connected with Spears Mobile Clinic, which seems to be an adjunct to the British Ambassador here. His wife is the motivating force—financially and otherwise. The work consists in visiting villages ordinarily removed from a doctor's care. The personnel of Spears consists of C.O.'s and is administered by the British Friends Ambulance Unit. I, as an A.F.S., am attached to the unit.

### Interesting Work

It is, outside of my own work there at St. Joseph's house and the CATHOLIC WORKER, the most interesting and probably the most Christian endeavor I have ever been placed in. I like it a great, great deal and only hope that the fortunes of war that picks up people and scatters them over the four corners of the globe may let me stay here for some months.

The children about here are about the same as those in our neighborhood; a bit more friendly perhaps. Our meals, unless invited out by the local sheik, are very bad attempts at being American. We do our own cooking while the woman who is hired as such does the char work. She is a jolly, kindly soul and has one of the most beautiful children I have ever seen named Fayia.

Everyone is most friendly, especially when you say "American." Or, if no light of comprehension shines in their eyes, say "Roosevelt," and they say, "very goooooood."

### Easton Reminder

Up here in the hills it is getting on winter, and I am reminded of that winter I spent at the farm with just John, big Arthur and little Arthur and I in the lower farmhouse. Pretty much the same conditions—the place is dirty, the cooking casual, oil lamps, smoky stoves, cold, cold, cold—the door is now open to let out the damned smoke. Rocky soil all around and beautiful sunsets and sunrises (I see them every day). But I'm certainly satisfied here—if I only had a bed. My, but concrete floors can be hard! Sleeping on a stretcher helps some.

For as long as I write I must keep my window shutters closed and my blackout curtain

drawn thus depriving myself of a view of palm trees swaying gently, silhouetted against a full bright almost touchable moon, which is also glimmering along a wide swathe of beautiful Mediterranean sea. I am on leave, quite by chance on my part, and being deprived of a life-long ambition to be in Bethlehem for Christmas. By some regulation I am just resting, trying to get rid of a severe cold that is most persistent.

These leave days have been full of long, long walks along the seashore, rowboating, a bit of swimming, watching fishermen with their nets casting ever hopefully, little boys diving and catching a fish in their hands—how I cannot say—glorious sunsets and beautiful skies the whole day through.

It is three days before Christmas—need I mention you are all in my thoughts most of the days and shall be more so than ever as I attend midnight Mass—probably a bit lonely. (No time for sentiment.)

### Friends

About six weeks ago or maybe more I met Fr. Peter White-stone through the kindness of another priest. He sent his regards to all and told me to be sure to mention it and I forgot. Where he is stationed there are some Italian prisoners. He showed me bits of their work in wood carving and inlays also some little crucifixes made from the handles of toothbrushes. Their religious life is looked after by the chaplains who were captured with them. He also in his wonderings met the priest who edits that Catholic paper, *Justice*, I believe (we get it) in Ceylon. He seemed much impressed and liked him a great deal.

### Hospitality

The people are most friendly and gracious in the rural districts. Hospitality is still a Christian precept with them. The other day after we had finished our clinic and were making the return trip I decided to walk the last several miles, first to get alone for an hour or so, and then to breathe in the glorious fresh air and scenery after a rather stuffy few hours pouring over bottles and pills and trying to decipher names and make the babies smile at me. So I got out of the ambulance since it was not my turn to drive and was sauntering along when I heard a shout behind me. I waved and shouted something equally unintelligible to the man and went on until he caught up with me. He then insisted that I get on and ride to the main crossroads. I declined, and then he took off his outer garment and made a cushion. This was too much. I could not insult him, so I got on and rode the donkey, trying to imitate the sounds he made to the donkey while he shouted and switched the rear of the animal until it sort of ran, which meant he also had to run and switch and shout to keep the donkey running. This went on for about twenty minutes until we reached the cross roads, where we parted with gracious

gestures and words. Truly a hospitable man.

The other Sunday a doctor and I were walking for quite some distance and stopped and sat on a stone wall near a well. Soon an elderly lady came out of the house with one of those water jugs on her shoulder and went to the well. She offered us a drink and then went into the house to return with two stools.

### Plenty of Food

I am loaded with food much of the time to my embarrassment. For reasons of health I cannot eat the olives, dates, figs, raisins, sweets and nuts that are given me each day. So I take everything, have a separate pocket for each thing and in my best Arabic I say: "After I have eaten dinner—thank you, and may peace rest on you," and then after my return I give it to the kids who hang around the base clinic or I clean it in some sort of solution and eat it. Everyone is happy thus.

In some of the slightly Americanized cities, to be a U. S. citizen in uniform is a signal for almost any display. I was walking casually down a main street when someone grabbed my hand shouting "Americ"—"you Americ" and pulled me into his shop. When we were inside and at least two dozen people around, he kissed me first on one cheek and then on the other like the French do when they decorate someone with a medal. Someone asked where in America and I told them New York, and then the kissing began all over again. He was sober, too.

If they have been to America and returned here I always tell them I used to go down to Washington street in N. Y. and buy Syrian candies for my girl friend. Tell Tamar.

I could do quite well with one of Donald Attwater's books on Eastern Rites and Liturgy. By force of circumstances I attend Mass quite often at the Greek Catholic Church. The offertory, consecration and communion are unmistakable, but the prayers in which the congregation takes a part intrigue me. They follow along without prayer books for the whole of the sacrifice. It amazed me at first but I have grown used to it by now and would like to be able to follow in English with a book what they do without.

Most of the foreign visitors that come to our village go to a rather celebrated Orthodox convent overlooking the countryside. Rarely does one outside attend the humble abode of Rome—of the Latins. Most of the village is orthodox, which means that the local control (very little to say the least) of the clinic will not allow Catholics into the medical society of the community. Which means they cannot be sent to the hospital with society funds. All of which sounds very complicated and is even more than it sounds.

### Next Day

Today the first letters arrived from home, all your letters. I entertained a non-

(Continued on page 8)

## Co-operative Farming

"The economic woes of the people (after the war) are likely to be so severe that they will demand that some immediate action be taken to enable them to live...."

"They will begin to reason that even if economic conditions will not enable them to earn enough money for a decent livelihood by independent commercial enterprise, in this great land with millions of unused or sparsely used acres of good productive land or of land that could be made productive, it should be possible for them to be able to produce or create for themselves a very large proportion of the material necessities of life, perhaps on a simple basis, and at the same time be free from the dulling, hampering restraints of a planned economy."

"The American farmers thus may see their numbers augmented by many people of the element who formerly were successful in city pursuits, who have found their occupations no longer lucrative, and who realize that to be independent they must go away from the paved streets and apartments where they cannot raise or make for themselves any of the necessities of life. In time so many people may desire to settle on the land that Congress may be compelled to appropriate funds, not for relief which must be repeated constantly, and not for buying unsalable products of a planned economy, but for financing people to establish themselves on a largely self-sufficient basis on the land, so that they will not need governmental aid any more."

### Necessity of Co-operation

The above is a quotation from a pamphlet entitled "Research Guide on Co-operative Group Farming," by Joseph W. Eaton and Saul M. Katz (The H. W. Wilson Company, New York). The writer of the preface, after discussing the probabilities of the future, mentions the difficulties and hardships that will be encountered by families transplanted from the cities to the land and suggests the best way, in his opinion, of overcoming these difficulties. He realizes that farmers, in order to live in at least, frugal comfort and to provide themselves and their families with all their needs must give up the idea of holding themselves aloof from neighboring farmers and of trying to work their farms in splendid, individualistic but disastrous isolationism.

"It is probable," he says, that there will be instances increasing in numbers as time goes on, of several families clubbing together, pooling their lives, so to speak, to obtain better results on a co-operative basis than they could hope to alone."

### Meaning of Co-operation

With the exception of the phrase, "pooling their lives," there is no reasonable person who will not agree thus far with all the above. Co-operation among farmers will be absolutely necessary after the war, and perhaps before the war is over. Incidentally, the lack of it hitherto is the main reason for many of the farmers' woes. But co-operation is not restricted to collectivism and does not imply group ownership, or the pooling of peoples' lives, as the preface writer and the authors infer. It means working with others in a manner beneficial and congenial to all concerned. It does not mean working for others, nor does it imply the renunciation of one's natural and legitimate desires or the forced acceptance of the ways and ideas of others. It

presupposes free men with something of their own to offer to other free men who will give them as much in return, with much gain and without any loss of freedom to either side.

### Desire for Privacy

True, it can be practised by groups who own, operate and live on a large tract of land on a communal basis, which the authors see as the best form of farming in the future. But it can also be practised by independent farmers owning and living on their own farms and in the privacy which most people demand. The authors realize that this natural desire is going to be one of the chief obstacles in the way of the group ownership and communal living which they advocate. "Privacy is one of the chief desires of most people,"

(Continued on page 8)

## Vocational Groups

"The true remedy will be found according to the mind of Pius XI in accomplishing two reforms in our social order. In the first place there must be re-established some form of guild or vocational groups which will bind men together in society according to their respective occupations, thus creating a moral unity. Secondly there must be a reform of morals and a profound renewal of the Christian spirit which must precede the social reconstruction."

(American Bishops Statement: "The Church and the Social Order").

## Christian Morals

(Continued from page 1)

tion, which strike at the very roots of life and at the foundation of a Christian society, the family, cannot be reconciled with professions of a Christian crusade.

But let us go back to the summary of the Letter and Pastoral. It continues: But, thank God, there are still thousands upon thousands of Christian German people who are able to oppose this evil trend by their passionate resistance and by the noble example of their lives.

### Penalty of Abuse

A second objection to the teachings of Christian morality is frequently raised by the young people themselves who ask why nature has given us certain functions if we are not to use them. The answer is, of course, that everything depends on how such powers are used. Their indiscriminate and excessive use must bring about the downfall of the individual, and, in the final analysis, that of the whole nation.

### Comparison with Animals

Many people are in the habit nowadays of justifying their arbitrary promiscuity by referring to the sexual life of animals. Unfortunately these are the very people who are farthest removed from the natural loyalty of animals. Comparison with the animal world is, often enough, unfavorable to the originators of such comparisons. Sexual life among animals is governed by the laws of nature, while in human beings it has to be controlled by their own free spirit. It has recently been claimed that all excesses arising from animal lust are beyond good and evil. That indeed is malice of a truly devilish nature, which aims at opening the flood gates of debauchery, at undermining the morals and health of the people and at turning humanity into a

## Rochester House Has New Chapel

(Continued from page 1)

in the floor. Now after his patient and skillful labor, we have a chapel of which we are justly proud. Joe also designed and built the altar. Now he is working on the third floor so that we can have lodgings for our guests. Besides doing all this work, Joe helps run the house. He is a c.o. and expects soon to go to the Warner Civilian Public Service Camp or to jail if they do not concede his right to be a conscientious objector. Please pray for him.

Our good friend Lawrence Weider has promised to install some necessary plumbing facilities for us. Then we can begin taking in more men. Pray that this will be done soon and that we will be ready for the added responsibility.

Our regular Tuesday night meetings continue with good talks and interesting discussions. Father Elman speaks on the first Tuesday of each month and Fr. Vogt has just finished a review of Dawson's latest book, *The Judgment of the Nations*. He is now leading the regular Friday night discussions of the Labor college. We are using Don Virgil Michel's excellent series of pamphlets on *The Social Question*. Pax vobis.

The Rochester Catholic Workers.

## Medical Cooperatives

The Supreme Court of the United States by unanimous ruling January 18 upheld the conviction of the American Medical Association and the District of Columbia Medical Society for violating the Sherman Anti-Trust Law in its conspiracy in an attempt to destroy Group Health Association.

### Supreme Court's Decision

The decision which agreed with a prior decision by the Appellate Court declared: "The medical societies combined and conspired to prevent the successful operation of Group Health's plan, and the steps by which this was to be effectuated were as follows: (1) to impose restraints on physicians affiliated with Group Health by threat of expulsion or actual expulsion from the societies; (2) to deny them the essential professional contacts with other physicians, and (3) to use the coercive power of the societies to deprive them of hospital facilities for their patients."

"The fact that it is cooperative and procures services and facilities on behalf of its members only does not remove its activities from the sphere of business," Justice Roberts declared.

The *New York Times* in its front page story January 19 pointed out that "Group Health, around which the four-year dispute revolved, was described by Justice Roberts as 'a non-profit corporation organized by government employees to provide medical care and hospitalization on a risk-sharing prepayment basis.' Physicians were employed on a 'full-time salary basis' and hospital facilities were sought for treatment of members and their families."

### Washington Group

Group Health Association (Washington, D. C.), has been growing steadily during the period of litigation. It now has approximately 3,600 members, who, with their families, include 8,000 people covered by the services of the medical cooperative. Group Health operates two clinics or medical centers, has a staff of 12 doctors, operates a pharmacy and has complete x-ray and laboratory equipment. It uses the regular Washington hospitals which are now open to it.

### New York Group

In New York more than 2,500 doctors representing every hospital in the metropolitan area and covering all fields of medicine and surgery, are offering their services in a plan to provide medical care insurance at an average cost of 2¼ cents a day. At a monthly cost of eighty cents for a single person, \$1.60 for a couple, or \$2 for a family, this new group health insurance plan provides the services of physicians and surgeons for operations and maternity care either in or outside the hospital, consultations and non-surgical treatment when the subscriber is a bed-patient in the hospital.

The plan is now available to subscriber groups in any of the ten southern counties of New York State: New York, Kings, Queens, Bronx, Richmond, Westchester, Nassau, Suffolk, Putnam and Rockland. The plan is designed for groups. People interested in it, there-

fore, should proceed to interest others, members of groups already in existence, such as labor unions, maternity guilds, sodalities, social clubs, etc., or to form groups who are interested in the splendid idea and wish to take advantage of it.

### Mutual Benefits

This is not what is generally referred to as "socialized medicine" or regimented, medical bureaucracy which is, wherever it exists, and would be here, a product of Governmental paternalism which free people abhor. It is, rather, the free coming together of co-operating associations composed of free people, the doctors on the one hand, who offer their services and, on the other, the individuals who need or may need these services. It is a plan which benefits both parties. It makes medical care and attention cheap for the patient and removes for many people the bugbear of the high cost of operations, childbirth, severe illnesses, etc. It also insures just and certain remuneration for the doctors and the hospitals. At present they are often left holding the proverbial bag after their services have been given to people who either can not or will not pay for these services.

Groups already in existence, or when formed, should write for further particulars of the New York plan to Group Health Co-operative, Inc., 1790 Broadway, New York City.

C. D.

## Do They Mean It?

"They desire to bring about the fullest collaboration between all nations in the economic field with the object of securing for all improved labor standards, economic advancement and social security." (Atlantic Charter).

Commenting on the above an English critic writes: "If this point expresses anything more than a pious, but probably unattainable aspiration, it depends for its fulfillment on a greater measure of international socialism than seems likely to be seriously contemplated by either signatory to the Declaration."

"Does it mean merely, an extension of the existing social service in this country and America with a big advance towards the standard of these countries by the more backward? Is it to be seen in terms of minimum wage standards in the lower paid industries, and family allowances? There is no hint that the authors realize that the concentration of purchasing power in the hands of small privileged classes is responsible for the poverty of some 80 percent of the world's population and that if this point is to be fully implemented, we shall be involved in large scale changes in the economic and social structure of capitalist civilization?"

## More Books

"How I'd love to talk to you about the very great book by Anna Seghers, *Seventh Cross*. To me it is the Mystical Body in action. You must not miss that book. Also Peter Drucker's *Future of Industrial Man* is important. Let me know what Peter thinks of it. . . . God is good to have given you Fr. Hugo's help. I thank you for the pamphlet, *In the Vineyard*. Sister T. A.

## THE CORRUPT PRESS

Extract from "The Facts Are," by George Selides, obtainable only from the publisher, In Fact, Inc., 19 University Place, New York. Price \$1.

I believe that the press will be the instrument for uniting America for war and that it will be still more powerful in making a peace which may benefit all peoples or certain interests. I also believe that most of the world press is controlled by special interests and as a result is corrupt. Therefore it is necessary to explain and expose this corruption of the press.

What is the most powerful force in America today?

Answer: public opinion.

What makes public opinion?

Answer: the main force is the press.

Can you trust the press?

Answer: the baseball scores are always correct (except for a typographical error now and then). The stock market tables are correct (within the same limitation). But when it comes to news which will effect you, your daily life, your job, your relation to other peoples, your thinking on economic and social problems, and, more important today, your going to war and risking your life for a great ideal, then you cannot trust about 98 percent (or perhaps 99½ percent) of the big newspaper and big magazine press of America.

But, why can't you trust the press?

### The Answer

Answer: because it has become Big Business. The big city press and the big magazines have become commercialized, or big business organizations run with no other motive than profit for the owner or stockholder (although hypocritically still maintaining the old American tradition of guiding and enlightening the people). The big press cannot exist today without advertising. Advertising means money from Big Business. The truth about Big Business is told in three or four hundred volumes of Government reports (the 73-volume record of the investigation of the public utilities by the Federal Trade Commission; the 50 volumes of the two LaFollette reports on the violation of the rights of labor; the three score reports of the O'Mahoney monopoly investigation and many more). Besides naming thousands of newspapers, scores of magazines, many writers and college professors as being corrupted by the special interests, and receiving the price paid, which ranges all the way from a \$5 bill and a few drinks at a bar to a million dollar mortgage, the reports come to these documented conclusions:

1. America is in the hands of 200 industrial and 50 financial families.

2. These families run the country.

The Commonweal,  
386 Fourth Avenue,  
New York

For the enclosed \$1 please send me the next 15 issues of The Commonweal.

Name .....

Street .....

City .....

3. They supply the funds which elect the officials of the United States, from state legislatures to the presidency.

4. They control billions in stocks and bonds; they control the economic life of the nation.

5. They control legislation; they control Congress; they maintain the most powerful lobby in Washington, and usually get what they want.

6. They use the American Newspaper Publishers Association (the big newspaper owners) as an instrument to maintain their control of America.

7. They use advertising (in newspapers and magazines) to make this stranglehold on public opinion possible.

In other words, they control you.

### Advertising to Blame

The charge against advertising, in brief, is this: that it has become the medium of corruption for the press. It now represents all that is evil in this world. . . . The economic royalists whom Roosevelt denounced (but whom he in reality was saving from destruction) are also the large advertisers. The economic-financial system which Roosevelt was preserving by instituting mild reforms is also the system which controls public opinion through press and radio. The special interests, the privileged class, are concerned chiefly with their own survival, with money as a means of survival, with the ownership and control of everything in America. . . .

Many students of journalism have asked me to suggest term papers on thesis subjects. Here is one which I have sent to several: that they take a list of the largest advertisers in the country; that they search the records of the Federal Trade Commission and other agencies and compare the advertising with the fraud and cease and desist orders issued against these same advertisers; that they search the newspapers to find if F. T. C. orders are ever printed, and that they note editorial policies of the newspapers accepting fraudulent advertising on such matters as the Tugwell pure food and drug law and all other laws which favor the public at the expense of the medical fakery and bad food makers.

## LEADERS TO EGYPT

(Continued from page 1)

rented another house to take care of the overflow. On various occasions he has had three houses all running at once to meet the need. There have been St. Francis House, St. Anthony House, Cure of Ars House and Martha House. And for some years there has been St. Benedict's farm at South Lyons, Mich. Marie Conti, who has been a CW supporter since her school days, helped him start Martha House when she left college.

Dick Herbert, too, has been with the work since the very beginning. The group has been fortunate in having the friendship of many priests and the steady help and advice of Fr. Kern.

## Journalism

### Good and Bad

(Continued from page 1)

### III. Public Opinion

1. To be a good journalist is to say interesting things about interesting news or interesting people.
2. The news of the occasion is the occasion. for the good journalist to convey his thinking to unthinking people.
3. Nothing can be done without public opinion and the opinion of thinking people who know how to convey their thinking to unthinking people.

### IV. Recorded Thinking

1. A diary is a journal in which a thinking man records his thinking.
2. The "Journal Intime," of Frederik Amiel, is the record of the thinking of Frederik Amiel.
3. The thinking journalist imparts his thinking through a newspaper by relating his thinking to the news of the day.
4. By relating his thinking to the news of the day, the thinking journalist affects public opinion.

### V. Maker of History

1. By affecting public opinion, the thinking journalist is a creative agent in the making of news that is "fit to print."
2. The thinking journalist is not satisfied to be just a recorder of modern history.
3. The thinking journalist aims to be a maker of that kind of history that is worth recording.

### VI. Prostitution of the Press

1. Modern newspapermen tried to give people what they want.
2. Newspapermen ought to give people what they need.
3. To give people what they want but should not have is to pander.
4. To give people what they need or in other terms to make them want what they ought to want is to foster.
5. To pander to the bad in men is to make men inhuman to men.
6. To foster the good in men is to make men human to men.

### Our Part

"As regards this war, we must leave it to God to apportion the guilt of having brought it about. Whoever they may be, they will have to answer for it to God. Our part is to pray for their conversion, and for ourselves for light and strength to bear a suffering which we neither caused nor can stem. The Church is not ignorant of, or insensible to, the many sufferings that beset her children in time of war. She is ever at their side, enlightening, strengthening and consoling. She grieves at the suffering which she cannot prevent, but she sees in all their anguish a sharing of Christ's Cross."—J. J. Bevan, London Catholic Truth Society.

## WOMEN IN WAR

In one of our Catholic papers there is an appeal for spiritual help and guidance for the women in the war plants around the country.

According to this account there were 200,000 women in war plants before Pearl Harbor and now there are over three million. They are running turret lathes, building engines, assembling planes and testing electrical equipment and so on. The account talks technically of "dislocated women in impacted areas." Some are 1,500 miles from families, living five or six in a room, sharing beds, living in chicken coops, working three shifts with staggered leisure. The article calls for spiritualizing women in war work.

Another long article in the New York Times, under education news, blames the child delinquency on the war. The whole article talks in terms of schools, welfare agencies and psychiatrists! Mothers are not mentioned. The number of delinquent girls coming before the Children's court has increased by 24 percent, the article reads. Mrs. Roosevelt, too, has spoken in her

column of the increase in unmarried mothers (among the fifteen-year olds, too.)

### The Home Forgotten

But still there is continued radio appeals for women in industry, women in factories, women in war work. There is no talk of the need of women in the home. That would be old-fashioned. Women belong now in war plants, in the service, even to follow the footsteps of the famous Pavlashenko and kill directly and not just indirectly.

We are indeed approaching "this brave new world" so brilliantly satirized by Aldous Huxley.

Father Matteo who has been going around the world throughout his life propagating nocturnal adoration in the home says that when the devil wants to attack the faith, he does not need to worry about getting it out of the schools and suppressing the Churches. When there are no more little shrines in kitchens and bedrooms, when there is no longer grace at meals, and family prayer in the evening, religion is done for. The people have lost their faith.

## Weapons of the Spirit

(Continued from page 2)

bling our Father in the sanctity of our lives, His interests are our interests, and we therefore pray, not for any private good, not for honors or worldly advantages; Father, our hearts breathe out, "Thy kingdom come, Thy will be done." For in these words, Jesus not only teaches us a prayer, but the very method of prayer — what petitions we should address to the Father and in what order they should be spoken. We are not to pray for what would only satisfy our selfish wants; not for anything that would conflict in the slightest degree with God's all-holy will. St. Thomas teaches that all our prayers ought to be directed to obtaining grace and glory; and when he affirms that we may address particular petitions to God he proves this by pointing to those in the Lord's Prayer. Taught by Jesus Himself, these are the supreme examples of what we should make the objects of our prayer. St. Augustine had said: "The words which Our Jesus Christ taught in His prayer are the very mold of our desires: it is not allowable for you to ask anything other than what is there written."

"That They May Be One in Us"

"Thy kingdom come": a kingdom, as the liturgy teaches us, "of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace." And then, "Thy will be done on earth." What is this will? "This is the will of Him who sent me, that whoever beholds the Son and believes in Him, shall have everlasting life . . ." Everlasting life for all: that is God's will; for "Christ died for all." The purpose of the divine will is clearly revealed in Christ's own prayer: "That they all may be one, as Thou Father in Me, and I in Thee; that they all may be one in us." Even when speaking those apparently wild words of promise, "Ask and you shall receive," He had immediately added what it is that we should ask

for, what it is that we shall receive: "How much more will the heavenly Father give the Good Spirit to those who ask Him."

### "We Pray for Peace"

What is clear is that God desires all men to be united to Himself and to one another, in holiness, in love, in peace; and He will send the Holy Spirit, the Spirit of love to accomplish this. Therefore, love and peace are among those things which, as the Angelic Doctor teaches, since they cannot possibly be to our disadvantage, may be prayed for unconditionally. It is by no means clear, however, that God wants men to hate and contend with one another; nor that He would have one group destroy another group; nor that He desires one nation, or a group of nations, exalted above others by economic domination or military conquest. Therefore the Popes pray only for peace. "We pray for peace because we are the Vicar of Christ, Who is the King of Peace, Who was heralded by the prophets as the Prince of Peace, Who when He came on earth was announced by the angelic canticle of peace to men of good will. As the Vicar of this Divine Master, as the common father of all souls, We pray for peace. This is our particular and essential duty, without which it is impossible to conceive of a Pope." *Ubi Petrus, ibi Ecclesia*: where Peter and his successors take their stand, that is the stand of the Church. When the Vicar of Christ prays only for peace, should not his children pray for the same object? Even when one's own country is involved in war, this is so. The Holy Father has constantly urged us all to pray for only this one thing: peace. To the challenge of nationalism and hatred and military ambition, the Christian can make no better answer than the words of Pope Pius X to the Austrian Emperor who asked for a blessing on the Imperial Forces: "I bless only peace."

### "OUTWITTED"

"He drew a circle that shut me out; Heretic, rebel, a thing to flout; But, Love and I had the wit to win, We drew a circle that took him in."—Edward Marham.

# THE LAND

## CO-OPERATIVE FARMING

(Continued from page 6)

says the preface writer. It will remain so as long as the human race lasts.

### Voluntary Communal Living

A co-operative group farm is defined by the authors as "an association of families who jointly operate a large farm and its related enterprises, and who share the returns of their group effort equitably." That kind of farming or way of life may be and is suitable to the personalities and temperaments of some people, but it will not appeal to the vast majority. It is voluntary collective rather than co-operative farming and presupposes communal ownership and living which, if voluntary, are all right for any one who wishes to live that way. Members of Religious Orders have been living that way for centuries. There is no reason why lay people should not live that way if it appeals to them, and if they have or acquire the qualities that a common life calls for. There is nothing Marxist about it, with all due respect to the authors who describe the Catholic Worker Movement, which, by force of circumstances apart from considerations of choice, is associated with Farming Communes, as a "combination of Catholicism and Marxism."

### Co-operating Owners

The writer knows a place where independent family units own and live well and frugally on and off their own farms and in the privacy of their own homes. Their farms are small, but each family provides itself from the farm directly or indirectly, with all its necessities. They do not pool their lives, but they do pool their labors and club together to purchase heavy machinery and gear that is used only seldom. In groups of two, four and six, according to the work to be done, they put in and take out their crops and have a lot of fun while doing it, especially during the harvest season. Each family has one horse and "joins" with his nearest neighbor for the plowing and heavier farm work which requires two horses. Each family owns its own light farming implements, but four or even six share in the ownership and use of mowing machines, potato diggers, sprayers, etc.

They help each other, or co-operate, as a matter of course, as part of their lives. Circumstances made their ancestors "join" or club together for survival. They do it for the same reason. "Necessity is the mother of invention." Economic necessity is the mother of co-operation.

### A More Appealing Alternative

As well as collective group farming which will appeal to relatively few people in this country, but which may be a necessary step for many towards eventual private ownership of their own farms, there is, therefore, the more appealing alternative of groups of families who own and live in privacy on their own farms, and who co-operate in the manner briefly sketched above, thus saving the cost of hired

help (landless men who should be given the opportunity of becoming owning producers), reducing considerably the heavy expenses connected with the purchase and maintenance of horses and machinery, and, in general, while maintaining independence and privacy, enjoying all the benefits, and many more in addition, and experiencing none of the disadvantages, of communal ownership and communal living.

Fr. Clarence Duffy.

## Going Back to Iona

On the island of Iona, off the western coast of Scotland, where St. Columba, also known as St. Columkille, lived out his voluntarily imposed exile from his native Ireland and established a community of Irish monks who brought Christianity to the northern Picts, as the inhabitants of Scotland were then called, a group of members of the Church of Scotland are endeavoring to establish what they believe to be an integrated Christian way of life.

### Work and Worship

They are a brotherhood of men within the Church of Scotland (Presbyterian) seeking to find the implications of the Kingdom of God in modern society. During the summer months they worship, work and live together on Iona rebuilding the ruined Abbey founded and first built by Columkille and his followers. Half the Brotherhood are young clergymen pledged to work for two years in the difficult places of the cities (after three months in Iona), emphasizing the place of religion in the future. The other half are skilled artisans who work there during the summer and return to the ordinary labor market in the winter.

### A Prayer

The "Prayer of the Community" contained in its official publication—*The Coracle*—is as follows: "O God our Father Who didst give unto Thy servant, Columba, the gifts of courage, faith and cheerfulness, and didst send men forth from Iona to carry the Word of Thine Evangel to every creature; grant we beseech Thee a like spirit to Thy Church in Scotland; even at this present time. Further, in all things the purpose of the New Community that hidden things may be revealed to them and new ways found to touch the hearts of men. May they preserve with each other sincere charity and peace and, if it be Thy Holy Will grant that a place of Thine abiding be established once again to be a Sanctuary and a Light, through Jesus Christ Our Lord. Amen."

## From England

A million thanks for the Catholic Workers which by the way I have sent all over this island so they were not wasted, I assure you. Also for the Commonweals. The Jesuits, the Dominicans, etc., plus many British friends are very grateful to receive this publication. . . . A lot of the men when they are faced by the grimness of war change much for the better. My old regiment after staring at death at Dieppe are much different.

Ossie Bondy.

## Pius XII

*He who would have the star of peace shine out and stand over society should co-operate for his part in giving back to the human person the dignity given to it by God from the very beginnings; should oppose the excessive herding of men, as if they were a mass without soul. . . .*

*He who would have the star of peace shine out and stand over society should reject every form of materialism which sees in people only a herd of individuals who, divided and without any internal cohesion, are considered to be a mass to be lorded over and treated arbitrarily. . . . he should defend the indissolubility of matrimony; he should give to the family—that unique cell of the people—space light and air so that it may attend to its mission perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, and that it may preserve, fortify and reconstitute, according to its powers, its proper economic, moral and juridic unity.*

*He who would have the star of peace shine out and*

## LIVE WATERS



*stand over society should give to work the place assigned to it by God from the beginning.*

*He who would have the star of peace shine out and stand over society should collaborate towards a complete rehabilitation of the juridical order.*

*He who would have the star of peace shine out and stand over society should co-operate towards the setting up of a State conception and practice founded on reasonable discipline, exalted kindness and a responsible Christian spirit. . . .*

*He should work for the recognition and diffusion of the truth which teaches even in matters of this world, that the deepest meaning, the ultimate moral basis and the universal validity of "reigning" lies in "serving."*  
—Christmas Message, 1943.

Write for Full Text of  
1942 Christmas Broadcast  
of  
Pius XII  
to the Catholic Worker  
Press, St. Joseph's House,  
1208 Webster Av., Chicago.

"Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which was. It not only divides states and churches, it divides families; ay, it divides the individual, separating the diabolical in him from the divine."  
Thoreau.

## LITTLE WAY FARM

Cuttingsville, Vt.

Please forgive me for not writing sooner. I have been busy but there is really no excuse except that in the evening I am too tired and lazy to write. The days are very short and I am not quite used to lamp light yet. I thought I was going to get a rest when the ground froze, but I didn't realize that my only cash crop was Christmas trees. We cut nearly two thousand of them. Bill cut them, I snaked them into piles and Jon came along with the old mare and drew them into the dooryard. Then they had to be tied and loaded onto trucks and taken away to the city. A Christmas tree will never have the same meaning to me again. However, in spite of the cold hard work, I have loved it. I may despise money, as a third order Franciscan, but

it is still the medium of exchange and I need a thousand things, a plough and a cow (I have a sow), a goat and a mowing machine and a mate for Molly, etc. Ann has been a Godsend. I feel so rested since she came. She leaps to her environment. You'd think she was born on a hillside Vermont farm.

We have been having a spell of cold weather. It was 32 below zero one morning. We have had to work to keep from freezing. There are thousands of cords of wood standing but it doesn't cut itself and put itself into the stove. We have had to set an alarm clock and take turns getting up and putting wood into the stove. This is no place for sissies. We'll be tough as bears by spring, or dead. Come visit us soon.

Edna Hower.

## Land Division In Mexico

That Mexico is determined to continue its social gains in spite of the war is shown by numerous aspects of economic life, but in nothing more clearly than in the handling of the ejidos, or co-operative land organizations. Confounding the general impression in the United States that the regimes of President Manuel Avila Camacho has been slowing up this program, the facts, well known to economic experts in Mexico, reveal a steadily ongoing program of land distribution, and improvement in the status of the *campesinos*, or peasant cultivators.

### Rights Protected

New point to this work has just been given by the adoption of regulations which further protect the rights of the owners of distributed lands, individual or communal. From now on it will not be possible to take away land if the *campesino* to whom it was granted fails immediately to get it under cultivation, or lapses for a year. It must be proved that for two consecutive years he has failed to undertake any agricultural production. The ruling applies equally to his wife and children in the event of his decease or to any designated heir. This measure will help the occasional peasant who has lacked the ability, for good reasons, at times, to get under way the work of developing his plot of soil as rapidly as he had hoped.

### Still Increasing

An analysis of figures recently made public on land distribution shows that, if the enormous tracts of land opened up by President Cardenas in certain specified areas such as the Laguna district be excluded from comparison, as certainly is fair (especially since the Camacho government is assiduously carrying out the program there), lands opened up to the peasants by the present government compare very well with previous areas. The march of this program can be grasped when it is noted that, whereas in 1916 only 1,250 hectares was turned over (a hectare is slightly more than two acres), and only 178,000 hectares even in 1933, 1934 saw a turnover of 664,000 hectares, while in more

recent years the figures are: for 1935, 2,575,000; 1936, 3,574,000; 1937, 5,317,000; 1938, 3,334,000; 1939, 1,729,000; and 1940, the last year of the Cardenas regime, 1,868,000. Under President Avila Camacho the figures are, for 1941, 1,460,000; and for 1942, 1,670,000. During these last two years the various economic problems caused by the war have presented difficulties, but these have not been allowed to stop the program.

## LETTER FROM SYRIA

(Continued from page 5)

English speaking nurse and a whole village practically reading them. I would read whole passages to them, fill prescriptions in between, jump around, laugh, read some more, etc. It was delivered to me on our busiest clinic day. It was so good to hear from just about everybody. I read, and reread, and reread some more. The paper did not arrive—all my new friends think I absconded with the October issue funds—just joking I hope. I shall answer them all during the long cold winter evenings to follow.

It will be good to know that Lou Murphy and Joe Zarrella are over here but if they have no more success in finding me than I did in finding Chuck Larowe it will be too bad.

### Days Later

Christmas is over and it wasn't too jolly, but one little incident did brighten my day (and how patriotic I am getting). At one of the late Christmas masses I noticed all the front chairs reserved but thought nothing of it. But just before the Mass began I was literally jolted to my feet by the Star Spangled Banner and walking up the middle aisle in full regalia was an American Army colonel—the first of many dignitaries of many lands to arrive. It did make me feel good. And later in the day I met an American Field Service person who knows the Philadelphia Catholic Workers.

I am back at work again. Wishing spring were here and beginning to dig in for winter.

Gerry Griffin.