

CATHOLIC WORKER



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EASY ESSAYS

By

Peter Maurin

I. "My Experiences Teaches Me"

1. "I have lived in all the major dictatorships—Russia, Italy, Germany.
2. "My experience teaches me that democracy with all its faults is better than any of these.
3. "My experience teaches me that the maintenance of personal freedom should be the primary consideration of every human being.
4. "It is never a choice between freedom and a full stomach.
5. "No dictatorship has given either.
7. "Only men and women who have freedom and who have not seen it abolished by dictatorships know what it means to be deprived of it."

—Louis Fisher.

II. Three Characteristics

1. At the base of the American spirit is the functionalism of frontier life, not the acquisitivism of the chamber of commerce.
2. The American spirit is characterized by the love of freedom, the spirit of initiative and the will to cooperate.
3. The American does not like to be pushed about and being sent where he does not want to go.
4. Even the business man likes to talk about

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Conscription of Women Unless Protested Now

Bill Already Introduced In House to Register Women

In presenting an argument against the proposed conscription of women there is one approach that most objectors have either ignorantly or willfully omitted. That is, that while liberty is common to both sexes and the transgression of liberty is as grave an injustice to one as to the other, the conscription of women violates a Christian fundamental with graver consequence.

In previous articles in the Worker the stand against conscription has been amply discussed, but the new proposal of registering women opens a door to such a drastic move that we must consider it as a distinct problem. In it we must recognize a serious possibility of women being regimented into a servitude that will be shameful to her God-prescribed duties.

During the 19 centuries since Christ, woman has grown slowly away from the pre-Christian tyranny. It has not been an easy accomplishment to gain her natural rights while preserving her prescribed duties.

In creating woman, God made her the mother of man as well as his companion and helpmate. He gave her into the custody of man to be cherished, protected and loved in order that it be possible that her purpose in life be accomplished and that in fulfilling her duties she might honor and glorify her Creator. She was not fitted by nature to undergo the labors for which man was suited and in addition she must bear burdens from which, regardless of arguments to the

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PIUS XII

From Christmas Message Dec. 24, 1939—Pius XII:

"... Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children, and disregard of human dignity, liberty and life are acts which cry for the vengeance of God—as does ever more extensive and methodical anti-Christian and even atheistic propaganda, mostly among young people."

JUSTICE

"... In going back to the font of peace of which justice is the guardian, one truth stands out in all its effulgence—that it is necessary to reach the great benefits that are justice and peace by means of sacrifice which leads one to renounce rather than to demand. Neither syndicalism nor the collaboration of classes, nor cooperating organizations, nor healthy nationalism nor perfect national education can realize in justice either social peace or the peace of nations as long as sacrifice is put aside and only legal right seeks to triumph."—Pius XII, 1939.

BREAD NOT STEEL

"... With us, all humanity seeks justice, bread and freedom; not steel, which kills and destroys. With us is that Christ Who has made His solemn commandment, love of ones' brother, the very substance of His religion and the promise of salvation for individuals and for nations."—Pius XII, 1939.

People Starving In Greece

According to a United Press dispatch a winter of starvation has left between thirty and forty thousand "famine orphans" in Athens.

Refugees from Greece say the orphans have been collected from the streets and placed in asylums. Their parents, they said, either abandoned the children or died of starvation.

Dozens of haggard civilians collapsed daily on the streets of Athens and Piraeus, and hospitals treat other dozens whose joints are swollen and stomach bloated—symptoms of acute starvation.

By supporting a food blockade, (a miserably small amount of food has been allowed shipment) the United States of America bears a share of moral responsibility for the immoral act of starving civilian populations to death.

Bates Leaves C. O. Camp to Protest War Conscription

Belated Action Comes After Six Months of Prayer and Study

Francis Bates left Camp Stoddard on the morning of April 23d. He had decided that he could no longer cooperate with military conscription. It was a decision made after long consideration and after many discussions with priests and laymen.

Before being conscripted Frank was a postman in Milwaukee, Wisconsin. His hobby was aviation. He owned a part interest in a small plane and held a pilot's license. But more important than either his plane or his job was his work at Holy Family House. Frank was one of the first and most sincere members of the CATHOLIC WORKER group in Milwaukee.

At camp Stoddard he was a leader in the work around the camp. He was cooperative and obedient in every way. But when he reached his decision, notified Selective Service, the National Service Board for Religious Objectors, and the camp that he could no longer cooperate with military conscription and would leave camp on the 23d of April. His statement is printed below.

C. P. S., Camp No. 15,
Stoddard, New Hampshire,
April 20, 1942.

Brig.-Gen. Lewis B. Hershey,
National Director of Selective Service,
Washington, D. C.

Dear Sir:

This is to inform Selective Service of my intention to leave Civilian Public Service Camp No. 15, on April 23, 1942, and to return to my home.

My decision is in no way a reflection on or due to any influence

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DAY AFTER DAY

Oklahoma City.

For a week and a half I have been on the road, and it seems I have been gone a year. I'm at the typewriter in Mildred Stone's St. Thomas More Book Stall now, just about to take my bus to San Diego where I will visit friends before I start up the coast to Los Angeles and points north.

When you are trying to give an account of the month, the easiest way to do is to work back.

Oklahoma City is a most hospitable place. Three people offered me the use of their cars, and I have had the pleasure of driving a 1940 Mercury for the past two days in order to visit one day the Benedictine Abbey, St. Gregory's, at Shawnee, and yesterday, the Federal reformatory at El Reno, both some miles out of town. Forty miles is just a little jaunt out here. Just around the corner. The warden at the reformatory is a Catholic from Georgetown and we had a good discussion on education, both public and parochial. Father Don Kanaly, our old friend from Louvain, is chaplain to the Catholic boys there, and has a good jociste group started, a cell of young Christian workers, in the reformatory. I was much impressed by the place. I sat in on the monthly classification meeting where the new boys, after a thirty-day quarantine period, were discussed from the standpoint of background, past, and ability, and doctor, psychologist, educational and work director, chaplains and wardens, went over the case together and decided what work

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IN THE VINEYARD

VIII. The Two Rules

By Fr. John J. Hugo

"We are dying of complacency and insipidity, of vulgarized and minimized truths, of a religion reduced to our own standards." These words of Jacques Maritain are not merely an opinion; they are rather a statement of fact. If Christ is in truth the Prince of Peace—and it is the Holy Ghost that says He is—then all the turmoil and unhappiness in men's hearts must be there only because they have not lived fully in accordance with the truths of the Gospel. Further, the discord and distress of the whole world must likewise be due to the fact that men have rejected, or insufficiently realized the teachings and promises of Christianity. What is the diminished

Christianity that leaves the world open to oppression by hatred and evil? What are the marks by which we may recognize the lessening of the Christian ideal? It is especially necessary for those engaged in the apostolate to know this. Ice cannot diffuse that; those who wish to help enkindle the fire that Christ came to cast upon the earth must themselves be aflame. Certainly they must at once reject any minimized version of Christian teachings. If the world today is to be cleansed and Christianized, nothing less than fire will do. The religion that is needed now is what Rosalind Murray, in *The Good Pagan's Failure*, calls totalitarian Christianity.

Now the mark of diminished

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CUT ROOTS OF WAR

By

The REV. W. E. ORCHARD

Pacifism is often condemned for being merely negative. But half the Decalogue is merely negative; and, in particular, the commandment: Thou shalt NOT kill. What a gain it would be if this commandment, itself only divinely reinforcing a natural instinct against shedding blood, had been more instilled into man's mind. While our Lord protected this commandment by forbidding even anger, we have made far too many exceptions to it on the plea of social security and State necessity. It can be pleaded that the very legislation that contained the Decalogue also commanded that for certain crimes, including such things as witchcraft, or cursing one's parents, the penalty should be death. Moreover the

Israelites were permitted, nay even commanded to wage wars, and some of them we should now be inclined to regard as wars of aggression. It is however possible to argue that, like the permission to divorce, this was allowed because of the hardness of the people's hearts; and also because the divine method of conquest, that of the cross of Christ, had not yet been revealed. Anyhow everyone can now see that respect for human personality has been one of the things modern civilization has been lately losing; and one of the root causes is too much tampering with the commandment, Thou shalt not kill.

The pacifists may be all wrong, and it must be admitted that they have a hard time convincing their fellow Christians, while their general attitude

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The Two Rules

By Father John J. Hugo

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Christianity is this: those who live by it take as their aim the absolute minimum of Christian morality. No doubt they are sincere in their desire to be Christian; they are careful to regulate their conduct by Christian standards; but not less careful to choose the minimum standards. Doing this much, they consider that they have done enough, that indeed they have done all that can be expected of them. Religion has its place and God His rights; they are scrupulous that this place and these rights be acknowledged, but equally scrupulous that God does not invade the domain of their private activities, which are governed by self-interest and the desire to get the most out of life. Those who go beyond this minimum, demanding that the whole of life be regulated in reference to God, are regarded as extremists. Such extremists, if dead, are called saints; if alive, then fanatics and even lunatics.

Minimum Ideal

The nature of the minimum ideal is clearly shown in the rule of conduct that goes with it. This rule can be expressed either positively or negatively; in its positive form it runs: "Stay in the state of grace: as long as you are in the state of grace, you will be saved." Of course it is true that those who die in the state of grace will be saved; but it is also true that the state of grace is, not an end, but a beginning; not a maximum, but a minimum; not the most that God will accept from us, but the very least. Grace is given to the soul that it may grow in holiness. The process of growth, which may be compared to that which goes on in all living things, begins in baptism. It ends when the Christian has become fully matured, a saint. The sanctifying grace that enters the soul at baptism is the grain of mustard seed, "the least of all the seeds," which, when it is carefully tended, grows up until it becomes "larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches." The Christian who is satisfied with "staying in the state of grace" is like a farmer who does not tend his trees and gets great satisfaction from the fact that they neither develop nor bring forth fruit.

State of Grace

The state of grace is compatible with a certain amount of worldliness and self-interest; without destroying grace, one can, up to a certain point, enjoy the things of the world and pursue natural satisfactions. When this fact is taken into consideration, the minimum rule undergoes a slight but significant development. It becomes: "Enjoy the things of the world; get as much as you can out of life—only preserve the state of grace." The minimum rule thus opens up the way to a practical paganism; it enables men to live like pagans while holding on to the bare essentials of Christianity. Although claiming to be followers and imitators of Christ, those who live by it take as their actual norm of conduct the maximum of the rich

fool in the Gospel, condemned by Jesus: "Eat, drink and make good cheer."

Mortal Sin

In its negative form this rule becomes: "Since mortal sin alone causes grace to leave the soul, it is necessary only that you avoid mortal sin; avoid mortal sin and you will be saved." No one could question the truth of this proposition; only it is an inadequate statement of the truth. It causes men to aim at the absolute minimum of Christian morality; it is a diminished Christianity. Moreover, like all partial truths, it is misleading. When we console ourselves for our lack of fervor by the thought that we at least are not in the state of mortal sin, we are like a man grievously sick, who, instead of sending for a doctor, consoles himself with the reflection that at least he is not dead. No doubt he is not dead, but he is not alive either—not alive in the sense that he can take a vigorous part in the affairs of living men. Meanwhile, if he does not take care of himself, he will soon be dead in the proper sense of the word. Now the man who can say of himself that he is not in the state of mortal sin, but can say no more, is in a similar way. He is not dead; but neither is he alive in the sense that he can live vigorously and fruitfully, bringing forth the works of holiness and spreading Christianity. And he, too, unless he begins to take care of himself, will soon be dead completely.

Encourage Paganism

The rule of diminished Christianity, in its negative form, is also an opening, and even an encouragement, to practical paganism. One can be worldly without at once falling into mortal sin. The rule therefore becomes: "Enjoy the things of the world, only avoid mortal sin." Thus, by taking the minimum of Christianity as a maximum ideal, one is easily led to a way of life entirely opposed to that recommended to us by St. Paul in the maximum of practical conduct that he proposes to us: "Mind the things that are above, not the things that are on earth." (Col. 3,2.)

Something Lacking

In a word the minimum rule of Christianity reduces Christian practice to the level of paganism. In the introduction to his book on the Holy Ghost Father Leen writes: "But apart from this (i.e., apart from the fact that the Catholic 'holds to certain definite religious truths and clings to certain definite religious practices') there is not any striking contrast in the outward conduct of life between Christian and non-Christian in what is called the civilized world." No wonder that Christians are unable to overcome the forces of paganism. They have not the heart to work against or fight against an enemy with whom they have so much in common.

More Than the Minimum

Even if we leave out of account worldliness in thought and conduct (which is the mark of the gross, uncultivated pagan), and confine our attention to the positive element in the minimum rule, it is obvious that its obser-

vance would not raise us much higher, if any higher, than the level of the good pagan, the righteous natural man. For the good pagan, as described by the great philosophers, is one who lives according to reason, who practices the natural virtues, shuns vice, and observes the natural law. In a word, he practices virtue and avoids sin. This is the maximum of the good pagan. It makes no difference that there are few, if any, pagans who realize this ideal; the point is that it is a natural ideal, entirely within the range of reason. Therefore, the Christian who seeks only to avoid grave sin has adopted a norm of conduct that, of itself, is no better than that followed by the good pagan. A natural life at its best is a diminished Christianity; and it can be called Christian at all only when it is joined to grace. It is the absolute maximum of the good pagan; but it is the absolute minimum of the Christian. Jesus was



A. de Bethune

not yet satisfied with the rich young man who had avoided serious sin from his youth: "One thing is still lacking to thee . . ."

To Do Evil Stronger

It should be noted in passing that the ideal of the good natural life is difficult—rather, impossible of achievement in practice by those who live merely in accordance with their natural inclinations. The threefold concupiscence spoken of by St. John have given these inclinations a marked turn towards evil; so that those who live according to the desires of fallen nature will surely sin. "Those who live according to the flesh shall die," St. Paul writes, without qualification and in a tone of complete finality. (Rom. 8, 13). This means that the minimum rule set up by the diminished Christianity, although it is theoretically sufficient, will fail in practice to raise men even to the minimum. It would be interesting to know what happened to the rich young man after he had refused the pressing invitation of Jesus.

Totalitarian Christianity

Now let us look at the other kind, totalitarian Christianity. It was the kind preached by Jesus. You will look in vain for so much as one place in the Scriptures where Jesus preached the minimum. He always demanded the maximum: "Be ye perfect as your heavenly Father is perfect." He placed before all men an absolute, divine ideal of holiness. St. Paul of course followed His master in this teaching; he wrote:

"Be ye imitators of God." (Eph. 5, 1.) And St. John (I Jo. 1, 6): "He who says he abides in Him, ought himself to walk just as He walked."

This is totalitarian Christianity: the pursuit of holiness, divine holiness. All men are called to it, and the whole plan of God for men can be summarized by saying that God wills all men to have it. "This is the will of God, your sanctification." (I Thess. 4,4.)

Totalitarian Christianity likewise has its characteristic rule. It is this: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." Ex toto corde tuo: the name "totalitarian" is not only timely but altogether precise. The tepid Christian, satisfied with a diminished Christianity, follows the rule of sin: avoid sin but love the world. The totalitarian Christian follows the rule of love; he seeks to give God a total love.

Rule to Follow

There is no doubt which rule we should follow. It is only slaves who serve their master, not to please Him, but out of fear of offending Him. "Now you have not received a spirit of bondage so as to be again in fear. But you have received the spirit of adoption as sons, by virtue of which we cry, 'Abba! Father!'" Because we are sons, we ought to follow the rule of love—what son does not love his father? Alas, that so many Christians should obey as slaves.

Rule of Love

The rule of love begins where the rule of sin leaves off. Those who live by the latter achieve at best absolutely the lowest degree of righteousness acceptable to God. Those who live by the rule of love start here; their least is to love God above every creature, then they traverse infinite gradations of charity, seeking to love God with all their hearts. The peak of the pagan's achievement is the beginning of the Christian's effort. The absolute maximum of the natural man is the absolute minimum of the true Christian. That is why the Christian who lives by the standard of the good pagan is practicing a diminished Christianity.

Yet one who is accustomed to view the avoidance of sin as the very acme of spiritual effort will perhaps wonder how he is to go any further. The answer is: by love. Now that he has satisfied the demands of divine justice he can go on to return the divine love. Like the rich young man he says: "All these things I have kept ever since I was a child; that is, from childhood I have sought to avoid transgressions of the commandments." And to such a one will come the same reply as of old: "One thing is still lacking to thee; sell all that thou hast—and follow Me." That is, in addition to observing the commandments of the natural law, which was also the ideal of the good pagan and the good Jew, he must go on and renounce all the goods of the natural order and follow Jesus by love.

Counsels and Precepts

I understand of course, that poverty is a counsel and not a

precept; that all Christians, therefore, are neither bound nor advised to take the vow of poverty. But the words, "Follow me," which are an invitation to love Jesus, are for that reason a precept, as St. Thomas Aquinas points out, and are therefore addressed to all. And the same saint teaches that an interior renunciation of all natural goods, by way of preparation of heart, is likewise required of all, even of those who do not or cannot take the vow. Every Christian, therefore, besides renouncing sin, is called also to renounce the love of all earthly things, in order that he may give the whole of his heart to God.

Love Means Preference

The reason for this renunciation is not hard to discover. Love means preference. A man shows his love for his wife when he chooses her in preference to all others, even the most excellent and attractive. If he prefers her only to filthy and offensive creatures, then his love for her can scarcely be called great. Similarly, if we prefer God only to sin, which is the foulest of all creatures, then we can scarcely claim to have a deep love for Him. To show our love for God, we must be able to prefer Him to what is most beautiful and attractive. To possess Him, we must be ready to relinquish all things whatsoever. This is why Jesus asks us to love Him over land and parents and children and even life itself. It is why, to those who fail to choose Him unhesitatingly to the highest goods, He addresses those dreadful words: "No one, having put his hand to the plow and looking back, is fit for the Kingdom of God." (Lc. 9,62.)

Sacrifice

The measure of love is sacrifice. Those who wish to live by the rule of love must live by renunciation. Jesus proved His own love for us by His death on the cross. "Greater love than this no one has, that one lay down his life for his friends." (Jo. 15, 13). He expects the same of us: "Walk in love, as Christ also loved us and delivered himself up for us an offering and a sacrifice . . ." (Eph. 5, 2). No one who refuses to prefer Jesus above all things, by complete detachment from the goods of the world, can claim to love Him fully. There are some who say that they desire to love God but will not hear of renunciation. Let them not be deceived: the price and the measure of love is sacrifice. The Christianity without the Cross, so popular in our day (it is the same as the diminished Christianity that we have been speaking of) is also a Christianity without love. That is to say, it is really not Christianity.

MOTHER'S DAY CARDS
With and Without Spiritual Bouquet
BETTY CLENDENING
Our Lady of the Wayside
AVON, OHIO

Seventeen More Assigned to ACCO Camp in Chicago

1200 Belden Avenue, Chicago, Ill., April 19, 1942.

Dear Fellow Workers:

Arthur Sheehan confirmed reports that more men are to be added to our unit. He said that Selective Service had approved the transfer of seventeen men to our hospital unit. It is good news to hear that another group will share with us in serving Christ in the sick. Perhaps not all of them will take the nurses' training course. They may be happier in clerical or maintenance work. Dick Lion is at the switchboard now, handling connections for eighty-five telephones in the hospital itself and six trunk lines coming from the outside. Earnest VonMaele has been working with the crew that is fixing up rooms for the new volunteers.

Ken Smith spoke to the Midwest Unitarian Pacifist Fellowship group several weeks ago about new developments in civilian public service. Three of us went along with him. This group planned to help support Unitarians in C.P.S. camps financially and proposed to use miteboxes to make the collections. This is a personalist technique which so many missionary societies use. Most Catholic grade school children are familiar with the Lenten mitebox for ransoming Chinese babies.

Missionary

Father Kehrer, S.V.D., of Techny, Ill., was chaplain here for several days recently. He is originally from Easton, Pa., and has been much interested in the C. W. movement. He was ordained for the African missions of the Society, but of course has been unable to leave the country. So he is a missionary at home. God's vineyard is wherever his superior chooses to send him. He gave me Father de Caussade's "Self - Abandonment to Divine Providence" to read. It is a gem. Over and over again the author stresses the duty of the present moment as the occasion to make us saints if we perform it with love for God. He says, "Jesus calls all to perfection . . . If we knew how to leave God's hand free to act, we should attain the most eminent sanctity. All would attain it, for it is offered to all . . . There is but one thing to do: to purify our hearts, to detach ourselves from creatures, and abandon ourselves entirely to God. The divine action can only take possession of a soul insofar as she is empty of all confidence in her own action."

I passed out papers at a meeting to protest police action at the Sojourner Truth Housing Project in Detroit. The principal speaker was a Baptist minister, chairman of the Detroit Citizens' Committee, which is trying to see that justice is done to the Negroes. He claimed to see the story from both sides because his mother was of German descent and his father a Negro. He himself was the father of eight children, and no threats have been able to change his stand as chairman of the Committee. There were colored and whites at the meeting. A good deal was said about fighting for democracy, truth and freedom. But those are things of the spirit, and they are not defended by physical force or violence. The best point made

God's Coward

Several months ago chapters from the experience of a conscientious objector during the last war were printed in the Catholic Worker. This open letter brings the story up to date

1534 N. 60th Street, Milwaukee, Wisconsin, December 19th, 1941.

Dear Sir:

As a Tolstoian—a Christian Anarchist—I choose to follow the example of the early Christians who refused to place a pinch of incense upon the altar of Caesar. I consider that registration for the purpose of helping this or any other war is the first step toward a defeat of the principles of Jesus as given in His Sermon on the Mount: "Love your enemies . . . turn the other cheek . . ."

This does not mean to kill them in war or to commit injustice in time of peace. Personally I wish to frankly admit my inconsistency in having worked for a branch of the government while being an Anarchist; however, I did so openly. I refuse to register and will cheerfully accept the sentence of the court, desiring no probation or parole, but willing to sacrifice for what I think is right, as the soldiers and sailors are doing.

Self-Reform

In 1917 I refused to register for a somewhat different reason. At that time I was a Socialist who believed in fighting in a revolution, but not in a capitalist war. I had never heard of a God of Love in the churches and thought I was an atheist. During my two and a half years in Atlanta, I spent eight and a half months in solitary where my study of the Bible convinced me that the most revolutionary teaching in the world was contained in the Sermon on the Mount. I saw that the Kingdom of God was WITHIN EVERY PERSON, but most of us had forgotten it. I felt it was futile to change the FORMS of society—that the biggest job before me was to change myself; this was the revolution most worthwhile. Later, when I read Jefferson, Thoreau, William Lloyd Garrison

and Tolstoy, I saw that all governments—even the best—were founded upon the policeman's club; upon a return of evil for evil, the very opposite of the teachings of Christ. I saw that all churches supported this essential wickedness of government and were therefore evil institutions—and that in time of war all churches, with isolated exceptions, supported this violation of the teachings of Christ. That is, except the historic peace churches: the Mennonites, Brethren, Quakers, and the Doukhobor, Molukan and Jehovah's sects. Therefore I belonged to no church but spoke in many churches, encouraging them to follow Christ. I became a Christian Anarchist. I saw that the first World War did not make the world safe for democracy or end war.

Peace Patriot

In refusing to register, I want to make it clear that the great majority of the people who have supported the economic evils that make for war are acting logically in an all-out effort for war. As an Anarchist, I have taken no part in politics and am not bound to accept the will of a majority whose political battle I did not enter. I honor those who are sincere, sacrificing warlike patriots. I am a peace patriot. I accept, along with others, whatever punishment is due this generation because of the mistakes of our forefathers. We lied to, and cheated the Indians, and broke nearly every treaty we made with them; we formed our great Southwest by stealing it from Mexico in what Grant and Webster called an unjust war; we fought an unnecessary Civil War to free the Negro and we have refused to give him his real freedom; we grabbed the very islands which we are now fighting from Spain in an equally imperialistic venture; we started a revolution in Columbia and stole Panama, we invaded Nicaragua and countless other countries to protect foolish foreign loans and investments; we sold war materials to Japan until recently, and helped build up her imperialism in the Far East; we excluded an energetic and noble people from our shores; we refused to support or to build up a decent League of Nations or to live up to our own Kellogg Peace Pact, renouncing war. We do not come before the bar of history with clean hands.

People Duped

More recently the President, with the aid of his erstwhile opponent, has duped the country inch by inch until we are in this War. Likely, he sincerely believed that "the end justified the meanness" and good would come of it. History has proven him mistaken now, and will increasingly prove that evil defeats itself. His slogans tell this story of trickery: "Fools Gold"; "Cash and Carry" . . . "The draft is just a census . . . your boys are not going to be sent into any foreign wars" . . . "all aid short of war" . . . "lend and lease" . . . "patrols not convoys" . . .

In Christ,

Jim Rogan.

conquer Fascism, although we may defeat Hitler; we will have a Fascist dictatorship under the name of Democracy upon us. I predict that Germany and Russia will make a separate peace and that England, as always, will fight only for herself and we will be left to fight the world.

By my action in refusing to register for the draft, I speak and act only for myself. Others have to draw the line where they see fit. I speak, also, for the millions who were fooled by the slogans of the War-Party and who now, but dimly, realize how the President maneuvered them into this war. I speak for the millions of Christians who have been again sold out by their leaders who value church property and power more than they value the example of Christ, and who accept the "lesser evil" rather than the ultimate good and the counsels of perfection. I speak for the millions of union men who have succumbed to the glory of "time and a half," little realizing that they are accessories before the fact of legal murder, in making weapons of death. I speak for the thousands of radicals whose leaders have forgotten the ideals of Debs, Lansbury, old Bob LaFollette, Berkman, the I.W.W.'s, and Sacco and Vanzetti, and who now support the war. I speak for those individuals and small groups in and out of Protestant and Catholic churches who do not go so far in their opposition to war as I do. I speak for my fellow-vegetarians, many of whom have succumbed to this wholesale blood-letting called war. I speak for those in our prisons, whose chances for the ideals of Thomas Mott Osborne mitigating their misery are dulled by the fog of hatred which envelops this war-torn world. I speak for my own and for millions of children whose hopes of a better world are crushed and who are doomed to the wheel of despotism, fear, greed, and starvation which will be the outcome of this war.

Just Peace

I speak for a Just Peace and against World War III. I also speak for that better world whose spark has been kept alive by those who are not afraid to face the misunderstanding and scorn of the multitude. I speak with the voice of Thoreau who said: "A minority is powerless while it conforms to the majority . . . one on the side of God is a majority already." I speak with the voice of Peter and Socrates who chose to obey God rather than man. I speak with the voice of St. Francis and of Gandhi who exemplify the life of Christ. I speak with the voice of Jesus who said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them . . . overcome evil with good." I speak for that time when all shall realize that they are Sons of God and brothers. When all the world is filled with hatred, this is the time when I must not be silent.

AMMON A. HENNACY.

Rochester Letter Discusses C. O.'s In War and Peace

I find it so difficult to explain my reasons for being a C.O. and avoid discussing it unless forced to do so. Most of us here in Rochester feel the same way, I mean those who are C.O.'s. When a priest starts throwing up theological grounds I'm completely floored. The Counsels of Perfection do not seem to hold much water against theological discussion; I'm at the point where I can't prove (but am firmly convinced) I'm right but nobody can convince me I'm wrong. I feel, as Fr. Stratman (is he an Order priest, if so, what?) said that there must be a clearer interpretation of the theology on Morality of War in this modern age, for if we are not in a position to examine all angles of the situation, as theology demands, then it just doesn't make sense to say we are perfectly right to sit back and without guilt, let happen what may; with this attitude there will never be any change; though it doesn't seem advisable to talk about these things once we're plunged into War, what good has it done to talk about them in Peace-time? Theologians do not deal in probabilities, which makes argument difficult. This is all leading up to a suggestion which may be rather wild, impossible and naive. At least I'd like to ask you if a request couldn't be made to the Bishops' Committee or some representative body of the Hierarchy to put pressure on for a negotiated peace. Perhaps each one of the C.W. houses who would be in sympathy with the plan could send in their request separately, at the same time, and even enlist the aid of other groups. There has been some talk about drawing up terms of peace* but I wonder has it been done and if so why don't we hear about it, support it and really do something about demanding it? Unless these demands are unanimous from ALL Catholics throughout the country, and other Christians too, then certainly the Government will never do anything about it. Even this latter stand seems rather weak because if things are going on indefinitely as they are, no leaders or people will ever be in any frame of mind to negotiate a just peace. Being completely unversed in international affairs, etc. I ask this question: Would it be such a calamity if we did relinquish some of our acquisitions to the Japanese, would the results be worse than they are going to be if we don't?

MARY A. DOUGHTERY

(*The Pope's Five-Point Peace plan)

LIVE-WATERS



A. de Balthus

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GO TO THE POOR

This is an editorial for "little ones," for the poor, the meek, the suffering. I am writing it as I sit in St. Bibiana's Cathedral in Los Angeles, a place of joy and beauty, set in the slums of a great city.

How wonderful that it should be here, surrounded by the poor—yes not only by the poor, but the degraded and the lost ones of this world. Christ chose a stable as a place to be born in. So how He must love to be here.

Outside, on Second and Main streets in Los Angeles, there are pawnshops, saloons, burlesque shows, flophouses. It is the "Skid road" of the city, like our Bowery in New York. Inside, there is beauty and quiet and many bowed in prayer at early Mass.

Pope Leo XIII said the workers were lost to the Church.
Pope Pius XI said to his priests: "Go to the poor."

Our Lord walked the highways and byways, dusty and tired, to teach His brothers whom "God so loved." The closer we are to the poor, the closer to Christ's love.

GO TO MARY

Mary was poor. St. Bonaventure, in his life of Christ, said St. Joseph was so poor that he could not earn enough even for the simple wants of the Holy Family, so the Blessed Mother took in sewing. Oh Mother of beautiful love, of fear, of knowledge and of holy hope, teach us to be poor, ever to have less so that others may have more, always to be the little, the fools of this earth. Our Lord God, Creator of the world, was born in a stable. Lend us your heart, and come to the stable of our bodies, bearing our Lord to us, loving Him, praising Him, adoring Him for us.

A NEW YEAR

This editorial, marking the beginning of the tenth year of THE CATHOLIC WORKER, is for all I met this month, all those families on the march, those soldiers going to and from leave, those prisoners I met at the reformatory at El Keno, for all our readers everywhere, the little and the poor.

It is to all of us that the Church comes, "calling attention to our high vocation as Christians, and to the great tasks, the conflicts and sufferings which confront us in the Kingdom of God" (Short Breviary, page 5, footnote).

We are the sons of God, believing in His Name, and we bring messages of prayer and penance (Father Hugo), and messages of peace (Father Orchard), messages to a world at war, a world to which penance is foolishness, and peace, treason.

We enter a new year with this month of May, and we enter with a joyful spirit, mindful of the love of God for us, and the love we should bear for all, friend and foe, English, Russian, Chinese, Japanese, and Germans. They are our brothers, and love for them is "the fulfilling of the law." Love is "the measure by which we shall be judged," and that love is to be shown by works of mercy, not by war.

ST PAUL'S MESSAGE

"Put ye on therefore, brethren, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body (Col. III: 12-15).

DAY AFTER DAY

(Continued from page 1)

and schooling would work out best for the newcomers.

I had time to see the dining rooms and kitchens and some of the cell blocks and also the weaving room where wool is carded, mixed, spun, woven and finished. Yet no matter how modern the system, how private the cell (in some cases the doors are always left unlocked) still the sight of so many iron bars, sturdier than those used to pen in wild animals, has a horrifying effect. Most of the boys are poor. Most of them come from rural areas and have not had much education. In many cases the family background is an ugly one. Given the same offenses, a little influence would have kept most of these boys from such sentences. I thought of Tolstoi's conclusions in "Resurrection," and lamented with Chesterton that indeed Christianity had not been tried or these huge detention centers would not need be.

There are ten conscientious objectors, one a Catholic, at the



A. de Bethune

Federal Reformatory. All have refused the civilian camps which were offered them as alternative to military service. All are sentenced to a year and a day. Their protest is against war and against conscription. I was thankful that they had fallen into the hands of those who were enlightened and merciful, and that there would be no such brutality as was practiced against them as in the last war.

New Hospite

There is a new "guest house" in Oklahoma City at 101 W. Chickasaw, in charge of William Phelps, an old circus man. It is called St. Patrick's Guest House and its sponsor is Father Neville, the head of Catholic Action in the diocese. Father Neville is stationed some sixty miles out at Geary, Oklahoma, but as I pointed out before, distances do not dismay people here. He has a farm in back of his rectory and will be growing potatoes and cabbages and carrots for the never failing pot of stew. The house was very homelike and comfortable with a dozen clean beds with warm covers, and a good bath where the men of the road can clean up.

There is a good chance of developing the farming commune idea out here, as there are several priests interested, and Bishop Francis Clement Kelley himself is interested in the idea of developing Catholic communities on the land. We had a good visit with him, and talked of

these matters, and the increase of Catholics in this area. They are only two per cent of the population, and there is an increase of Catholics by conversion up to 900 a year.

St. Louis

It had taken from seven in the morning until after midnight to get from St. Louis to Oklahoma City. John Johnson and family had met me as I arrived in St. Louis and it was John who saw me off, getting me up in-time for a six o'clock Mass. Everybody's children had just had or were having the measles while I was there, so there were some members of the group which I could not see. But there were several good meetings and it is wonderful how the whole crowd hangs together, what unity and perseverance there is there. "The love of Christ has gathered us into one," I kept thinking as I saw them all again after a two-year absence. St. Louis being somewhat out of the beaten path, I have only been able to visit it at longer intervals. Some of the crowd get on to New York either for a visit to the city or for the retreat each August.

St. Louis House

The house is run by Skip Bogey who has been with us for four years and who took Bill Camp's place when Bill left to be sacristan of a church. Bill had taken Herb Welch's place. There is talk now that Herb may be able to come back to start a farming commune, and everyone is doing a lot of praying about it. They all love Herb and now he has a wife and baby to add joy to the work.

Skip is very proud of his house. He keeps it neat as a pin even to the bricklined backyard. There is a dormitory downstairs and one upstairs, one living room which can also be used as a bedroom, and a long dining room and kitchen. The place is in reality one and a half little houses down in the oldest section of the city. There is a heavy smell of a tannery in the air, and the house is just a few blocks from the river. We wandered down there to look at the noble stream and thought of Monsignor Hauber and Father Catich and Ade Bethune and the hot summer day we had spent on the river last summer.

There was a delightful day at Mignon McMenemy's home, a farm thirty miles out where again the whole group gathered together with a number of priests, for discussion. Mignon and David Dunne publish *The Living Parish*, a liturgical magazine which comes out every other month, marking the seasons of the Church.

LYNCHINGS

The night before I left St. Louis we had a last little meeting at the house with Father Mann, Redemptorist, from San Antonio, and Father Donovan, from Kendrick Seminary.

Mrs. Simmons, the mother of ten children, one of them studying for the priesthood at Bay St. Louis, was there with one of her friends. She spoke of the lynching at Sykston, Mo., which we reported two issues ago.

"Why don't they kill clean?" she said bitterly. "Why pour kerosene over the poor Negro and set fire to it?" She talked of the increasing bitterness of

the Negro through the country.

CINCINNATI

Still working backward, I had stopped off in Cincinnati over night, not only to rest after twenty hours on the bus, but to take a side trip to Versailles, Ky., to speak at a girl's school there. I had met Mother Rachel at the Retreat House at Adelynrood, Mass., some years before when Father Darby of New York and I had been invited to give a Catholic presentation of the labor question, and she had been taking the C. W. ever since.

The girls at the academy were much interested in starting a house of hospitality in Versailles, which is about eight miles out of Lexington.

At Cincinnati I met our old friend, Erwin Penker, who drove me out to Longwood, the state hospital for mental disorders, to talk to the chaplain and superintendent as to the possibility of using Conscientious Objectors to help care for the sick. Here at Longwood there is a beautiful chapel dedicated to St. Cymphna, patron of the mentally ill. Father Firmin, Franciscan, the chaplain, designed the chapel. He has worked with mental cases many years.

BALTIMORE

Back in Baltimore I had spent the night at St. Peter Claver's rectory, the guest of the housekeeper. Smiddy, Harold Keane, Father Roy, and some of the colored fellow workers and I had had dinner together the night before. We all missed John Doeblles and Jim Rogan, now at Civilian Service Camp, No. 26, in Chicago, and Jon Thornton, now at Mother of Good Counsel House in Pittsburgh. How the Lord does push us around! There are two little hospices in Baltimore still, although St. Anthony's House is no more. The Dominican Sisters allow a little house on their grounds to be used as a guest house, and Father Roy still has half a dozen men with him—men who had helped in some building around St. Peter Claver's.

Montreal

My wanderings really began March 29th, right after the last issue of the paper came out. I left for Montreal on a Sunday night in the midst of the Palm Sunday blizzard, not only to get Tamar from school, but to meet some friends in Montreal, both French and English. I am happy to say that Father Hugo's articles are going to be reprinted in the "Montreal Register."

We stayed a week in Montreal, visiting Civilian Service Camp, No. 15 at Stoddard, N.H., on the way home. All is well there. There are many evidences of the work of the conscripted boys, not only for the government, but for their own community, compulsory community thought it be. There has been some good painting done, water colors and oils, not to speak of writing. A miniature farm is under way, with a garden ploughed up and two hogs fattened.

As I write these last lines, I am waiting in Albuquerque for the next bus West, so weary that I could almost say with

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CUTTING THE ROOTS OF WAR

(Continued from page 1)

seems to the man of the world, as the cross did to the Greeks, "sheer folly". Some Catholics too would like to get pacifism declared a heresy, and certainly some pacifists are material heretics; and the citation of New Testament texts has been declared a mere Protestant device. Nevertheless the pacifist questioning of the conventional acceptance of war by modern Christendom, and their refusal to take any part in slaughtering their fellow men does keep alive a question which has not yet been cleared up and they may be contributing to a further formulation by the Church about a Christian's legitimate attitude towards war.

Cut the Roots of War

But pacifists must meanwhile do more than keep an awkward question alive in the hearts of men; they must be doing something to cut the roots of war. They must indicate some alternative way of defence; they must start laying the foundations of a new way of life which shall not, as our present way does, lead of necessity and inevitably to war. The difficulty is to find the real roots of war, and then, not merely to cut them, but replace them by some stronger, healthier growth.

In attempting to discover the roots of war so many are content to find one obvious cause, and think that by eliminating that war will then wither away; whereas not only are the roots of war ramifying almost beyond tracing, but there are many separate roots. It is true that Catholic Theology can easily trace these to one tap root: the Fall. And rightly; for the second sin committed after the disobedience which occasioned the Fall, was precisely murder: the slaying of Abel by his brother Cain. Therefore many conclude you cannot eliminate war; it is just human nature; and, sadly enough, many Catholics seem to regard this as a kind of slogan to be repeated on all occasions. As if it were not the Catholic Faith that human nature can be changed, indeed, supernaturalised by grace, and their business to teach mankind this and exemplify its possibility by their own character and life. The undoing of the Fall is, theologically, a quite simple business; it is started by baptism. Of course people must be instructed what baptism means, and they must be taught how its effects can be hindered in the soul.

We Lack Effectiveness

It is obvious from the present condition of Christendom that our teaching has not been sufficiently effective; men do not understand that baptism introduces us to that Divine love which is the life of the Holy Trinity; they do not all understand that to be baptised into Christ means being baptised into His death, putting off the old man with its false ideas and being recreated after the likeness of Christ. It does not look as if we have made it sufficiently clear what this means, not only for personal, but for social life. The terrible idea that the State is not governed by the same moral law that governs individuals might be specially stigmatized

at this time by the discovery that it was first widely accepted in Germany. Catholics can make controversial capital out of the fact that Protestantism necessarily turns to the State when it overthrows the supremacy of the State. But the Catholic doctrine that the Church must be supreme over the State is often feared, especially in this country. Yet it need not be; indeed it is its opposite that ought now to be feared, seeing what it has resulted in. It could perhaps be made more clear that the Church's supremacy is only rightly exercised in a spiritual way; for that is its nature and these its only weapons. But that supremacy must certainly be set forth in uncompromising and challenging teaching that States are governed by the same moral law as individuals and are as subject to the judgments of God even as persons are; indeed the judgments on the latter may be postponed to the next world, but judgments on the former must operate in this world and will, with terrible results for all the nations that forget God.

It is no use, as we all now well know, to make a protest against war, only when powerful influences are clamoring for it, still less when it has started and the instincts of self-preservation, retaliation and vengeance are inflamed. We have to begin farther back and cut much deeper.

Economic Pressure

It is generally agreed that one of the strongest causes of war is economic pressure; and this is so, even when it is covered up with high sounding moral protests and aims. But even this has not been sufficiently analyzed. There are always individuals, there have perhaps always been tribes, there are probably even now nations, who would rather rob their rich neighbors than set to work themselves. It would be far easier, less expensive and more effectual to convert them than coerce them. But part of this conversion would entail economic education; and that can hardly be undertaken by a nation which is not only living on a very much higher material standard but does so only by possessing in its own land, or cornering elsewhere, those resources which alone make that higher standard of life possible. It is a difficult business to persuade individual nations that Christ's warning against riches applies to them; it is still more difficult to persuade nations that riches can cloud judgment, corrupt morals and promote envy. Indeed the truth has yet to be realized that all the ways of life men are now fighting over, inevitably lead to ever-worsening war; for our present system of industrial, financial capitalism leads to war and will always do so.

Moral Causes

There are many moral causes of war, but the fundamental one is our deplorable failure, not only to rise to the level of divine charity, but to obey the commandment to love as our neighbor as ourselves; and so to the utter inability to master the techniques of forgiveness and reconciliation. Where love fails, hate finds an easy entrance, but personal failures

magnify themselves to monstrous proportions under the delusions of nationalism; but must be that the accumulation of secret and futile hates creates a reservoir which war only lets loose. Nothing else can account for the hysteria of hate which dictates our propaganda, distorts our judgments of others, and suggests murderous plans and proposals which then pervert otherwise pleasant characters and generous natures. It is hard enough to persuade people they must love their enemies; they even hate their next-door neighbors, just because they are of different nationality from themselves.

Psychological Factors

But there are psychological factors which often elude those who are obsessed by the economic cause, and even those who are clear enough about the moral causes of war. The one inhibitive psychological cause is fear; and as touching our present concern, the fear of poverty, and the fear of losing our lives. This fear is natural; indeed, ineradicable; we have



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to learn to be brave despite it. Unfortunately, as modern psychology has revealed, we are more inclined to cover up our fears than try to overcome them. As Christians we hardly dare openly confess that we are afraid of poverty, when Christ was much more concerned with teaching us to fear riches; while the military spirit covers up our fears by praising those who risk their lives to save us by killing someone else, when the motive of the whole business is simply our fear of losing our own lives. Yet Christ bade us not to fear those who can kill the body; which seems almost to have got twisted to mean that He bade us not fear to kill the body! We shall never get rid of war so long as we are all so afraid to die. The cause of war is not courage but fear. Further, militarism has deliberately stolen and perverted a great Christian idea, namely that of glory, which for us means sharing one of the attributes of God; but one which we can share only so far as we win the glory of the cross, or that glory which comes from converting a sinner from his ways; not killing him, which anyhow is only a confession that we were unable to convert him.

There are however other psychological causes which na-

tionism especially exploits. We know that as Christians we are not allowed to boast, for we are taught that pride is a most deadly sin. But as nationals we are encouraged to boast, and to be proud that we are Americans, or British, Germans or Japanese; and therefore not some other nation, which is presumably lower or less desirable. When this boasting is backed up by having greater possessions, larger armies or navies, or richer resources, it maddens all other nations; and then they secretly plot, not only to take away our possessions, but take down our pride. Then when war breaks out, we boast of our exploits, I jeer at our enemies efforts; call our plans able designs and theirs low cunning; praise our soldiers' bravery and condemn theirs as savagery. As organized today every nation is a menace to every other nation; and, as nationals, we are an offence to all others. Nationalistic boasting is the cause of those absurd theories about superior races we so much execrate when our enemies adopt them. We hate the myth of Aryan superiority, we cry out against the cruelties done in the name of anti-Semitism. Yet, secretly held, and actively directive, these same ideas are found wherever the white man is reckoned as superior to the black or yellow; while it is only the reverse of the Nordic myth that regards the Germans as innately and incurably aggressive and brutal.

Catholics will rightly see false philosophies, sentimental humanitarianism, atheistic socialism, the denial of Christ and the rejection of the Church as causes of war. True enough; indeed deeply true. But how many Catholics, whatever they profess and believe, unconsciously or unintangibly, really live by much the same rules and standards as the rest of men. How many know the alternative philosophy, or show its effects in their character and life? This poor world of ours has followed false lights, but largely because we have obscured the Light of the world by inadequate witness and still more inadequate living. The world has rejected the Light which, mostly because of us, it has never clearly seen.

If it is true that our present economic system is a cause of war, and not only morally wrong but even financially impossible and doomed, what is our agreed alternative, and how do we propose to get it started? There are those who believe that there is nothing to do but contract out of it, as far and as soon as we can, and start building up a new order, so that when this falls, something standing will exist to take its place. And there are those who believe that this means starting again back on the land, with self-supporting, co-operative, simple living. Some countries have always been compelled to live this way, and others will soon be compelled to start that way themselves; and that because they will have lost their possessions, their financial supremacy and the markets for manufacture; England for instance. And there are also many who believe that America, with all her resources

and opportunities, is only perpetuating a way of life which is built up like a pyramid standing on its apex, which sooner or later will fall one side or the other, and with crushing disaster to millions. If we cannot secure fundamental changes from our government, then we had better begin to build up something ourselves. Just as when Rome fell, the monastic life secured some continuity of faith and culture, so something analogous, but on a wider and family basis, may have to be begun.

Our Present System

But nothing will be gained by a mere return to the land unless we take a different set of persons there; for people can be just as selfish blind and un-Christian there as in the cities. We shall have to change all our valuations and create a new psychology in accord with them. We have yet to understand practical Christianity. Our theology may be orthodox and our Church built on a rock; but we have yet to learn the application of divine faith, and the Church is still little more than a blueprint; the foundations well laid, but the building far from complete. We have to educate ourselves, as well as the world, as to what are the true riches, what is real bravery, what is eternal glory. Glorifying in the cross means much more than fashioning a cross of gold and studding it with diamonds to gleam from our altars or glitter on our breasts. It is not enough to mark our vestments and missal with the sign of the cross. The cross is easier to wear than carry. We must be crucified with Christ, crucified to the world and to self; live more nearly as Christ lived, and be more ready to die as he died. We may be saving our own souls the way we are going, but we are not saving the world.

Civilization and Christianity

We have still to remember that there are evilly disposed persons, people with criminal tendencies, and therefore possibly nations with predatory instincts. But we must first be quite sure that however respectable we have become, we are not really living on the proceeds of a past we have now repented of. If there are nations which have gone wrong through economic pressure, false philosophy, or the rejection of the true faith then some one must set out to convert them. But who is fit to undertake such a task? One of the hindrances to the conversion of the East has been its suspicion that Christianity and western civilization, as it at present appears, are bound up together. If some have succumbed to our false civilization, others have also refused our compromised Christianity. In India many of the missionaries are suspected of being more than merely British by race, imperialistic in sympathy. If Catholics are there excluded from such suspicion, it is felt that French Catholic missionaries have been protected, by their government because they helped its colonial policy. And yet some Americans are already saying that when the war is over they must under-

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Letter Telling of Noble Aide for Mental Patients

Dorothea Lynde Dix was the greatest advocate of decent care and treatment of sufferers from nervous and mental ills of the last century. This extraordinary woman not only took up the cudgels in behalf of the helpless and theretofore defenseless victims of nervous and mental disturbances in this country, but extended her noble efforts to Europe and Asia. Pope Pius IX granted her two (2) audiences on these problems, details of which will be, in part, quoted from Francis Tiffany's book, "Life of Dorothea Lynde Dix."

Perhaps the best indice to her achievements may be had by your readers from a recent tribute to Miss Dix by the present superintendent of the hospital she founded back in the 1850's — St. Elizabeth's in Washington, D. C., which was published in the February, 1941, issue of the Bulletin of the History of Medicine.

Dr. Winfred Overholzer writing in the official publication of the American Association of Medicine pays Miss Dix this tribute: "Among the many tangible links with the past treasured by Saint Elizabeth's Hospital, the large Federal mental hospital for the Army and Navy, and also civilians, are several mementoes of Dorothea Lynde Dix that remarkable woman who probably did more to promote the humane care of the mentally ill than any other American.

"To delineate adequately the almost incredible accomplishments of Miss Dix is not the purpose of this message, nor could it be done within the bounds of less than a substantial volume.

"This extraordinary woman was directly responsible, almost unaided, for the founding or enlarging of more than 30 mental hospitals in the United States and abroad.

"She likewise served as superintendent of Army nurses during the Civil War.

"Among the institutions she brought into existence, and always very close to her heart, was the Government Hospital for the Insane of the Army and Navy at Washington, D. C., officially known since 1916 as St. Elizabeth's.

"Dorothea Lynde Dix it was who wrote the bill which created the institution; who secured its passage, selected the site and nominated the first superintendent, Dr. Charles H. Nichols.

"Miss Dix was a frequent visitor at the hospital, and until her death in 1887, a room known as "Miss Dix's room" was reserved for her on the third floor of the center building.

"The most valued memento of Miss Dix in the possession of St. Elizabeth's is the graceful mahogany desk upon which she drafted the bill creating this hospital.

"This desk, and the other mementoes are living evidences of the life and works of Dorothea Lynde Dix, a woman whom St. Elizabeth's is proud to hail as its founder and creator.

"Her ideals expressed in the basic 'act' of 'the most humane

care and enlightened curative treatment of the mentally ill, were spread by her vigor throughout the civilized world, yet in so self-effacing a way that to many an educated person her name conveys no clear significance.

"At the time of her death in 1887, Dr. Nichols referred to Miss Dix as 'the most useful and distinguished woman America had yet produced;' that estimate cannot, even at this later date be vigorously challenged.

Veritas.

An Old Friend

St. Charles, Mo.

Dear Friends:

Your March issue of the *Catholic Worker* was magnificent! Every article was good, but the article about the life and death of Steve Hergenhan was really great, I thought. I was deeply moved to learn at the conclusion of the article that Steve died. I have prayed for him at the memento for the deceased during Mass ever since.

Perhaps it is because I revered Steve Hergenhan as a teacher and a dear personal friend that I lament his passing. I had hoped to see him alive some day again. I had hoped that he could some day visit us here in Missouri. But now that hope is gone.

I am happy that I have several things to remember him by. Some months ago he sent us a beautiful hand-carved madonna cut out on a piece of cyprus wood. This was a belated wedding gift to my wife and I. He also gave me three or four books when he gave away all his surplus belongings. I suppose I should pass them on too but I am too attached to them as yet. He also gave me a fine straight razor, the kind made in Germany. I still use this every time I shave, and I often pray for him when I pick it up.

I am happy to have been able to see and appreciate the great and good things in the character of Steve Hergenhan: his devotion to real, genuine, productive physical labor; his love of truth and his fearlessness in speaking the truth; his strength of character and fighting spirit for all the fine and worthwhile values of life.

Above all his name will always be synonymous with work. He had a high idea of the value of productive human work. He had a deep insight into the meaning of work as a law of nature, and as the means given by God to man to carve out his own image and become the master of his own destiny. He served his ideal of work with boundless energy and determination. He had no desire for comforts or superfluous possessions. He gave away everything and lived like a poor man so that he might better serve his ideal.

I can still see him as he sat in the dim lamp light smoking his cigarette with the tired, happy look on his face, after a twelve or fourteen-hour day at building on the house which he put up at the Catholic Worker Farm, Easton, Pa. He used to sweat profusely at his work in the summer, and his clothes became worn and tethered. I remember how his shoes came all apart at the toes one summer, and he worked for months with his bare toes sticking out of the ends of his old shoes.

Besides his devotion to work, Steve Hergenhan had many other great personal qualities. He was a skilled conversationalist. I used to love to hear Peter and Steve hold forth in one of their longwinded discussions, the trou-

Maryhouse

Winter has gone, and the days of the kerosene stove are over at Maryhouse. Deo gratias. So now we are ready to begin a new era, when the curtains will stay clean for a while, and one does not wake up in the morning "in the odor of coal oil."

Warm weather brings new needs. We are beginning to get into summer clothes, and laundering becomes a problem. There is a washing machine over at Mott street, but it is truly needed there. It would be so wonderful if some friend could give us one that we could have for our own needs.

There is the problem of keeping food, too. At present there is an icebox, but with a large family ice goes so quickly. It would be cheaper in the long run if we could get a frigidaire, even second-hand. And for this, too, we turn to our friends. Perhaps someone will know of one that is for sale, "cheap," or that might even be donated.

One more need: We received a much-needed gift of sheeting from the Sisters of the Good Shepherd, but when we proceeded to get to the business of hemming them, we found our machine utterly unusable, and since it is an old model, repair is out of the question. So we add a third article to our list of needs.

It is for housewifely gifts that we are asking, for Maryhouse. And so we are asking Our Lady in a special way to take care of our needs during the month that is specially dedicated to her.

badour and the knight as Peter once humorously referred to himself and Steve when they were together.

It is true as you mentioned in your article about Steve's life that he knew physical work well, but he knew nothing about spiritual work or prayer, in many ways the hardest kind of work. This was the reason for a kind of rasp or harshness in his character which struck hard upon less mature people, or people whom he disliked. Since he had no understanding of the spiritual life, he could not exercise charity or patience toward other people. For this reason he was never a popular personality as is Peter Maurin. This caused him great personal suffering because it isolated him from normal social life, and made him bitter and defiant toward the world. I can remember one time finding him utterly exhausted and prostrate on account of the sorrow and lonesomeness of his life, and how he recovered his courage when I showed him the little human kindness of giving him a glass of fresh water and bringing him some food. How glad I am to have shown him kindness now that he is gone!

This harshness in his character was the reason why he failed in the full realization of his personal mission. This mission was the dissemination of a dynamic and forceful philosophy of labor among his contemporaries. While this frustration of his mission ever caused him suffering, it remained his link with God because if he had been successful his purely naturalistic and humanistic bent of mind might have led him far away from God and spiritual realization. I am happy that he died a Catholic.

Sincerely in Christ,
Cyril Echele.

Bates Leaves

(Continued from page 1)

of the camp or to its administration. I fully appreciate the care and consideration I have received during my term of service.

Conscription is fundamentally wrong and an evil I can no longer cooperate with or submit to. It violates man's rights, interferes with his God-given vocation, robs him of the merit or consequences of a voluntary act, and makes of him a slave. At present it contributes to and is an essential requirement of modern war.

I do not understand how supposedly free men in a democracy can fight as slaves in a militaristic system for a democracy which under such conditions no longer exists. Free men are not free when they must resort to conscription for their defense. This conscription was imposed unnecessarily against the will and wish of our people.

Since December 8, 1941, we have been engaged in a war which for us is unjust and the present conscription has been and continues to be an integral part of it. I wish to acknowledge my share in the guilt in having submitted to it. This war for us is unjust as we do not have a right intention, a just cause, and while the duly delegated authorities of our nation have declared it, I do not believe such was the will of the responsible citizens of our country. My present action is a feeble effort to establish my opposition to the blind course of destruction and shame we are following. This action is the result of many months of prayer, study and counsel, and of a growing conviction which can no longer be suppressed or ignored. As a citizen of my country I admit and readily accept the responsibilities and duties which accompany the privileges we enjoy, I shall continue to do my best to serve and discharge them as it is given me to do.

Yours for an early, just and lasting peace.

(Signed) Francis P. Bates.
CC. to NSB.:

Association of Catholic Conscientious Objectors, C. P. S., Camp, No. 15, Copy to ACCO.

Roots of War

(Continued from page 5)

take the conversion of the Germans, the Italians, and the Japanese! It may well be that America will alone have the energy, the idealism, or the money to undertake this stupendous task; but it will need more than money and energy. They will have to disassociate themselves from many American things, and go simply as Christians, living as Christ called upon his apostles to live; forsaking not only their country but their nationalism, lest they make the Gospel suspect and confuse the power of the cross. Yet there is only one moral substitute for war, only one thing that will sublimate the desire for domination, only one motive that will surpass the military ideal: to win men to the true Faith, to conquer them by love, to be willing to die unarmed, as Christ if only we may win them to Him. For the only cure for and safety against war is the conversion of the world to true, practical, socialized Christianity; and for that we must ourselves be converted, intellectually, psychologically, socially.

The true pacifist must be able to say; here hate ends, and love begins; here in my heart the fire of war is being put out;

Easy Essay

(Continued from page 1)

the spirit of initiative which he calls free enterprise.

5. When in America some one is busy doing something for the common good he finds people willing to cooperate.

III. Love of Freedom

1. Freedom is a duty more than a right.
2. Man has a duty to be intelligent.
3. Man has a duty to choose intelligently between two alternatives.
4. Man has a duty to act intelligently using pure means to reach pure aims.
5. To use impure means to reach pure aims is to take the wrong road.
6. You cannot go where you want to go by taking a road which does not lead you there.
7. Having pure aims and using pure means is making the right use of freedom.

IV. Spirit of Initiative

1. The spirit of initiative is what business men call free enterprise.
2. A private enterprise must be carried out for the common good.
3. If a private enterprise is not carried out for the common good it turns out to be a public nuisance.
4. A public nuisance produces grievances.
5. Personal grievances against public nuisances produce demagogues who promise to wipe out public nuisances.
6. The spirit of initiative of social-minded people brings into existence social institutions that make for the welfare of the common people.

V. Will to Cooperate

1. When someone has done something considered by the common man as to be beneficial to the common good he is admired by the common man.
2. The admiration of unselfish men who are not afraid to take the initiative creates a desire among the admirers to climb on the bandwagon of men of initiative.
3. They want to be part of an unselfish movement.
4. They are willing to make sacrifices for the common cause.
5. So the will to cooperate is the result of the daring of unselfish men who are not afraid to take the initiative.

here the world is being rebuilt; here the blood of vengeance is being cleansed and turned back by that blood which speaks better things than that of Abel; the blood of Christ's cross, shed to secure all men's forgiveness and to make mankind one.

Democracy

Following is the major portion of a pamphlet, part of which is under the title of "Land and Ownership." "Rural Reconstruction" has appeared in previous issues.

The natural resources of a country are for the general good of its people. Their ownership, therefore, should be in the hands of the people, not in the possession of private exploiters. In the vision I am tracing for you the coal and iron mines, the oil wells and timber of the United States would be owned by the people—popular ownership of natural resources—and controlled or administered by the government of the people. The workers in the mines and oilfields and in all sources of raw materials would be public servants with the security and benefits of such. It would be left to private enterprises of, as far as possible, a co-operative nature to work on the raw materials and distribute them to consumers or users.

Living Wage

Workers engaged in the manufacture of goods would, in the first instance, be assured of a living wage, a wage sufficient for all their needs and the needs of their families, for the education of their children, for their own cultural development and for a savings account not only to provide for the days of old age and retirement, but to enable them to become part owners, if they so wish, of the industry in which they are engaged. Even if they never exercise this option they would, and should, share in the profits of the industry.

Public Services and Servants

Public services essential to the common good of a city or a nation should be the property of the people of that city or nation. The railroads of the United States and the means of transportation for workers to their places of employment in large cities are of such a nature. In the picture I am drawing for you the subways, trolley cars and buses of New York and other cities would be the property of the people of New York. The railroads of the United States would be owned by the people of the United States.

The individuals employed in the maintenance and operation of these services would be civil servants of the city or nation as the case might be. As such their contract would be with the people of the city or nation for whom they work. They would, as would all public servants, be assured of a just living wage, marriage and child allowances, a maximum eight-hour day and forty-eight hour week of labor, and a pension on retirement at the age of 65.

Share in Ownership and Profits

Transportation facilities which are not of an essential nature such as cross country buses, and airlines would continue functioning under private enterprise, but would be subject to governmental control and supervision. The same would apply to all non-essential services. The persons employed in these services would have the same status and rights as the workers in industry referred to already, including the right to share in the ownership and an actual share in the profits of the enterprise.

Freedom of Expression

Every man and woman in America would have the right to speak and write as he or she pleases, to hold and express views of his own on any kind of sub-

ject as long as the expression of them does not constitute an attack on the strictly private life of others, does not incite to religious, racial and class hatreds, or advocate physical violence, and does not attempt to propagate practices detrimental to the health and well-being of individuals or of the people as a whole.

Equal Rights and Opportunities

Every man and woman, irrespective of national origin, race, color or creed would enjoy equal rights. There would be no favors, privileges or condescending paternalism. "Justice for all and favors for none" would be the watchword of government which would, however, take steps to encourage and utilize the peculiar talent of different racial strains for the enrichment of a common American culture and would also occupy itself in providing ways and means whereby heretofore despised and ostracized groups would be given the opportunity to develop their personalities in suitable circumstances and environment and to make their contribution to the common good and happiness of all.

All Children of God

Men and women would look upon each other as children of God, their common Father Who has His own reasons for making us all different. "He made us, and not we ourselves." I think one of His reasons was so that we could practise the great virtue of Charity which is so very scarce in our modern world. If we realized what it meant and practised it we would not see a Jew, or a "Dago," or a Nazi, or a Fascist, or a Communist, or a "Spic," a "Chink" or "Nigger" in our next door neighbor. We would see, and respect in him or her, a child of God.

Cooperative Societies

For our own, his and the common good of all we would be more ready to co-operate with those around us. The farmers of America would give the lead in the field of co-operation. They would form Cooperative Societies not only for the more remunerative marketing of their goods, but to help each other in their production and preparation for market, for recreational and cultural purposes, for local government or the welfare of their community, and for the selection of persons of their vocation to represent them in local and national legislatures.

Unions

Industrial workers would follow suit and establish a new type of Union in which the closed shop would be a thing of the past, a form of compulsion which has no place in a Democracy. These Unions would not be organized from the top down, but from the bottom up. The dues would not be utilized in large part to pay the fabulous salaries of Labor Leaders and organizers, but to provide much needed facilities for the members, to finance housing projects for workers, to provide hostels for single men and women, places of recreation and education, vacation camps, employment agencies, unemployment relief of a temporary nature, hospitalization, sick and death benefits, Credit Unions and group insurance. With advantages of this kind attached to membership in Unions, the workers would not have to be compelled to join them. They would flock to them voluntarily.

Officials would be chosen from the ranks of the members. Most



Protest Conscription

(Continued from page 1)

contrary, man is exempted by nature. It is gravely unjust to falsify a woman's natural liberty by forcing her into a servitude wherein she would be reduced to a pre-Christian status. Man's own happiness depends on his recognition and respect for her position.

Conscription of women is being sold on the idea of equal responsibility by men and women. Equality cannot be reduced so simply. The duties of man and woman are by nature distinct and different.

Conscription is not a democratic action. It has its roots in state capitalism which enslaves woman and man and which reduces the home to a mere mockery. It is the duty of every citizen to protest this attack on his freedom.

of them would keep their jobs and be satisfied with a small remuneration for their Union duties. Those chosen for full time work in connection with the Union would not receive more in compensation than the salary of the best paid worker in their particular type of employment. Among their duties would be that of representative in the government of the people. They would be elected by at least 75 per cent of the voting members, be subject to recall at any time by two-thirds of the total members and be ineligible for office after two successive terms.

Democracy

All other occupational groups would organize on similar lines and for similar purposes. Eventually we would have a government of the people composed of representatives of every interest and vocation including farmers and their wives, industrial workers, small storekeepers, transport workers, public or civil servants of various kinds, the professions, literature and the arts.

They would be the servants of the people and would appoint other servants to give effect to their decisions and enforce laws enacted in the best interests of all. Then, in my opinion, we would have a Democracy. And if we had that here we would not have to trouble ourselves so much about Europe, because then we would give the peoples of Europe a challenging and effective alternative to dictatorships, an alternative which no dictator or dictatorial methods could long survive.

Rural Communities Publishers

Copies are obtainable from Rev. Clarence Duffy, THE CATHOLIC WORKER, 115 Mott St., New York. Price 5 cents each.

Day After Day

(Continued from page 4)

Odysseus: "Than roaming naught else is more evil for mortals." In general that is true. If it were not for the necessity of visiting our friends, our groups, our houses on the West coast, I would not be here, but home at Maryhouse and Mott street instead. I cannot say my work is specifically there. It is here, too. I wish I could settle on the farm at Easton this summer and finish the Peter Maurin book. But who knows when this traveling will stop, for any of us. We all would like to settle. We all have a craving for stability, for permanence. And look at us, men and women, plucked up by work or war and settled some place else than where we wish to be!

"Life is but a night spent in an uncomfortable inn," St. Teresa said.

And bus stations these days, crowded with soldiers, their wives and children, whole families on the move following the lure of jobs, are anything but comfortable.

The bus is an inn itself, everyone sleeping on everyone else's shoulder, a mad confusion of feet and legs in the aisles. Floods out here have caused delays, and each bus, detouring, is hours late.

Only the Lord knows when I will be home. Meanwhile, the paper will be gotten out, and the house will be run by Gerry Griffin and his able assistants, God help them.

An Appeal

St. Peter Claver's Rectory
430 Ward Street
Macon, Georgia
April 24th, 1942

Dear Miss Day:

For a long time I have been looking for your address, and at last I have found it. Through your esteemed paper, "THE CATHOLIC WORKER," I have had the good fortune to secure two good benefactors for our poor Colored Mission here. This is how it happened.

A soldier friend of your paper, Pvt. Farrell, while stationed at Camp Wheeler, Macon, used to come out in his spare time to help clean up my garden and do odd jobs around the Mission. During that time he wrote to you, and you published his letter in "THE CATHOLIC WORKER." He mentioned, among other things, how interested he was in this Colored Mission down a lane, he spoke of the hard-working pastor and the self-sacrificing Sisters of the Blessed Sacrament, who directed the school. He styled me as a priest of the North African Missions—a slight mistake, for I am a member of the African Mission Society. All Africa is our Mission Field, with the Negroes of America thrown in. We number about 1,500 priests with as many sisters, and run twelve Quasi Dioceses in the Dark Continent. About forty of these priests are laboring among the Colored in this country.

As a result of Mr. Farrell's letter, two generous readers of your paper sent me hand-subscriptions for my mission, and I need not tell you how welcome they were.

I wish to thank you very

Peonage Case To Be Investigated

A Federal Grand Jury investigation of a slavery system allegedly maintained by William Tolliver Cunningham of Lexington, Ga., on his Oglethorpe County plantation, has been ordered by Attorney General Biddle.

Affidavits presented to the Department of Justice alleged that Cunningham recruited a substantial part of his plantation labor from local jails by paying fines of Negro prisoners. They pictured the Cunningham plantation as a place of constant beatings, shootings, threats, starvation, peonage, and conspiracy with local officials to perpetuate this condition.

Oglethorpe County Court records, according to complaints filed with the Justice Department, show that Cunningham repeatedly charged Negro field hands who had escaped his employment, with past misdemeanors, re-employing them after their arrest and after short terms on the chain gang.

Three Escape Slavery

In 1936 three Negro workers escaped and made their way to Chicago. In 1937 Cunningham, having located the three in Chicago, obtained an indictment from the Oglethorpe Grand Jury charging two of the Negroes with burglary on the plantation in 1935, a year before they had left. The Governor of Georgia issued an extradition warrant for them. It was later established that the burglary had never taken place.

Investigation

Cunningham and his attorney went to Chicago to bring back the "fugitives". The men were arrested. Attorney William Huff of Chicago, who had been born and brought up in Oglethorpe County, and the International Labor Defense in Chicago conducted an investigation preparatory to resisting the warrant of extradition. They discovered that there were more than thirty Negroes, escaped from the Cunningham plantation in Chicago, a number more in other Northern cities, living in constant dread of being returned to Oglethorpe County. Governor Henry Horner of Illinois, on the basis of evidence presented, refused to honor the extradition warrant, and set the defendants free.

Affidavits were secured from numerous persons, attesting to conditions worse than those of the old slavery days, on the Cunningham plantations. Later, federal agents who were sent to investigate reported that conditions were "much worse" than the affidavits described.

sincerely for having published that letter, and I have strong hopes that some more generous souls may be urged to follow their noble example, for this is a very poor and struggling mission. St. Joseph is the Patron of Workers, and I think he used "THE CATHOLIC WORKER" to bring me that help. While thanking you for being instrumental, I beg God's blessing on your paper and its readers.

Yours very sincerely,
in Christ,

Rev. J. Prendergast, S.M.A.

THE LAND

HERB OF THE FIELDS

Sunflowers

Jerusalem Artichoke. Helianthus Tuberosus. Giant Russian Sunflower. Helianthus Annuus

It seems that the intention of this series on useful plants has not been equally clear to all readers. A very good friend of the Catholic Worker writes from the Middle West to inquire "what boob do you get to write such articles as *the nettle and the dandelion*?"

He does not specify the particular boobery that offends him, but his feeling may be that it is folly to urge the use of plants of quite minor importance, when millions of practical farmers, the world over, have established the use of the plants of major importance. Or perhaps he thinks that we are advocating that the poor should gnaw on grass and weeds as a substitute for seeing that they get simple justice. Pie in the sky when they die.

Causes of War

In any case our point seems to have been missed, and it is probably the writer's rather than the reader's fault. The subject of the first article (Volume 9, No. 6, April, 1942) was meant to be the causes of war. The race for money and power among individuals and nations is certainly one of these causes. Whatever the war-making nations may disagree about, they all agree about the goodness, necessity and permanence of industrialism. In Japan, in England, in Germany in Russia, and in our own country, those who are certain that war is necessary, are those who are certain that a country cannot be happy or prosperous unless it is industrialized.

A country cannot be industrialized unless it has access to certain raw materials. As everyone knows, the struggle for these materials—wheat, cotton, oil, metals, etc.—is one of the main reasons why industrial nations must wage periodic wars. Another is that they must control markets in which to sell goods that they have made out of the raw materials.

Apples

But a world wide productive system will not work without a financial system along with it. In converting raw materials into goods on a large scale the industrialist has to think of profit rather than use. He decides what to make, not by considering what is needed, but what will sell. Big orchard owners no longer plant trees that will grow the best apples to eat, but the best apples to ship. Bigness of production inevitably commercializes what might otherwise be a holy business—the supplying of the wants of our brothers.

One of the reasons why THE CATHOLIC WORKER is opposed to industrialization and mechanization of production, is that they put profit before use, and cause wars. We believe, instead, that nations as well as individuals can live at home, can live in frugal plenty, without the necessity of periodic orgies of destruction and murder. There is today, as there has been in the past, possibility of self-subsistence among nations as well as families. It can easily be done if nations will cultivate the virtues.

This was meant to be the

burden of the first article. Those that follow are written to meet an expressed desire for specific examples of the claims made in it. This month we continue with two other well known plants of the sunflower family. If we were allowed to give enough such examples we think we could convince the most skeptical that our difficulties lie not in the niggardliness of nature, but in our own disobedience to the God that created it.

Sunflowers

Of the fifty or more species of sunflowers, most, if not all of which are native American plants, two are particularly valuable, the big annual sunflower, *Helianthus Annuus* usually called Giant Russian Sunflower, and the perennial Jerusalem Artichoke, *Helianthus Tuberosus*.

Everyone knows the big showy flower heads of the giant sunflower, averaging about fifteen inches in diameter, a disk which later in the fall is packed with about 2,000 seeds. The Russian people eat these seeds roasted on all occasions very much as the American people eat roasted peanuts. In some countries the roasted seeds are used to make bread. But they are especially useful for feeding domestic animals, being particularly stimulating to chickens in egg production. As an acre of ordinary land should normally produce 50 bushels of the seed, it is easy to see the importance of the plant as a food.

Oil

But the oil (cold pressed) that is pressed from the seeds is perhaps more important still. Authorities seem to agree that as a table oil it is next, if not equal in quality, to olive oil or almond oil. It is the best and longest burning of all the vegetable lamp oils. It is an excellent lubricant. Although it dries slowly it is nearly as good as linseed oil for paint. The inferior hot-pressed sunflower oil is used in making candles, soap and in the preparation of wool. 50 gallons of oil is a good average yield of an acre. A plot ten yards square will thus yield a gallon of oil.

The ground meal from which the oil has been squeezed is an excellent feed for cattle, sheep, pigs, pigeons, rabbits and poultry. It is more fattening than linseed cake, and much superior to the commonly fed cottonseed cake. 150 lbs. of cake may be produced from an acre.

Silage

Sunflowers are commonly grown for silage with excellent results, especially in mountainous parts of the country where corn does not easily mature. Sometimes it is grown mixed with the silage corn, a very beautiful sight to see. 22 to 30 tons of silage to the acre seems the usual range of yield.

The woody stems are often used as fuel, but the whole plant is so rich in potassium that they are often burned just for the ashes, which make an excellent fertilizer for plants which, like potatoes, need plenty of potash. About 160 pounds of ashes can be secured from an acre, of which about

50 pounds are carbonate of potash.

Flowers

The flower buds are often boiled and eaten like artichokes. From the developed flower a good yellow dye is made. It may interest some readers to know that the first book published by St. Dominic's Press at Ditchling, in England, was the authoritative work on vegetable dyes, and that its cover carried a large wood cut of a sunflower, one of the very first engravings made by Eric Gill, at that time associated with the Press.

The pith that fills the interior of the stalk is the lightest of all known solid substances, having a specific gravity of 0.028, which makes it just



about ten times as light as cork. It has many uses, many being connected with life saving devices.

The sunflower is a soil improver if grown in wet and soggy land, which other plants are not able to do well on, or dry out. It is successful in keeping down weeds. Many of the uncultivated varieties are important as bee plants, yielding rich returns in both wax and strong flowered amber honey. The stem contains fibres which may be used in textile making, the Chinese being reported to use considerable quantities in some places as an adulterant to silk. These fibres are also useful in paper making. Various chemicals—levulin, dextro-rotary sugars, tannin, and a violet coloring substance—have been prepared from it, the practical value of which has not yet been demonstrated. Nor do we yet know much about the actual value of the various medicinal properties that are claimed for the plant. There seems little doubt that some of them may be well worth investigation by medical men of a decentralist turn of mind.

Root

To make a rather long story short, every part of the giant sunflower seems to have important uses except the root. For a useful root we must look to another sunflower, the Jerusalem artichoke. It is not an artichoke, though the root has a similar taste, and it does not come from Palestine. It is as American as the potato or the squash. The name is a corruption of the Italian *gira sole*, "turning to the sun," in ref-

OUR SPRING APPEAL

THE CATHOLIC WORKER

115 Mott Street,
New York City,
Easter Sunday, 1942.

Dear Fellow Workers:

Here is our Spring appeal. In a few weeks we begin our tenth year of getting out a paper, running houses of hospitality, and farming communes. And every year we seem to be getting poorer. This is, of course, because there are more and more people coming to us for help.

We always start our appeals in Church, picketing St. Joseph for help, asking him to tell us what to say to you. He was a man of few words. So he isn't very helpful that way. But we came away with confidence that he will remind you of our needs. He knows just how much we need, with how much we can get along. He had to manage himself, and he had the Blessed Mother and God Himself to take care of in the Child Jesus. An awful thought, but it must have inspired him with both peace and joy.

This has been a joyful week, now that Lent is over and that great victory over death has been won for all of us throughout the world. The lessons every day were such beautiful ones, even those last sad lessons during the Passion of Christ.

We were thinking especially of the denial of Peter, how he came to do it. He was so impetuous. He loved our Lord so much he had sworn to die with Him rather than betray Him. He wanted to do big things. He wanted to lay down his life on some great occasion when the great opportunity came. And then when a little servant girl by the fire in the courtyard asked him whether he were one of them, one of that small band, he curtly denied it. It was so unimportant, that question of the little serving girl. It was not the important time. It was not the enemy who was questioning, not one of the priests and rulers. That would be the big moment when he would prove himself!

We repeat Peter's mistakes seventy times seven daily, and always the Lord forgives us. He even says: "Father, forgive them for they know not what they do." We are always denying Him in little ways, on little occasions. Our spiritual advisor tells us to see Christ in everyone we meet during the day. How many times a day we fail! And here we are coming to you with an appeal again and putting you in the fearful position of presenting you with our "other Christs"—the lame, the halt and the blind, the poor in general, deserving and undeserving. The thought that is consoling is that the Lord is the One who will move your hearts as you read this letter, and you will help us or not, as you are able.

If you cannot, then just stop a moment to say a prayer for us, and know as we do, that we will somehow get by, as we have these past nine years. We have been "put in good works," as St. Paul says, and we will try to be good servants for you.

Gratefully in Christ,
The Editors.

erence to the flower's daily twisting.

Indians

The French explorer Champlain writes that in 1605 his men found the Indians at Naussett Harbor on Cape Cod growing roots "having the taste of artichokes" in their fields, along with corn, beans, squashes, and tobacco. In 1671 an Englishman got two small roots from a Frenchman in London, and in five years he claimed to have introduced them into all parts of Hampshire. Since those days the plants have been introduced into almost all parts of the world, being particularly popular in India.

The tubers are considered more nourishing than potatoes, having 12 per cent more nitrogenous substance, 50 per cent more fat and minerals, and 380 calories compared to the 385 of the potato. They have as much grade 1 protein as potatoes, and in the spring contain inuline, an enzyme which converts fruit sugars into fructose, a sugar lacking in wartime England. Invalids are given Jerusalem artichokes when they are unable to take foods more difficult to digest. Because so many of the substances of the tuber are soluble in water, the water in which they are boiled should never be thrown away, but makes an excellent thick soup. They also

make good pickles when partially boiled, sliced in half-inch slices and placed in vinegar.

Sharecroppers

Benjamin Muse, who runs a large and almost completely self-subsistent farm in Virginia, told Monsignor Ligutti that in his opinion the government could do a great deal to mitigate the sufferings of the poor of the rural south, if it encouraged them to grow patches of Jerusalem artichokes. As, to get the best results, they ought not to be grown in the same spot for more than three years running, the problem is really how to get rid of them once they are started, rather than how to cultivate them.

And last, but not least, sunflowers are symbols. The poet Dante wrote that "There is no visible thing in all the world more worthy to serve as a type of God than the Sun." This great analogy has been profoundly realized not only by Christians, but by the people of every religion worthy of the name. The sun, glorious and beautiful, from which come to us light, heat, energy—all the conditions that make physical life possible—is the most perfect type of its creator. This gives to the flower named for the sun an added value, as it is a perpetual reminder of the goodness of the Source of all Graces. **Graham Carey.**