

CATHOLIC WORKER



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MONSIGNOR DECRIES CONSCRIPTION WHIP

Bids Senate Call on Patriotism for Defense Volunteers

(Testimony of [Rt. Rev.] G. Barry O'Toole, professor of philosophy in the Catholic University of America, before the Senate Military Affairs Committee.)
Gentlemen:

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

A year's service in the United State Army does not qualify me as an expert, but it clears me of the charge of being a theorist.

To be a soldier is a vocation and no vocation should be imposed by law; for it is a Christian principle that every man should be free in his choice of a state of life.

It is my sincere hope that instead of enacting a law of compulsory military training, the Federal Government will call upon the nation's youth to enlist of their own accord.

What youthful America will be summoned to defend is the democratic ideal.

Democracy, in American parlance, does not signify a form of government. If it means anything, it means a conception or philosophy of government founded on respect for the free will of the human individual. This God Himself respects, and it is not for any government to trample upon it.

Each human being is a PERSON, that is to say a free, self-determining agent, who is the originator of his own actions and therefore responsible for them.

In view of his personal dignity, he is not to be treated as a soulless tool nor to be kicked about like a football. He is God's own image, not the pawn of any State.

God expects of him virtuous actions, and actions performed under compulsion are not virtuous actions. Hence the coercive power of the Government ought to be kept within such bounds as will leave ample room for free choice—for voluntary virtue.

A single soldier who serves his country out of whole-hearted devotion is worth a hundred military slaves driven to arms under the lash of necessity.

The defeatists who despair of democracy will tell you that it is futile to call for volunteers. If democracy is as bankrupt as all that, if the only way to save it is to impose patriotism by force, let those who believe as much "hell Hitler" and confess that he is right. But if we still have faith that freedom and democracy represent the better way, then in God's name let us give them a fair trial before we concede the superiority of the totalitarian way.

C. W.'s Position

Following are excerpts from the direct testimony placed before the Senate Committee on Military Affairs by representatives of THE CATHOLIC WORKER in supporting its stand against enactment of compulsory selective military training legislation:

We take our stand opposing conscription on the ground that in addition to imperiling man's natural and sacred rights, it constitutes an "armed peace," the fallacy of which has been pointed out by Pope Pius XI. He said in regard to it, "It is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountain heads of life, physical, intellectual and moral."

Rev. E. Cahill, S.J., author of "The Framework of the Christian State," says that conscription laws tend to override man's personal rights. "Man's natural right to free choice of work and to personal liberty of action are suspended, and other rights still more sacred are violated and endangered. Besides, owing to the immense power which the conscription laws put into the hands of a bureaucracy, one can easily understand how almost every human right of the individual citizen is imperilled."

Bishop John Duffy, of Buffalo, said: "Just as soon as a million men are under arms in the United States, at that moment

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For Protection's Sake!

By

Peter Maurin

I. Protecting France

1. The French believe in protection.
2. To protect French citizens residing in Algeria they took the country from the natives.
3. To protect Algeria they set up a protectorate over Tunisia with Bismarck's approval.
4. To protect the Senegal they took Dahomey.
5. To protect Indo-China they took the Tonkin.
6. To protect Reunion they took Madagascar.
7. They did not want the English to take Madagascar.
8. When the English take something they are called grabbers by the French who consider themselves good patriots.

II. Protecting England

1. Because they live on an island the English think that they must have the sea for their protection.
2. To protect the sea they took Gibraltar from Spain and Canada from France.

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C.W. FIGHTS DRAFT AT SENATE HEARING

Opponents of Conscription Urged to Register Stand With Congress

The Burke-Wadsworth Compulsory Military Training Bill has passed the Senate Military Affairs Committee and is being considered by the Senate this coming week. Wire your Senators and Congressmen to oppose this bill and all bills for conscription. Do this at once so that those amongst us who are conscientious objectors can feel that we are doing all in our power to fight the passing of a law to institute peace-time conscription, which, as Pope Pius said, is little better than war itself.

Two members of the New York CATHOLIC WORKER group, Dorothy Day and Joe Zarrella, appeared before the Senate Committee last week to read into the record a formal protest against conscription. Monsignor Barry O'Toole, of Catholic University,

author of the series of articles on Conscription and War which have appeared for the last nine months in the CW, also went before the Committee and delivered his protest which appears in this issue. All our friends who read the Catholic papers will have read the appeal of the Bishops, delivered by Monsignor Ready of the National Catholic Welfare Conference, against the conscription of priests, seminarians, brothers and other religious.

Pope's Warning Ignored, Europe Pays in Blood

On June 20, 1894—just three decades before the last World War began—His Holiness Pope Leo XIII addressed to the rulers and peoples of the entire world his Apostolic Letter *Praeclara gratulationis*. In paragraph No. 14 of this letter the Holy Father says:

"A noble approach would then be made to concord among nations, greatly to be desired at this time, in order to avert the sad fatalities of wars—we have in mind the times as they are in Europe. For many years we have been living in a peace that is such in appearance rather than in reality. A prey to mutual suspicions, the single peoples go on fairly vying with one another in a race to build up armaments. Youth separated at an immature age from the advice and instruction of their parents are thrust into the dangers of life in the camp: robust young men are taken from the cultivation of the soil, from ennobling studies, from trade, from industry, to be put under arms. The result is that the treasures of States are exhausted by reason of the enormous expenditures, the national resources are consumed and private fortunes are impaired; and that, as it were, armed peace which we now have cannot last much longer. We cannot bring about civilized concord among men except by benefit of Jesus Christ. In fact, there is nothing that can more effectively curb ambition, greed for what belongs to others, rivalry—the most potent factors in fomenting wars—than Christian virtue, particularly the virtue of justice: for regulated by this selfsame virtue the rights of nations and the sanctity of treaties can, on the one hand, remain intact and, on the other hand, the bonds of brotherhood can be invincibly maintained, upon the conviction that: *Justice exalteth a nation* (Prov. xiv, 34)."

Harvest of Blood

Had the recreant and disloyal Catholics of Europe listened to this moving plea of the Holy

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QUIZ BOTH CANDIDATES ON U.S. AID TO JAPAN

National Group Demands Roosevelt, Willkie Oppose 'Murder' Sales of Scrapiron

Presidential candidates Franklin Roosevelt and Wendell Willkie this month received from the Rt. Rev. G. Barry O'Toole as chairman and Ida Hoyt Chamberlain as secretary, Washington Committee for Non-Participation in Japanese Aggression, a circular letter bringing sharply to their attention the continued and increasing sale of American scrapiron and scrapsteel in huge quantities to the Japanese Government.

The CATHOLIC WORKER is in receipt of a communication from Father O'Toole, on the letterhead of the Catholic University of America, Washington, under date of July 10, asking publicity for the sending of the letter to the President and Mr. Willkie.

The letter itself states that: "A large percentage of American citizens, convinced that we are committing the national murder of China and are pursuing a policy of national suicide by participating in Japan's bloody destruction of China, request definite, clear-cut replies from Mr. Roosevelt and Mr. Willkie to the letter's charges."

Among those charges are the following:

That American children the country over are being paid for bringing in to junkmen "every piece of iron and steel they can pick up."

That American labor is being employed in transporting millions of tons of this scrap to shipside for forwarding to Japan, much of it in American ships manned by American crews.

That Japan now is about to double its scrap buying from us to a volume of as much as 160,000 tons a month, and will continue to pay in gold.

That the United States has been supplying 80 percent of Japan's total world purchases of scrap, which has gone into the machinery and munitions of her war on China.

That "for seven years, following Presidential lead, our State Department officials have been, and still are, apologists for a defeatist foreign policy which permits such evasions of our international obligations and moral responsibilities—not to speak of our national defense."

That our State Department has knuckled to the Japanese Government to a humiliating degree,

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400,000 by October

There are many vigorous opponents of the bill in Congress and there will probably be a strong fight against it. But the consensus of opinion is that either this bill or some other similar bill will be passed and the first draft will call out 400,000 young men by October 1st.

In the face of this legislation as an accomplished fact, what is to be our stand? Are those young men who are members of CW groups throughout the country and those of our readers who have not the comfort of association with a group—are they to register, in compliance with the law, and take their stand only when they are called up, or are they to disregard a law which they consider unjust and against their conscience?

There is provision in the law for fine and imprisonment for anyone aiding and abetting anyone in evading the law. In this case, should the CATHOLIC WORKER continue to oppose conscription? This point came up in testifying before the Senators, and Senator Burke, who is a most courteous opponent, pointed out that any American is at liberty to continue to urge the repeal and amendment of a law, but not to evade it or urge or aid others to evade it. But the fact remains that if we continue to print protests against conscription, we will in fact be forming the opinions of others who must then follow their own consciences.

Argument Against Us

From this it is easy to see the crisis which the CATHOLIC WORKER is faced with. The argument against us is that we would be jeopardizing all the good work of feeding, clothing and sheltering people by risking the life of the paper in fighting conscription. But how can we sacrifice our principles, remain silent in the face of a gigantic error, discontinue a fight against a condition which the Popes opposed?

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"And There Remained Only the Very Poor"

Those were the words contained in a news account of the evacuation of Paris. But it applies to New York in summer. The poor cannot get away. There is always a residue of the destitute which remains in the city like mud in a drained pond. You see them in the parks, you see them lying on the sidewalk in broad daylight along the Bowery, that street of forgotten men. You see them drifting about the city, from one end to the other. One gets to know some of them. There is Mary, for instance, a little middle-aged woman who comes in every morning at seven for coffee. She speaks very little English and it is hard to know what nationality she is. Her hair is cropped short and she wears a wool cap even in summer. Her cotton dress is clean. There are flat slippers on her feet. She always carries bundles. If she sees me in Church (she is liable to be any place) she taps me on the shoulder and demands a nickel. I have run across her down in City Hall park, down on lower Broadway, up in the Twenties.

There is John who has been coming to us for a year. He goes to Mass every morning. He was thrown out of one church by an over-zealous sexton because he used to sleep through four Masses every morning in the back of the church after a night on the streets. Finally at another church he met a woman who gives him a quarter every day for his bed on the Bowery. They come to us in droves. Eight hundred every morning on the coffee line. One hundred and twenty-five for lunch, again for supper. It is an informal crowd at noon. They start gathering in the yard, men who have passed the word along to other transients, homeless ones, that perhaps there is food to be had. Many days the soup runs short and then there is only coffee and cake. There is cake, thanks to Macy's, who give us their left-overs every morning.

So there are a thousand to be fed every day. There are seventy men, women and children as all-year-round members of the CW group in New York. There are the visitors and God bless them, they leave a dollar here and a dollar there to keep things going. One student from Denver left a quarter on the table last night after having a cup of coffee with us.

Many days go by with no money coming in at all. Right now our telephone is shut off but the man in the candy store next door calls us to his phone for messages.

Gas and Electric Next

Today we expect the gas and electricity to go. What to do? We can borrow a few oil stoves and continue to cook and feed those who come. Vegetables are contributed, soup bones, fish. But we must buy the coffee, sugar and milk and bread. As long as we are trusted, the bills continue to mount. Even the printer is letting us go to press with \$995 owing this summer.

And there is the children's camp on Staten Island, donated by a friend. It holds eight children, forty can be cared for during the summer, and they can spend their days on the beach and they can sleep to the rustle of wind in the maples around the camp. The most beautiful sound in the world is the sound of little waves on a hot beach. And the sweetest smell is sweet clover on a hot, still July day. And the sweetest sight is Viola, aged four, who lives on Grand street, six flights, walk-up, one of eight children, who is playing in the sand and waves on the beach these days. Or perhaps it is Rosemary and Barbara, Italian and Negro, with their arms around each other's necks as they pose for a picture on the shore.

One friend (the one who gives us the use of the house on Mott street) helps us with the children.

There is poverty and hunger and war in the world. And we prepare for more war. There is desperate suffering with no prospect of relief. But we would be contributing to the misery and desperation of the world if we failed to rejoice in the sun, the moon and the stars, in the rivers which surround this island on which we live, on the cool breezes of the bay, on what food we have and in the benefactors God sends.

They Remember Winter's Cold

The heat wave which is a misery to some is to us a joy. We remember the bitter cold of the winter and those who have to sleep under the stars nestle into the warmth of the hot pavements.

Our greatest misery is our poverty which gnaws at our vitals, which is an agony to the families in our midst. And the only thing we can do about it is to appeal to you, our readers, begging your help. And how many of our readers are away or who have extra responsibilities in summer! Those of you who read this, those of you who have helped us before, please help us. We are stewards, and we probably manage very badly in trying to take care of all those who come, the desperate, the dispossessed. Like

FOR PROTECTION'S SAKE

By Peter Maurin

(Continued from page 1)

3. To protect the sea they established the Indian Empire.
4. To protect the sea they went to Egypt as well as Sudan.
5. To protect the sea they went to Australia.
6. To protect the sea they went to South Africa.
7. The English drove the Spanish from the sea and now the Germans are doing their best or their worst to drive the English from the sea.

III. Protecting Japan

1. The French are doing their best to protect themselves and so do the English and so do the Japanese.
2. To protect themselves they went to Korea.
3. To protect themselves they went to Port Arthur.
4. To protect themselves they went to Manchuria.
5. To protect themselves they are in China.
6. They are in China for the same reason that European nations went to China.

IV. Protecting Russia

1. Russians used to think that they needed Constantinople for their protection.
2. The Crimean War was fought by France and England to keep Russia out of Constantinople.
3. The Russians think that in order to be able to protect themselves they must be allowed by the Baltic States to have naval bases on the Baltic Sea.
4. The Russians say that they went to Poland, as well as Finland, not because they like war but because they like to protect themselves.
5. They have already the largest area of any nation and they still think that the world would be better off if they had more.

V. Protecting Italy

1. The Italians thought that in order to be protected they ought to have the Papal States.
2. They have the Papal States and now they think that they will never be protected until the Mediterranean Sea is under Italian control.
3. In the meantime they went to Lybia as well as Ethiopia, without forgetting Albania.
4. The Italians think that Italy will be better protected when the Italian flag instead of the French flag flies over Djibuti as well as Tunisia as well as Corsica.

VI. Protecting Germany

1. The Germans also believe in protection.
2. For their own protection they went to Austria.
3. For their own protection they went to Czechoslovakia.
4. For their own protection they went to Denmark as well as Norway.
5. For their own protection they went to Holland as well as Belgium.
6. For their own protection they are in France.
7. For their own protection they intend to go to England.
8. Where will they not go for their own protection?

VII. Protecting Humanity

1. Each nation thinks that what it needs is to be protected against other nations.
2. But the fear of other nations does not take the place of the fear of God.
3. If we had the fear of God, we would have less fear of other nations.
4. Humanity is not protected when people cut each others throats for fear of each other.
5. God may ask us, as He did of Cain: "Where is thy brother?"
6. Will God be satisfied if we answer Him: "I am not my brother's keeper?"
7. Is not the fear of God the best protection that humanity can have?

Let Churchill Speak

1. "The elimination of the legitimate grievances of the losers must precede the disarmament of the winners."
2. To realize an equality of armaments before redressing those wrongs would be the equivalent of fixing the day of a new European War.
3. It would be less dangerous to reopen question like the Danzig Corridor or Transylvania with cold blood and in a calm atmosphere while the victorious nations still possess an ample superiority than to wait for the time when vast groups with equal strength stand again facing each other."

Armed peace, "It is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountain heads of life, physical, intellectual, religious and moral."—Pope Pius XI, First Encyclical, 1922.

Peter, they say, "To whom else shall we go?" and they are our brothers in Christ. They are more than that, they are Christ, appealing to you.

So please help us to keep going. Help these suffering members of the sorrowing Body of Christ.

RETREAT

The Reverend Father Paul Hanly Farley of Catholic University, author of "Fire on the Earth" and "This Way to Heaven," will conduct the annual Catholic Worker Retreat, which will be held at the Catholic Worker Farm in Easton, Pa.

The three-day Retreat will open Friday evening, August 30, and be closed the afternoon of Labor Day. Absolute silence will be the order for two days, and we advise all those coming to bring spiritual reading.

With the chaotic condition of the world we cannot speak too strongly of the imperative need for making a Retreat at this time. We ask all heads of Houses of Hospitality to drop whatever work they may be doing and come to the Retreat.

Those of you who can come by car please bring blankets and whatever you can bring in the way of food. If you are hitchhiking please let us know beforehand so that we will be better able to provide for your needs.

We hate to mention finances in the same breath with our Retreat, but we will appreciate contributions to help pay for the food.

Last year 70 members representing 12 Houses of Hospitality made the Retreat under the guidance of Father Joachim Benson and this year we hope to have double that number.

If you are coming please write and let us know.

S. V.

C. W. vs. Draft

(Continued from page 1)

Remember what Cardinal Gasparri said:

"For the Holy See, the only system which is practical and which further, could be applied easily with a little good will on both sides, would be the following:

"TO SUPPRESS, BY A COMMON AGREEMENT, AMONG CIVILIZED NATIONS, COMPULSORY MILITARY TRAINING."

Because everybody is doing it, is that reason for our doing what is wrong? Do we really believe the emergency so desperate that regardless of national boundaries of oceans and so far friendly frontiers, we have to put millions under arms?

Because we believe that Christianity is the only practical solution to the world's problems, a solution which has not been practiced, we are committed to this stand opposing conscription. And because we believe that the counsels of Christ must be kept alive in the world, voices must still be raised in spite of inevitable, immediate failure to accomplish our purpose, because we are thinking of the future, of life for the coming generations of men, we must continue to protest. The biggest issue of the world today is the work for peace, for tranquillity in order. So we continue to work for a just social order at home, for charity to all, for personal responsibility instead of state responsibility, and for peace for the world.

"We Ask the Right"

We do this recognizing the fact that although men must obey the precepts, the counsels are matters of one's own conscience, not of obligation for salvation. There are many who will follow the opinions of others, because they honestly doubt. There are many actuated by the highest of ideals of devotion to God and country. We are not questioning motives. But we ask for ourselves the right to call attention by word and writing, to the precious, the beautiful, the glowing and loving counsels of Jesus Christ, our Brother.

Ben Joe Labray

Well, I finally reached New York and jumped from the frying pan into the fire. I was picked up for vagrancy and got thirty days in the workhouse on Riker's Island. I was assigned to the mess hall. Up at 4:30. Wash, make up your bed and line up for the mess hall. There were thirty-five of us on that detail. We worked from five in the morning till about six or six-thirty in the evening. There are about 2,700 prisoners on the island and that's a lot of dishes to dry three times a day in addition to cleaning the tables and carrying the dishes to the kitchen.

When my time was up I decided to try the Local Homeless Relief Bureau on Lafayette Street for a bed, as you are almost sure to get picked up here if you try to sleep in the parks. I had to get a letter to prove that I was in jail before they would give me a bed. There were a couple of hundred men there besides myself who had been sitting all day without even a cup of coffee. Finally at about 4:30 about twenty of us were called and told "you men are going to the South Ferry for the night." Given an application blank, we were told to fill it out and bring it back with us the next morning if we wanted further help.

Thro' Streets of Gold

Ironically we plodded through the financial district. Tramp, tramp, tramp. What a contrast, the United States Treasury Bldg., the wealth of Midas inside and abject destitution stumbling by the door. J. P. Morgan & Co., more millions. Millionaire brok-

erage houses with fortunes shutting back and forth each day and in sad contrast this ragged army shuffling by. Well, we finally reached the Ferry. Some cynic had written on one of the walls in black crayon: "Man's last hope. If you can't take it, Bum, the river is right outside."

I handed in my ticket and went inside to undress. There are rows of benches and from eighty to a hundred men were undressing. I hung my clothing on an iron hanger and handed it in where it was hung on one of a number of racks provided. Each hanger is jammed close against the preceding one and I realized that my outfit would probably be loused up by morning. I was not mistaken; it was. I discovered later that the only means of prevention was to have your clothes fumigated each night. I was given a white gown which reaches the knees and went upstairs to one of the dormitories. Each man wears the gown; his hat, belt and shoes, which must be placed under the pillow to prevent their being stolen.

A Beggars' Night

The beds are double-deckers and I was given the upper bed. To reach the bed one has to step on the bottom bed, grab the top one and then heave oneself over. I settled down and tried to get to sleep to the tune of coughs, snores, curses and groans coming from about 200 men. The lights went out about nine but the noise didn't stop. Animated conversations were carried on while others yelled curses at them for keeping the others awake. I was tired out but I did not sleep more than two hours that night.

We rose at five, dressed and got on the line for breakfast. There were about three hundred men on line, five deep, packed together like sardines and inching forward step by step. It took me an hour to reach the end of the line. I was wringing wet with sweat and sick to my stomach from the fetid stale odors. Try hard as I could I was unable to finish the oat meal but managed to drink a little coffee and got out of the place as fast as I could.

I walked around that day and when night came I had no bed and I didn't feel like going back to South Ferry. A fellow I met told me that there was an old unused graveyard nearby where some homeless men sometimes slept.

Inhospitable Graves

He explained that there were concrete boxlike affairs resting on top of some of the graves. You pulled the top cover, which was heavy, outside and crawled in and pulled the cover back, leaving a space open for air. Getting near midnight, I walked to the graveyard, looked around for the cops and went over the 10-foot fence like a scared rabbit.

It was raining hard and my feet got soaked in the wet grass. The headstones were dripping and it struck midnight as I walked back away from the street. I tried one of the covers and could not move it. The next one could be moved but it was cracked in halves and the water was dripping inside. Someone had been there, though, because there were a lot of old newspapers spread out inside. It looked too wet, so reluctantly I gave up the idea and climbed back over the fence. Wonder what the charge would have been if a cop had caught me climbing over a graveyard fence after midnight.

I wandered around and finally found a place where I was allowed to sit in out of the rain until daylight.

Next month I'll tell you of my visit to Mott St.



STANTHONY

LETTERS FROM OUR READERS

United States Senate
July 8, 1940.

Dear Miss Day:

It was very kind of you to send me copies of the CATHOLIC WORKER dealing with the subject of war. I am heartily in accord with the policies of your publication when you take such a strong stand against war. I am also against military conscription and I am glad to have Dr. O'Toole's able argument on that subject.

Sincerely yours,
Arthur Capper.

Quakers With Us
Philadelphia, Pa.

Dear Miss Day:

I was very much interested in your statement before the Senate Military Affairs Committee last Wednesday in regard to the work you are doing. I should be glad to know more about it if you have any literature or information on the subject that you can send me without too much trouble. I am thoroughly convinced that if our country would work more along such lines we should do far more to preserve democracy than by appropriating billions for armaments and by conscription.

The American Friends Service Committee has found that it has many more applicants for its work camps than it can take care of, and I believe a real enthusiasm for voluntary service upon constructive lines could be aroused if the opportunities for it were given.

Very sincerely yours,
Harold Evans.

Back to Creation

Dear Editors:

Rt. Rev. Monsignor Ligutti and I wish to express our sincere thanks for the excellent review and other publicity which you have given our book.

Best of all, you know, we are pleased with the return of men to the soil and opportunity and creative work through your farming communes. You now have six. We hope that very soon you will have sixty. On such farms men can once again find the ambition and acquire the skills and experience and agricultural knowledge which are necessary for the home-owners, home-makers, and home-builders who build the community, the Parish, and the democratic government by building and owning the home and making it productive of the needs of the family.

With all best wishes and blessings for you and all the poor,
Sincerely yours in Christ,
John C. Rawe, S.J.

"Unless serious attempt be made with all energy and without delay to put (Catholic principles) into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution!"
—Pope Pius XI (Forty Years After).

Peter Maurin Begins Summer School

Looks Ahead to Next Year and Change In Method of Class Participation

This year Peter Maurin initiated his summer school with a group of about ten young men and women who wanted the intellectual background that would enable them to understand more clearly our social, economical and cultural life and its relationship to a reasonable norm. Peter planned to read nine books during the course of the school session, reading from three each day. In the mornings he had discussions from nine till eleven o'clock; in the afternoon, from three till five, and in the evening, from seven till nine. But before many days had passed it became quite apparent that such a schedule was too tedious.

Consequently Peter has formulated a new plan for next summer. He says he will have the school last all summer and only have one class each evening. In that way he can more adequately fulfill his "Scholar-Worker" program whereby scholars become workers and workers become scholars.

Even this summer the "Scholar-Worker" program was not completely neglected. Some of the men who are permanent members of the farming commune came to discussions and took an active part in them, and at the same time, when there was a great deal of work to be done quickly, the scholars stopped classes to work. We pitched hay, picked cherries and berries, washed dishes, and did numerous other little chores around the farm, and because of our study we did these chores readily because we were impressed with something too much forgotten today—the dignity of work.

Clear Glance Ahead

Because I stayed on the farm for only two weeks, my impressions of the school are necessarily incomplete; they cannot convey any whole or complete idea of what the school will accomplish. But I can see a few ends that will be, and in many cases already have been realized.

In these two weeks, through our readings and mutual interchange of ideas we have reached some clarification of thought. We have read Karl Adam's "Son of God" and, through it, seen more deeply into the Personality of Christ. And by such an insight into Christ's Personality we have been able to set a standard, much more definite than most of us had before, for our own lives. We have read part of Christopher Dawson's "Making of Europe" and found in it definite historical relationships to our present life. And we read Robbin's "Sun of Justice." Through reading the last of these books, and through the discussion stimulated by it, we have come to realize more fully the dignity of human labor, some of the fundamental evils of the industrial system, the need of self-subsistent farming, and the wisdom of the Popes' Encyclicals on labor. Two other books also discussed were Wesseling's "Liturgy and Life" and Father Coady's "Masters of Their Own Destiny."

Classes were conducted in a way very different from the American system, and in a way by far more interesting and valuable. One person read a chapter from the book we were studying. After he had finished each person had an opportunity to contribute some remark pertinent to what had been read. Of course, as was intended, most of these remarks and comments aroused discussion among the

students. Quite often we would completely leave the subject matter of the book being discussed, but that was well and good as long as the point under discussion was valuable.

We were not bound by academic rules to a limited field of discussion which had to be covered in a definite period of time. Sometimes we spent nearly the whole two hours on some minor point, but we spent it in a thorough and satisfying manner.

One time a Quaker visited us and completely disrupted what we were studying by asking Peter if he were an absolute pacifist. What followed was inevitable. We couldn't convince her that self-defense (one of the minor points we spent a great deal of time discussing) was morally permissible and that non-resistance, although a counsel of perfection and a higher thing than self-defense, was not a moral obligation. But because of the discussion on this point I believe the distinction between the moral obligation and the counsel of perfection was for the first time adequately impressed upon some of the Catholics there who had not fully understood this distinction before.

Lights of Personality

The group attending the school were interesting in themselves. Frank Seih from South Dakota was probably the first student to arrive. Frank is a student in the University of Minnesota and can certainly carry back much good material to students there who have missed this opportunity. Then there was Jerry Taylor, a convert, with his mother, since Trinity Sunday. Jerry's contributions were invaluable, since they were the impressions of an energetic and deeply concerned convert. There's something fresh and new about a convert's attitude towards life, especially Catholic life, which can hardly help but affect the mental attitude of the "born Catholics" with whom he finds contact.

From Toledo came Karl Bauer and Francis Bodon, both interesting people. Nory Merdzinski, a Notre Dame student from Grand Rapids, Mich., helped greatly through a philosophical background he had acquired at Notre Dame. Leonard O'Brien, a University of Wisconsin student from Fond du Lac, Wis., had never read an issue of the paper, an "Easy Essay," or either of Miss Day's books before he came to the summer school at Easton. Now he is an enthusiast, and I think he gained a lot from his stay.

The Helpful Touch

We were fortunate in having Father Woods, a Benedictine priest from Portsmouth Priory, with us for a short time—he's back out there now—and Father Palmer, a secular priest from Brooklyn. Because of this we had Mass every morning at 6:30 in our own simple but impressive chapel. Both were main channels of knowledge in discussions because of their philosophical, theological and liturgical studies.

I think I can speak for most of us in saying that we now realize more clearly and more intensely much that we hardly knew before we went to Easton.
Erwin Mooney (Notre Dame).

"The first and most important (of the precautions of Pius X) is that, side by side with these trade unions (i. e., economic organizations), there must always be associations which aim at giving their members a thorough religious and moral training."
Pope Pius XI

POPE'S WARNING

(Continued from page 1)

Father and manfully fought the evils of peace-time conscription, Europe would not now be bathed in the blood of its second world-war shambles. God knows that we American Catholics have been just as faithless in permitting our own nation to be fouled itself with crimes against national and international justice. Even now America is shipping as much as 150,000 tons of iron and steel scrap to Japan to help her do murder in China, and, according to the press, our Catholic World War General O'Ryan is sailing for Japan, presumably to be her agent in promoting this blood-traffic. America's garments are red with the blood of the Chinese. Yet American Catholics are just as complacent about all this as their fellow-citizens outside the Church. May God move our hearts to heed the inspired warning quoted from the Scriptures by Leo XIII: *Justice exalteth a nation: but sin maketh nations miserable* (Prov. xiv, 34).

Quiz Candidates

(Continued from page 1)

and that this can be documented. The Committee's letter asserts that if our appeasement-of-Japan policy is continued at Washington, "within a year the United States may be obligated to fight enemy powers on both our Atlantic and Pacific coasts." In conclusion the letter declares that Americans as represented by the Committee "will no longer be a party to international murder and national suicide."

"Use...the powerful resources of Christian training, by instructing youth, by founding Christian associations...by social congresses and weeks held at frequent intervals and with gratifying success, by study circles, by sound and timely publications spread far and wide."
—Pope Pius XI (Forty Years After).

NEW FARM GROUP ON STATEN ISLAND

**Five-Man Community Starts With One Acre,
Not Much More**

Now we have a farm on Staten Island. It's only a little over one acre and it was occupied so late in the spring that we have only about one-quarter of it planted, but the little group already living there is enthusiastic about its possibilities.

It has been named Our Lady Star of the Sea, and it's located at 81 Sharrott's Road, Pleasant Plains, which is a part of the larger and better known community of Prince's Bay, at the southern end of Staten Island.

The house itself is a 200-year-old structure, weatherbeaten and worn and a little eccentric in some of the floor beams, but still standing quite solidly in defense of its honest, good bulder. There is one very large sleeping room upstairs, occupied dormitory style by four of the group, and three other rooms ranging from lesser size to least, the latter occupied by Bill Evans, who is just about able to squeeze in with a cot, a chest and a chair. But he likes it, and alone in it he is better able to control window drafts than either the neuritis in his shoulder.

Gentling the Clod

Tex, Boston, Chris and myself complete the roster. Bill and Boston both have spent some time at Easton, so they have more than a smattering of farming, and Bill has done the major share of the cultivating to date, although we all had a hand at turning over the soil and getting the plants and seed in. We have been helped, too, by Eva Gretz, who has come over from the children's camp at Prince's Bay to lend a willing hand.

The camp, incidentally, occupied a considerable portion of everybody's time from our first week on the farm. We went over to the island first to build the camp, and after living for a week in a temporary shelter while the camp site was being cleared and the foundations of the building going in, we procured the farm and moved in. The two places are three miles apart, and some pretty strenuous commuting ensued until a couple of bicycles arrived on the scene to ease the strain.

Chris, Bill and I put in the major share of the early building, until Boston came out to deliver some very healthy and vigorous final wallops, happily relieving Bill for some very much needed cultivating over on the farm.

Then Tex arrived at a moment when we were badly pushed, and dug in with a will, adding at the same time so much of his quiet good nature that we consider him one of our major assets. He has some hidden talents, too, in the kitchen, which occasionally come to the fore.

Bill is our regular cook, though, and does some really amazing things with the rather limited resources at hand. Our standbys are his very excellent stews, and the surprises come in the form of some pretty special puddings, with an occasional batch of muffins in the late evening for a nightcap.

A Woman's Touch

Our kitchen is heavily beamed, low-ceilinged and cheerful. There is an ample hall and a large living room in the other wing, which has been simply but pleasantly appointed by Eva's hand. Some of the furniture was brought from Mott St., other pieces donated by M. Costarino and Mary Keefe.

Fast friends already of the community are the elderly and charming Mrs. Cutting, from whom the farm is rented, and her nephew across the way, both

of whom have shown us an example in hospitality and neighborliness, not to mention their generosity in extending us innumerable helps in getting started.

This is about the inventory of what is already planted: 200 tomato plants, 100 cabbage plants, 100 lettuce, four dozen peppers, 100 hills of sweet corn, 65 hills of pole lima beans, two dozen eggplants, two rows of beet plants and four rows in seed, four rows of carrots, some salsify, cucumbers and pumpkins. There are still some turnips and other late stuff to go in.

Asset: One Rabbit

The stock at the moment is one rabbit, sent out by Eddie Blaine from Mott St. But we hope to get, and before too long, a couple of goats and a couple of dozen hens, to add a little solidity to the diet. Bill, who has adopted the rabbit, guards it with a vigilant eye whenever the larder gets low and promises a quite un-Christian vengeance upon anyone who seriously mentions the word hassenpfeffer.

Because of the limited amount of land we can hardly ever hope to make the farm, as it is, truly self-subsistent for more than a small group. But there are two acres adjoining, still uncleared, whose use we have been promised; there is the sea close by as a source of food, and we expect to derive some supplementary income from the crafts, in which several of the group are already somewhat adept. What land there is we expect to cultivate intensively, as close as possible to bio-dynamic principles and diversify our crops to the utmost, so that we will always have at least quite a little bit of everything. There is one very good peach tree, already bearing heavily, and in good fruit, and we hope to make something next year of a pear tree, several cherry trees and a grape vine.

With God's help we hope to get along.

V. E. S.

A Declaration of The Independents

This pamphlet by the Distributist League of New England is addressed to the people of this country who are interested in the group study of social and economic problems. It weighs, critically, the many factors detrimental to national stability and in a general way shows how these groups can, if they will, help to bring greater than there is at present, a measure of happiness to the country at large.

The pamphlet deals with the uses of money, machinery, law, boycott, labor unions, co-operatives, and professional groups such as the American Medical Association and the Bar Association.

With the knowledge of all these general means, groups and even individuals, seriously determined to uphold our liberty, can study the social and economic situation in their locality and map out a realistic program for action in their community.

The pamphlet states simply, honestly and forcefully the way to a better life through ownership of productive property. This would bring about a sufficiency of material goods; security in the possession of these goods and assurances of personal and national liberty, which is freedom of self in religion, work and personal initiative, which is a better definition of democracy than the one handed around today.



Subway Apostolate

Leaving copies of the CATHOLIC WORKER in subways and other public places is a most fruitful means of circulating the CATHOLIC WORKER.

Some of our friends make it a point to leave copies of the CATHOLIC WORKER in subways, bus depots, restaurants, waiting rooms and to personally give copies to their friends and casual acquaintances.

That this type of distribution is effective is attested to by the many letters in our files telling us of first hearing about the CATHOLIC WORKER through a copy picked up in a subway.

We would like to have you become a member of the Subway Apostolate. All you have to do is to leave copies of the CATHOLIC WORKER in the subway and other public places.

If you intend going on a journey why not write in for a bundle of papers to distribute on the way? We will be more than glad to mail you some.

S. V.

Members of the CATHOLIC WORKER group in St. Louis are making ready to clear some 230 acres of land near Henley, Mo., in Cole County. The land was made available through a friend of the CW who resides at Jefferson City.

Lack of necessary tools is all that prevents the men from the Hospice from getting to work.

Log cabins will be built by the six men, but a temporary shelter is needed until the cabins can be prepared. A tent would be the best thing and it is hoped that a friend of the CW group will help in this work by providing the tent. Address your inquiries to 3526 Pine St., St. Louis, Mo.

FARM CIRCLE INVITES THREE SCORE TOWNS

**To Join Catholic Workers Study Clubs—Boston
Seeks New Location**

Upton, Mass.

Many thanks for your card and kind remarks about the little paper. We are printing five hundred copies of it but mimeographing isn't very satisfactory and a press would be appreciated.

We have a cow now at the farm and a calf. This is certainly a blessing. The cow gives us sixteen quarts a day but the calf drinks five of these.

John Kelly hatched some ducks and we have set down a number of hatchlings for chicks.

As you know we have sheep, too. There are two sheep and three lambs. Bill Roche and John sheared them the other day and we got thirteen pounds of wool from them. The thing is now to get looms and experiment along that line.

The fields are all planted. The last planting was done yesterday when over twelve hundred cabbages were put in. We are eating our own lettuce, strawberries, string beans and peas and Swiss chard now. The potatoes look like a bumper crop. Joe Parks and Bill Roche have had the use of Frankie Doerr's horse for the last two days and they are cultivating the corn. We have about five acres of it planted.

Fixing for Winter

Doctor Margaret has been preserving these last few days. She has done up rhubarb, beets and watermelon rind.

Bill Roche and his wife, Marion, have been with us for two months now, and in Bill we have a real farmer. You can see the difference in the place since he came. He and Marion are planning to build in the Autumn. John Kelley is trying to get a place up, too, but lumber is always hard to get.

About seventy-five persons came up three weeks ago to hear Father Woods and Graham Carey and one of Ade's students. We had a number of new faces.

The big problem here is horses. We need a pair badly, with all the stuff in the ground. It takes a lot of cultivating and is impossible by hand. We have tried every way to get them but haven't been very successful so far.

We will try awfully hard to get down to the Retreat. It should be good. We will make it some way.

Study Clubs to Meet

We are trying to encourage groups in the different Massachusetts towns to meet for study clubs along CATHOLIC WORKER lines. For this purpose we are contacting individuals in each one of the sixty-three towns where there are subscribers and we are giving these individuals who are readers of the paper themselves copies of the names of subscribers in their towns.

This should develop into some sort of action along the lines of the Works of Mercy.

In Boston they haven't moved yet but are still looking for another place. Help is very slim there during the Summer months but they are plugging along. Harry Dunn is in charge of the house and Miss Marra comes down in the afternoons and gives Harry a chance to sell papers at St. Thomas More Chapel on Franklin St.

Arthur Sheehan.

Monsignor

(Continued from page 1)

does America become a totalitarian state and no power of democracy can change it. Let us bring back God, not imitate the foreign program of blood."

Monsignor Barry O'Toole, of the Catholic University in Washington, in one of a series of eight articles in THE CATHOLIC WORKER began his articles by stating, "Universal conscription, that is, compulsory enrollment of the able-bodied men in a nation, is one of the disastrous brood of evils spawned by the French Revolution."

Real League of Nations

We urge Catholics not to lose sight of universal international disarmament as something to be worked for in setting up a real league of nations. Remember the words of Cardinal Gasparri, who wrote in 1917, "For the Holy See, the only system which is practical and which further could be applied easily with a little good will on both sides, would be the following: to suppress, by a common agreement, among civilized nations, compulsory military training."

We protest the use of the national wealth in the mad race to increase armaments, the expenditure of billions when millions of our citizens are in need and hunger.

We pledge ourselves to oppose the passing of any conscription or "selective service" law.

We fear conscription is a direct threat for the economic control of South America by the armed might of the United States.

Peacetime conscription begat Napoleon, Hitler, Mussolini and Stalin.

We are praying God will save America from Conscription!

"As to whether the conscription laws of modern European states can be reconciled with men's inalienable rights the following may be said: These laws, in as far as they impose compulsory military service upon men of the state, are founded upon pagan precedent, and are abhorrent to the spirit of Christianity. The modern conscription laws (which date from the period of the French Revolution) and the political ideals that have given rise to them, are an outcome of the revolt against the church in the 16th Century and the subsequent spread of non-Christian philosophy in Europe. It is clear that these laws tend to override men's personal rights in matters of the highest importance. Man's natural right to free choice of work and to personal liberty of action are suspended, and other rights still more sacred are violated and endangered. Besides, owing to the immense power which the conscription laws put into the hands of a bureaucracy, one can easily understand how almost every human right of the individual citizen is imperilled."—Rev. L. Cahill, S.J., *Framework of a Christian State*. Page 318.

C. W. READERS!

**Cut out below, sign, and mail at once to your Senator,
Senate Office Building, Washington, D. C.**

To My Senator and Representative in Congress:

I (we), the undersigned, citizen(s) of the United States, hereby register with you and the Congress of our country my (our) protest against enactment of any legislation drafting Americans into military service in time of peace, as a measure contrary to the American principle of liberty of the individual under the Constitution.

(Name)

(Name)

(Address)

(Address)

(Occupation)

(Occupation)

READERS OF THE CATHOLIC WORKER