

CATHOLIC WORKER

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"Things That Are God's"

By
Peter Maurin

I. Caesar or God

1. Christ says:
"Render to Caesar the things that are Caesar's and to God the things that are God's."
2. The Fascist Caesar, the Nazi Caesar, the Bolshevik Caesar are not satisfied with the things that are Caesar's; they also want the things that are God's.
3. When Caesar sets a claim to the things that are God's he sets himself up as God.
4. And when Caesar sets himself up as a God he sets himself up as a faker.
5. When Caesar sets himself up as a faker, he should be denounced as a faker.

II. Fascist Caesar

1. The Fascist Caesar claims that the child belongs to the state.
2. The child does not belong to the state; it belongs to the parents.
3. The child was given by God to the parents; he was not given by God to the state.
4. The parents must teach the child to serve God from whom they received the child.

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IF CONSCRIPTION COMES FOR WOMEN

I will not register for conscription, if conscription comes for women, nor will I make a statement to the government on registration day as to my stand, lest this be used as involuntary registration on my part. Instead, I publish my statement here, my declaration of purpose, and if it encourages other women not to register, I shall be glad at such increase in our numbers.

Evil of Conscription

I shall not register because I believe modern war to be murder, incompatible with a religion of love. I shall not register because registration is the first step towards conscription, and I agree with Cardinal Gasparri that the only way to do away with war is to do away with conscription.

"Nothing would sooner free the world from the scourge of war, the most deadly plague with which humanity is at present threatened," wrote E. I. Watkin some years ago, "than the resolute refusal of a sufficient number to serve in the army. Even a small minority would prepare the way for the future refusal of large masses. All who are not willing to be conscripts from whatever motive, should unite in proclaiming this refusal."

Family Prior to State

"The family," Watkin continues, "is a society prior in value to the state, on whose natural right the state may not without usurpation encroach." And it is as a most important part in that family,

as a woman whose function it is to bring life into the world rather than to destroy life, that I make this protest.

"Conscription of women will not mean military service," our readers may object.

"When necessary the state has the right to conscript labor, especially for works of

scripted for farm labor. No, women are wanted to work in factories throughout the land to make the bombers, the torpedoes, the explosives, the tools of war.

And while the Holy Father pleads with us to keep the war out of the school room and the home, housewives are urged to save fat for explosives and school children are urged to buy bonds for bombers, and to bring scrap for shrapnel to disfigure, maim and kill their brothers in Christ, "but with love." And legislation to draft women moves on apace.

This is total war, and that means every man, woman and child, possessed, heart and mind, body and soul, by the state.

Abusing Scripture

"But why object to registering? Why not register and then refuse if your number is called?"

By little and by little we must resist. Why take the first step if we do not intend to go on? Why count on exemption because of work of national importance and so lose the opportunity to testify to the truth that we feel so strongly?

"Mary and Joseph went to Bethlehem to register." I have heard the specious argument. But it was not so that St. Joseph could be drafted into the Roman army, and so that the Blessed Mother could put the Holy Child into a day nursery and go to work in an ammunition plant.

"Render to Caesar the things
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The Christian Family

mercy. Surely you would agree to feed people, to grow food for them, to nurse the sick, to drive an ambulance."

First of all we question the need. Has all available labor been used when Negroes, one-tenth of our population, are discriminated against in industry? Why are so many farmers being drafted for military service, why are Mennonites in conscientious objector camps when there is such need for farm workers, to raise food for the world?

State Enslavement

But in our blind move toward collectivism on the land, in our worship of the machine which ravages the land, taking all from it and putting nothing back, we are not being con-

Pius XII

"The dignity of the human person, then, requires normally as a natural foundation of life the right to the use of the goods of the earth. To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all. Positive legislation regulating private ownership may change and, more or less, restrict its use. But if legislation is to play its part in the pacification of the community, it must prevent the worker, who is or will be a father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person." — Christmas message, 1942.

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Christmas Broadcast Of Pius XII

To the Five Essentials for a lasting Peace previously announced, His Holiness, Pius XII, on Christmas Eve, added "Five Fundamental Points for the Order and Pacification of Human Society."

Human Rights and Dignity

Foremost among these he placed "The Dignity and Rights of the Human Person" given it by God from the very beginning. "He who would have the Star of Peace shine out and stand over society . . . should oppose the excessive herding of men, as if they were a mass without a soul . . . should favor by every lawful means social institutions in which a full personal responsibility is assured and guaranteed . . . should uphold respect for and the practical realization of the fundamental personal rights" to develop and maintain one's corporal, intellectual and moral life.

Social Unity and the Family

Listing as the second point "The Defense of Social Unity and Especially of the Family" the Pope denounced every form of materialism which sees in the people "only a herd of individuals who are considered as a mass to be lorded over and treated arbitrarily . . .

"He who would have the Star of Peace shine out and stand over society," he said, "should give to the family—that unique cell of the people—space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own religious convictions, and that it may preserve, fortify and recon-

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The Weapons of the Spirit

III. Miserere Mei

By Fr. John J. Hugo

Before our own country entered the present conflict it was easy to believe that war is a punishment for infidelity to God. Certainly France and England had been faithless to Christ and His Church; and, much as one might sympathize with them humanly, they deserved punishment and needed chastening. Then we became involved. That made a difference! Our theology must adjust itself to satisfy the requirements of patriotism. God has another purpose now: we are a righteous nation defending the cause of Christianity; we are the rod chosen by God to set His enemies at naught—we being, of course, God's friends. Such is the view that many, even genuinely religious men, hold today. It is certainly a comforting way to look upon distressing events, and it does fit in very well with patriotic feelings; whether it fits Christian teaching is another matter. At any rate, complacent in our

own sense of righteousness, the suspicion scarcely arises that there may be shortcomings on our part which require repentance or merit punishment. Or, if such a suspicion should arise, it may be dismissed easily merely by reflecting on the monstrous crimes of the "enemy."

Getting at the Truth

Such an attitude is false and unrighteous; but, to see this, it is necessary to go much deeper than is done usually in discussions of the war, even when its moral and spiritual implications are considered. There are, we must note, different levels of knowledge; and by descending from one to the other, as though walking down stairs, our eyes can pierce into a greater and greater depth of truth. If, for example, having eaten a fine dinner, you are curious about what went into it, the cook may be able to satisfy you; if you wish more

Marriage and the Family

By Fr. Clarence Duffy

In this month of January, which is associated in a special way with the Holy Family, the writer would like to draw the attention of readers to a timely book entitled *Marriage and the Family*, by a Belgian (Louvain) social philosopher, Dr. Jacques Leclercq, translated into English by Rev. Thomas Hanley, O.S.B., and published by Frederick Pustet Co.

The price (\$4.50) will probably make it prohibitive for individual purchase by many people, but it is a book in which study clubs, libraries, and other groups interested in seeking and disseminating Christian ideals should be interested.

Love and Marriage

It describes the nature, and stresses the necessity of the type of love which should exist between people intending to get married, and between married couples, for the success and happiness of their marriage and for the proper environment in which to bring

forth and train their children and to help them in their most formative years to laying the foundations of self-respect and respect for others and their rights, self-denial and self-control, all of which are so essential for the welfare of the individual, and of society as a whole.

Purpose of Marriage

That love must be based on and spring from a greater love, the love of God Who brought human beings into existence for the express purpose of sharing in His infinite goodness and eternal happiness. That was the purpose of creation. The purpose of marriage is akin to it. Fathers and mothers are the instruments of God for the fulfilling of His purpose. Human beings, however, cannot enter or enjoy the presence of God unless they love Him and prove their love by keeping His laws which are intended by Him for their perfection.

We are so constituted by
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Weapons of the Spirit

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knowledge, then a chemist will be able to reveal things about the food unsuspected even by a watchful cook; a philosopher will acquaint you with more profound matters on the nature and use of food; finally, the theologian, going further yet, will show you the place of food in God's eternal plan and how it is to be used in working out the soul's salvation.

So it is with all knowledge, including that of social problems and of war. First there is popular discussion; this is the surface level, and most men never go beyond it. Then we come to the level of political and economic causes, which is explored by men versed in these studies. Next there is the philosophical and ethical discussion, which is concerned largely with the justice of war as judged according to human reason and natural virtue. The lowest level is the theology of war, which studies war directly in relation to God and His plan of salvation; this brings us to the deepest and most important ideas, opened up to us only by faith in revealed truth, that the human mind is capable of understanding.

Nationalist Prejudices

If, then, we would grasp the present situation in terms that will allow us to appreciate in some measure how it appears before God, we must penetrate to the fourth and final level of truth, putting to one side even the ethical question as to the war's justice. Not that this question is unimportant — far from it; still, could we be sure that we had certain knowledge on this point, it would not yet reveal to us the full truth that it is good for us to know. Meanwhile, let it be observed that certain truth concerning the war's justice is rather difficult to obtain. In time of war men are prevented from making disinterested judgments by nationalist passion and ambition. They are prone to judge by personal or patriotic feelings, not by principles. Catholics on opposing sides defend their own nation's claims as just while at the same time disapproving of certain policies of their leaders. Many Catholics in America for long opposed our entrance into the war; then, when we entered, they promptly made the necessary adjustments in their convictions. "Now that we are in it," they said, "we must see it through to the finish!" Pacifists in peace time, jingoists in war time; this is judging by partisanship and expedience, not according to the austere demands of truth.

Are We Blameless?

To return to our subject. Let us suppose that the present war satisfies, on our side, the rigid and difficult conditions which determine the justice of a war. We make this supposition simply that we may not be sidetracked in our discussion of the deeper theological issue; we suppose it without conceding it, as the Scholastics would say, that we may be free to consider a more important matter. Then let us go on to ask whether we are entitled to adopt the attitude described in the opening paragraph? That is, may we take our own righteousness for granted and heap indignation on those opposed to us because they are not as

we are? May we lay the blame for breaking the peace solely upon them? May we say that they alone, and not we also, are responsible for placing this enormous obstacle of a world war in the way of Christ's kingdom of peace? May we assume that it is they who need punishment and that we do not need it? That we, indeed, have been chosen because of our righteousness to inflict punishment upon them?

Old Testament Example

The Old Testament affords us the light that we need to answer such questions as these. If there are any wars in history that deserve to be called just, they are the ones commanded by God and undertaken by the Jews in the Old Testament. We might expect, then, that the Jews in these circumstances would, like ourselves, assert their righteousness, putting the blame for war and its accompanying evils upon their enemies. They were the Chosen People. Certainly God wished them to be victorious, both because the heathens with whom they fought were wicked and, in any case, the Messiah was to come from among the descendants of David—a promise on God's part that was equal to a guarantee of permanence and security for the whole nation.

Nevertheless we find, as a fact, that in times of war and calamity the prophets did not denounce the crimes of the heathens but the impiety of the Jews; instead of making polite statements concerning the righteousness of the Israelite cause, they thundered forth denunciations of the infidelity that the Chosen People had shown towards God. Moreover, it was the Jews (not the heathens!) who did penance in sack cloth and ashes; they knelt humbly, in abasement, and acknowledged their sins, and in this they were led by the holiest of their kings—David, Josaphat, Ezechias. Mark this: the penance was done by men on the side which was just, not by the heathens who were wicked and in the wrong!

We Are Guilty

Obviously, therefore, even when a nation is engaged in a war that is (technically) just, the very fact that it is engaged in war at all is in itself evidence of a deeper injustice and impiety towards God. Imperialistic wars are rather more difficult to justify than the wars of the Jews (although many Catholics seem not to notice the difficulty). If, however, we suppose that World War II is justly waged on our side (once more, supposing it without conceding it), nevertheless, our being involved in war at all proves unmistakably that we are guilty of that "forgetfulness of God" which causes war. The truth explained in earlier articles; that war is a punishment inflicted by God upon guilty men, cannot be held irrelevant in our case because our cause (it is said) is just. Whether or not it is just, we are guilty before God; and it follows at once that, if the guilt were removed by repentance, then the cause of the war would disappear and

there would be no need to have wars, just or unjust.

Failure to Love God

What is this guilt which, I say, we also have before God? It is the ultimate guilt, the guilt of withdrawing our affections from God and turning "aside after vain things which shall never profit" us. For even in sin itself as well as in the worldliness that has not yet reached the proportions of sin, the chief malice, as St. Thomas teaches, is not in any particular action, but rather in the affection for material goods which sinful actions proceed from and manifest. Jeremias

S. FRANCIS



A. de Bethune

Abandoned Riches to Follow Christ

compares man's infidelity towards God to that of a woman faithless to her husband: "Thou hast prostituted thyself to many lovers: nevertheless, return to me saith the Lord, and I will receive thee." (Jer. 3, 1). As the love for God is the first and greatest commandment, which includes all others, so the failure to love God must be the first and elementary sin, from which all other sins take their rise: "For from within, out of the heart of men come evil thoughts, adulteries, immorality, murders, thefts..." (Matt. 15, 19). The worldliness of the "Christian" nations, and of the individuals that make them up—you and I, our neighbors, our families—this is the guilt that brings down the wrath of God upon us.

Pharisaical Arrogance

Let us add, also, that God does not need a "righteous" nation to accomplish the designs of His infinite justice. It is the marvel of Divine Providence that it can use any instrument, even wicked men, to accomplish its holy purposes. The occurrence of the word "armada" in the news these days brings to mind the great Spanish Catholic King, who, also considering his victory essential to the Christian cause, sent forth the Grand Armada that was scattered and destroyed, before reaching the enemy, by the very Power that it arrogantly claimed to serve. In scourging the Jews, God did not choose a "righteous" nation as His instrument. On the contrary He used an iniquitous people who were themselves punished in due time after they had been used by God,

Poverty and Peace

By Eric Gill

(Pages 270-1 in his *Autobiography*, published by the Devin-Adair Company, 23 E. 26th St., New York City.)

And I saw that the only people who live in holiness and dignity were those who lived in poverty of spirit. Blessed are ye poor, for yours is the kingdom of God. It was in the Holy Land that that lesson had first been taught. It was in the Holy Land that that lesson could still be learned. And it became clear that it is no use renouncing war unless we first of all renounce riches. That is the awful job before us. A whole world crazy for material riches and the Christians as crazy as any one else—giving secret love to Christ but in their lives contradicting themselves. A whole world doomed to perpetual fighting—and no remedy, but to persuade it to renounce riches. What a forlorn hope!

A New Position

So I came back from Palestine with my mind made up—or at least on the way to it. But this was not going to make things easy. Henceforward I must take up a position even more antagonistic to my contemporaries than that of a mere critic of the mechanistic system. I must take up a position antagonistic to the very basis of their civilization. And I must appear antagonistic to the Church itself. Of course that is all nonsense, but that is how it must appear. For the Christians everywhere have committed themselves to the support of capitalist-industrialism and, therefore, to the wars in its defense, mechanized war to preserve mechanized living, while I believe that capitalism

is robbery, industrialism is blasphemy and war is murder.

Twin Evils

I had not realized this. I had been misled by the romanticism of my childhood and youth. And I had been misled by the logic of medieval Christian theology. For according to the theologians, war is not always unjustifiable and it is, therefore, not always murder. A war of defense, for instance, the defense of home and country against an unjust aggressor (like the defense of a man's home and family against robbers) provided it be conducted in a just manner and with a reasonable chance of success, is a just war. But nothing can justify actual sin, and direct evil may not be done that good may come. You may not mutilate prisoners or slay non-combatants. And you may not spread false reports of your enemies' evil deeds or promote a propaganda of hate and ill-will. I had assumed war today was as likely to be just as wars of the past. But now my eyes were opened. And I saw that just as modern capitalism could not justly claim that it merited Christian support because it upheld the sacred rights of property (because for one kind of property it preserved, it destroyed a hundred, and the kind of property it chiefly destroyed was the very kind that Christian philosophers were most anxious to preserve—the personal property of the peasant and small craftsman), so modern war had become a totally different business from that envisaged by the medieval theologian.

blindly and unconsciously, to chastise the Jews. "Woe to the Assyrian, he is the rod and staff of my anger, and my indignation is in their hands. I will send him to a deceitful nation, and I will give him a charge to the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire on the streets. But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few." (Isai. 10, 5-7).

In studying the present world situation, we would certainly be nearest the truth revealed in the Scriptures to see in Hitler, as in the Assyrian, a rod to chasten those who claim to be fighting for God but who, in reality, have betrayed God, deserted the Savior given them, and ignored or persecuted His Church. This war is not one of Christianity against iniquity; it is a mad melee in which three iniquitous systems, Liberalism, Nazism, and Communism—all of them enemies of God and explicitly condemned by the Church—are as instruments wreaking the divine vengeance on one another.

Condoners of Evil

Guilty also, and deserving of punishment, are many even of God's friends. It is St. Augustine who tells us this. In the course of showing how neglect of the one true God had brought about the destruction of the Roman empire, he explains, incidentally, why Christians were caught in the great calamities of

those times: it was, he says, because they went along with evil, or condoned it, or at least did not condemn it. "Yet these very deeds which they [the Christians] refuse to share in the commission of, they often decline to find fault with, when possibly by finding fault they might prevent their commission. They abstain from interference because they fear that, if it fail of good effect, their own safety or reputation may be damaged or destroyed; not because they see that their preservation and good name are needful, that they may be able to influence those who need their instruction, but rather because they weakly relish the flattery and respect of men, and fear the judgments of the people, and the pain or death of the body; that is to say, their non-intervention is the result of selfishness and not of love. Accordingly, this seems to me one principal reason why the good are chastised with the wicked, when God is pleased to visit with temporal punishments the profligate manners of a community." ("The City of God," Book I).

Compromises and Evasions

It is to be feared that Christians of today are no less guilty of compromise than those of St. Augustine's age. Indeed, the men of our time have so far diluted and diminished the Gospel teaching in their efforts to "conform to the world" (which Christians are explicitly commanded by the Apostle not to do) that a man like St. John of the Cross, as one writer observes, would scarcely be able to recognize the Christianity that is practised, written of, and even preached at the present day. Can we imagine that God will not

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The Dignity of Labor

By Ade De Bethune

We agree that work is a necessity. Whether or not we like to admit it, we must face the fact: it is our common lot to work all our life. We may go on living with the dream that sometime we shall escape the necessity of work. But that is only a delusion. As long as we live there will be work for us to do. So we might as well make up our mind to accept the idea.

For we notice that the leisure of sickness or unemployment, or perhaps money, does not make anyone really happy. Idleness does not take away suffering. So we must come to the conclusion that merely avoiding work, or even trying to escape from suffering, will not make us happy.

The Dignity of Work

Instead we notice the good pride of a conscientious worker, and that is why we cannot help but realize how truly it is our great dignity to work in our life. However, it isn't just because of its usefulness to us that our work is our vocation. Naturally if it were not useful for our needs there would be no work at all. But over and beyond that, it is our great vocation, our pride and our dignity. Why? Labor is man's use of his own intelligence and his will. The more he uses his intelligence the more intelligent he becomes. By his own work man is made more human. By his good work every man gains a great nobility. No wonder then that his free labor elevates the worker. No wonder it is such a privilege. Not only does every worker know he is serving mankind but also he is doing a thing similar to what God Himself does in great majesty and power: he works. By his own working man is made a

fellow-worker of God himself; he shares in God's creative action.

God Works

Just as the workman produces all kinds of good things by the power of his hands and his mind and will, so also, long before him, God had made all things by His labor. We ourselves had to be made by God before we could even do any action whatsoever. So this really is the dignity of our work: that we are made in the image and semblance of God who works. We are made in His image: fit to know, to love and also to serve. And what is this service of God after all, but our own ordinary work: using our intelligence and our love at our daily tasks?

So, just as we dig ditches and cut wood, cook meals and make clothes, write books, or read them, and do all kinds of work, so also God works even now to make us. Just as man, whom we know, labors on his raw matter to make it as he wants, just so does God, whom we do not know, work on us, His raw matter, to make us partakers of His divinity.

We Are Co-Workers

God works on us all the time. Even to this moment He continues His great work. Every day He perfects each one of us, with our own willing help. By His power we are, as it were, "made" to be perfect as our invisible Father is perfect. It is He who makes us. And yet doesn't it often seem to us that we make ourselves? Yes, we do ourselves work, says St. Augustine, but we are co-workers with Him who does the work.

—From "Work."

A pamphlet printed by John Stevens, 29 Thames Street, Newport, R. I. Price 75c.

No Lasting Cities

By Arthur Sheehan

In a new book, *Old Principles and the New Order*, Father Vincent McNabb, O.P., has said:

"To sum up. Our modern urbanized arrangement of vast groups of human beings—in which the city is master and the country servant—organized through tokens (money) rather than through realities—are undeniably the Proximate Occasion of War." Hard words but not glib talk.

Real Wealth

On the land, we learn the meaning of real wealth. We know that it comes from the soil and from a cow. The city person would have us believe it comes from owning an apartment building and from giving subservience to a calf—only a golden calf.

And it is strange that the city mentality which produces a type of polite man who would never think of slapping a woman's face will allow that same man to drop tons of explosives on a woman and child without the slightest feelings of misgiving. It is all done as in a dream or sleep. If it is done, as is sometimes stated in the name of religion, surely we are correct in calling that form of religion an opium and ourselves "dopes" for using it. We are even more: we are fiends towards those with whom we should be friends,

our brothers in the Mystical Body of Christ.

The Holy Ghost

It is all so tragic. The aeroplane which should bind man together is used to blow him apart. The Holy Ghost is represented as a bird, and who hasn't thought of the symbolism when looking at the loneliness of an aeroplane.

Is it that we are so horribly asleep that the Holy Ghost has to permit though not approve this rough awakening. The tongues of flames that descend today on men's heads are bringing hard truths in no easy manner.

Maybe the Holy Ghost has allowed a curtain to be drawn before our eyes. Unfortunately the same curtain seems to darken the eyes of our leaders and we should know by now where the blind lead the blind—into the pits. Only the pits will be military graves and many.

Freedom of the Grave

We shall fight for freedom though every man be killed. Freedom must mean being free from one's body. It smacks of French revolutionary times when in the name of Liberty, liberals liberated thousands from an earthly existence.

The dark angels must laugh as

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Our Thanks

We are taking this occasion to thank our readers for their Christmas good wishes and gifts.

We are short of help here at Mott street, hence the delay in acknowledging the more recent ones, and thanking our friends for their continued support. We wish you all a Happy, Holy New Year.

Sincerely in Christ,
THE EDITORS.

WARNER

By Dwight Larrowe

What are we doing in C. P. S.? What is being accomplished? It is hard to say. The most important work of this Catholic camp is a clarification of the problem of Catholic Conscientious Objection. But there are other points we might examine.

First there is the work project—in this camp it is forestry work. It is necessary work and it is important. The welfare of agriculture depends to a large extent upon our forests. We realize this and we are doing the work, though the men are not always suited to it.

We have barbers and factory workers, office clerks and artists, few of whom have had much experience in the woods. All the camps have similar problems, so while we continue in our regular work the National Service Board tries to find other projects that will use the talents of these men to better advantage—or will place them in even more essential occupations.

Much has been done along this line, though more remains to be done. Many hospitals, both general and mental, are now using C. O. help. The mental hospitals are in particular need of assistance and may get some 700 volunteers from C. O. Camps. They will still need thousands more.

We have asked and worked for an Ambulance Unit which C. O.'s could join as civilians. It would cooperate with the military authorities in order to do the work needed, though retaining its civilian status. This proposal has been shelved by the War Department.

C. O.'s are helping in research of various kinds—as guinea pigs for medical experimenters—as labor in agriculture experiments, etc.

Another group of C. O.'s are working in a reform school for Negro boys. Some few C. O.'s are working on individual assignments in their particular fields. And there are other projects in the process of being arranged and approved.

Meanwhile the large majority of C. O.'s remain in the C. P. S. Camps. In our camp possibly the most important thing we are doing is the practical research we are making into the nature and function of authority. This research is very informal and is simply the things we learn about living together.

We are operating under a sort of functional authoritarianism. The Director is ultimately responsible for the whole camp and so has supreme authority. Other officers have authority according to their responsibility. The cook is responsible for and has authority in the kitchen; the nurse is responsible for and has authority in the infirmary, and so on.

Responsibility and authority are inseparable, though they

Broadcast of Pius XII

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stitute, its proper economic, spiritual and moral unity."

Rights of Labor

Under the head of "Labor's Dignity and Rights," His Holiness stressed the inherent dignity of work and its close connection with the perfection of the person, a dignity "not in any way cheapened by the fatigue and the burden which have to be borne as the effect of original sin, in obedience and submission to the will of God." He reaffirmed the teachings of his predecessors, Leo XIII and Pius XI, regarding a just wage to cover all the needs of the worker and his family, "an assured even if modest private property for all classes of society," and an equitable working basis between the strong and the weak in order, as a result of justice, to secure peace. Taken in conjunction with the Encyclicals to which he referred, that means co-operation and in the case of Capital and Labor, co-partnership.

Legation vs. Justice

Indicating next the necessity of the "Rehabilitation of the Juridic Order" the Pope, in very polite language, condemned, as unjust, a complicated legal system based on selfishness and intended to protect selfish and powerful interests, a positivism and utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programs determine legislation and the practices of the courts. The cure for this situation becomes feasible when we

awaken again the consciousness of a juridical order resting on the supreme dominion of God" Who created the earth and the things that are in, under and around it for the use of all men and not for the individual aggrandizement of any one or any group.

State Made for Man

Listing as the final point "The Conception of the State According to the Christian Spirit," His Holiness said that he who wants real and lasting peace "should help to restore the State and its power to the service"—not the mastery, regimenting and dragooning "of human society."

The State is nowadays confused with the Government—the persons placed in authority by, or usurping authority from the people who compose the State. They should be the servants of the people, and Pius XII says that we should work to put them and ourselves in the proper sphere for the good of every one concerned. The State, or organized society in any given country, was made by and for man. He was not made for the State, or for its servants. That, in effect, is what the Pope says on this subject.

In the words of His Holiness, "the call of the moment is not lamentation but action" for the "reconstruction of what is to arise for the good of society... a fight for the human race, which is gravely ill and must be healed in the name of conscience enobled by Christianity."

C. D.

CHICAGO

Alexian Hospital Brothers', Chicago.

Dear Miss Day:

The December C. W. is a great joy. Perhaps the same cuts of Ade Bethune have been used in previous Christmas issues, but the beauty of their simplicity never struck me so forcibly.

I can never be grateful enough to you and all in the movement who helped me to find happiness in living with the poor and enjoying the privilege of their hardships and sufferings, though they touched me so little. Some of the situations in the Baltimore house you knew about and others you could imagine. I hope and pray we will be able to open it some day.

What I feel most here is that those who need most the care we can give are unable to come to the Hospital. Most of our patients can afford to pay for their care but there are many who cannot come because they cannot pay. We are being spared the hardships of war and I hope that we will take to heart the words of the Pope which you quoted on the front page—that we may provide to the best of our power for those who are involved in war. Here in the Hospital we do our best for those with whom we come in contact, but there are so many more whom we could help.

Now I know that we must keep the Houses of Hospitality going if they help only one man. They are symbols of mercy which is being scoffed at more and more in our "civilized" world.

In Christ,

Jim Rogan.

Our Friends

Eighty-five per cent of Merom C. P. S. camp (Friends Service Committee) observed the second anniversary of the first draft registration day, October 16, by fasting during the supper hour. The amount saved, \$13.44, was contributed to the Catholic Worker. The evening was spent in singing and in hearing of the activities of the C. W.

CATHOLIC WORKER

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If Conscription Comes

(Continued from page 1)

which are Caesar's." Yes, and we have heard too much of that.

Let E. I. Watkin, founder of the Pax movement in England, author of *The Catholic Center*, *Men and Tendencies*, and *The Bow in the Clouds*, answer as he did in his pamphlet, "The Crime of Conscription."

"Render unto Caesar the things which are Caesar's. This is a favorite text with the hosts of Christian clerics, Protestant and Catholic, who both in the present and in the past, have abused and still abuse religion to enslave men's consciences to the unjust bondages of a usurping state. They omit to notice the context. Our Lord has just asked for a coin, and having obtained the admission that it bears Caesar's image and superscription, bids his questioners render to Caesar what is his. This is obviously the coin payable in taxation which bears Caesar's stamp.

The Image of God

"The body and soul of man, however, do not bear Caesar's image. Whose image they do bear we are told in Holy Scripture. It is the image of God. Obviously therefore, as we are to render to Caesar what bears his image, namely, money, we are to render to God, not to Caesar, what bears not Caesar's stamp, but God's; namely, human beings. Thus the same text which justifies, indeed, imposes the obligation of paying taxes,

denies any right of the state to take a toll of man. All forced labor, for example, is implicitly declared unlawful. And still more does the principle here enunciated forbid military conscription. Whether a war be just or unjust, no government may without grave injustice compel me—bearing as I do the divine image which marks me as God's bondman, but a freeman in respect to my fellows,—to slay and be slain in its quarrel unless I freely consent. If a government unlawfully outsteps its prerogative and imposes conscription, any one who, from whatever motive, refuses to serve, is whether he intend it or not, fighting for human dignity and freedom, as also is anyone who abets and supports his resistance."

Wisdom of Poverty

But now in these days it would be desirable to go even further, as did Thoreau, to refuse even the taxes which were to be used to pay for the means to kill our fellow man. In many cases, however, it is all but impossible to separate the tax from the cost of the commodity needed to maintain life. This necessity to be honest, however, forces us to the poverty Eric Gill speaks of in the excerpt from his autobiography which we reprint in this issue.

Lord God, teach us in this holy season, to seek the wisdom of poverty. Take away from us hearts of stone and give us hearts of flesh so that we may grow in love for Thee and for our fellows. Amen.

DOROTHY DAY.

Starvation!

"The Belgians are facing starvation. Their plight is almost as bad as that of the Greeks," says Father Doncell in *The Baltimore Catholic Review*. His father and mother are in Belgium.

Tuberculosis

According to *News From Belgium* published by the Belgian Information Center, New York, "hundreds of reports smuggled out of Belgium confirm the fact that a whole generation of Belgians are suffering severely from under-nourishment and tuberculosis. The normal person needs about 2,300 calories a day. The Germans are now allowing theoretically 1,200 calories a day to the Belgians. The rationing is theoretical and does not correspond with reality.

Food Sent and Received

"The 300,000 Belgian workers who went to Germany did so to

avoid starvation. It has been said that the Belgians do not want food sent to them lest the Germans might take away part of it. There is no truth in such a statement. . . . Small food parcels have been sent for two years now from Portugal to Belgium. The quantities are small and the number of packages limited," but the senders have been thanked by the receivers "for even a small can of sardines or a couple of ounces of tuna fish. There is no proof whatever that the Germans deduct the food from the normal rations.

Liberating a Cemetery

"The whole question is whether the United Nations are fighting to liberate oppressed peoples or to liberate a vast cemetery sparsely populated by some wealthy people who survived the ordeal."

DAY AFTER DAY

Knitting is very conducive to thought. It is nice to knit a while, put down the needles, write a while, then take up the sock again. It is twenty-seven below zero at Warner, New Hampshire, where our Association of Catholic Conscientious Objectors maintains a camp this past year and six months. They need socks, sweaters, mufflers at the camp. The men on our breadlines need them too. We hope some of our readers are knitting for them.

Synopsis of a Year

As I write this, it is the end of the year (and the end of our first ten years!) and it is good to give a general summary of the work. Our paper has gone down in circulation, mostly on account of the cancellation of



Established a Brotherhood to Care for the Sick

bundle orders, but the single subscribers have increased daily. The circulation now stands at 55,000. During the past couple of years we have printed ten thousand copies each of two pamphlets, *War and Conscription At the Bar of Christian Morals*, by Monsignor George Barry O'Toole, and *In the Vineyard*, Essays on Catholic Action, by Father John J. Hugo, of Pittsburgh. Both of these writings appeared serially in our paper. Both are 90-page booklets.

Houses and Farms

In connection with THE CATHOLIC WORKER, we have continued to maintain houses of hospitality where the works of mercy can be practiced through voluntary poverty (none of us or our helpers receiving pay), and the help of readers of the paper and our kind neighbors. Clothes and food are provided to all who come, and lodging is provided for as many as the house will hold. Our houses are small, holding anywhere from a few to fifty. Houses are open at the present time in Boston, New York (two), Rochester, Buffalo, Harrisburg, Pittsburgh (two), Cleveland (two), Detroit (two), South Bend, Chicago, St. Louis and Seattle. Houses have been closed in Worcester, Washington, Baltimore, Philadelphia, Troy, New Haven, Rutland, Burlington, Chicago, Milwaukee, Minneapolis, Akron, Toledo,

San Francisco, Sacramento, Los Angeles.

That makes a sum total of sixteen houses still open, and sixteen closed. Six farms connected with houses of hospitality are operating in Massachusetts, Michigan, Minneapolis, Ohio, Pennsylvania and New York, and there are four individual farms at Rehoboth, Mass., Cuttingsville, Vt., Cape May, N. J., and Ramsey, Ill.

Houses and farms are imperfect expressions of our personalist, communitarian philosophy. As St. Francis said, "you do not know what you have not practiced."

Eric Gill's Philosophy

As Eric Gill said in his autobiography, "if I might attempt to state in one paragraph the work which I have chiefly tried to do in my life, it is this: to make a cell of good living in the chaos of our world. Lettering, type-designing, engraving, stone carving, drawing—these things are all very well, they are the means to the service of God and of our fellows, and therefore to the earning of a living, and I have earned my living by them. But what I hope above all things is that I have done something toward re-integrating bed and board, the small farm and the work shop, the home and the school, earth and heaven."

Deaths, Births and Marriages

During this one year there have been seven marriages. Eddie Priest, Joe Zarrella, Bill Callahan, Marjorie Crowe, Margaret Bingham, Hazen Ordway, Ann Mack, all of whom had been closely associated with the New York house. The latter came to us during the last six months and married Jon Thornton of the Baltimore house. Marjorie Crowe worked with us for the last year and a half at the New York house. She had met Joe Hughes at the Buffalo house. Eddie Priest, Joe Zarrella, and Bill Callahan all met their wives at the Catholic Worker office. Hazen met his at a pacifist gathering last February.

Marjorie Crowe Hughes had a baby girl Joanna, at the Easton Hospital in mid-December, and Dorothy Gauchat had a baby girl, Anita, in mid-October on Our Lady of the Wayside Farm at Avon, Ohio. Frank O'Donnell and his wife had a sixth son at St. Benedict's farm at Upton, Mass., and Jim and Helen Montague had a son, after three girls, at Easton. (Probably I'm leaving out a great many of the vital statistics of the movement. Stanley with his social notes should be on this job.)

During the year there were two deaths, that of Steve Hergenham at St. Rose's Cancer Home down on the East River, and of James McGovern, first mate of a tanker, torpedoed last winter. There was an account of Steve's death in the paper, and a further account of his life and contribution to our work in New York and on the Easton farm. But we have not talked of Mac's death. It was so hard, so cruel, we could not write about it at the time. Mac's body was washed up in an open boat with that of a number of others on the coast of Panama, dead of hunger and

thirst, some months after the torpedoing of his boat.

Jim McGovern

He was one of our earliest friends; first reading the paper, he wrote us, as he lay in the bunk of his ship somewhere in the Gulf of Mexico. He used to send us substantial hunks of his pay, and once he brought me a silver rosary from Mexico for a birthday present.

When his boat put into Marcus Hook, he used to rush up to New York to visit us, if only for a few hours, and many a party he attended at the first headquarters of the C.W., back on Fifteenth St. He was a young fellow of thirty and felt his responsibilities as mate very keenly. He was blond and shy, with a great intensity of manner. He loved to read and wrote me many a letter about books from board ship. He told me he had fallen away from the faith for a while (he was a graduate of Marquette University of Milwaukee), and then one Easter Sunday he had gone to St. Patrick's Cathedral on shore leave and had heard there Monsignor Fulton Sheen. The latter recommended some of Paul Claudel's books in the course of his sermon, and Mac got them, and reading them, came back to the faith.

He and Frank O'Donnell, our first business manager, who is now on St. Benedict's farm at Upton, Mass., used to like to roam the town together and I can remember them telling me of one Russian Cafe over on Avenue "A" that they went to, to distribute Catholic Worker leaflets.

A Restless Soul

In December, on the Feast of Our Lady of Guadalupe, he picketed the Mexican consulate with us, and I remember what a cold day it was, and how good the hot coffee tasted when we sneaked away for fifteen minutes to rest our weary legs. Mac was used to standing and walking the deck, from his hours on watch. He showed me pictures of an ice-covered boat that struck chills to my heart.

During the Christmas holiday he met Dorothy Weston's former room mate at college, fell in love with her most precipitously, proposed and was engaged all in the course of that most happy season.

I remember his wedding day, in May or June, when he came over to Charles street (our office had moved that spring) to clutch my hand and stammer, happily, "I hold you responsible for this, so you've got to pray for me."

Now he is gone, and his wife and baby are back in Indiana with his folks.

"Our Least Brethren"

In listing houses of hospitality that have been closed, I should state that the reason for the closing was lack of workers rather than lack of need for the houses. There are always the poor, as our Lord reminded us. There are always the lame, the halt and the blind, people being discharged from hospitals, unemployed, vagrants. There are always these, "our least brethren," in whom we may see Christ as he told us to. And

(Continued on page 6)

+ From The Mail Bag +

FROM ENGLAND

Sept. 5.

I have just completed reading Eric Gill's autobiography. It's really a honey. Couple of weeks ago I went through Brighton suburbs near where he was born on a visit to my old regiment (they were in the Dieppe raid).

Congratulations on the book forthcoming on Peter. So many people have such screwy ideas about him based almost entirely on his St. Ben Joseph Labre appearance. If you should happen to have a spare reviewer's copy or an unbound copy, I'd appreciate it very much.

Ditchling Community

Last night I had a nice visit with George Maxwell, one of the founders of the Ditchling Guild with Eric Gill. Father Plummer drove me down. We were having a real bull session when the children, the big girls and their boy friends tramped in for tea—then the conversation became much too general and swung around on war topics, etc. I was sorry not to have been able to be at the Community during the week days in order to see it in operation. There are six families remaining and there are lots of children—about 6-8 to each family. The Ditchling Community is the first one that I have come across in this country which believes in and practices daily Mass and Communion and knows the full implication of what the nature of work is.

In Scotland

Last month I finally made that long promised trip to Scotland. I phoned Jerry O'Sullivan on my arrival in Glasgow. He is one of the original editors of the C.W. with Bob Walsh. He insisted on my coming up to tea, which developed into my staying the weekend. I wish that you could come over here, if only to meet these chaps and girls. Jerry originally was a C.S.G., but when C.W. came into view he really became the Scottish right hand of Bob's. He has a deep knowledge of the working class movement here and on the continent. Added to this he believes in action. Here's an example. When he mentioned that he had 1,000 copies of the English Bishops' Pastoral I suggested that I would give a hand at selling. So he visited his pastor, Father McCarthy that night. The next day at six Masses we disposed of over the above number. Jerry's brother, Seamus, had an additional number. The pastor and his assistants cooperated, 100 percent. Believe me it's a lot easier selling up there than in England. I wish that I could be stationed up there. The C.P. is and has always been strong around Clydeside, but Jerry's co-workers, although fewer, know their way around. In peace time they used to be C.W.s in every sense of the word. I believe that Bob will back me up in that statement. Naturally, the war has changed things considerably. Most of them have families to support,

the others have been called up and since the seven-day work week is in effect these lads and girls just can't do all they would like to.

Gill Inspiration

According to Jerry O'Sullivan an expurgated edition of Eric Gill's autobiography is to be printed in New York. I have the 1940 edition. In my humble opinion this book is tops and his mode of life, from Ditching on was an example of contemporary medievalism, as exemplified in Penty's "Guildman's Interpretation of History." I believe that Gill can be a great source of inspiration to the whole CW movement. I feel that he could have been of invaluable assistance in formulating a basic policy for the CW in this country. I am not trying to be a fault finding newcomer. The problems here are somewhat different to American ones. I feel that the CW must take "root" so to speak, via Houses of Hospitality, Farms, etc. The Catholic Land Settlement is doing good work and its organ, "The Cross and the Plough," is still good but it should be a monthly rather than a quarterly.

Will write more later.

Sincerely Yours in Christ

Ossie Bondy.

Pius XII

Pius XII warns us against "the peril of moral depression, want of confidence consequent upon the weakness of Faith, Hope and Charity. Now, these three theological virtues, ray of light and bonds of love between man and God, gain fresh fire from the flames darting from the most Sacred Heart of Jesus. In contemplating this Heart and its open wound, men would come to understand that God is for them not only the Lord who must be served and before whom one must tremble but He is also the compassionate and tender Father, who is to be loved and who loves. Then the most depressed heart would beat high again and the most perturbed spirit be calmed."

St. Louis, C. W.

312 Duchouquette Street,
St. Louis, Mo.

Dear Miss Day:

I am writing you regarding our good work here. We are still doing very nicely. We are getting clothes for the poor and also food. I get 400 loaves of bread each week. I give 100 loaves every week to the poor of a Negro parish. They are glad to get it.

I am here four and a half years now and like this good work very much. I am a great man for St. Joseph. I pray to him every day.

Would you please give me a little write up. I would like the people here to know more of our work.

Yours in Christ,

Wm. Skip.

"Blessed Are the Poor . . ."

Ithaca, N. Y.

Dear Editors:

I am very sorry not to be able to help you in your work for the poor.

Last April I lost the use of my right hand through a blood clot. I had to spend three years in a hospital and have been unemployed ever since and unable to work, even if work were to be had. Thank God I am doing very well despite being well on in years.

I'll do my best to help as soon as I am able to work. Please pray for me.

Sincerely,

M. F.

Atlantic Charter Being Ignored

A London monthly journal (November) just at hand, discusses a recent event: the Agreement for International Control for the Production and Export of Tin between the governments of Belgium, Bolivia, the United Kingdom, and the Netherlands on September 9, and not laid before Parliament until October.

The agreement is considered "necessary and advisable. Steps should be taken to regulate the production and export of tin in and from the producing countries with the object of keeping world stocks at a normal figure, adjusting in an orderly manner supply to demand, while making available all the tin that may be required to prevent rapid and severe oscillations of price." These are high sounding phrases but they mean nothing.

Cold Shouldering the U. S.

The plain fact is that this is an agreement between governments for the benefit of producers of tin, including the persons who own the natural resources. An agreement between the actual interests for the purpose of establishing a monopoly control would be objectionable enough; but this is far worse, because it is an agreement by which governments lend their power to the vested interests. The agreement provides for two persons representing the tin consumers of the United States and one representing other tin consumers to be invited to attend the meetings. These can only tender advice, they have no vote or executive power and could be outvoted by the other members who have a total vote of 17.

Ignoring Atlantic Charter

The editor writes in conclusion: "Why this agreement should be entered into at the present moment when the tin resources of Malaya and the Netherlands East Indies are temporarily lost has not been explained. It looks suspiciously like an attempt to stake out a claim to monopoly in the post-war world. If the promise in the Atlantic Charter of equal access to the raw materials of the world means anything at all, this agreement is in every way repugnant to it. Not only so, it brings discredit to the parties, throws doubt

upon the honesty of their purpose and will cause their enemies to rejoice."

The Saving Clause

We here can only say to our clear-sighted English friends that when Mahomet came to the Mountain, or *vice versa*, and the Atlantic Charter was incubated, its smooth cadence was music to bewildered souls who quite missed the saving clause—"with due respect for existing obligations."

Winifred B. Cossette

Boston, C. W.

25 Rollins St., Boston.

The Boston group has long become weary of paying rent and propping up other people's old buildings. Also, being Bostonians and a bit on the cautious side, we are looking ahead to the after-war-depression that is bound to come. So we bought a fourteen-room house near the corner of Harrison Ave. and Rollins St.

Warm Rooms and Food

We sacrificed convenience of location to size of house and while humble, it was in pretty good condition except for repairs of about \$800 which include the cost of a central heating system. Again Our Lady was helping us, for we got the furnace working and radiators hot just in time for the week of six-below-zero weather that hit Boston in the middle of December. So warm rooms and food were ready for the men who began to drop in gradually in increasing numbers. Christmas dinner was served to twelve men, including a former chef, who arrived in time to show us how to make the gravy. Harry Dunn, the veteran host of the Boston C. W., built a fine new crib out of old packing cases and set up the little statues that some one provided, manger and all. In spite of all the work there are maladjusted or unfortunate men still wandering around in the cold, apparently.

Clergy Help

The Clergy of the Boston Diocese, from the highest to the humblest, have been most generous in helping us to get this house and equip it. We feel that we have a great task to live up to their trust and to make the best stewardship of the means also provided through the sacrifices of our members and friends. In fact we should face the people with trepidation if it were not for the prayers and Masses being said for the work.

Of course we are only a drop in the bucket of relief needed in a sick and despairing world; but perhaps we may serve as a laboratory experiment here in conservative New England, of how a small group may acquire a modest House of Hospitality starting with a few dollars and equip it cooperatively, so that we may have, if need be, a "Christ Inn" in every parish, come the revolution or whatever the future may hold.

Yours in Christ,
Ignatius O'Connor.

Starving Europe by blockade is normally indefensible. One cannot do evil that good may come of it.

From an American-Japanese Girl

Omaha, Nebraska.

Dear Miss Day,

It may interest you to hear that the boy of whom I wrote you before is now an associate teacher of the Japanese language at the University of Colorado. He is very happy and it is grand to be able to write such good news.

It is over a year now since I returned to America and my memory goes back to the trip from Shanghai, and the passengers and their stories, all of which were interesting.

Harmony on a Boat

The little rotund Jewish doctor had lived in Japan for 15 years. He had adopted a little Japanese boy and had become very attached to the child. He was heart-broken at having to leave him and tried and thought of everything short of smuggling. He left the child in the care of Catholic Sisters. What will the future hold for these two? When will they meet?

There were Protestant missionaries and Catholic Sisters and Fathers. The latter were from all parts of the Far East, Manchukuo, Korea, China, and Japan. Protestant and Catholic alike spoke of returning as soon as things "blew over." A romance bloomed between two Protestant missionaries; "he" had been an assistant professor in a university in Peking, and "she" was a nurse who had been helping in the Chinese missions. It took a war to bring them together!

Why Not Elsewhere?

Why, when on this very boat there were some twenty-odd nationalities getting along together, couldn't nations do the same? Weren't those fifty Chinese pilots on their way to train in America, and the two Chinese sisters, going to Columbia University fine young people, and didn't the German couple enjoy their nightly tete-a-tete with the American doctor and his wife? Didn't the Italian, Spanish, and Russian couples enjoy their game of bridge together?

Over a month on the high seas and X'mas eve found us up all night with life-savers wrapped around us securely. The lounge was filled for Mass and Catholic, Protestant, Pagan, and atheist alike were one in their prayer to God.

Remember Christ

Though nations may fight and men misunderstand each other, but in prayer they speak and understand a common language and in Him they find a common refuge. It is not Pearl Harbor we should remember, but Christ on the Cross!

Dear Miss Day, please excuse me for wandering on and on, but I cannot forget that voyage home.

I hope that this letter finds you all well, and the Catholic Worker in the "best of health" too. Hoping the new year will bring you the best of luck and wishing you a fruitful X'mas.

Sincerely,

L. I.

THE CHURCH AND CO-OPERATIVES

In the current issue of *The Co-operator*, a bi-weekly published by the Eastern Co-operative League, 135 Kent Ave., Brooklyn, N. Y., there are several interesting articles by well known Catholic writers and workers in the field of co-operation. Father Daniel Lord, S.J., contributes an interesting article on Antigonish; Monsignor Ligutti points out that in the past it was the Church that helped and brought things of use and beauty to the people, and that it can do it again. It can take the lead in building up a real Christian economy by encouraging co-operatives of various kinds; Father Edgar Schmiedler, O.S.B., gives the Catholic attitude towards co-operation and quotes the Reconstruction Program of the Bishops which refers to the "enormous toll taken from industry by the various classes of middlemen," and suggests the establishment of co-operative stores as more "effective than any government regulation of price."

For Sodalties

Mary Dooling, head of the Department of Co-operatives of "The Queen's Work" has an article which should be of interest to sodalities, church and school organizations. It describes what has been and is being done by the Sodality in which she is interested and opens up to the reader the wonderful potentialities of these organizations for the spread of co-operative ideas and practices.

The publishers are prepared to supply readers of the *CATHOLIC WORKER* with copies of this particular issue (Dec. 28) at one cent per copy or, by mail, two cents.

HUMANITY DEMANDS WE FEED EUROPE

One of the results of the broadcast over the Mutual Network on "When Shall We Start Feeding Europe?", in which Mary Hillyer and Norman Thomas said NOW, was an editorial in the *Catholic Weekly*, *THE PILIOT*, published in Boston. We quote:

"Two speakers argued that we should begin at once to attempt at least the relief of children in Nazi-occupied countries. Other speakers insisted that we ruthlessly pursue the great objective, winning the war. We should allow nothing to stand in the way, they held, that might risk or delay our victory..."

"If the debaters who argued that these babies should be allowed to starve could actually see these infants and hear their weeping, they might not talk quite so 'realistically.' If they could imagine their own children in the same plight, they would have to drop this pose of detached, superior calm..."

"It is rather horrible to listen to these cultured voices so suavely and casually arguing that babies must be allowed to die—and die terribly—in order that their parents may be sooner free. No one has submitted the question to these mothers and fathers. The solution we have accepted was arrived at by people three thousand miles away, who have plenty to eat."

Pius XII

"If social life implies intrinsic unity, it does not, at the same time, exclude differences which are founded on fact and nature. When we hold fast to God, the Supreme Controller of all that relates to man, then the similarities no less than the differences of men find their allotted place in the fixed order of being, of values, and hence also of morality. When, however, this foundation is removed, there is a dangerous lack of cohesion in the various spheres of culture. . . . Social life is never nearer to losing its noblest prerogatives than when it thinks it can deny or forget with impunity the eternal source of its own dignity: God." — Christmas Message, 1942.

Decentralist Literature

The Fellowship of Reconciliation has issued a valuable list of books, informative and suitable for reading on the subject of "Decentralization" in its broad sense. We give some of the books mentioned here-with:

"This Nation Under God" and "Christian Roots of Democracy," by Arthur E. Holt.

"Democracy's Second Chance," by George Boyle.

"Rural Roads to Security," by Mons. L. G. Ligutti and Rev. John Rawe, S.J.

"Bio-Dynamic Farming and Gardening," by Dr. Ehrenfried Pfeiffer.

"Practical Farming for Beginners," by H. A. Highstone.

"Wheel of Health," by Dr. G. T. Wrench.

"Nutrition and Physical Degeneration," by Dr. V. A. Price.

All the above and details of others may be secured from the Literature Department, Fellowship of Reconciliation, 2929 Broadway, New York City.

Men First

"Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterwards. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right."

Thoreau.

FEED EUROPE

Control of food could be in the hands of the International Red Cross—which handles thousands of tons of foodstuffs sent by the various countries to the prisoners of war—assisted by the Swedish Red Cross. Dr. Junod, one of the Swiss delegates, has stated that the food sent reaches those for whom it is meant.

DAY AFTER DAY

(Continued from page 4)

the harder it is to see him under dirt and drink and vermin, the more we are exercising our faith. "Love is surrender," we had been told on our retreat in July. "Give yourself to God in the poor." And how else can we show our love for God?

Scattered

But due to war, our workers are scattered. Gerry Griffin is somewhere in Palestine right now in training before launching off on a career of ambulance driving around Tunisia. Lou Murphy and Joe Zarrella are accepted by the Field Service and will be going to Africa soon. The whole Chicago crowd, and some of the Mil-



A. de Bethune
Brought Christianity to India, China and Japan

waukee crowd, are scattered in camps, or on islands in the Pacific. Jack English of Cleveland, and Ossie Bondy of Windsor, are somewhere in England. Others of our movement are in our conscientious objector camp at Warner, New Hampshire, enduring the isolation and detachment of what is practically a concentration camp. Others are working in the Alexian Brothers Hospital in Chicago, some as nurses, some as maintenance men around the hospital.

During the last month, F. B. I. representatives came to Mott street and picked up David Mason, one of the three leaders of the Philadelphia Catholic Worker activities, for refusing induction. He is forty-four years old, but is protesting conscription by his refusal. At present he is held over on West street at a Federal Detention headquarters until his trial, or until we raise \$1,000 bail and get him out until the trial, so that he can enjoy a bit more freedom.

Travelling

During the last year (I have been going over my date book), I have spent five months away from Mott street in travel and in visiting our houses and farms around the country. Three of those months was on

Old Gaelic Prayers

May the will of God be done by me;
May the death of the saints be won by me;
May Jesus, the Child, be beside my bed;
May the hand of Mercy uphold my head;
May the Virgin her heavenly brightness shed;
And Michael be steward of my soul.

* * *

I rest with Thee, O, Jesus,
And do Thou rest with me;
The oil of Christ on my poor soul;
The Creed of the Twelve to make me whole.
Above my bed I see.

* * *

O, Father, Who created me,
O, Son, Who purchased me,
O, Spirit Blest, Who blesseth me,
Rest Thou with me.

Co-operatives in Far East

"The Chinese co-operatives are fast becoming a people's movement and are helping to bring economic freedom to China and the Chinese people," Dr. J. Henry Carpenter said when he arrived in New York December 23 after a 43,000-mile trip to India and China on a special mission to the Chinese co-operatives.

In China

Dr. Carpenter travelled by truck for 1,700 miles through Central China where he visited 300 co-operatives. The co-ops varied in character from industrial co-operatives manufacturing blankets and paper, machine shops and leather co-operatives to printing plants, credit and consumer co-operatives. In many communities federations of industrial co-operatives are operating their own primary schools as well as their own training courses; they have established the only hospitals and have the only doctors in many communities and have their own treasuries where they pool their buying and selling. Contrary to general public belief there are many credit and consumer co-

a trip to the West Coast. The time away was distributed as follows: January, one week; February, three days; March, three days; all of April, May, and half of June; October, three weeks; November, one week; December, two weeks. During the summer I was away a week for our yearly retreat at Pittsburgh. Seven months out of the twelve I have spent at St. Joseph's house, Maryhouse and a few week-ends at Maryfarm.

Need for Volunteers

Now I am away again, accompanying my mother South, for she was not well and no other member of the family was free to go. Here I can finish up the Peter Maurin book, and on my way home, I shall visit reader friends in southern cities which have seemed so inaccessible, due to lack of finances and lack of supporters. Peter Maurin is in New York; and so are Arthur Sheehan, Jack Thornton, and Charlie O'Rourke, so the work will get done, the houses will go on, the paper will come out, and, God willing, I will be home in February.

We are indeed grateful to volunteers, so any of our readers around New York who can give us some time for clerical work, or work around the houses, will they please come down and ask to be put to work?

operatives in China as well as the fast growing industrial co-ops, Dr. Carpenter said.

The Bailie Schools in many centers of China and several of the colleges and universities are giving special training courses to give young men technical training to equip them to manage or organize co-operatives.

In India

The co-operative movement is growing rapidly in India, Dr. Carpenter reported, although it is not as large there as in China. Dr. Carpenter held three weeks of conferences in India with Mohammedans, Sikhs, and Hindus, Catholics and Protestants, educators and government officials, all meeting together in this great common cause. Among the many co-operatives already flourishing in India are credit and consumer co-operatives, industrial and medical co-operatives, rice and milk marketing co-ops and Consolidation Co-operatives or co-ops especially organized to consolidate farm land formerly broken into fragmentary parcels so that members of the co-ops may make more effective use of the land and equipment they own. The movement is an indigenous movement coming up from the people, and although it has some government encouragement it is growing on its own inherent strength, Dr. Carpenter declared.

Peace Without Victory

A new state must emerge from the criminal folly of this war, a supernational association which will have its own sovereignty and its own courts to decide controversies by processes of law and order as they have been decided between individuals for a thousand years. Some organization must arise superior to nationalism, such as the Roman Catholic Church in the Middle Ages, with a dominion over men beyond race or creed or national instinct. It is no answer to say that supernationalism has been tried during this generation and found wanting. The course of human progress has never been one of unbroken advancement, and sometimes retreat from the light has almost broken the heart of the world. But always when hope was well-nigh dead, some unquenchable spirits have carried the torch forward. The next peace must be a peace without victory, backed by the united force of every great power in the world, but most powerful of all, the awakened conscience of all civilization, or the armies will always march. From *THE ARMIES MARCH*, by John Cudahy.

"Things That Are God's"

(Continued from page 1)

5. When the parents allow the state to grab the child and to act toward the child as if God did not matter, they lose their claim to the allegiance of the child.

III. The Nazi Caesar

1. The Nazi Caesar claims that there are superior races and inferior races.
2. The superior race is always the one one happens to belong to
3. The inferior race is always the one that refuses to recognize the superiority of the one which claims to be the superior race
4. The superior race likes to believe that God works through the superior race.
5. The superior race conceives God as a racial God.
6. There are no superior races; God is not a racial God but the Father of all races and the Creator of all; Christ loved and died for all; We follow Him and we want no Caesars.

National Committee

Opposes Conscription Of Women for War

A National Committee to Oppose Conscription of Women, has been organized under the executive secretaryship of Mildred Scott Olmstead, National Chairman of the Women's International League for Peace and Freedom.

The National Committee has been organized specifically to oppose all legislation to conscript women for war service and is not confined to pacifists. A subcommittee, appointed to get statements against the conscription of women from individuals and groups, included Dorothy Day as its Catholic representative.

This committee has been organized on a much broader basis than our non-registrant group about which we wrote last month, and we hope that many of our readers who are not committed to the non-registrant position, but who feel that conscription of women is a violation of the free choice of vocation and incompatible with their moral principles will give their support to this new committee.

P. S. R.

Demand Peace!

"... Then let us make peace quickly; let us not wait for it to be offered us by the men responsible for the war.

The cost of peace will never be as ruinous as the cost of war, for nothing can be constructed out of death, while everything can be hoped for from life.

May the hearts of men find solace in the rapid termination of the war.

Call for Peace! Demand Peace!"

THE REAL OBJECT

"... We have to prevent our friends, the men of good will who are listening to all that Christian circles have to say today, from making the mistake of thinking that we want a better social order for its own sake. It has sometimes been urged, and very shrewdly, that one can be a Christian in any and every sort of environment; and that the worse the environment, the greater the merit in withstanding it. So one can. But that view, stressed overmuch, has sometimes tended to put a damper on schemes for reform, unless it is tempered by the corresponding reflection: Though I can, perhaps my neighbor can't. And there is the key to understanding the Christian Reformer.

"We proclaim a new social order, not for the sake of the outward decencies of efficiency, speed, cleanliness, freedom from disease and want, merely; but because these reforms may make it easier for all of us to live in terms of our immortal destiny."

(Sword of the Spirit, London, England.)

Weapons of the Spirit

(Continued from page 2)

punish us for reducing His holy religion to a tepid, nauseous mass of compromises and evasions that excite the contempt even of the men whom they are intended to please? "I know thy works; thou art neither hot nor cold. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth." (Apoc. 3, 15.)

"Have Mercy on Us"

How senseless is our complacency! How utterly mad is that claim to righteousness on the part of nations who, professing to fight for the Christian way of life, have "ignored, denied, and outraged," in the words of Pius XII, "the law of evangelic love." Rather should they be on their knees, in humble acknowledgment of national sin, calling upon their citizens to show patriotism, not by buying bonds, but rather by fasting and humble prayer, repeating thus with the prophet:

"I beseech Thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love Thee and keep Thy commandments. We have sinned, we have committed iniquity, we have done wickedly and have revolted; and we have gone aside from Thy commandments and Thy judgments. We have not hearkened to Thy servants the prophets, that have spoken in Thy name to our kings, to our princes, to our fathers, and to all the people of the land... And He hath confirmed His word which He hath spoken against us, and against our princes that judged us, that He would bring upon us a great evil, such as never was under all the heavens... All this evil is come upon us: and we entreated not Thy face, O Lord Our God, that we might turn from our iniquities, and think on Thy truth. And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all His works which He hath done: for we have not hearkened to His voice..." (Dan. 9, 4-10.)

Negro Discrimination

Dangerous Hypocrisy, Says Aux. Bishop Sheil

Speaking recently before the annual conference of Catholic Charities Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, referred to the subject of delinquency among Negroes which, he said, is a "practical protest against a discrimination that is ethically indefensible, socially unjustifiable, and radically un-Christian."

"The time has come," the Bishop continued, "to apply the remedies and to apply them quickly. These people are no longer satisfied with weasel words and insincere promises. Their demands are most reasonable. They are simply asking that they be given their rights as American citizens, rights guaranteed to them by the Constitution of this country."

Hypocrisy

"Political and economic discrimination," he said, "cannot be reconciled with democracy. It is the most dangerous kind of hypocrisy to wage a war for democracy and at the same time deny the basic benefits of democracy to any group of citizens. The decisive hour has come in which it must be settled whether the favored



classes would rather save their pride and privileges or save their country. The case of the Negro, in common with all dispossessed people, symbolizes this issue. The time has come also to affirm the essential function of the government, which is not to be a sublimated watchman of private property but to secure the social well-being and happiness of all the citizens.

Disgraceful Anomaly

"The Negro problem is but one aspect of a wide social problem. The Church in this country at this moment is face to face with this problem. It must be met by a reaffirmation in action of the great Christian virtues of justice and charity. Jim Crowism in the Mystical Body of Christ is a disgraceful anomaly, Christianity pays no heed to accidental differences of race, color or economic status. To see Christ in every creature is of the essence of the Christian religion."

STARVATION

What is starvation like? "You begin by feeling tired and sickly and weak. You can't concentrate. Your hearing and sight become impaired, your teeth begin to come out and you may lose all your hair. If you still can't get enough to eat you may hear voices and suffer paralysis. In the end you fall victim to pellagra or typhus, for diseases breed in hungry men."

A Relief Worker.

Marriage and the Family

(Continued from page 1)

Him that we can love Him, or love things opposed to Him, and to which He is opposed. We have natural desires, passions and appetites to which we can give free rein and become their slaves, or which we can control and master, thus preparing ourselves for our ultimate destiny—union with an all perfect God. These natural desires, passions and appetites are the proving ground of our choice. We can choose to follow God's laws which direct us to deny ourselves and to bring these desires under the controlling dominion of our intelligence and free will—"our passions in all things subject to reason, and our reason in all things subject to God"—or we can choose to ignore God's commandments, yield to the clamorings of our natural desires and, as a consequence, bring plenty of trouble and unhappiness on ourselves in this life and in the next, and on others in this one.

The Grace of God

It is very difficult for us to make the right choice always because of our weakness resultant from the fall of our first parents from a supernatural state in which they had, as a gift of God, innate powers of resistance to evil and an attraction to the right and good which we do not have born with us. There is none of us who can hope to triumph in the struggle of passions versus intelligence and free will if we rely on our puny strength alone. We cannot do it without the help of God which is called the grace of God. It was He Himself Who said: "Without Me you can do nothing." He has ordained it that way and no mere creature, or presumptuous bureaucrat, wise only in his own conceits, is going to change it.

We can get the grace or help of God only by humbly admitting our need of and asking for it—and that means prayer—and making use of the means specified and instituted by Him to gain and retain it. Our preparation in this life for the next is entirely a matter of free co-operation between God and ourselves. He will not force any of us to love and serve Him, but once we effectively show our desire to do so, He will do His part wonderfully and generously.

Children Learn By Example

Children and adolescents cannot be expected to realize or appreciate these things. They can learn them only gradually from the precepts, example and practices of their parents. Children learn from and are vividly impressed by the things they see and hear in childhood. Their whole outlook on life later is colored and influenced by what they see and hear in the home. They will learn to pray, and practice the presence and love of God, only if their parents do so. They will learn to respect their own bodies and personalities, and those of others, as the handiwork of God "Who made us and not we ourselves," as temples of the Holy Ghost, as something fine, beautiful and wonderful, something far above animals and "little less than that of Angels," only if their fathers and mothers have that respect and the love for

each other that comes from it. They will learn to control themselves, to be unselfish, kind to and considerate of others and their rights if they see those traits in their parents, and if the latter, when necessary, use effective means of discipline and correction, and the word "No" judiciously, firmly and reasonably.

Results of Godless Homes

They will learn none of these things if they grow up in homes in which there is no prayer to, mention—except in blasphemy—, or love of God, no true love or the peace and happiness that go with it, little or no supervision, unselfishness, self-denial and self-control on the part of the parents. That is why there is an alarming increase in "social" diseases among high school students in the City of New York; why girls of sixteen are roaming the streets at night and getting themselves and others into trouble; why high school boys and teen age youths are going in for disgusting and alarming practices and crimes in a brazen, hard-boiled manner; why, in a few words, modern society is rocking to its foundations. The family is the cornerstone on which society is built. If the former becomes weakened, the latter collapses.

Parents to Blame

The blame rests primarily with the responsibility—shelving fathers and mothers of these unfortunate children who are victims of the laissez-faire, pagan mentality of their parents. It would be a good thing if they read the book, *Marriage and the Family*, but it is very unlikely that they will do so. Parents of this type can be changed and influenced only by the example of others. The fathers and mothers of America who are interested in the welfare of their children and the rejuvenation of society through a truly Christian way of life, and there are plenty of them, can do their part in their own homes.

An Old Custom

A good way to start, for Catholics, at any rate, is an old-fashioned way now largely in the discard, the family Rosary, the family song of praise and petition, of honor to God and to the Mother of the Son of God who went down to Nazareth and was subject, although being God as well as a little child, to Mary, His Mother from whom He took His human nature, and to St. Joseph, His fosterfather. That was the first Christian family in which God Himself, stressing the importance of parental control, direction and training, and of filial obedience and submission, became subject to His creatures. "And Jesus advanced in wisdom, and age, and grace with God and men."

Be desirous, my son, to do the will of another rather than thine own.

Choose always to have less rather than more.

Seek always the lowest place, and to be inferior to every one.

Wish always, and pray, that the will of God may be wholly fulfilled in Thee.

Behold, such a man enters within the borders of peace and rest.—*Imitation of Christ*

THE LAND

Land, Labor and Liberty

At a time when the Beveridge plan for post-war Britain is being boosted in certain quarters in this country as something about which we should go into ecstasies and proceed to copy, it might be well to quote a great American, Thomas Jefferson, who had some very pertinent things to say about Governmental centralization, paternalism and unwarranted interference in the lives of the people.

"What more is necessary," he asked, "to make us a happy and prosperous people? Still one thing—a wise and frugal government which will not take from the mouth of labor the bread it has earned."

Economy

"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our rulers load us with perpetual debt. We must take our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and our drink, in our necessities and in our comforts, in our labors and in our amusements. If we can prevent the government from wasting the labors of the people under the pretence of taking care of them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public money. We are endeavoring to reduce the government to the practice of rigid economy to avoid burdening the people and arming the Magistrate with a patronage of money which perhaps be used to corrupt the principles of our government."

Too Many Parasites

"I think myself we have more machinery of government than is necessary, too many parasites living on the labors of the industrious. I think it can be much simplified to the relief of those who maintain it."

"What destroyed liberty and the rights of man in every government which has existed under the sun? The generalization and concentration of all cares and powers in one body, no matter whether the autocrats of Russia or France, or the autocrats of a Venetian Senate."

"The first principle of human society is the guarantee to every one of a free exercise of his industry and the possession of the fruits acquired by it."

"Restrain men from INJURING one another (i.e., violating the rights of one another) . . . but leave them otherwise FREE to regulate their own pursuits of industry and improvement."

And now one final quotation which is far more important for our consideration than any foreign plan for post-war, decadent and pauperized European countries: "It is not too soon to provide by every reasonable means that as few as possible shall be without a little portion of land. THE SMALL LANDOWNERS ARE THE MOST PRECIOUS PART OF THE STATE."

Government's Limitations

It is to the land, not the Gov-

ernment with its demoralizing paternalism that we must look for our future welfare and happiness. The Government of the people, its servant, acting for them, has a right and a duty to provide for the aged, the weak, the needy and the helpless when, and only when, private individuals, relatives and friends, or private groups fail or unable to do so. It has no right to impose burdens on industrious, hard working people for the maintenance of others, who are capable of working, while there are ample means at hand for these others to go to work on these means. The people do not owe any able-bodied person in the country a living. They do owe him or her the opportunity to make a living. When that opportunity does not exist, as it will not exist after the war in Britain even if Britain abolishes landlordism, then the people are bound to provide for the able-bodied unemployed.

Ample Means Here

But this country can provide the opportunity for all in it to make a living. There are ample means at hand for all able-bodied persons in it to maintain themselves and their families if they are given the opportunity which, in this case, is their birthright, the land created by God for the use and needs of all men, "the land which no man made" and to which no individual or group can lay claim beyond that amount necessary and used by them for their legitimate needs. While there is so much idle or unused land in this country, while individuals and groups in it are, in the name of a false concept of land ownership, grabbing, holding and unjustly claiming title to large ranches and several thousand acre estates, thus depriving others of their right to use and own land and make their living from it, we do not need a Beveridge plan in the United States.

"We Want the Land"

What is needed is a plan which will, after legislation has been enacted on the subject of land ownership, and after land is re-distributed in a manner that every one who wishes can have the opportunity of owning his own farm, assist, in the form of loans and grants, farmers at present on the land to get on their feet and others to get started as productive, self-reliant free men. People on the land owning their own farms can never be enslaved. If we want freedom, we must start the cry: "WE WANT THE LAND."

C. D.

"Back to the Land"

The pamphlet entitled "Back to the Land," by Bishop Nulty, referred to in the December issue, may be obtained from The Robert Schalkenbach Foundation, 32 E. 29th St., New York City. The price is 25 cents.

Starvation as an instrument of national policy is cruel, un-Christian and inhuman.

Rural Communes

"The men in any rural district, united together, could make the land they live in as lovely to look on as the fabled gardens in the valley of Damascus. They could have fruit trees along the hedgerows and make the country roads beautiful with color in Spring. This has been done in many a rural commune on the Continent, and there is no reason why it should not be done here. Only let us get our men together, get them organized and one improvement will rapidly follow another. For all great deeds by races, all civilizations, were built up by the voluntary efforts of men united together. Sometimes one feels as if there were some higher mind in humanity which could not act through individuals, but only through brotherhoods and groups of men. Anyhow the civilization which is based on individualism is mean, and the civilization based upon great guilds, fraternities, communes and associations is of a higher order. If we are to have any rural civilization in Ireland it must spring out of co-operation."

AE (George Russell).

Newark Colony Gets a Farm

Near Chester, N. J., a Newark group, under the title of Newark Christian Colony has acquired a farm of 100 acres, the ownership of which, and of all their other property, is vested in the group as a whole.

Last Spring and Summer, by exchanging labor for the use of machinery with a neighboring farmer, the group was able to make a start on the farm. They obtained most of their food needs from two cows, twenty-four chickens and a vegetable patch. Their surplus vegetables were sent to Newark to be sold at the co-operative store that was started as a buying club by members of the Colony but which has since been taken over by members of the community. The vegetables not sold at the store were given to needy families.

Religious Motives

The group supports itself by working at part-time jobs but spends as much time as possible, after work, in the community in Newark and on the farm. The house in Newark is a center of political, social and religious activity. Some of the group work with the Equality League against Negro discrimination in Newark; others work among the children of the district; all of them are interested in the betterment of men and conditions around them.

The motivations of the group are religious more than anything else. They believe in and are endeavoring to practise Christian principles and to live Christian lives. Every Wednesday they have a Retreat during which they maintain silence, meditate, pray and fast. As they say themselves, they "are at various stages in their search for the highest good." Employing such means, they are certain one day to find it.



FARMING COMMUNE

Looking To the Future

In the city you notice the approach of Christmas by the dressed-up show windows and the colored lights and Santa Claus, but out on the farm we have to mark the time ourselves. We make an Advent-wreath with four candles, each representing a week of Advent. One candle is lit on the first Sunday of Advent, and by the time all of them are illuminating our supper-table it is already very festive, and soon the Christmas tree and the Crib replace the wreath.

A Baby Is Born

Our expectation this year was mainly centered around Marjorie. When the snow kept falling, and the roads became very bad, she moved to the lower farm, so as not to be caught at the hour of her baby's birth up in the hills without any doctor to attend to her. She waited long, and it was bitter cold.

On Dec. 18 we got our first and our most wonderful Christmas present. Little Johanna is a bright and healthy baby, and we are all as proud of her as her mother, and father.

A Christian Community

We have been spoiled with many generous Christmas gifts from all over the country. Packages and letters came every day. It is so good to get mail here in the hills, where we do not see many people, especially now that the traveling is so limited. But we do not feel alone in our effort to build up a Christian community on the land, in the face of all difficulties. All the troubles of the world are reflected on a small scale in a community like this, and the earth, that has given solidity and security to our forefathers, is alienated from us. Nature is robbed of its wildlife and fertility, which has to be restored again. Year after year we have to toil, and to learn, and to make mistakes and to store up a quantity of wisdom that will finally build the community that we dream of. I still cannot figure out how people had time to spin and weave, make their own furniture, build houses and stables besides taking care of all the children and the old people, and planting and caring for the animals. And yet it has been done and it was a life filled to the brim with satisfaction and prayer and thanksgiving to God. There was no emptiness, no racing around in cars, hunting for pleasures which so easily lead to gluttony or sin.

"Such Is Kingdom of God"

Our babies grow into little boys and girls and they marvel at the lights and the Baby in the crib. Our tongues have to be clean to tell them about the Divine Child and our love has to be very deep to instill it into the rich little hearts, so that they too, may love God and serve Him. The prayers

of the little ones will reach the ear of God while our prayers are drowned by the noise of the unbelievers and the rumors of war. If God will grant us peace, it is for the children's sake, and because he has heard their petitions. That's why our life is a sacred duty, and so is the life of all of you who take care of little children. The coming year belongs to the young ones and so does the coming world. May God grant peace for the sake of the little babies born in this time of horrible destruction and blasphemy, and may He take us as humble tools to bring about His Peace.

Eva Smith.

NO LASTING CITIES

(Continued from page 3)

they watch citizens of mean cities pass from mass production to mass destruction of lives. It may come from the limitations of the city (bourgeois) mind which sees order as a matter of police force, an external order at least. The Greek word for city is polis. It is one of the startling facts of a city's idea of order that it places these same policemen at the doors of banks to protect them from the people when a right order should have the policemen at the doors of poor-people to protect them from the banks.

Ills of the City

The city gives us the police force and a police mentality. There ought to be a law. It gives us also appropriately enough insurance policies and policy rackets and politeness and polish. Only a boor would say anything against this order, but then a boor is a man from the country and may have some wisdom garnered from trees and brooks where more is to be learned, as St. Bernard says, than in books.

The farm-hand may be only a farm-hand, but he has to use his head to guide his hands. He may not be the head of a business with thousands under him who rarely ever have to use their heads at their machines but he rarely ever has to suffer from that office sickness "time on one's hands," a sickness which is oftentimes driven out by a fever known as commercialized amusement, a cure worse than the disease. In bad cases, recourse is often had to liquor and in the descending scale, to morphine.

Peace on Land

But the land and the peace that comes from life on the land is always there for the city dweller who gets fed-up with the unrealities of the city. The Holy Ghost seems to be breathing good thoughts on land, and peace on many persons today and this is a comforting fact coming from the source of comfort. And we have this abiding hope: the Holy Ghost never gets out of breath.