IF CONSCRIPTION COMES FOR WOMEN

By Peter Maurin

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 fitness, nor will I be used as an 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 feel glad at such increase in our numbers.

II. FASCIST CAESAR

1. Caesar or God

I. Caesar says: "Render to Caesar the things that are Caesar's and to God the things that are God's.

2. The Fascist Caesar, the state, the Bolshevik Caesar is not satisfied with the things that are Caesar's; they 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 a claim to the things that are God's he himself up as a faker.

5. When Caesar sets himself up as a faker, he should be denounced as a faker.

III. MISERECE MEI

1. The Fascist Caesar claims that the child belongs to the state. It belongs to the parents.

2. The child does not belong to the state. He was not given by God to the state.

3. The child does not belong to the state. He set himself up as a faker.

4. The parents must serve God with the humanly, they deserved punishment and needed much as one might sympathize with England because of the faithlessness to friends. Such is the view that our theology must admit, many, even genuinely religious to set His enemies at naught—we being, of course, God's friends.

The Family

In his month of January, we are reminded by Dr. Jacques Leclercq, translated into English by Rev. Thomas E. O'Callion, 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 which study clubs, libraries, and other groups interested in seeking and disseminating Christian ideals should be interested in.

Love and Marriage

It describes the nature, the conditions, and the significance 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 having the foundations of self-respect and respect for others and their rights, self-denial and self-control, all of which are so essential to the welfare of the individual, and of society as a whole.

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 be the same in the same way, whether the community is 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 beautiful book entitled Marriage and the Family, by a Belgian (Louvain) social philosopher, Dr. Jacques Leclercq, translated into English by Rev. Thomas E. O'Callion, and published by Frederick Pustet Co.

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Purpose of Marriage

That love must be based on and spring from a greater love, the love of God, and that it brings human beings into existence for the express purpose of sharing in His infinite goodness and eternal happiness. That is the purpose of creation. The purpose of marriage is akin to it. Fathers and mothers and the state have a duty to see that the children are given the best possible environment for the fulfillment of His purpose. Human beings, however, are the free agents of God, and the marriage is only to the extent of the children being brought up in the love of God and trained by Him for perfection.

We are so constituted by

(Continued on page 7)
Weapons of the Spirit

(Continued from page 1)

knowledge, then, a chemist will be able to reveal to us how the food unsuspectedly even by a watchful cook; a philosopher will acquaint you with more profound matters on the nature and development of the soul; a theologian, going further yet, will show you the place of food in the area of the spiritual and seat of the soul, which is to be used in working out the soul's salvation.

So from which knowledge, including that of social problems and of war. First there is popular perception: the news media present the surface level, and most men never go beyond it. Then we come to the level of political and economic causes, which is explained by men versed in these studies. Next there is the philosophical and ethical discussions of the philosophers and systems, largely with the justice of war as judged according to human reason and natural virtue. The lowest level is the theology of war, studies which war directly in relation to matters of salvation; this brings us to the deepest and most important level, which is finally by revealed truth, that the human mind is capable of understanding.

Nationalist Prejudices

If, then, we would grasp the present situation in its fullness, which will allow us to appreciate the extent to which some measure how it appears before us in our present stage to the fourth and final level of truth, putting to one side even the knowledge we have of the war's justice. Not that this question is unimportant — far from it. Let us assume that we had certain knowledge on this point, it would not yet reveal the breadth of truth, but 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 choose to shut their eyes from disinterested judgments by national passion or prejudice. They are prone to judge by personal or patriotic feelings and to charge enemies with lies on opposing sides defend their own nation's claims as just and their enemies' claims as false, approving of certain policies of their leaders. Many Catholics in America may have a desire to see their own country victorious in the war, and, hence, they may also harbor certain knowledge of which truth there would be no need to have in a just war. Failure to Love God

What is this guilt which, I say, also exists before God? It is the ultimate guilt, the guilt of withholding our affections from God, the ultimate sin "inside after vain things which we have made and in sin itself as well as in the worldliness that has not reached the proportion of the Law, 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

Poverty and Peace

By Eric Gill

(Continued from page 7)

Abandoned Riches to Follow

Richard of Chichester

Are We Blameless?

To return to our subject. Let us agree that, as we seek war's satisfactions, on the rigid and difficult conditions which the world is looking to a just war. We make this supposition simply that we may not be convinced in our own minds of the existence of the deeper theological issues, of the justice of the war, and, conceding it, as the Scholastics would say, that we may be free of ground or keeping a just and prudent 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 and disapproval of those opposed to us because they are not as we are? May we lay the blame for "breaking the peace" on the Jews? Or may we say that they alone, and not we also, are responsible for placing that enormous obstacle of a world war in the way of Christ's kingdom? May we say that they want to maintain that and that we do not want it? If so, it might possibly have been chosen because of our righteousness to inflict punishment upon the Jews and to make them suffer as a guarantee of permanence of the war. Old Testament Example

The Old Testament affords us the light that we need to judge these matters as these.

If there are any wars in history that deserve to be called just, it is whether or not by God and undertaken by the Jews in the Old Testament. We see that the Jews in these circumstances would, like ourselves, lose their righteousness, putting the blame for war and its consequences upon their enemies. They were the Chosen People. Certainly God wished to save his chosen people, but because the heathens with whom they fought were wicked and, antecedently, the heathens had come from among the descendants of David—a promise God made to David was equal to a guarantee of permanence and security for the whole nation.

Nevertheless we find, as a fact, that the fortunes 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 and saying, "Ah, the righteousness of the Israelite cause, they thundered forth condemnations of the infidelity that the Chosen People had shown toward his kingdom. Moreover, it was the Jews (not the heathen!) who did penance and fasted and shed tears and ashes; they knelt humbly, in repentance, to acknowledge their sins, and in this they were led by the voice of their kings—David, Josaphat, Reh­ chab. Mark this: the penance of a people is measured 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, guilt appears and cannot be denied. War is at all in itself evidence of a deeper injustice and guilt against God. Imperialistic wars are particularly more difficult to justify than the war itself. (Although many Catholics seem not to notice the difficulty.) If, however, we say that the reason for the outbreak of World War II is just waged on our side (once more, suppose it is just), all the same, no matter, we are not to deny that the war is a punishment inflicted on us. The war is just waged on us, even, cannot be held irrelevant in our case because our cause (it is possible) could not be approved. If, then, the war is just, we are guilty before God: and it follows at once that we are guilty before God's little ones, who, through repentance, then the cause of the war would disappear and there would be no need to have a just war. Failure to Love God

What is this guilt which, I say, also exists before God? It is the ultimate guilt, the guilt of withholding our affections from God, the ultimate sin "inside after vain things which we have made and in sin itself as well as in the worldliness that has not reached the proportion of the Law, 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
The Dignity of Labor

By Ade De Bethune

We agree that work is a necessity. Whether or not we have to work all our life. We may cease. Whether or not we share in God's creative act.

The necessity of work. But that the fact: it is our common lot done, as is sometimes stated

And what is this service of God after all, we must do using our intelligence and our love at our daily tasks?

First there is the work project—this in camp it is forestry and the teaching of the we are elevating to the dignity of its original work, and submission to the will of God.

To make up our mind to accept
does not take away

In the name of Liberty, liberals liberated thousands from an exterior enslavement.

The dark angels must laugh as (Continued on page 7)

A fellow-worker of God himself
to join in God's creative action.

God Works

Just as the farmer produces all kinds of good things by the power of his hands and his mind, and so, also, long before, God had made all things by His labor. We have said that it was made by God before we could even do any work of our own. So really is the dignity of our work: that we are made in the image and likeness of God, who works. We are made in His image: fit to know, to love, and to serve. And what is this service of God after all, we must do using our intelligence and our love at our daily tasks?

We Are Co-Workers

God works on us all the time. Even to this moment He corrects and perfects His work. Every day He perfects each one of us, with our own willing help. His power we are, as it were, "made" to be perfect as our instrument. It is He who makes us. And yet doesn't it seem to us that we are trying to make God, whom we do not know, work on us. His raw matter, to make us perfect?

No Lasting Cities

By Arthur Sheehan

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

"To sum up. Our modern urbanized arrangement of vast governmental agencies, by which the city is master and the country servant—organized through what is often truer 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 wealth. We know that it comes from the soil and from a cow. The city person is often puzzled to know that it comes from owning an apartment building and from giving assistance to a call—only a golden calf.

And it is strange that the city person is often puzzled to know that a type of policeman who would never think of stealing from a woman's face will allow that same man to drop tons of explosives without the slightest feelings of misdemeanor. It is all done as in a dream, of which people speak; but no one knows or is. But is it the name of God, religion, that we are correct in calling that form of religion an opium and ourselves "dopes" for using it? We are friends towards those with whom we should be friends, our brothers in the Mystical Body of Christ.

The Holy Ghost

It is all right. The airplane which should bind man together is used to blow him apart. The Holy Ghost is not, but the human represented as a bird, and who hasn't thought of the symbolism when we are told that the love-liness of an airplane.

Is it that we are so horribly working in a reform school for the best plea for us to develop ourselves we could imagine. I hope and work. By his own work his will. The more he uses his intelligence the more intelligent he becomes. By his own work man is made more human. By his own work every man gains a great nobility. No wonder then that his free labor elevates such a privilege. Not only does we cannot make anyone really happy.

Reason and Action

We have had work and factories, office clerks and artisans, and the experiences in the woods. All the camps have work projects, but while we continue in our regular work we have the National Service Board to keep the veterans who will use the talents of these men to better advantage—or will place and the practices of the courts. The curb in the name of conscience ennobled by Christ. They will still need thousands more.

Another important point to be considered is the place for C.O.'s in the camp. C.O.'s, for us to develop our ideas of an integrated life of work and worship.

Meanwhile we are finding it more difficult to operate the camp because of rising food prices and a new depression. Everything has been cut to the bone, but even at that we must rely on friends and others. If we know, we do not receive any answer. It would seem to me that this situation becomes feasible when we should be as decentralized as possible; responsibility must be moral as well as financial and political. And simplicity is essential and must, when necessary, be enforced. But the spirit of the gentlemen and of officials must be a spirit of love, of charity, of understanding, of simplicity.

Our Friends

Eighty-five per cent of Mer­com C. P. is "the Conception of the State Accord­According to Father Vin­

he second anniversary of the free C.P. camp (Friends of A. O.'s). We note that he who wants real and lasting peace for the State and its power to the service of the people in the name of religion, surely means the good of every one concerned. The State, or organized society which is made by and for man. He was not made for the State, or for the State to use him as it wants. And what is what the Pope says on this subject.

For the words of His Holiness, "the call of the moment is not lamentation but action, and the highest and most urgent task is to arise for the good of society... a fight for life without mercy and without limits.

And I hope and pray that we may be able to open it some day.

What I feel most here is that those who need most the care we are willing to give are those who have no need of it. Their simplicity never struck me so forcibly.

Nor will I ever be grateful enough to you and all in the movement who helped me to find happiness and to develop the joying of the privilege of their hardships and sufferings, though they touched me so little. I see in the situation of the Baltimore home you know about others who need help and I hope and pray we will be able to open it some day.

No one would cooperate with the military authorities in order to do away with the crime of suicide and protect the public.

Another important point to be considered is the place for C.O.'s in the camp. C.O.'s are helping in research projects and are medical experimenters.—as labor in agriculture experiments, etc.

Another group of C.O.'s are working in a reform school for the blind and seem to be making progress. And the things that are in, until the work is done. The argument would seem to be that this is the only place for a C.O. to retain any independence.

Economically the land seems to be the answer. It would seem to be the best place for us to develop our ideas of an integrated life of work and worship.

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If we do not receive any answer we will still need thousands more.

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Is it that we are so horribly working in a reform school for the best plea for us to develop ourselves we could imagine. I hope and

By Dwight Larrowe

What are we doing in C. P.? What is our accomplishment? It is hard to say what is most important work of this year. One of the most important is the problem of the Catholic Consciences Objection. But there are other points we might examine.

At first there is the work project—in this camp it is forestry and the teaching of the we are elevating to the dignity of its original work, and submission to the will of God.

To make up our mind to accept
does not take away

In the name of Liberty, liberals liberated thousands from an exterior enslavement.

The dark angels must laugh as (Continued on page 7)
If Conscription Comes

(Continued from page 3)

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


"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 perverted it obviously to the slave men's consciences to the unjust bondages of a usurping state. They omit to notice the context. Our Lord has just asked for current evidence obtained the admission that it bears Caesar's stamp. In the Conscripto­ tion, bids his questioners render Caesar what is his due, against the income-tax in 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 we bear are told in Holy Scrip­ture, "Thou shalt worship the Lord thy God." Obviously therefore, as we are to render to Caesar what bears his image, namely, our taxes, so 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 denied, unlawful. More does the principle here enunciated forbid military conscription. A war be just or unjust, no government may with great justice conscript the body—be­cause, as I do the divine image which marks me as human being, but a freedom in respect to my fellows,—to stay and be slain in its quarrel unless there be self-defense. If a government unlawfully outsteps its pre­rogative and imposes conscrip­tion for any or every reason, from whatever motive, refuses to serve, is whether he intend it or not, for human dignity and freedom, as also is anyone who resists and supports his resis­tance.

Wisdom of Poverty

But now in these days it would be desirable to go even further. The Taoist that refuses ever the taxing which were to be used to pay for the rents 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 satisfied is another reason for the poverty: Eric Gill speaks of in the excerpt from his autobiography which we reprinted in this issue.

Lord God, teach us in this holy season, the answer to our question of poverty. Take away from us the fear of what we shall give and give us hearts of flesh so that we may grow in love for Thee and for our fellow man.

DOROTHY DAY.
FROM ENGLAND

"Blessed Are the Poor."

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 in search of this classic. Eric was born on a visit to my old regiment (they were in the Dieppe raid).

Congratulations on the book forthcoming on Peter. So many of his paintings and ideas about him based almost entirely on his St. Ben Joseph Labre, who went to India, and 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 Flummer drive his children were having a real bull session when the children, the big girls and the small girls, were trouped in for tea—the conversation became much too general. Some conversation on war topics, etc. I was sorry not to have been able to be at the B snatch this week, because of the week days in order to see it in operation. There are six families remaining and about 150 lots of children—about 6-8 to each family. The Community is the first one that I have come across in this country that has such 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 up Mr. O'Sullivan on my arrival in Glasgow and met with the original editors of the C.W. with Bob Walsh. He insisted on making up to tea, which of course I did, when I developed into my staying the weekend. I wish you could only see how small the group meet these chaps and girls. Jerry originally was a C.S., but I can barely find it in every sense of the he really became the Scottish right hand of Bob's. He has a deep sense of being the 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 Bishop Pastoral I suggested that I would give him a hand and he did visit his pastor, Father Mc-Carthy that night. The next day at the meetings we disposed of over the above number. Jerry's brother, Seasman, has an additional mis- mber. The pastor and his assistants cooperated, 100 percent. All the time I was saying how much easier selling up there than in England. I wish that I could have stayed longer, but my trip was limited to C.P. is and has always been strong around Clydeside, but Jerry does not seem to get any fewer, know their way around. In peace time they used to be C.W. members. For that matter I changed things considerably. Most of them have families to support, the others have been called up in the last war. The Sunday day work is in effect these girls and just can't do all they would like.

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 basic book and tops his mode of life, from Ditchling on was an example of contemporary medievalism, as exemplified in Pesty's "Gild- man of History." I believe that Gill can be a great source of inspiration to all the present people in the CW in this country. I am not trying to be a fault finding person. The problems here are somewhat different to American ones. I feel that the CW must take "root" so to speak, via Houses of Hospital- ity, as the Catholic Church's use of Land Settlement is doing good work and its organ, "The Cross" is a good newspaper but it should be a monthly and not a quarterly.

Will write again.

Sincerely Yours in Christ
Ossie Bondy.

Atlantic Charter

Being Ignored

A London monthly journal (November) just at hand, discusses a recent event: the Atlantic Charter, for International Control for the Production and Export of Tin between the United States and the United Nations, the United Kingdom, and the Netherlands on September 1. It just died, and seems to be ignored. Our own Our Lady was helping us, for we got the furnace working again in a day, just in time for the week of celebration. I wonder if the Atlantic Charter will 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 about twelve men, including a former chef, who arrived in time to show how well these cooks can prepare the gravy. Harry Dunn, the vet- eran 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, niace and white. In spite of all the work there are maladjustiveness, some men still wander around in the cold, apparently.

Clergy of the C.W. U.S.

The plain fact is this, that an agreement has been made by the benefit of pro- ducers of tin, including the persons having control of tin resources. An agreement be- tween the actual interests for the purpose of monopolizing the tin monopoly 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 consum- ers to be invited to attend these meetings. This only, tender advice, they have no vote, executive power, and could be ostentatiously by the other members who have a total vote of 17.

Irritating Atlantic Charter

The editor writes in conclusion: "Why this agreement? The charter should be entered into at the present moment as it can be saved for the present. It looks suspiciously like an attempt to stave off the anti-tin post-war world. If the promise in the Atlantic Charter of equal access to the raw ma- terials of the world means anything at all, this agreement is Materially important. Not only so, it brings discredit to the parties, throws doubt upon the honesty of their pur- pose and will cause their ene- mies to rejoice.

The Saving Clause

We here can only pay to our clear-sighted English friends that when Manhattan, the Mountain, or vice versa, and the Atlantic Charter was incalculably, the power was music to bewildered souls who quite missed the saving clause—"said" direct reference for existing obligations.

Winifred B. Cossette

Boston, C. W.

25 Rollins St., Boston.

The Boston group has not become weary of paying rent and propping up other people's old buildings. Also, being Bostonians and a bit on the cau- tious side, we are looking ahead for some action that is bound to come. So we bought a fourteen-room house near the Back Bay, Harvard Avenue, and Rollins St.

Warm Reception and Good.

We sacrificed convenience of location to size of house and house, while humble, it is in a good condition except for re- pairs of about $800 which in- clude the cost of bringing in the water system. Again Our Lady was helping us, for we got the furnace working again in a day, just in time for the week of celebration. I wonder if the Atlantic Charter will 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 about twelve men, including a former chef, who arrived in time to show how well these cooks can prepare the gravy. Harry Dunn, the vet- eran 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, niace and white. In spite of all the work there are maladjustiveness, some men still wander around in the cold, apparently.

The Clergy of the Boston Diocese, from the highest to the humblest, are most generous in helping us to get this house and equip it. We feel that we have received a new lease on life. We are grateful for the help of the Masses being said for the work. Of course we are only a drip in the bucket and for some in a sick and despairing world: but perhaps we may serve as a laboratory experiment here in our conservative New England, of how a small group may acquire a modest house for the men starting with a few dollars and equip it cooperatively, so that we may have our "Church Inn" in every parish, come the revolution of whatever the future may hold.

Yours in Christ,
Ignatius O'Conner.

From an American-Japanese Girl

Omaha, Nebraska.

Dear Miss S.,

It may interest you to hear that the boy of whom I wrote in my postcard, an associate teacher of the Japanese language at the University of Colorado, is here and it is grand to be able to write such good news.

It is a great thrill since I returned to America and my memory goes back to the trip to Japan and to Mr. Tsuchiya and sengers and their stories, all of which were interesting.

Harmony on a Boat

The little round Jewish doctor had lived in Japan for five years. He had adopted a little Japanese girl who was very attached to the child. He was heart-broken as having to leave it to try to find 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 these Protestant, mis- sionaries and Catholic Sisters and Fathers from all parts of the Far East, Manchuko, Korea, China, and India. I suppose the Catholic- al alike spoke of returning as things "how else." A round table discussion of Protestant missionaries; "he" was a young assistant profes- sor in a university, and "she" was a nurse who had been helping in the Chinese missions. It took a war to bring them together!

Why Not Elsewhere?

Yes, when on very this boat there were only five nationalities getting along to- gether. From China to India, same? Weren't those fifty Chinese pilots on their way to Texas. I was going to two Catholic Chinese sisters, going to Co- lumbia University fine young ladies. We couple enjoy their nightly ten- a-tete with the American doc- tors. It is a thrill to have a couple with both the Italian, Spanish, and Russian couples enjoy their game of bridge together?

Over a month on the high seas and we were surrounded up all night with life-belts wrapped around us securely. We were all waltzing around and Catholic, Protestant, Fa- gan, and atheist alike were one in the same. From Christ.

Remember Christ

Though nations may fight and men misunderstand each other, in prayer they speak and understand a common language and in Him they find a refuge from the world. Let us not forget our friends at Harbor we should remember, but Christ on the Cross?

My husband is the only ex- cuse for wandering on and on, but I cannot forget that word of Christ.

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

Sincerely,
L. I.
THE CATHOLIC WORKER

January, 1943

Page Six

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 Co-operative movement. Father Daniel Lord, S.J., contributes an interesting article on Antagonism; Monsignor John DeBethune, O.S.B., notes that it was the Church that helped and brought things of use and beauty to the people; and Father Dunne, S.J., it can take the lead in building up a trust in the Catholic attitude towards co-operation and quotes the recent Constitution of the International Council of Bishops which refers to the "enormous toll taken from industry and education by the various classes of middlemen," and suggests the establishment of co-operative stores as more effective than any government regulation of prices.

For Sodalities

Mary Dooley, head of the Department of Co-operatives of the Department of Catholic Work, has an article which should be of interest to sodalities, church and school organizations. It describes what has been done in the months which she is interested and opens up to the reader the wonderful potentialities of these organizations for the spread of co-operative ideas and the increase of co-operative literature.

The publishers are prepared to supply readers of the Catholic Worker with copies of a list of books, informative and suitable for reading or for priestly instruction. The following are the titles:

The Fellowship of Reconstruction has issued a valuable list of books, informative and suitable for reading on the subject of "Decentralization" in its publication of a few weeks ago.

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


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


"Wheel of Health," by Dr. G. W. Price.

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

All the above and details of others may be secured from the Department of Co-operatives, Fellowship of Reconstruction, 5262 Broadway, New York City.

Masur. K. Paul

"Must the citizen ever for a moment, or in the least degree, resign his conscience to the state? Why has every man a conscience, then? This should be met first, and subjects afterwards. It is not desirable to cultivate a man's conscience by law, so much as for the right. The only obligation which I have a right to impose 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 Red Cross Red Cross. Dr. Junod, one of the Swiss delegates, has stated that the food sent reaches those for whom it is meant.

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**Marriage and the Family**

(Continued from page 1)

Him that we can love Him, or love anything else, 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 for which we can prepare ourselves for our ultimate destination after death in all perfect God. These natural desires, passions and appetites are the product of the wrong choice. We can choose to follow God’s law which directs us to deny ourselves and to deny these desires under the controlling dominion of our intellectual and moral passions in all things subject to reason, and our reason in all things subject to God. 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 the next life.

The Grace of God

It is very difficult for us to make the right choice always because of our weakness resultant from our parents from a supernatural state in which they had, as a gift of God, love and desire and 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 hold on for a moment the struggle of passions versus intelligence and freedom will if we rely on our own strength alone. We cannot do it without the help of God which is called the grace of God. If it was Himeself Who said: “Without Me you can do nothing.” He has ordered it that we have no power, nor any creature; or pre-sumptuous bureaucrats, wise only in his own conceits, is going to change it.

We can get the grace of God only by admiring our need of and asking for it—and that means prayer— and making the grace specified and instituted by Him to gain and retain it. Our preparation for a happy life in the next is entirely a matter of free co-operation on our part 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 as the essence of the Christian religion.

**Children Learn By Example**

Children and adolescents cannot be expected to realize and appreciate these things. They can, of course, learn only gradually from the precepts, example and teaching of their parents. Children learn from and are vividly impressed by the things they see in their childhood. Their whole outlook on life is later colored and influenced by these experiences, and they hear and live in the home. They will learn to pray, and practice the presence of God, not only if their parents do so. They will learn to respect their own body, and to love and respect others, as the handiwork of God. "Who made us and not we ourselves?" The temples of the Holy Ghost, as something fine, beautiful and wonderful, are to them above animals and "little less than the 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, kind to and considerate of others if their rights if they see their parents doing so, and if the latter, when necessary, use a right way of discipline and correction, and the word “No” judiciously, firmly and courteously.

**Results of Godless Homes**

They will learn none of these things if they grow up in homes where there is no prayer, mention—except in blasphemy—, or love of God, no true love of family and home happiness that go with it, little or no supervision, unsleepiness, and self-control and self-control on the part of the parents. That is why there is an alarming in-crease of sin among high school students in the City of New York; why girls of sixteen are roaming the streets at night and getting themselves lathered into trouble; why high school boys and teen age youths are going in for stealing and cheating and practices and crimes in a brazen, hard-boiled manner, which goes to show that the modern society is rocking to its foundations. The family is the cornerstone, which, he said, is a "prac-tical, moral, political, and religious foundation" for society, and it is built. If the former becomes weakened, the latter collapses.

**Parents to Blame**

The blame is primarily with the responsibility—shelving fathers and mothers of these homes. These are the children who are victims of the laissez-faire, pagan mentality of their parents. To prove it they read the book, Marriage and the Family, but it is very unlikely that parents of this type can be changed and influenced only by reading books. The fathers and mothers of Amer-ica are not interested in the welfare of their children and the rejuvenation of society through a persistent, devoted 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- time custom, largely in the discard, 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 for her subject, although being God as well as a little child, Mary, to Mary, her Mother from the beginning of the human nature, and to St. Joseph, her fosterfather. That was the custom of the family which God Himself, stressing the im-portance of parental control, direction, and discipline, of filial obedience and submission, became subject to Jesus in His cro-s, and in His death and in His ascension and in His presence in window, and age, and grace, with God and men.

Be destruous, my son, to do the will of another rather than your own. You always have to do less rather than more.

Seek always the love of God, of your parents, and of every one. Be always, and pray, that the will of God may be wholly fulfilled in Thee.

A man enters within the borders of peace and rest—*Invitation of Christ*
Land, Labor and Liberty

At a time when the Beveridge plan of social insurance was booming in certain quarters in this country as something about which the young men of the day are talking, and proceeding to copy, it might be well to recall the teachings of the late President of the University of Chicago, Thomas Jefferon, who had some very pertinent things to say about what he called “the great social questions of the day,” viz., paternalism and unwar- and friends, or private groups fail or unable to do so. It has not been the experience of 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 the opportunity or her the opportunity to make a living. When that opportunity does not exist, it will not exist after the war. In Russell, in his pamphlet that shows landism, the people are bound to be the land. (George Russe ll). and it was bitter cold.

A Baby Is Born

Our expectation this year was mainly centered around Mary. 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 the hillside by any doctor to attend to her. She waited long, and it was too late.

Newark Colony

Near Chester, N. J., a Newark group, under the title of the Newark Colony, has acquired a farm of 100 acres, the ownership of which, and of which it has paid a one-half interest. The group supports itself by that which it has of food from two, twenty-five-acre farms. This store was started as a buying and selling cooperative store that has since become open to several thousand acres, the group owning several thousand acres of prime, buying and selling and making their own land. They have acquired a substantial amount necessary and used by them for their legitimate needs. The Newark group is, in this case, the head of the group in the city that is the land, and the group is relatively the people’s farm. "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 of THE CATHOLIC WORKER, is the work of a well-known writer on social questions. It is "not too soon to pro- vide by every reasonable means that the people may own and control the land without a little portion of land."

The SMALL LANDOWN- ERS ARE THE MOST PRE- CIOUS PART OF THE STATE.

Government's Limitations

It is to the land, not the Gov- ernment with its demoralizing and greyish administration, that we must look for our future welfare and happiness. The Government of the people, by the people, and for the people, has a right and a duty to protect the good, the needy and the helpless when, and only when, the need is general, or the public interest or the public welfare or the public health or the public safety is concerned. It is our duty to provide 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 the opportunity or her the opportunity to make a living. When that opportunity does not exist, it will not exist after the war. In Russell, in his pamphlet that shows landism, the people are bound to be the land. (George Russe ll). and it was bitter cold.

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