

CATHOLIC WORKER

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"The Church Never Will Recognize A Regime Based On Forced Labor"

WHAT IS MAN?

By Eric Gill
Arranged by Peter Maurin

I. What We Know

1. The good is that which is desirable.
2. Man is a being which desires.
3. In seeking to know things, we reach out to them in order to become one with them.
4. Prompted, provoked, moved and stirred by desire we reach out to things in order to possess them.
5. Thus we desire what we know.
6. And only what we know can we desire.
7. The activity of desire, we call will and thus knowing and willing are two movements of the soul, of man himself.

2. We Know Ourselves

1. And the will is free.
 2. Knowledge is not free—we can only know what is and there is no such thing as free thought—
 3. But willing implies choice and in choosing we know ourselves to be free.
 4. We know ourselves
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Hospital Unit Has Post-War Plans

There are forty-five of us at C. P. S. Unit No. 26 now. We have increased steadily from the group of 18 who arrived on March 6, 1942 to set up the first Civilian Public Service hospital unit.

We are doing many different types of work around the hospital. Most of us are nursing patients and studying related subjects in off hours. One man works with the hospital painters, another is in charge of the hospital store rooms and supplies, a third is record librarian, another is cashier, several are clerks in various departments. The hospital administration regards each man as doing his bit to care for the ill and injured, and a never ending stream of them passes in and out of the hospital.

Although many of us came from the original Catholic camp at Stoddard, New Hampshire, we are not all Catholics. We have drawn men from C. P. S. camps operated by other religious agencies at times when we felt it necessary.

Last Autumn we began something new for this unit, a planned educational program. Men were transferred here from the Civilian Public Service relief and rehabilitation program which was ordered closed by Congress. These men are doing duty as nurses and in their off hours attempt to continue their courses in both Chinese and

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CHRIST the Workman



Ado Bethune.

Ben Joe

Dear Friends:

Thought I'd write to tell you I got the literature you sent me. I easily disposed of it and let's pray some good will result.

For the past week I've been traveling and have had an interesting traveling companion. I met him at the Rescue Mission in ———. We were the only ones to partake of the mission's soup the day we met. All the ambassadors were being well fed, without charge, at some restaurant. It seems the owner is selling the place and he is "packing" the place to make it look like a flourishing enterprise. I met Harry (we'll call him that) on the common ground of honesty. He, too, even in the need of a few good feeds, refused to be a shill for the phoney set-up.

Harry is very interesting. He flatly refuses jobs in industry, even though he is quite industrious. He likes to work for farmers and follow the crops, thereby doing his work and traveling too. He is some kind of an authority on newspapers. I was surprised at his knowledge of newspaper history. For no reason other than curiosity I guess, he studies the papers. He knows the name of every chain paper and every city to which they cater. Not only that, he knows all the owners, publishers and editors, and their policies. A strange pursuit.

When Harry got his train, I sat alone by the fire thinking of other acquaintances of the road and some of their pursuits. One fellow was a bug on historical monuments. Every town we stopped in would mean a lot of walking, trudging around to see

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We ask your prayers for the repose of the souls of the fathers of two members of our New York group, Dave Mason and Eleanor Corrigan.

In These Strong Words, the Vatican Radio Station in the Month of February, 1943 Denounced Forced Labor Drafting

The broadcast continued saying every human being has three fundamental rights—

The freedom of his body,
The freedom of his spirit
And moral freedom. . . .

"Liberty of the body is sacred and the gift of God. The curse of God will bring about the fall of those civilizations and violent orders that deny and neglect corporal liberties."

Why Labor Should Be Free

One June 1, 1941, Pope Pius XII said of labor:

It is personal, and it is necessary.

It is personal because it is achieved through the exercise of man's particular forces.

It is necessary because without it one cannot secure what is indispensable to life; and man has a natural, grave, individual obligation to maintain life.

To the personal duty to labor imposed by nature corresponds and follows the natural right of each individual to make of labor the means to provide for his own life and that of his children; so profoundly is the empire of nature ordained for the preservation of man. . .

Duty Comes From Nature, Not Society

But note that such a duty and the corresponding right to work is imposed on and conceded to the individual in the first instance by nature and not by society, as if man were nothing more than a mere slave or official of the community.

From that it follows that the duty and the right to organize the labor of the people belongs above all to the people immediately interested: the employers and the workers. If they do not fulfill their functions or cannot, because of special extraordinary emergencies fulfill them, then it falls back on the State to intervene in the field of labor and in the division of work according to the form and measure that the common good, properly understood, demands.

Rosewood Unit Tells Its Story

Dear Editor:

The Rosewood unit continues. Some tension still exists between us and the institution—probably due to the fact that we view matters of concern as a group, whereas the administration is accustomed to considering employees as individuals. Collective dealing with employees is apparently entirely new to most institutions. The compulsory "overtime without pay" is still in effect, and we hopefully await the promised opportunity to dis-

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Personal Rights And Duties Respected

In any case every legitimate and beneficial interference of the State in the field of labor should be such as to safeguard and respect its personal character, both in the broad outlines

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Farming Commune

Dorothy Day

Peter is proud of being a peasant and calls attention to it. "My word is tradition," he says. He looks as though he were rooted to the ground, gnarled, strong, weatherbeaten as he is. He reminds me of a tree trunk, of a rock. His shoulders are broad, he has a chest like a barrel, his head is square and so is his face.

"A man has a mission, a calling, a vocation," he says. "We must get people away from being job-minded, wage-minded. A man must find out the work he is best fitted to do in the world, and then do it as best he can, single-mindedly. An artist does this. A musician does this. They are willing to accept voluntary poverty as the cost of their freedom to follow their call. Of course, if man were human to man, he would take care of his brother who had a call that did not bring him in the necessities of life. A priest, a sister, are taken care of in their work. The layman says, 'They have security.' Yes, they have the security which comes with community. But it is not always so. St. Paul maintained himself by the labor of his hands; he was a tentmaker. Just the same, he said, 'The laborer is worthy of his hire.' All the apostles emphasized hospitality, generosity one to another.

They immediately began serving one another, serving the poor, serving those who gave up all to follow Christ. They were so busy they had to appoint deacons right away to do these works of mercy.

Not Always Security

"No, they do not always have security. Look at the missions, and the work priests do with nothing but their bare hands. Look at the missions set up in this country by the Franciscans, the Jesuits. Look at the foundations of the sisters. Look at the Benedictine monasteries, the Trappist monasteries. They started work with usually the worst kind of soil. They took deep woods, swamps, the places no one else wanted. Read about St. Bernard and his work, how he took a dozen warriors away from the siege of a city and built up a foundation in the wilderness. Of course they went hungry at first. They had no security until they made it with their labor and suffering.

"Did you ever hear that the Trappists asked for the Jersey meadows? I have heard that, and it sounds like them. They wanted to drain them, plant and cultivate them. But the industrialists are getting to be almost as

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Why To Read A Book

Arthur Sheehan

The other day, that mysterious communication system, the grapevine informed us that Father James Tompkins, founder of the Nova Scotia co-operative movement was in town. We have a tender spot in our heart for Father Jimmy for he and a Father Roberts first brought us into contact with the Catholic Worker movement.

We immediately telephoned and mystified him by discovering where he was staying. He thought he had kept it a secret. He was here to speak at the School for International Co-operation and we made a date to see him there. Dr. Warbasse, founder of the American co-operative movement was there as was George Boyle, an old friend, author of "Democracy's Second Chance" and editor of *The Maritime Co-operator*. Father Jimmy was on his pet

subject, adult education, something in which he is really an expert. He was speaking of books and regional libraries and the need for more of these so that people could have good books to read after they had left school.

He had some interesting figures to give, showing that while 85 percent of American people are technically literate, this in no way is reflected in their reading. Thirty-five million persons in this country are still without library service of any kind.

Two days later, we got together with him for another session. You just cannot come into the presence of this man with the twinkling eyes and pale ascetic face without catching some spark from his enthusiasm. He reminds you of Father Luigi Sturzo, founder of the Italian Popular Party. Both

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O Saving Host

These lines are being written in the presence of the Blessed Sacrament. It is the period of the Forty Hours devotion in the Church of the Transfiguration in Chinatown, New York.

It is so calm in this church and we feel no irreverence in jotting down these ideas in the presence of the Word made flesh. What more appropriate place to draw inspiration from than the Word from which comes all words that are visions of the truth.

In here there is peace and quiet, and the electric tension of the outside world has stopped at the door.

The more we ponder on this matter of peace and the means to attain it, the more firmly are we convinced that from here and from the numerous similar tabernacles of the world and only from these can the grace come which must soften the hardness of men's hearts and turn them from war.

"Unless you eat of My body and drink of My blood, you cannot have life in you," said Christ and many turned away and walked no more with Him.

And this life what is it?

A Splendid Description

Let us go to a great writer of the Church for a splendid description of this life. Of it, Father Tanquerey, the Sulpician theologian, has written in his *Ascetical and Mystical Theology*, "It is Jesus himself who is our nourishment, the entire Jesus, His body, His blood, His soul, His divinity. He is united to us in order to transform us into Him; this union is at once physical and moral, transforming and of its nature permanent. Such is the doctrine of St. John, which Father Lebreton describes in these words: "In the Eucharist is consummated the union of Christ and the faithful and the life-giving transformation which is the fruit of it; it is no longer a question of adhesion to Christ by faith, nor of incorporation in Christ by Baptism; it is a new union, at once very real and very spiritual: by it we can say that he who adheres to Our Lord not only is one spirit with Him but is also one flesh with Him."

"It is a physical union. . . . We are then not only tabernacles but even ciboriums where Jesus lives and dwells, where the angels come to adore Him and where we must join our adoration to theirs. What's more, there is between Jesus and us a union similar to that which exists between food and he who assimilates it; with this difference however that it is Jesus who transforms us into Himself and not we who transform Him into our substance."

The Spiritual Union

"On this physical union there is grafted a spiritual union very intimate and transforming. The soul of Jesus is united in effect to our soul in order to make one heart and one soul with it; *cor unum et anima una*. His imagination and His memory, so disciplined and so holy are united to our imagination and to our memory in order to discipline them and to direct them towards God and divine things. . . . His intelligence, true light of souls, illuminates our spirit with the clarity of faith, make us see everything, appreciate everything in the light of God; it is then that we touch as it were with the finger the vanity of the goods of this world, the folly of worldly maxims that we savour the evangelical maxims formerly so obscure for us because so contrary to our natural instincts. His will, so strong, so generous, so constant corrects our weaknesses, our inconstancies, our egoism while communicating its divine energies to us so well that we can say with St. Paul: 'I can do all things in Him who strengtheneth me.' (Philip IV, 13)."

"Little by little our thoughts, our ideas, our convictions, our judgments are modified: instead of appreciating everything according to the maxims of the world, we make the thoughts and judgments of Jesus ours, we embrace with love the evangelical maxims, we ask ourselves constantly: what would Jesus do if He were in my place?"

No Longer "I"

"Our heart also is freed little by little of its egoism more or less conscious, of its natural and sensible affections so as to love ardently, generously, passionately God and the souls seen in God. . . . We live then, more of an intense life, above all, more supernatural and more divine than in the past: it is no longer the I, the old man who lives, thinks and acts; it is

Catholic C.O.S.

Have a Problem

In February, 1943, Selective Service in Washington decided to transfer the men in the Warner camp in New Hampshire to the Oakland, Pennsylvania camp run by the American Friends' Service Committee. This was done with an understanding between our association and the Friends.

The general plan was for the association to take under its wing another hospital unit in addition to the one at Alexian Brothers Hospital in Chicago.

The great part of the Catholics at Warner went to Oakland and



were soon transferred to Trenton, North Dakota, to another Friends' camp on an irrigation and subsistence farm project.

A hospital unit at Rosewood Training School, Owing Mills, Maryland, was assigned to the A.C.C.O. and slowly men were sent there.

Our group has been a small group and while we had the camp in New Hampshire, we were able to raise the finances for it, a matter of a thousand dollars a month and more in the latter days of the camp.

Since the men were transferred the finances have fallen off and we haven't really been able to help the Friends and others for the support of the Catholic men in their camps. There are about sixty Catholics scattered in various camps, besides the Trenton one. The cost of upkeep of these men in these camps has been around sixteen thousand dollars.

The different religious groups have tried to help out with the financing and we feel it only just to make known the financial burden the Friends and Brethren and Mennonites have taken on their shoulders in helping these Catholic conscientious objectors. We would like to help in the paying off of this debt but that depends on the generosity of those who would care to help.

An Agricultural Testament by Sir Albert Howard, published by Oxford Press and Rodale Press.

Probably at no time since the founding of the CATHOLIC WORKER has any book aroused such universal enthusiasm among the "Workers." Peter has been preaching "An Agricultural Testament," in season and out of season, ever since, nearly two years ago, the first copy was brought into the office by Ade Bethune.

If Peter's private campaign had been less effective "An Agricultural Testament" would probably have been reviewed in these columns long before this. But every copy that became available was immediately seized upon and carried off for study by one Worker or another.

"Nature's Way of Farming Best"

Sir Albert Howard comes from an old English farming family, grew up on a farm and has spent the better part of his life in agricultural research in India, where he is considered to be one of the greatest living authorities on tropical agriculture. His major conclusion is that "Nature's way of farming is the best."

"By Virtue of the Humus"

The best place to observe Nature's methods, he says, is "in the tropical rain forest. . . . The soil is always protected from the direct action of sun, rain and wind. . . . Nothing is lost. . . . The soil drinks its own rainfall. . . . Mixed farming is the rule: a great variety of plants and animals are found living together. . . . The supply of all the manure needed is automatic. . . ."

"A gentle accumulation of mixed vegetable and animal residues is constantly taking place, and these wastes are being continuously converted into humus by the fungi and bacteria. . . . There is always an exact balance between growth and decay. . . . Nothing is wasted. . . . Yet any useless accumulation of humus is avoided because it is automatically mingled with the upper soil by the activities of burrowing animals, such as earthworms and insects."

"My New Professors—the Peasants"

Continuously, throughout the book, Sir Albert emphasizes the importance of local traditions in agriculture. "The views of the peasantry of all countries," he says, "are worthy of respect. There is always good reason for their practices. In matters like

the cultivation of mixed crops they are still the pioneers."

"Adequate Reserves of Humus"

Sir Albert is first of all a practical farmer and his concern is with practical matters and his conclusions are practical. The fertility of the soil, he says, depends first of all on the maintenance at all times of adequate reserves of humus.

If this is done, and sound varieties of plants are raised in this fertile soil, these plants will resist diseases and parasites, and will be able to transmit this ability to resist disease to the animals and men who eat them. His evidence on this point is convincing.

"The Hunger of the Machine"

As a result of the Industrial Revolution, however, "farming has become unbalanced. By creating a new hunger—the Hunger of the Machine—and by vastly increasing the demands of the urban population (whose wastes are disposed of as sewage) we have seriously encroached on the world's reserve stores of fertility. . . . Growth has been speeded up, but nothing has been done to accelerate decay."

"Soils are Dying"

Because of the progressive exhaustion of soils incidental to the accelerated "conversion of soil fertility into crops," soils are dying, and crops and men are becoming more and more susceptible to disease.

"The population, fed on improperly grown food, has to be bolstered up by an expensive system of patent medicines, doctors, dispensaries, hospitals and convalescent homes. A C-3 population is being created. . . . It is one of the greatest calamities. . . . that has ever befallen mankind." Unless something is done, and at once, "to restore to Mother Earth her manurial rights," the entire human race faces a major disaster.

"Can Mankind Regulate Its Affairs?"

If Sir Arthur is right, it is obvious that we shall have to find a solution, and it is equally obvious what the nature of this solution must be. We must once more achieve a balance between growth and decay. We must supply the soil with additional new humus to offset the increased "withdrawals from capital account" which result from increased production.

"The Compost Heap is Alive"

The difficulty is that under normal conditions, the fungi and bacteria take years to complete the transformation of the mixed animals and vegetable wastes into humus.

To meet the demands of increased production, Sir Albert has developed the "Indore Process" of composting. It has already been widely adopted, and with great success, especially by many of the large British "Plantations" in the tropics.

By this new method, the careful agriculturist can utilize "the farmer's invisible labor force"—the fungi and bacteria—to (1) increase the production of humus quantitatively by three or four times, and to (2) speed up the "ripening," so that no more than three months are needed to complete the entire cycle.

"Artificial Men"

Sir Albert has a gift for the vivid phrase: "The plant reverses the verdict of the laboratory," he says, and "Artificial fertilizers lead to artificial food, artificial animals, and artificial men."

To anyone concerned for the future of the human race, the reading of this great book will prove one of the most exciting experiences that modern literature affords.

SAM NEWBERRY.

HIS NAME

Praise God for beauty's flow
Under the stars at night,
Silence deep and full and slow. . . .

Coarsely a soldier curses
His name, breaks music's light,
And carelessly turns to go.

R. J. Schoeck,
Fort Jackson, South Carolina.

Jesus Himself, it is His spirit which lives in us and gives life to ours: *I live, now not I, but Christ liveth in me* (Galat. 11, 20).

Finally "this communion brings about a special union with the three Divine Persons of the Holy Trinity; for by virtue of the circumcession (the dwelling of the Divine Persons together), the Word comes not alone into our soul; He comes with the Father who does not cease to engender Him in His bosom, He comes there with the Holy Ghost, who does not cease to proceed from the mutual embracing of the Father and the Son: 'If anyone love Me, My Father will love Him and We shall come to him and We shall make Our abode in him.' Doubtlessly, the three Divine Persons are already in us by grace; but at the moment of communion, they are there by a special title. . . . Communion is then an anticipated Heaven and if we have a lively faith, we shall realize the truth of this word of the *Imitation* that to be with Jesus is already paradise on earth."

The Gospel of Peace

FATHER JOHN J. HUGO

Let us consider the second kind of peace, namely, peace among men: how is it to be produced? Is it also a supernatural gift? How can it be made to take hold of and inform human relationships?

Since it proceeds from interior peace, it must likewise belong to the supernatural order. It is a Gift of the Spirit, and is in fact but the outer manifestation, the diffusion into the various activities of life and society, of the peace that dwells in the heart. It is an effect of charity and is therefore produced by the practice of charity. As interior peace is produced in the heart by the love of God, so peace among men, as St. Thomas teaches, is produced by the love of neighbor. As love for neighbor is simply the external and practical manner of expressing the love of God, since it regards and embraces Him in His visible human images, so political and social peace, proceeding from the love of neighbor, is the outer, visible expression of the inner peace that comes of love for God.

Peace Is Union

Peace is essentially a union quiescence of the desires and appetites, their repose in an object that satisfies them wholly. It is brought into being in the heart by the love of God, because this love concentrates all the desires on one supremely satisfying Good. Similarly, external peace among men requires a union of their wills and desires. Now the wills and desires of the several members of a group (or of various groups) are united precisely by charity, or mutual love. For love is a union of wills. It is only possible where men seek the same object and it shows itself in the accord between those who love one another. Wherever there is not such union, especially in the pursuit of the supreme good which constitutes the final end of human life, there will be inevitable conflict. It is the union of wills effected only by mutual love that can bring peace. As interior peace is created by obedience to the commandment to love God, so external and social peace comes into existence through obedience to the commandment to love our neighbors as ourselves. The two kinds of peace therefore correspond to the two obligations of charity (St. Thomas, II II, 29, 3 ad c.). If Christ has promised us peace, this is only to come as a result of observing the "new commandment" imposed on us by Him. It is useless to expect this gift of Him if we do not obey the laws of supernatural life that operate to produce peace. Will a farmer obtain the fruits he desires if he disregards the laws of nature in planting or cultivating his crops? The Church, in her official prayers for peace, presupposes this obedience to divine law: (Collect of the Mass for Peace). "Oh God, from whom proceed all holy desires, right counsels, and just works, grant to thy servants that peace which the world cannot give; that, our hearts having been dedicated to thy commandments, and the danger from our enemies being removed, our times through thy protection may be peaceful."

No Short-Cut

Let it be remarked, too, that there is no short-cut to the love of neighbor. In our day some mistakenly fancy that it can be attained without the love of God. It is a fatal delusion, responsible for nullifying all the fine talk of the modern world about the brotherhood of man. "Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern

civilization, ignoring the teaching of the Gospel, and setting aside the work of Christ and of His Church. But in reality never was there less brotherly activity amongst men than at the present moment" (Ad Beatissimi). It is a sober fact that there is no other way of creating love among neighbors (and therefore peace) than by cultivating the love of God.

Cut the love of neighbor from its moorings in the love of God, and you have what we Americans love to call "service," that is, willingness to "love" and "serve" others as long as self-interest finds it profitable to do so. Such "service," employed as a substitute for the charity of the Gospel, has in fact brought us back to the law and condition that obtained before the coming of the Gospel, namely, Love those that love you, hate those that hate you. Such is the law observed today. It is not the one whose observance brings peace.

Two Kinds of Children

Dutiful and affectionate children, genuinely concerned for the welfare of their parents and home, are united by this common love also to one another—the love of their parents creates peace among themselves. It is otherwise with children who do not love their parents: they are prone to regard family possessions jealously and selfishly, thus becoming divided among themselves. Similarly those who love God and place His interests above all else are united among themselves and enjoy peace. But those who have not love for God soon also become divided against each other over temporal goods.

St. Paul asserts the necessity of charity for peace when he says: "For all the law is fulfilled in one word: 'Thou shalt love thy neighbor as thyself.' But if you bite and devour one another, take heed you be not consumed one of another" (Gal. 5, 15). Wherever men keep the commandment of love—to paraphrase the saint—will be peace; when they fail to keep it, they will consume one another. What a commentary is this text on what is proudly called global war! The world-wide rejection of Christ can have no other effect than world-wide destruction. Peace is measured by charity; hatred and discord are in proportion to the violation of the Gospel law. As our violation has been prolonged, unrepented, immense, so our wars can but be total and "global."

Charity Is Necessary

The Holy See has insistently reminded the modern world that charity is necessary if there is to be true peace. "Our Lord Jesus Christ came down from Heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the envy of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love. These are His own oft-repeated words: A new commandment I give unto you: That you love one another; This is my commandment that you love one another; These things I command you that you love one another; as though His one office and purpose was to bring men to mutual love" (Benedict XV, Ad Beatissimi).

Furthermore, if the love of neighbor cannot flourish, or even exist, aside from love of God, so neither can it increase except through progress in Christian perfection and growth in holiness. Again, as progress in perfection and in love for God requires an emptying from the soul of merely earthly and carnal affections; as it requires a renunciation of all things, a renunciation to be accomplished at least in the heart; as it requires detachment from created

goods and a preference for God over all the things of earth—so also does love of neighbor, following from the love of God, demand the same virtues, the same renunciations, the same striving towards complete purity of heart. Newman defines holiness as "inward separation from the world." Not only does the commandment of love for God, which enjoins holiness and leads to it, demand such inward separation from the world; it is demanded as well by love of neighbor and peace among men.

The Nature of Material Things

Pope Pius XI explains the reason for this. "But it is of the very nature of material things that when sought unrestrainedly they bring with them every sort of evil, moral abasement and dissension first of all" (*Ubi Arcano Dei*). When men seek to lay up treasures on earth, then they envy one another, come into conflict in the pursuit of riches, become divided against each other, steal, murder. It is "of the very nature" of material goods to cause such dissensions! This is so because material goods are limited and cannot belong to

FOR I HAVE FOUND ME



more than one man simultaneously. Your wealth and affluence is a temptation to me, if I am worldly minded; and sooner or later our interests will conflict—unless, perhaps, we band together to take the possessions of someone else. Thus from the love of earthly goods come envy, dissension, enmity, quarrelling, war.

Clearly, therefore, genuine love for God and detachment from the vanities of the world—at first sight so remote from the question of political peace—are in fact prerequisite for obtaining such peace. Do not men become rich by defrauding others of material goods, by robbing the laborer of his wages, by exploiting the poor and defenseless? It is precisely in this way that there arise industrial wars, class wars, international wars. The cure, obviously, lies in cultivating an attitude of soul which regards material goods with indifference and is able to use them unselfishly and for the glory of God.

The greater is the attachment to material goods, the more irreconcilable will be the divisions among men and the more furious their conflicts; as with pirates, the greedier they are, the more violent and murderous will be their assaults. "And further, as they (material goods) are confined within narrow limits the more they are shared the less there is for each... Whence it comes that the things of the earth, inasmuch as they cannot satisfy all alike or fill the desires of anyone, become causes of discord and sickness of spirit... And this comes on society as on individuals" (*Pius XI, ibid*).

Increasing Abandonment

Here is why wars get worse: their progress in destructiveness and horror is directly related to the increasing abandonment of divine law. It is not because of advances in science and technology are but instruments—but rather because men, drifting further and further into forgetfulness of God, become at the same time

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The Four Masters

(Continued from January issue.)

BROTHER MICHAEL

He had no money to buy the books which were available to him, so it became necessary for him to copy those which he could not borrow. What remarkable patience he displayed, completing the task in ten years, in the year 1630.

During this time of preparation, he sought, and received, the co-operation of some of the greatest scholars of his time, which included the official antiquarians of the various clans. We must remember that each family had to guard jealously the records and history of its own particular family from destruction; without their help it would be impossible to compile a true history of events.

The next two years, from 1630 to 1632, were spent by Brother Michael and his scholarly associates in writing several less-known books, including the **BOOK OF CONQUESTS**.

Patronage

At last it was time for Brother Michael to settle the all-important matter of obtaining patronage for the **ANNALS OF IRELAND**, without which it would be impossible to go on, for, while Brother Michael's simple needs and the immediate needs of his associates would be taken care of by the Franciscans of the Convent of Donegal, where their work was to be done, and which was in charge of Bernardine O'Clery, a brother of Michael O'Clery, his associates were men with dependent families. Obviously, a generous patron must be found, who would guarantee maintenance to these families. Brother Michael visited Ferrall O'Gara in Coolavin, and was given his wholehearted assurance of all necessary aid.

Thrilled at the prospect of beginning his beloved work at last, Brother Michael set out to Ballymulconry to engage the services of the two Mulconrys, Maurice and Fergus, who ranked among the highest in learning and authority. For nearly five hundred years, their family had been the official ollaves to the O'Connors, the chief kings of Connaught. In passing, let me say that Maurice is not considered one of the Four Masters, as he informed Brother Michael that he could remain with him but one month; Fergus, however, remained throughout, in custody of the books of Clan-Mulconry. He then contacted Peregrine O'Duigenan, ollave to the M'Dermotts and O'Rorkes. The fourth Master was Peregrine O'Clery, at this time the head of the family, and the official chief of the ollaves of Tirconnell. Some historians credit Conary O'Clery as one of the Masters, but this is not so, according to the Most Reverend John Healy, D.D., LL.D., Archbishop of Tuam, in a book published by the Catholic Truth Society of Ireland, quotes the historian John Colgan as saying that Conary O'Clery served in the capacity of secretary, sitting in on all working conferences, yet not ranking with the other four.

Memorable Day

Words fail as we endeavor to paint an adequate word-picture of these men as they begin their voluntary task of giving to the world a living, vital history of Ireland as she was, and not as her enemies wished her portrayed. We shall look in upon them, on that memorable Tuesday, the twenty-second day of January, 1632, as they assembled in the convent library, which had been placed at their disposal by the members of the community. They took their places at the table in the order of their official rank, as they guarded this privilege highly. First, Brother Michael O'Clery seated himself at the head of the table, with his assistants on either side of him. On his right sat the Mulconrys, with the parchment books of their family and office before them. (If was

the customary thing for the official custodian of each family record to keep that record in his personal custody, to insure its safety at all costs.) To the left of Brother Michael is seated Peregrine O'Duigenan, while next to him we see Peregrine O'Clery. At the foot of the table is Conary O'Clery, the official secretary and attendant to the Masters.

Now that they are about to begin, Brother Michael explains briefly and most touchingly the purpose of their labors, which is to collect and arrange and illustrate the **Annals of Erin**, from the very dawn of Ireland's history down to their own time. He says: "...we must examine them (the ancient records) carefully, compare them, and, if need be, correct them; then, as every entry is thus examined and approved by us, it will be entered by you, Conary O'Clery, in those sheets of parchment, and thus preserved to latest posterity for the glory of God and the honor of Erin."

He then pays glowing tribute to Ferrall O'Gara, their patron, by telling them that the **Annals** are to be written, after the glory of God and the honor of Erin, "in the name and to the honor of the noble Ferrall O'Gara."

Four Years

Thus their work of compilation began, a work which required four years to complete, and we can but quote the poet who described them thus:

"We can hear them in their musings, we can see them as we gaze,

Four meek men around the cresset, with the scrolls of other days.

Four unwearied scribes who treasure every word and every line,

Saving every ancient sentence as if writ by hands divine."

Their task was finally completed on August 10, 1636. It was now necessary to have it approved, as otherwise it would be without value. This approval had to be obtained from historical experts, and sanctioned by ecclesiastical authorities. The historian of every tribe was the only one who had authority to approve annals of his tribe, and these historians had established themselves as a kind of exclusive college, whose members must approve all records pertaining to the nation.

The Franciscan superiors attested formally to the time when the work was begun and ended; where it was done; who the authors were; what books were used as references; and lastly, who was the patron of the work. When this was done, Brother Michael, by order of his superiors, again began a tedious journey through the various countries.

Approval

He went first to Flann McEgan, of County Tipperary, who proclaimed it "the most worthy of approbation of any historical book he had ever read." The poor friar then sought and received the approval of Conner M'Brody, who kept a historical school at Kilkeedy, in County Clare. He continued on his journey to submit his work to the ecclesiastical authorities—namely, Archbishop Malachy O'Queely of Tuam; Bishop Boetius McEgan of Elphin, himself a Franciscan friar and a famous Irish scholar; Archbishop Fleming of Dublin, and Bishop Roche of Kildare.

These men were lavish in their praise of the work, and Brother Michael happily returned to his beloved Convent of Donegal, to spend the holy season of Christmas, rejoicing at the reception accorded the work.

We can well understand now why Irish scholars of all successive times inquire of any particular phase of Irish history, "But what do the Four Masters say of it?"

Jeanne Williams.

CULT

CULT

Simplicity and Duplicity

From the Book of Morals of St. Gregory, Pope,
Book X, Chapter 16 on the XII Chapter of Job

WE smile at an honest man's simplicity. It is characteristic of the wisdom of the world to hide one's heart with all sorts of machinations, to conceal one's meaning with words, to show falsehood as the truth, to prove the truth to be false. Indeed, this wisdom is soon learned by experience. We pay to have our children instructed in it; those who know the lessons strut about looking down upon the rest of humanity with scornful pity while those who are not so fortunate cringe and tremble, they are objects of unwelcome attraction; for this astuteness, or urbanity, as it is called, is quite popular in the best circles, and it would be quite rude to call her by her proper name, Duplicity. She bids her followers to climb to the peaks of fame and to bask in the vanity of ephemeral glory, to return injuries with vengeance, not to give in while any strength remains, but to appeal to pity when it is impossible to succeed by violence or cunning.

But the wisdom of the just is to avoid all feigning and ostentation, to say what one means, to love the truth as it is, to avoid falsehood, to give without recompense, to prefer to suffer injuries rather than to inflict suffering, to seek no revenge and to regard lies of one's enemies as useful for bringing the soul to the source of Truth.

But this simplicity will be laughed at, and the wise ones of the world will regard such purity of heart as foolishness. Anything done without sinister intent is thought foolish, and what the eternal Truth approves is human conduct is deemed ridiculous. For what does the world consider more foolish than to express the true thought of one's mind, or unwillingness to deceive with astute machinations, or forgiveness of injury or praying for those who wish one evil or the seeking of poverty or deliberately giving up one's property or not to defend oneself when someone undertakes to correct or turning the other cheek to one who strikes?

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Feed the Children

We are glad to call the attention of our readers to a little book of only 81 pages (including illustrations) that has recently been written by the head of the International Commission for the Assistance of Child Refugees. The book is entitled "One Humanity, a Plea for Our Friends and Allies in Europe," and is by the former Director of Relief for the American Friends Service Committee, Howard E. Kerschner.

Decimated by Starvation Immediate Action

"I suggest, therefore," he says, "that every reader of these lines write to his Congressman, his two Senators, the Secretary of State, the Secretary of War, and the President of the United States, urging that immediate action be taken to send food through the blockade for controlled and limited child feeding in the occupied countries."

"Congressmen should be urged to support House Resolution No. 117, and Senators to work for Senate Resolution No. 100. Both are bi-partisan. No political considerations are involved. They simply ask that the Administration take necessary steps to start food to the children as soon as possible."

Navy Praise

Oct. 21, 1943.

U. S. Naval Air Station,
Quonset Point, R. I.

Dear Editors:

Thanks to your little paper. I've been able to keep in indirect touch with Dorothy, Peter and all those of your circle who, like the heaven of old, work quietly and unrecognized by the world. Ironically enough, in your principles and lives rest the solution to its heavy problems and its cruel, bloody scourge.

Please accept the enclosed offering, meagre as it is, for the continuance of your excellent work.

Respectfully,

J.

K. H. wants to know if it is possible to send Catholic literature to Catholic prisoners of war in this country as well as to American war prisoners in enemy territory and if so how it can be done. We would welcome any information and suggestions from readers.

Retreats

From all this it is clear that retreats are remarkably adapted to the development both of the natural and of the supernatural man. In these times of ours, many obstacles are put in the way of that genuine sense and supernatural spirit of Christ which is the *raison d'être* of our religion. Far and wide we find naturalism dominant, with its weakening influence on the constancy of Christian faith and with its chilling effect on Christian charity. It is therefore most important that man should get away from that fickle fascination which hides the good from him, and should take refuge in that blessed quiet where he may follow the divine teaching and realize that human life's true meaning lies in God's service; where he may come to hate the shameful of sin; where he may have a holy fear of God; where he may behold with clear sight the vanity of earthly things; where he may pay heed to the teachings and examples of Him who is "the way, the truth and the light"; where he may put off the old man and deny himself; where through humility, obedience and mortification he may put on Christ; where he may reach forward toward the "perfect man"; where he may attain to the stature of the fullness of Christ of which the Apostle speaks; where he may so strive with all his soul that he can use the words of the Apostle: "I live now, not I; but Christ liveth in me." Through such steps it is that the soul rises to consummate perfection. So the soul is sweetly joined to God by means of the greater dullness of divine grace obtained in those days of fervent prayer and of frequentation of the divine mysteries.

The Effects

Unique and most valuable are these effects, Venerable Brethren, and far above the merely natural. In the attainment of them lies quiet happiness and true peace. For these things the human soul is thirsty. For these things modern society looks in vain, on account of its dissipations, and its pre-occupation with fickle and perishable satisfactions. In contrast with this situation we are convinced that there is in the Spiritual Exercises a wonderful power of bringing peace to men and of winning them to holiness. Perhaps this is brought out more clearly by the experience of other ages than our own, since in them there were innumerable souls, trained in Spiritual Exercises, by them "rooted and built up" in Christ, and who came forth from them filled with light and joy, and with that peace "which surpasseth all understanding."

Mens Nostra—Pius XI.

I, A CITIZEN of no mean city,
Returned but yesterday from journeyings,
Exile with faceless folk on a sterile strand,
Whence I, by God's grace, was given passage
Homeward.

O dear city of God! Dwell I again in you?

I lay hammocked between sleep and waking,
Thinking of the soul of man, and of God.
I'm prone to ponder God, and God's making—
In fact, that's one symptom of my sickness.

Into my mind seeped word-clad thought,
Thought wearing the radiant flesh of words,
Some fresh and new, some old and richly wrought—
Beloved thought, clad in beloved words.

It went something like this: *Ischuros*
Hagios athanatos! O strong deathless one!
Deathless? Rather: Eternal friend of death!
O thou who ledest souls to death's embrace!

I am reborn, getting well again; ...not child whose vacant eye
I am a child, delighting— sees—what? jellyfish where hand
Yet more and less than child: I see the hand that houses God

...but child darkened with caution,
child who knows pyre so well
she fears the warmth of fire

Lines Written on Recovering From Men

An Artist Looks

Ade B.

GOD made us to work. It is part of our nature to work. We are not happy when we are not working. Our nature is to be like God. We are made in the image and likeness of God. Whatever we do according to that nature makes us happy because we fit that purpose. For example, a dress is made to be worn. If you try to use it for another purpose, such as a tablecloth, it will make a very poor tablecloth. The dress would be very unhappy to be used as a tablecloth. It will not make a good pillow case either. The dress is not serving its purpose while it is hanging on a hanger. It is shaped to be on a human body and it is happy and glorious fulfilling its function. When we don't fulfill our function, we are like limp dresses hanging on hangers. Our function is to be like God. He is the Father and Creator of all things. Each one of us then should create things too. When we create things we are happy. Of course we don't create things out of nothing as God does but, as far as we can, we create things. When we make something, even a pie, we are co-operating with God in His creation. There is a real happiness

that comes from making things, from working.

Four Views

We can think of work from four different points of view. The first is the purpose for which the thing we create is to be made. Everything we make has a purpose, which is the reason why we make it. If we make anything without a purpose, then we are fools. Only a fool does things without a purpose. A man whose brain is not functioning properly does things



URE

—CULTIVATION—

ROWSY now... No danger here... Think...
Think lovely words for spirit and for God;
You great Blood-Brother of my heart..."
The heart's beat pulse the thoughts;
The blood. "With her blood," wrote Lawrence,
Julia heard a passage of Latin":

*Formula vagula, blandula
apes comesque corporis,
ne nunc abibis in loca...?*

Wandering psyche!
Fluttering butterfly
Against my lips!

What?—Was that Hadrian?
Thought from Hadrian, you say?
I thinking Hadrian? Or—

Hadrian, that old emperor, and I thinking Hadrian, are one:
That is the lesser unity;

We, thinking—I, saying the verse Hadrian made—
Are fixed securely—securely—lightly—in the greater unity;

We swing in the perfect balance
Which is God.

Was it the Maker of Lenses who polished a glass so clear
That through it he saw the Thinker Thinking the Whole?
Was it another? No matter. In unity all are equal;
All are free of the wealth of this kingdom. Take, eat:

O dear city of God!

Illness. By PAULA HOLLADAY

ks at Work

Without a purpose. The thing
e make ought to have a pur-
pose within itself. The purpose
e have in making it should not
e that we may be praised or
admired or made rich. For in-
stance, if I make a chair, it is
not just in order to make money.
My main purpose should be that
people shall have something to
sit on. As a matter of fact, I
could make very poor chairs if
I made them for money. Then I
could use cheap materials, and
put them together quickly. I
could be interested only in get-
ting as many chairs made as
quickly as possible, in order that
I could get them sold quickly. I
could hire a high pressure sales-
man to sell the chairs, and I
could not want them to last too
long or everyone would have
enough chairs and I would not
be able to find anyone to buy
chairs any more.

Here is another example closer
to us: Housewives often prepare

food just to look beautiful, but
with no food value in it. Food
is meant to be eaten for nourish-
ment. It must feed us, not just
look pretty. The purpose for
which we create something gives
us the impetus to begin to work
on it. Very often because we
don't think of our purpose hard
enough, we never begin, or we
work without interest. If I see
that someone needs what I am
going to make, then I start at
it quickly and concentrate very
hard on doing it as well as I can.

The Second Way

The second way of thinking
about work is from the point of
view of the material. The ma-
terial we use in working is very
important. All the things we
make, we make out of something
which God has made before. The
difference between our creation
and the creation of God lies
mainly in the fact that we are
working with a precreated mate-
rial, whereas God makes things

out of nothing. Now all things
which have been precreated by
God are the work of His hand. It
is necessary for us to love and re-
spect the things which He has
made before we can use them as
the materials for our work. He has
made wood, oil, straw, wool,
stone, etc. We can make clever
things out of what He has given
us. Think of all the arts that
human beings have developed
out of the materials He has
given us on this earth! Every-
thing we make is an art, if we
make it to serve its purpose well.
We often think of an artist only
as a person in a garret who
makes paintings, or plays the
piano, or writes poetry. Every
man is an artist who does a spe-
cial kind of work. I should not
say that every man is an artist,
but that he can be an artist if
he does his work well.

The Right Method

We must have a proper respect
for our material. We must un-
derstand the material with
which we are working; otherwise
we will make things out of the
wrong material. A boat out of
stone would be very foolish; so
would a stove out of wood. We
must know the nature of the dif-
ferent kinds of materials. A
somewhat scientific turn of mind
is required for this. We should
think of what materials are at
hand and then use the ones that
are best suited. It is foolish to
import things from very far if
we can get materials close at
hand. You have heard about
transporting marble for miles
and miles in order to make
marble columns for a church.
Why not build the church of
wood or brick? These materials
are equally good. We must know,
love, and respect the materials
we have at hand. You have per-
haps seen a carpenter with a
whole lot of tools and shavings
on the floor and a piece of wood
that he is working with. You
speak to him about that piece of
wood and his hand caresses it.
It is beautiful to him, and be-
cause he loves it he can get won-
derful results from it. Another
thing we should think about is
that the more we produce our
own materials the more we will
know about them and love them
and do a good job with them.
We will not go against their
nature.

(To be continued)

A Farm in Ireland

By FR. CLARENCE DUFFY

VI.

After the oats were threshed the grain was stored in sacks in the
barn. Some of what was considered the best of it was put aside for
seed; more of it was earmarked for feed for fowl and for the horse.
The rest of it was taken to the mill about three miles away and
left with the miller to be ground into oatmeal.

I usually went with my father
on these trips to the mill which
was operated by water power
and owned by a farmer who was,
secondarily, a miller and who
charged very little for the op-
eration. The oatmeal when it
left the miller was not crushed;
it was in the form of hard little
grains. When it was brought
home it was placed in seasoned
barrels or a bin. At one time as
far back as I can remember some
of the husks were also brought
home and soaked in water. They
were later given to the poultry
in their feed; the liquid residue
was used for drinking and was
supposed to be very good for
our health. It was called
"zounds"—why I do not know—
and it tasted good.

Oatmeal

Oatmeal was a very important
item in our diet. I can remem-
ber when bread was made with
it. For some time a chunk of
oatmeal bread well buttered, an
apple and a bottle of milk was
the lunch I took to school. My
mother mixed the oatmeal with
buttermilk, made dough of it,
flattened it out and set it on a
griddle before an open fire.
When baked it was hard and
tasty and very good for one's
teeth, muscles and stomach.
Oatmeal bread was very common
in Ireland up to thirty-five years
ago but the eating habits of the
people gradually changed under
the influence of various kinds of
advertising, innuendoes, and in-
ducements intended to promote
the sale of commercialized prod-
ucts which were daintier in ap-
pearance but, because of the ex-
tracting of important food ele-
ments from them and the tam-
pering done with them, very
much inferior in quality to the
home produced article.

Teeth

I remember at newly opened
graves seeing the cheek bones of
men and women of previous
generations. Every one of them
had a perfect, full set of teeth,
and it was not because they
brushed their teeth night and
morning with some well adver-
tised tooth paste but because
they ate oatmeal bread. I am
not suggesting that people
should not clean their teeth but
all the tooth brushes and tooth
paste in the world will not pre-
serve one's teeth if the diet is
wrong. Soft foods and soft bread
from which many of the natural
bone building elements have
been extracted are one of the
chief causes of weak or decaying
teeth.

Bread

Oatmeal bread went the way
of other natural things in Ire-
land. White bread made with
denatured flour which looked
nice and genteel took its place.
Tea, under the pressure of Brit-
ish tea salesmen and British tea
interests, took, to a great extent,
the place of milk, another im-
portant source of calcium, and
good teeth disappeared with the
oatmeal bread and the milk. So
too, did good stomachs. Had the
people turned to whole wheat
bread there would have been no
harm in the change but the stuff
they turned to—it looked white
and soft and silky—had about
as much relation to the whole
grain wheat as a skeleton has to
the body which once clothed it.

I was a boy when the change
was still taking place. I saw

the end of the old and the be-
ginning of the new. I am glad I
saw the old. I also saw a partial
return to it when my father and
other farmers planted wheat
years later, brought it to the mill
with the oats and had it ground.
But I am getting away from the
oatmeal.

Cooking Cereal

About five o'clock every even-
ing a large iron pot was placed
on the kitchen range. When the
water in it was boiled, my
mother, or some other member
of the family, put oatmeal into
the boiling water. The water
was stirred while the meal was
being slowly poured into it and
the resultant porridge had to be
stirred, too, at regular intervals
while it was being boiled. After
about half an hour's fast boiling
the pot was removed farther
away from the main heat of the
fire or range but left near
enough for the porridge to sim-
mer. For two or three hours it
simmered and "blubbed" and
then was permitted to cool off.
When it was cool enough we had
our supper of delicious oatmeal
and buttermilk or sometimes
fresh milk. On occasions we had
a change, but as a rule that was
our supper, eaten about two
hours before we went to bed.

Varied Diet

Enough had been cooked for
breakfast for the following
morning. It was heated then and
we had it with new milk from
the previous evening's milking.
We also had eggs, bacon, bread
and butter—and tea. The dog
and cats had their share, too, of
the oatmeal and milk night and
morning. We never bought any
kind of fancy dog or cat food.
These animals got the same kind
of food as we got in the way of
cereals, milk, and vegetables, in
addition to scraps of meat, when
we had it, and bones.

The mid-day meal was usually
bacon or ham and cabbage and
potatoes but two or three days
each week we had some other
kind of meat. Sometimes rabbit
which we caught or shot, eggs,
fish and different kinds of vege-
tables from field or garden where
my mother saw to it that there
was a variety, cabbage, carrots,
parsnips, celery, beets, lettuce,
onions, peas, beans and parsley.
About 4 p.m. we had tea with a
little milk added, bread and but-
ter, jam, or home made cake or
pie.

Home Production

The only things in our diet
which were not or could not be
raised on the farm were the
flour for the bread (until my
father began to raise wheat), the
fish, the sugar and the tea. The
latter could very well, and with
great advantage to our health,
have been done without. We
could have had tea from native
herbs which would have been
better for us than the tannic
acid from an Indian herb or
bush. The fish we did not always
have to purchase, for in the
summer we caught fish in the
lake and could always have it
twice weekly during the fishing
season. The sugar, another de-
natured and chemically treated
product, we could also have dis-
pensated with if people had not
forgotten about the bees which
on our farm could have given us
all the natural sugar that we
(Continued on page 7)

MEDICERE · PRÆDICARE



Employers' Responsibility

"Therefore, we turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations.

"We did you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working classes in the Religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged.

"What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical, *Quadragesimo Anno*, in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?"—Pius XI. (*Encyclical Divini Redemptoris*).

Why a Book

(Continued from page 1)

are short men physically with an intensity that seems too much for their frail-looking bodies.

During the seven hours, we had with Father Jimmy, he wove a picture of the Nova Scotia movement, giving the general outline and placing in the larger pattern interesting little anecdotes of human interest.

The whole business had been due to an intellectual awakening. It started when St. Francis Xavier University began to collect brilliant professors from different countries. Promising students were pushed ahead and Father had some interesting stories of his efforts to get scholarships in different universities for these men.

A People's School

With a good faculty assembled, the problem was to get the people interested. A people's school was arranged, something on the pattern of a Danish folk school. The men drawn in were mostly farmers and workers. Some were university graduates. This school was in addition to the regular university work which went on steadily.

From watching this hodge-podge of adults trying to learn, the men of St. Francis Xavier got ideas. "We got more out of the school than they did, of course," said Father Jimmy, his face all smiles.

Then came Canso and the story so often told of a group of poor fishermen building a road, a school, fishing vessels and packing plant co-operatively. A study club had been the fuse to blow the dynamite. Only a study club leading to action, not a will-of-the-wispy thing intent on getting knowledge for knowledge sake. That kind of a study club inevitably dies.

Father Jimmy spoke of Father Coady's work among the fishermen and how he drove the first Ford car there relentlessly from meeting to meeting, stirring up the people to action.

We knew the general picture, had seen much of it with our own eyes. It was the techniques of education that intrigued us. How were men without formal education aroused to a vision?

It was a matter of literature, Father Jimmy contended. The right book or pamphlet at the right time for the right person. You tried to sum up each individual and to give them this book or piece of literature. It was the book that started them thinking, making them "see a ghost," get a vision.

For one person it might be a book on banking, for another one on electricity. You started with their interest, got them reading and then deftly directed them toward better books.

A Sheer Waste

"It is sheer waste of money to spend billions on education and then dump people out into the world without any program of

adult education waiting for them," he said, emphatically.

He told some very funny stories of experiments he had with persons who weren't considered of any great account. He won their confidence, directed their reading carefully, yet unobtrusively, and then set back to watch the reactions when these so-called no-accounts began to make the "wise" people sit up and take notice. People had to be startled, made to wonder and to look for reasons. How had these men come to know so much? The answer had been books and pamphlets.

All this was why he was for regional libraries to spread the vision more widely. These must have trained librarians who could sum up people quickly and give them the right book at the right time. It was like being a doctor. You didn't just prescribe anything anytime. It wasn't a matter of getting them to read anything. The problem was to get them to read serious books. Get them away from murder stories, stuff that was only rotting their minds.

He described the building of co-operative homes by the miners at Reserve, his parish town. This work described in the *Story of Tompkinsville*, by Mary Arnold (Co-op. League Press, 167 West 12th Street, N. Y. C.) came out of a library. The men had started to read about co-op efforts in Sweden, and they became enthused.

We saw the work of this group while it was in the preparation process. Mary Arnold took us around to her house in Reserve and showed us the models of houses being built by the men. The models were made of cardboard, and everything was worked out to scale before a cellar was dug or a board raised. We remember how at the time we were a little dubious about the whole business. It seemed to be an awful lot of work to get a house built. Even the place where each article of furniture was to be arranged was decided before the men started to dig the foundations co-operatively.

Ten Dollars a Month

Now, these men for something around ten dollars a month a family were coming to own their own homes. That was the total expense of their loan.

"You couldn't find much of a place in New York to live in for ten a month, could you?" he asked, ironically.

To arouse the children to read, the co-operators got attractive books on co-op activities. He mentioned two, "Sunnyside" and "Our Story," the latter by Eisa Nicholson. These are published by the English Co-operative Wholesale group.

"And you believe you have a real success with your parish library," we asked. And his reply was this, "Well, we have now over nine hundred registered readers, and Reserve is a pretty small town." A very small place, but the home of a miracle-worker.

WHAT IS MAN?

By Eric Gill

Arranged by Peter Maurin

(Continued from page 1)

to be responsible creatures.

5. We know ourselves to merit praise or blame.
6. And we know these things in the unquenchable light of nature.
7. We have not learnt it in books or been taught it by lectures.

3. Free and Bound

1. On the contrary, so far as books and lecturers go evidence for such knowledge is difficult to obtain.
2. In the maze of inexorable cause and effect it is well nigh impossible to discover where and when the freedom of the will is to be found.
3. For though we know ourselves to be free, we also know ourselves to be bound by countless causes outside our cognizance.
6. And nearly all our thoughts and actions are at least conditioned by heredity and circumstances.

4. Marks Us Off

1. In spite of this we know ourselves responsible; how much? how little? and that that responsibility is the mark of humanity.
2. It is that which marks us off from sticks and stones.
3. It is that which marks us off from all other animals.
6. Deny responsibility, and you deny man.

5. Faith, Hope and Love

1. And man is a creature who loves
2. Faith is knowledge; by faith we know.
3. Hope and desire are fellows.
4. We do not desire without hope or hope without desire.
5. We do not will without hope or hope against our wills.
6. Faith, hope and love—these three—but the greatest of these is love.
7. By knowledge we possess things.
8. By will we reach out to them.
9. By love we draw them to ourselves that we may be possessed by them.

6. Good in Themselves

1. But perhaps, we must distinguish here.
2. The natural and instinctive attraction we feel toward things whether of sight or sound, touch or taste or smell is good.
3. For these things are in themselves good.
4. And to possess them in due order is necessary to normal life.
5. And the desire of man and woman for one another is good.
6. And its fulfillment in procreation

Ben Joe Labray

(Continued from page 1)

where General Lee or someone else slept or had his headquarters. He knew every one of these places and worked me to death seeking them out. But he couldn't see why I should want to visit so many churches.

Another fellow I remember took to national parks, canyons, high peaks, etc. He also liked big engineering projects and covered all the big dams and bridges. This fellow would work hard for weeks, save his money, then start off on a hitchhiking jaunt to the high peaks. Still another fellow liked locomotives and rode all the lines in the country just to be near them. He knew all the numbering systems of the various lines and kept up with all the new developments.

Then last Spring I met a fellow who was, like myself, a critic of the effects of industry. He was a one-man labor school and read everything there was on labor. I remember he recited many poems of and by workers. He gave a moving rendition of the "Song of the Shirt" and made me laugh myself sick over some poem that had to do with a guy who went silly after spending 20 years of his life sewing left sleeves on boys' shirts.

The labor student had a marvelous repertoire of songs inspired by railroaders, coal miners, steel hands and share croppers. One day he sang a group of truck drivers' ballads to an attentive jungle audience. And he gave a vivid account of the way these songs developed with the rise of truck transportation. I insisted that he look up Peter Maurin. That was about the time Peter was promoting the idea of troubadours.

Most of the people I meet on the road are a clean and industrious lot. Many of them just plainly resist the entire factory system and live by some pretty high social ideals. A hobo defends himself as a worker and dislikes being called a "bum" or to be classed with those who are chronic habitués of the Skidrow and Bowery districts. Of course there are some who are shiftless and who have their great shortcomings. But you will find this even in a settled community.

is good
—who does not know it?—

7. This Sensual Love

1. It is the highest natural good—and this in no "high-brow" sense, but in all its fleshly and sensual accompaniment its sweetness and jocundity—
2. Nevertheless, the love we are speaking of, and which the apostle was speaking of, is not precisely that love.
3. This sensual love, this human love, is rather the symbol, and that other is the prototype.
4. By love we draw the beloved to us!
5. This does not seem to be true when we consider human lovers and the human love of natural things.

8. The Error Is Most Easy

1. And that is because we confuse love with lust, with desire, with appetite—even the joyful and lawful lust and desire

(Continued on page 8)

It's great to think, though, how some fellows roam around the 48 states as though America was merely their backyard. A man picked me up in his car once and he expressed his bewilderment at the indifference of tramps as to their destination. This man's job kept him driving all over the country. He said if he picked up a man on the way into Cincinnati, for instance, then remarked he was going up to Toledo or some other city, the rider would be glad to go along; it didn't matter to where.

One time I was waiting for a freight train outside Seattle, Washington. In the yards I met another fellow who was going east and we teamed up. His destination was Minneapolis—"Are you going to a job there?" I asked him. He said he wasn't, but a man had to pick some destination. "Anyway," he said, "there's a barber college there and I'll pick up a free haircut. After I get cleaned up I'll take my time and head South for the winter." Now, I think it's priceless that a man should go a short 2,000 for a hair trim and probably with two-bits in his pocket traverse the whole length of the country for his winter sojourn in salubrious climes.

I didn't mean to plague you with all this reminiscing, and to leave out all accounts of my apostolate. But rest assured I am still at it. I have a tip on a farm job which I may grab for a month. After so much mission food and sleeping out I'm getting kind of rundown and seedy looking. A little stake will get me some warm clothing—something which is hard to beg anymore. The outfit I have on was given to me by an undertaker and the man who "left" it was much bigger than I am.

Before closing I want to mention the book "Menace of the Herd." I hope you get a review copy of this.

Gospel of Peace

(Continued from page 3)

more attached to the goods of earth. Ever more ruthless in their determination to secure these goods together with the paltry joys that come from them, they do not even stop short of destroying whoever stands in the way of their satisfying themselves.

To carnal men, that is to those who pamper the desires of their fallen nature by pursuing the goods of earth, genuine supernatural love of neighbor is impossible. To such also peace is impossible. Spiritual goods become practical possibilities only when men mortify the flesh and live according to the Spirit. The very mark of the carnal man, St. Paul says, is that he does not observe the commandment of love: indeed, so closely is attachment to earthly goods connected with hatred and dissension that the Apostle defines the carnal man, not as one who seeks worldly joys, as we might expect, but rather as one who is divided against his neighbor. "For whereas there is among you envying and contention, are you not carnal...?" (I Cor. 3, 3). The carnal man, because he lives by a principle that divides him against others, simply cannot observe, or even comprehend, the commandment of loving one's neighbor. He may read it or recite it well enough; but he is like a man pronouncing the words of a tongue which he cannot understand. Because the world, despite the coming of Christ, remains carnal, it has neither known nor kept the new commandment by which the law of God is fulfilled. Hence while it has had periods of armistice (in which preparations are made for new wars), it has scarcely ever known peace.

+ From The Mail Bag +

We Agree, Nancy

Dear Editor:

I was glad to see a review of Father LaFarge's book, "The Race Question and the Negro," in your last issue. It is a wonderful book indeed, and rare among Negroiana because of being written by a Catholic. (None of the rest of the good new books on this vital American problem are written by Catholics.)

Nevertheless, there are quite a few recent books, which Catholics, who profess the Doctrine of the Mystical Body of Christ, should read because the Negro problem is a problem, and one which Catholics, above all others, cannot ignore, or accept passively. Among these, "Brothers Under the Skin" by McWilliams, is one of the best, although his suggestions for overcoming the evil are not conclusive, from a Catholic standpoint. And for a thorough, masterly expose of all phases of the question, "An American Dilemma," in two volumes, is the most penetrating analysis of the problem yet published. A shorter book, more readable, and an accurate account of history of Negroes in America since the first, "Man of Warre" deposited twenty "Neggars" on the Virginian shores in 1619, through 1942, is "Brown Americans," by Embree. There are at least a dozen others, printed within the last year or two, all worth reading.

As we cannot love God without knowing Him, neither can we love our darker brothers without knowing and understanding them. If the twenty-two million Catholics in the United States understood and then loved the Negro as their Brothers in Christ, members "one-of-another in Christ," we would no longer have the un-Christian, un-American condition of thirteen million Negroes living and suffering under the lash of discrimination and segregation. There are no barriers love cannot dissolve!

Nancy Grenell,
Friendship House, Harlem.

A Priest Writes

Dec. 31, 1943.

Dear Friends:

Your work is so close to the heart of Christ that all should aid you in aiding Him in others. It is with joy that I enclose the little contribution.

Yours in the heart of Christ.

Rev. F., Michigan.

Mites Are Mighty

Dear Editors:

I do not think that any of us who really read the CATHOLIC WORKER thoughtfully are unaware of the struggle you are having to work out your ideal and, at the same time, not lose it. It is a desperately hard work you have set yourselves to do and every copy of the little magazine is a stimulant.

Because I receive so much from you I am ashamed of helping so little. My only excuse—an old lady working every day and, naturally, a bit fearful that all too soon she will be considered ineligible. You see the lack of faith, of course.

Miss Day's decision to take a step which required great vision and great faith was another

tremendous stimulant to me and, I feel sure, to many another. With all this preliminary I tuck in with humility my tiny offering toward your great work.

Though the new little King sees fit to wrap your gifts in pretty rough coverings, I believe you receive many from Him. May He continue to bless you and help you through the year or years that this shameful struggle continues.

Gratefully yours,
L. J. C.

Not High Toned

Dear Folks:

Just a few lines to say I am enclosing a P.O. M.O. for \$2.50 which is a small amount to help in your work.

I always am happy to send you a little something for I know you folks are not running a high toned outfit, but are sincerely helping those in need as best you can. It is a pleasure to help others through folks like you.

Here is wishing you a glad New Year and that many of your friends will lend you a helping hand in your work.

Sincerely,
V. A.

Anchors Into Ploughshares

WASHINGTON, Jan. 30.—Way down upon the old plantation, the United States Navy is going to start raising food for itself, its civilian employees and any other one of the armed services which cares to fork over the appropriate amount for produce delivered.

The plantation is in Trinidad, British West Indies, and as soon as Congress passes a bill recently introduced by Senator David I. Walsh, D., Mass., the blue-jackets are going to up anchor, down plow and go into the farming business.

The process by which the midshipmen—many of them from the agricultural Mid-West—are going to find themselves joining the Navy and seeing the inside of a scientifically-managed farm is expected to be extended in the future to other plantations under Navy control.

The project, the Navy says, will be self-supporting.

United Press release.

A Farm in Ireland

(Continued from page 6)

needed. If it had not been for the tea we would not have had much need of sugar. If cows are fed properly there is plenty of natural sugar in their milk which they extract from clover, herbs of various kinds, turnips and cow beets.

Goods Purchased

Salt, kerosene, coal, clothes or the material for them—our suits were made by a local tailor—agricultural implements, timber for improvements and repairs, kitchen and dairy utensils, furniture or the makings of it, all these we had to buy. They could not be produced on the farm. It is only these kind of things that any farmer worthy of the name has to purchase. If a thing can be produced on the farm and he purchases it in a store then he should begin to examine his conscience on his status as a farmer.

Alexian Hospital

(Continued from page 1)

German language and area studies, in the hope that some day they may be able to work in relieving human suffering in these countries. There are about twenty men taking these courses, which are planned by our educational director.

The hospital is setting aside a room which we can use for a library and reading room. By borrowing books from nearby public libraries and with some appreciated donations of books and periodicals by generous friends and members of our unit, we expect to have a well balanced library set up in a few weeks, including information on everything from current affairs through religious subjects, including specialized reading on relief and rehabilitation work.

Our location in the midst of the city of Chicago gives us ample opportunity to appreciate many forms of recreational activity which a large city can offer. We feel that the steady work of caring for the sick must be broken by some sort of relaxation if we are to keep our own good health. The hospital offers us a fine recreation room, with ping pong table, victrola, radio, and piano for our pleasure also.

Our relations with the hospital administration and staff are what we might call ideal. Although many of the men with whom we work do not fully understand our stand regarding pacifism and the helping out of the war effort, even in the smallest details, they tolerate us, and we find that we can work evenly and efficiently with them. While they do not agree with our principles, they do not discriminate against us because of them, and we find the administration most generous and kind in caring for our needs.

We receive necessary dental and medical care here without charge. We are furnished with clothing in which to work, the facilities of the hospital barber shop, tailor shop, and laundry, and a small cash amount for other necessary items of maintenance.

Our living quarters are located in the North wing of the building on the fourth floor. We live two men to a room, and the rooms are comfortable and quite adequate for our needs. We get three good meals a day and the diet is well balanced.

We still have our regular camp meetings once a month to hash over pertinent C. P. S. problems. Brother Hugh, hospital administrator, usually attends to represent the hospital. We find that the many problems which seem vitally important in camp lose their urgency here, and we feel that we have really reached a constructive work.

Richard A. Lion,
Alexian Brothers Hospital,
1200 W. Belden Ave.,
Chicago 14, Illinois.

Rosewood Unit

(Continued from page 1)

cuss the entire matter with Dr. Preston, State Commissioner of Mental Hygiene.

Another major problem is the men's need of adequate dental and non-emergency medical care; some arrangement should be possible to furnish this out of the payroll savings we represent instead of it being necessary for us to rely upon charity or forego so vital a need.

Recent assignments have filled our 25-man quota; now there is talk of an increase to 30 men. Rosewood is still "Warner in resurrection" although we lost one of the stalwarts when Ray O'Hanlon left on absent sick status pending physical dis-

charge. If the increase is confirmed, we hope to fill at least some of the new vacancies with ex-Warnerites from Mancos and the remaining holdouts at Trenton.

Occasionally we have visits from the past. Hal Winchester, Frank Bates and Robin Holzhauser were here around the holidays; Paul Mundy makes a monthly trip here; and memories of the Smith College "invasion" of Warner last January were recently made vivid by the appearance of Anna Mills. Joe Cuttre drops in occasionally, the last time with three of his Bowie friends. We look forward to more of these visits.

Bill Strube and some others devote much of their spare time to work on The Catholic CO. By no means satisfied with the first issue prepared here, they hope to give the paper wider scope in future issues.

Recreational facilities for employees at Rosewood are nonexistent, although efforts are being made to improve this situation. Some use is made of the gym, and Bob Rose has whipped together a basketball team consisting of boys in the institution which has made a fair record in competition thus far. Any planned educational program is made impossible by the long work-day and our belief that the human experience to be gained in CPS must have first call on whatever free time is available.

So, pending settlement of our problems in a spirit of mutual interest that should be possible between the unit and the institution, Rosewood continues.

Gordon Zahn,
C.P.S. No. 102,
Rosewood Training School,
Owing Mills, Maryland.
Jan. 25, 1944.

Shoe Farm

Tucked in a snug little village in New Hampshire is a small community shoe farm which has won wide recognition for the work it produces. It is an experiment in living. It combines life on the land with the practical arts. It is run by a small band of idealists, organized under the name of "The Homestead Guild Communities." The founder of the movement, Edward Mathews, a teacher by profession, hopes to make it nation-wide in scope. It has a training school in a farmhouse, makes shoes modeled after the Greek sandal and the American moccasin, and attracts sufficient customers to make it a going concern.

—Christian Science Monitor.

Prayer

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

—ST. FRANCIS OF ASSISI.

Forced Labor

(Continued from page 1)

and, as far as possible, in what concerns its execution.

And this will happen if the norms of the State do not abolish or render impossible the exercise of other rights and duties equally personal: such as the right to give God His due worship; the right to marry; the right of husband and wife, of father and mother, to lead a married domestic life.

Choice of Work a Most Personal Right

The right to a reasonable liberty in the choice of a state of life and the fulfillment of a true vocation; a personal right, this last, if there ever was one, belonging to the spirit of man, and sublime when the higher imprescriptible rights of God and of the Church meet, as in the choice and fulfillment of the priestly and religious vocations.

War On Little Men

The writer does not like President Roosevelt's suggestion of a universal labor draft. Although in times of war we must submit to a sacrifice of many liberties, economic totalitarianism is the vestibule to a loss of all liberty and also to a loss of the means to bring liberty back. A universal labor draft means economic totalitarianism, nothing less.

Roosevelt himself is idealistic. A few of the men around him are not. We should face the fact that there is a deliberate movement in this country to create a super-efficient state, with plenty for all, but with room for members of a middle class, and with elimination for what would be experts bureaucratically decide is "unnecessary." The Central Bureau of the Central Verein pointed out the danger in a bulletin issued before the President came out so flatly for the universal labor draft. We do not believe that Roosevelt himself senses the danger, but it is there and ought to be faced. The Central Bureau says:

"The subtle word employed to justify the attack on members of the middle class is 'expediency.' It is 'expedient,' so runs the claim, to close down the small manufacturing concern, the small retail store, the small farm, because of some anticipated rise in production if all enterprises were operated on a large scale. The government has wisely taken the attitude that small industry and small business have an important share in the war effort. But this official attitude seems not to deter those who see a chance to 'make everything big.'"

—Monsignor Matthew Smith,
Denver (Catholic) Register.

Congress and the C.O.

The National Service Board for Religious Objectors, 941 Mass. Ave., N.W., Washington, D. C. has just put out a booklet, CONGRESS LOOKS AT THE CONSCIENTIOUS OBJECTOR. It has the text of discussions carried on in Congressional committees and on the floor of the Senate and House. The price is twenty-five cents a copy.

Prison C.O.'s Help Liberalize Racial Policy.

Long overdue is a report that the efforts of 21 C.O.'s in the Federal Correctional Institution, Danbury, Conn., to secure some liberalization in the institution's racial segregation policy have resulted in a proposal by the administration to establish a cafeteria system in the dining-hall that will enable inmates to eat with whomever they wish. The method of protest employed by the C.O.'s was a work strike, which lasted 133 days, beginning August 11. Information, Philadelphia, Pa.

Improve Prison Mail Regulation

Efforts by six C.O.'s in the Federal penitentiary at Lewisburg, Penna., to bring about an improvement in the correspondence regulations in Federal prisons, resulted last month in a memorandum from James V. Bennett, Director of the Federal Bureau of Prisons, which provides that "the inspection of incoming and outgoing inmates' mail and control . . . is not intended to imply the exercise of censorship or control over political, social or religious opinion or belief." In their protest to bring about this democratic change in prison regulations, the C.O.'s engaged in a fast which lasted 64 days.—From Information, 20 S. 12th St., Philadelphia.

THE LAND

Farming Commune

(Continued from page 1)

smart as the Fathers. Joseph Day, the real estate speculator, got the swamps and sold them to factories, and now the place is a vision of hell, instead of a vision of heaven."

(Pittsburgh with its flaming mills has been eulogized in the modern novel, not only the proletarian novel but best selling and stupidly immoral romances such as "Valley of Decision," but I have never heard of a book setting forth the beauties of the Jersey waterfront and meadowland, Kearny, Bayonne, Jersey City, and all that stretch which one passes on the way to Keyport, where another Benedictine Priory has just been started a year or so.)

God And Ourselves

"In time of chaos and persecution, men escape to the desert. One of the fathers of the desert, Abbot Alloys, said, 'A man cannot find true repose or satisfaction in this life unless he reckons that there is only God and himself in the world.' That's personalism. On the other hand, 'With our neighbor,' St. Anthony says, 'is life and death.' He was another desert father, and he was a communitarian. He started the foundation of monasteries, he and St. Basil, who wrote the first rule. Then St. Benedict came along and his rule is still being used by tens of thousands of monks all over the world. You can buy a copy of the rule at Brentano's or at Barnes and Noble's, on Fifth Avenue, or at the book stores on Barclay St. This rule, written thirteen hundred years ago, is still animating the lives of men. And it was a rule, written not for priests, but for laymen. Of course now it is used by priests and lay brothers, but why cannot it be used by the family? It is indeed used by Benedictine oblates who are living a Christian life in the world. But so far, it has never been used by groups of families living together."

To bring back the communal aspects of Christianity, this is part of Peter's great mission. "A heresy comes about," he said, "because people have neglected one aspect of the truth, or distorted it. Communism is just such a heresy. We have neglected the communal aspect of Christianity, we have even denied that property was proper to man. We have allowed property to accumulate in the hands of the few, and so a denial of private property has come about, ostensibly for the sake of the common good. St. Thomas says a certain amount of goods is necessary to lead a good life."

"The Green Revolution" is the expression Peter used when he

first started the Catholic Worker Movement. And since that time eleven years ago there is not only a book written on "The Green Revolution" of Peter Maurin, published by the Dominican Press in Belgium, but the title has been given to many articles and editorials on the land movement, here, in Europe, and even in far off New Zealand.

Some Quaker Friends

Once when some Quaker friends came to visit us at the farming commune at Easton, they told us we had two great assets in our work on the farm,—one, our poverty, and two, our lack of leadership. We were much startled to hear this and much encouraged. It is true that our poverty should force us to use the means at hand, whether it be stone or earth for houses, if there is lacking wood. It is true our poverty should force us to work for food and clothing. It is true that when there is no educated, strong, and spiritual leadership, each man has to depend on himself.

Perhaps they were thinking of various Quaker and socialistic experiments of the past where wealth made things easy so that the poor did not exert themselves, and good leadership made the rank and file lean too heavily and depend too much on one man. So that when both funds and leadership were withdrawn, there was little hope for continuance of communities working together, and every man would be on his own again, "Too little indoctrination," Peter says.

But our Quaker visitors were not right. We did not have enough voluntary poverty. While professing poverty to the extent of going without salary, wearing cast-off clothes, sleeping in vermin-ridden and cold tenements,—still we clung to such comforts as the food we liked, the cigars we craved, magazines, newspapers, movies—the artificial tastes and desires built up in us by modern advertisers.

The issue of food is an important one, what with our running breadlines all over the country, and spending a great amount of money, running into tens of thousands of dollars, on food alone.

Peter remarked succinctly, "Eat what you raise, and raise what you eat, on farming communes."

Real Food

Given more land, we could raise pigs and corn and wheat on the soil we had at Easton, not to speak of cows, goats, and chickens, rabbits and bees. Such a principle would allow us bacon and ham, corn and wheat bread, honey, dairy products, fowl and eggs, and all the vegetables we could raise.

But to raise the food it was necessary to work, and those who were boss-minded and job-minded and were used to the cities, had a hard time adjusting themselves to work at the land's pace, and at the hours required by the seasons. The more people there were around, the less got done. Some cooked, washed dishes, carpentered, worked in the garden and tended the animals. But none worked hard enough. No one worked as I have seen sisters and brothers in monasteries work.

Food was the greatest trouble. You could not eat the brood sow,



nor could you eat the pig you were fattening for slaughter later. You could not eat the chicks, nor did they begin to lay eggs at once. Cows eat much feed and do not give much milk at some seasons. You could not fatten the calf and eat it and still have the money for tools and seed.

Down To Basic Foods

So to make any beginning, without subsidies of any kind, voluntary poverty and asceticism of a kind were needed. One could of course live on bread and vegetables and oil or fat and wine. We had to rule out the latter at once because there were too many amongst us with a weakness, and St. Paul says to do without what causes your brother to stumble. So that brought us down to bread, fats and vegetables. And there were plenty of fruits in the summer. But most of us could not do without our tea and coffee. And the bread had to be a certain kind of bread, and the cereal a certain kind of cereal.

Corn meal mush was fit only for chickens! The yellow fresh-ground corn meal was too coarse for human consumption! When I was traveling throughout California visiting migrant camps, I saw the southerners who were staying in the government camp use the corn meal to make a

paste to stop up the drafts around the floors of their ugly shanties.

The mother of one of the families on the farm made bread for all who lived on the farm, but there were those who could not eat it because it was not like store bread!

And the same family that made the bread would not use anything but refined white flour, because the children would not eat whole wheat.

Peter inveighed against packaged foods and canned goods, but those who came to us were not hermits and ascetics,—they were the poor and the bourgeois of a rich country, the poor who were used to some form of relief, the poor who with their pennies bought liquor and store foods, canned and packaged goods, because they didn't know anything about cooking, nor about foods.

They did not like fish, they did not like liver and kidneys nor anything but the red meat of an animal. They did not like salads or greens (fit for cows). And most certainly they did not like either whole wheat bread or corn meal mush.

Poor Cooks

Let me lay the blame where it belongs, and that is on the women, first of all, nor do I think I am being faithless to my sex in so saying. It was not the women who did the cooking in our houses of hospitality and our farming communes. It was the men. They did what they could, with the materials they were used to. But the result was that more time was spent in complaining about food, or doing without food, or spending money on food that should have been used to better purpose in building up the community.

Perhaps, having so nobly taken the blame on my own sex, we can put some of it on Peter too. He was always willing, for the sake of making his point, to sacrifice order and success. He was always afraid of the argument of the pragmatist.

"Be what you want the other fellow to be," he kept saying. "Don't criticize what is not being done. See what there is to do, fit yourself to do it, then do it. Find the work you can perform, fit yourself to perform it, and then do it."

It was not that he did not know how things ought to be, so that he could have said, "do this, do that." His own life showed how he thought things ought to be.

"Everyone taking less, so that others can have more."

"The worker a scholar, and the scholar a worker."

"Each being the servant of all; each taking the least place."

"A leader leading by example as well as by word."

"I Am Not a Question Box"

When Peter was asked ques-

tions, he answered them if he felt strongly enough about it. If the question was too obvious, if he felt that it was not in his sphere of ethics and morality, he said, "I am not a question box." One question he always answered.

"I do not believe in majority rule. I do not believe in having meetings and elections. Then there would be confusion worse confounded, with lobbying, electioneering and people divided into factions."

No, the ideal rule was such as that of the monasteries, with an abbot and subjects. An abbot accepted by others and his authority obeyed with a perfect obedience. An abbot making the decisions, after accepting counsel of all, the youngest with the oldest.

But a farming commune, an agronomic university, was not a monastery. It should be a gathering together of families, a group of teachers whose authority was accepted, each in his own field. A baker would have charge of the bakery, the shoemaker of the shoes, the farmer of the fields, the carpenter of building.

But what if the baker makes white bread? What if the carpenter refused to use the materials God sends in the way of logs or second-hand lumber, and will not work except with the best and most expensive, and according to government specifications?

Well, they are not educated to be leaders. The work of education comes first. The work of education will be long. Meanwhile we learn by our mistakes. We learn the hard way. But is there any other way? And what if there are no leaders to direct the others?

Road to Leadership

We must build up leaders. And the leaders must first of all change themselves. And the job is so hard, so gigantic in this our day of chaos, that there is only one motive that can make it possible for us to live in hope,—that motive, love of God. There is a natural love for our fellow human being but that does not endure unless it is animated by the love of God. And even the love of family cannot endure without the love of God.

And if we do not live in love we are dead indeed, and there is no life in us.

"Do you ever become discouraged when you see our failures?" I asked Peter.

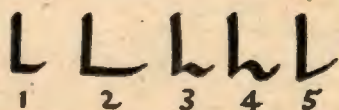
"No, because I know how deep-rooted the evil is. I am a radical and know that we must get down to the roots of the evil." And the gentle smile he turned on me was as though he said, "Wherefore lift up the hands which hang down, and the feeble knees, and make straight steps and follow peace with all men."

Writing

V.

By Ade Bethune

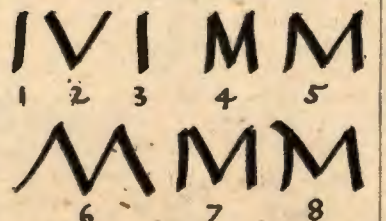
L is like an elbow. It is made in one stroke, starting at the top, down around the corner and sideways to the right (1). L is



quite a narrow letter, so avoid making the bottom too wide (2). Avoid also making the bottom curly (3 and 4) or slanted (5).

M is a wide letter. It is like two poles with a V stuck in between. The first stroke is the first pole (1). The second is the V (2). The last is the second pole

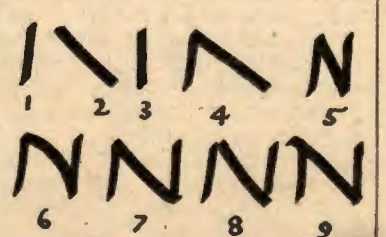
(3). Avoid making M too narrow (4); it needs lots of air (5). Avoid also making it like an upside down W or like two little tents (6); that is a very common mistake. Finally avoid making bad joints at the top (7). Here



again it is better to lap the second stroke over the first (8) than not to have them meet at all.

N is another very wide letter. No beginner is willing to believe how wide N needs to be. It is like two poles also, but with a

third one slanting from the top of the first to the bottom of the second. Make the first pole for the first stroke (1). Then make the second stroke (2) at a good full wide angle from it (as in 4). Then finish with the second pole (3). Avoid making N too narrow (5); that is bound to happen if you start the second



stroke at a narrow angle from the first. Avoid also making the second stroke bellied out (6). If you cannot make it quite

straight, then it is at least better to let it be slightly scooped (7). Avoid finally making bad joints at the top and bottom (8). Here also it is better to have the second stroke lap over the first (9) than not to have them meet at all.

What Is Man?

(Continued from page 6)

and appetite which we rightly have for one another and which we rightly have for all good things.

2. When we think of natural human love we think perhaps rather of the chase than of the surrender.
3. And for men

who have written most about love the error is most easy.

4. For men do in a manner seem to imitate the Divine Lover.

9. We Surrender to God

1. For this reason, it is said that love is greatest.
2. For by love we surrender to God, and he gives himself to us.
3. We draw the beloved to ourselves.
4. Yes, and draw God himself.
5. He is, so to say, compelled to take us, —because we loved him—