

CATHOLIC WORKER

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Price One Cent

Wreckers Of Europe

by Peter Maurin

I. Philipp the Fair

1. In the middle of the thirteenth century some Universities gave up the exclusive teaching of Canon Law and started to teach Roman Law.
2. Roman-Law-minded lawyers backed Philipp the Fair in his disputes with Boniface VIII.
3. The aim of Roman Law is to enable the rich men to live among poor men by teaching the rich men how to keep the poor men poor.
4. The aim of Canon Law is to enable the good men to live among bad men by teaching the good men to carry their cross and not to double-cross.

II. Machiavelli

1. According to R. H. Tawney high ethics were taught to people when the Canon Law was the Law of the Land.
2. While Savonarola was trying to bring back the high ethics of the Canon Law Machiavelli in his book "The Prince" was trying to teach the rulers how to rule people by dividing them.
3. "Dividing to rule" has been the slogan of politicians since Machiavelli with few exceptions.
4. So today we say that politics is only politics.

(Continued on page 3)

FUNDS NEEDED

It is impossible to give all the news of groups throughout the country in these four pages. We must continue this format until our bills are paid, and it is hard to include the serious matter of principles and still have space for the human interest stories which illustrate those principles.

We are sending out an appeal now for funds as there is very little money coming in. What with thirty houses and ten farms, the support needed for these necessarily means that many old friends are not able to respond to the New York house, because they are contributing to their local houses. And we are very badly off indeed right now, so we urge everyone to please help the "parent house" wherever you are.

WE HAVE FOUND THIS MAN PERVERTING OUR NATION!

HE STIRS UP THE PEOPLE!

SAYING THAT HE IS CHRIST THE KING!



Peace-Time Conscription—A Catholic View

By Rt. Rev. G. Barry O'Toole, Ph.D., S.T.D.

In a series of articles begun one year ago I opposed war-time conscription for expeditionary wars of doubtful justification. Recently, by passing the Burke-Wadsworth Bill, Congress enacted a law of peace-time conscription for the ostensible purpose of national defense. Clearly, the problem posed by this conscription legislation is not the same as the question considered in my articles. For this reason certain readers of THE CATHOLIC WORKER have asked me to take into account the changed circumstances and to state my attitude towards the law actually in force.

Five New Points

Here let me sum up under five points my conclusions relative to the new issues raised:

(1) Inasmuch as the recommendation not to shed blood is a counsel of Christian perfection, proposed to all the faithful and imposed by Canon Law upon the clergy, and inasmuch as the Church has enrolled as saints in her Martyrology men who like SS. Marcellinus and Maximilian suffered martyrdom rather than do military service, Catholics have the right, though not the duty, to be conscientious objectors, and, under the terms of the present Conscription Act, their right to be such is legally recognized; however, it goes without saying that they must be sincere in their motivation, not refusing military service out of cowardice or indolence, but from the pure and supernatural motive of seeking Christian perfection.

(2) Since the professed purpose of the Conscription Act is something morally good, namely the legitimate defense of our native country, Catholics need fear no sin in submitting to conscription or even in accepting military service.

(3) On the other hand, peace-time conscription, in the opinion of the writer, does open violence to the personal dignity and rights of the human individual and therefore involves a despotic usurpation of power on the part of the Government: hence, out-

side of a time of national danger, one would have a perfect right to refuse obedience to a law of this kind.

(4) Actually, however, America's need of defense is grave, and not to jeopardize that defense, there should be no passive resistance to the law until after the time of crisis has passed.

(5) But this does not mean that we are to relax our efforts to have this bad law repealed and to retire from office the Senators and Congressmen who voted for its passage; on the contrary, we ought to redouble our efforts, particularly because the sinister forces responsible for this law are now hard at work seeking to have Congress make said law permanent and widen its scope so as to include men at all ages, and even women.

Lobbying Militarists

We cannot afford to give a free hand to the army of lobbyists whose persistent aim is to militarize America and to substitute for its democratic institutions the very totalitarianism they profess to combat. Not long ago, in a message addressed to a civic Committee Against War, I had occasion to develop this thought; let me set down in substance what I said:

"Because I am thoroughly in sympathy with the aim of keeping America out of war, I was glad to receive the invitation to speak at your meeting.

"Let me begin by stating that I am unequivocally in favor of such military preparedness as will be adequate to defend our shores; that much is absolutely necessary until the United States has time to build a two-ocean navy. We must be prepared, as Archbishop Spellman remarked the other day, to demand peace, for other nations have wanted peace, but were denied it because they lacked the mean to enforce their demand.

American Way

"But what was needed for such defense was a well-trained army of enthusiastic volunteers whose morale would not be undermined

by the presence of malcontents and possible saboteurs. The way to have secured an army like that was the traditional American way of voluntary enlistment, which Congress has just scrapped without so much as giving it two months of fair trial. In fact, so bound and determined were the Washington politicians and army heads to foist conscription on American manhood that they deliberately concealed from the youth of the nation the fact that in the terms of the existing law provision had been made for one-year enlistments. Hence, our young men were confronted with no choice save that between a three-year period of enlistment and a one-year period of conscription. Indeed, so eager was the Administration to make a failure of voluntary enlistment that, far from making a dramatic appeal for volunteers, it instructed all army recruiting offices to refuse to accept enlistments for one year—orders that were countermanded only after Congress had passed the Conscription Act.

"Conscription of men leads logically to conscription of capital, and conscription of capital is but another name for State socialism. Why should a government that does not scruple to transgress God's commandments by enslaving and kidnapping human beings draw the line at stealing private property? Is the pocketbook of a rich man something more sacred than the life and liberty of an ordinary man? God forbid!—whatever half-wrong Willkie may think to the contrary.

Modern Slavery

"Thanks to our cowardly acquiescence, our nation has traveled a long way by now upon the road that leads to State socialism. Call to mind the confiscatory inheritance taxes and sales taxes already levied upon the people. Consider the enormous burden of further taxation that will be laid upon their backs next year when it comes to footing the bill for the wasteful expenditures that will be disbursed by our

(Continued on page 3)

SHORT TRIP TO NEAR-BY C.W. GROUPS

September. I visit Ade Bethune at Newport on my way up to Boston and Upton to speak. Ade has a house now across the street from the studio, and there is a real craft school up here. It is cold and clear out, after a day of heavy rain. We went to Mass at the Cenacle and after breakfast, Fr. Woods and John Cort came to the studio, and while we sat cutting up rags for hooked rugs, we discussed war, conscription, labor unions. It is hard not to be over-vigorous and even exhausting in opposing others in what we consider false and harmful convictions.

We had a delicious lunch of potatoes, baked dressing and tomatoes, brown bread and tea. Ade and one of her apprentices live on \$1.50 a week each for food.

Basic Culture

Here are the beginnings of a real craft college, the "folk school" that Peter is always talking about. Mr. Benson is taking apprentices and so is Ade. Ade and her crowd are doing book covers, wood cuts, book plates, engravings, wood carvings and many other things. They have decorated the walls of their studio and the house across the street and have built benches and beds. Ade has designed a most ingenious bed with drawers in the bottom, a compartment for blankets and a sail cloth top which suffices in summer but which needs a mattress in winter.

There is a good library in the studio and there is a good selection of recorded music, so that classes this year include folk dancing as well as metaphysics which one of the professors from the Priory teaches once a week.

Here surrounding Ade is one of the most interesting cells of THE CATHOLIC WORKER. It is (Continued on page 2)

CLOTHES NEEDED

We are badly in need right now of men's clothes. Today it is dank and chilly outside and the men who come to us for food are in rags. We need underwear, sweaters, socks, any kind of coats and vests—anything that has warmth in it no matter how ragged. Please do not throw anything away, but remember the thousands who are beginning already to shiver in the damp of the fall weather. "The coat that hangs in your closet belongs to the poor." Right now, as I write it is raining and there is not room in the house for the hundreds who are waiting for lunch. They cheerfully accept newspapers to cover their heads and shoulders, but it is hard to have so little to give. Please help.

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COLLECT FOR THE FEAST OF CHRIST THE KING

Almighty everlasting God, who in Thy beloved Son, King of the whole world, has willed to restore all things anew; grant in Thy mercy that all the families of the nations, rent asunder by the wound of sin, may be subjected to His most gentle rule.

HUNGER

We must minister to people's bodies in order to reach their souls. We hear of the faith through our ears, we speak of it with our mouths. The Catholic Worker movement, working for a new social order, has come to be known as a community which breaks bread with brothers of whatever race, color or creed. "This is my body," Christ said at the last supper, as He held out bread to His apostles. When we receive the Bread of life each day, the grace we receive remains a dead weight in the soul unless we cooperate with that grace. When we cooperate with Christ, we "work with" Christ, in ministering to our brothers.

The British blockade means starvation to millions this winter. "Even as ye have done it unto the least of these my brethren, ye have done it unto me."

The ghastly perversity of war has reached these shores. Fifteen "eminent clergymen, educators and statesmen" signed a solemn statement opposing shipment of food to European civilians. They say, these well fed ones, it would reach Hitler and help him win the war. But Herbert Hoover who fed the Belgian civilians during the last war, and who ought to know, said that the food can reach those for whom it is intended. We urge those members of the Catholic Worker groups throughout the country who are able to, to protest by prayer and fasting, and by demonstration wherever possible, on that day of mourning, Registration Day, October 16.

Last War

Here is a little reminder of the last blockade, a description in *Unfinished Victory*, by Arthur Bryant, published by Macmillan. "The biggest mortality was among children between the ages of five and fifteen, where the death rate increased by 55 percent. . . . at Nuremberg after the war fifty percent of the children had tuberculosis. . . . The heaviest weight of the blockade fell on nursing mothers. The incidence of puerperal fever doubled. Children born during the latter part of the blockade averaged only four or five pounds in weight. In Bohemia in 1919 twenty percent of the children were born dead and forty percent were dying within the first month of birth. A visitor to a Cologne hospital in the same year reported boys and girls of six years with tiny shrivelled bodies and covered with queer inelastic skin that could be moved about in folds, soft skulls that yielded to pressure and bones so soft that they could be bent to the touch. A whole generation grew up in misery and undernourishment such as we in this country never experienced." According to our Department of Agriculture, 15 to 20 million Europeans will suffer famine this winter.

Have you ever seen a man die under your eyes, with starvation and tuberculosis? We here at the Catholic Worker in New York had a man come in on our breadline a year or so ago who was in just such condition. We took him in and wondered in horror how his poor fleshless bones could support him. He died in two weeks and we buried him in an unpainted pine box in a free grave at Calvary. The box looked stark and bare as it stood in the aisle before the altar at Transfiguration Church down the street.

Do what you can to influence public opinion to open the door to send food to Europe. And fast yourselves in protest and in penance, storming Heaven with your prayers that this conflict may cease.

In our aid to Britain (and to Japan) we are already participating in this war, though we have not declared war. That is why while we are able, so much space must be given to this greatest tragedy in the world today, this evidence of man's turning from God and from his fellow man.

Short Trip

(Continued from page 1)

close to Portsmouth Priory (our Fr. Woods is there who spent his summer at the farm at Easton) so the ideals of the Benedictines prevail.

This group has close contact with other CW groups too. Ade travels a good deal (in spite of her teaching one day a week at the Priory) so she has been able to decorate as well as speak at most of the CW houses. Representatives of other houses have visited the Newport cell and there are occasional meetings of all the New England friends at St. Benedict's farm, Upton, Mass.

Although the works of mercy are performed individually by the persons making up the group, there is no breadline nor hospice, the emphasis is placed on the craft school idea. Since their finances are not exhausted by spending everything for food, there is some money for paint and tools and everything presents a scrubbed and industrious air.

Boston Report

Last night the Boston group held a meeting at Pius Eleventh hall, which is behind the cooperative book store of the same name. Clare McGrath is in charge of the store, which sponsors a series of lectures on Saturday afternoons. There was a good crowd and a friendly one. I spoke on Peace and Conscientious Objection. There are so many who hate war and who are opposed to peacetime conscription who do not know what they can do, who have no sense of united effort, and who will sit back and accept with resignation the evils which are imposed upon us. This is not working for God's will to be done on earth as it is in Heaven. This is accepting the evils in the world as inevitable and looking toward Heaven as a haven, a "pie in the sky" attitude. God did not make the evils, but man in his misuse of his free will.

The Boston work is going along well. Jane Marra is to a great extent recovered and can be at the house every day. Harry Dunne is in charge of the house and aside from small usual upsets, things are going well. They are broke of course, so the money collected at the meeting came in most handy.

St. Benedict's Farm

For the first time I slept in the Magee's house at the Upton farm. It is made from an old school house for which they paid fifty dollars, and three of the rooms are finished. Much work remains to be done, of course. We talked about building, the price of lumber, the cost of cattle feed, the idea of community, the conflict of authority and freedom, and then to bed early. Katherine Ahearn of the Boston group had come out with me and we got off the Boston-Worcester bus at Westboro and walked to Upton where we got a cab to the farm. Katherine stayed up in the community house with Marion and Bill Roche. Their little house is half finished, but the work of getting in the potatoes and corn is holding up the building. The cellar is already full of potatoes and apples.

The next day there was a meeting which lasted all afternoon. About two hundred people came and we sat out in a meadow near the house and Father Wood, Ade Bethune and I talked. I drove back that night with them to Providence.

Our Lady of the Moor

Another new farming commune twenty minutes from Providence, but in the Fall River

Story of a Man of God Conscientious Objector During Last War

One of the people I am proudest of knowing is an elderly priest, whose number at Atlanta was 7970 and at Leavenworth, 17053. Yes, indeed, he is a former convict, this gentle, bespectacled man of God.

For this priest, a layman in 1917, was one of the extremely few Catholics (only four, it is said) who declared their unwillingness to bear arms during the World War.

He was tried in September of 1917, but sentence was not passed for several months, in order to allow the prisoner plenty of time to sweat in the shadow of the gallows. Two of these months were spent in a nearby military prison. In November of 1917, the conscientious objector, still not knowing what was going to happen to him, of where he was being taken, was transported by open boat to Fort Warren in Boston Harbor. That, if you remember, was an extremely severe winter. The prisoner was forced to make the trip without an overcoat, and nearly froze to death on the way.

Far from being treated like the political prisoner that he was, the young man was lodged in a cell with thugs, perverts and white slavers. It was here that the news of his 20-year sentence was broken to him one day by a fellow-prisoner who happened to see it in the paper. Finally, his lawyer secured a writ of habeas corpus, and the case was given a civil trial in a Boston district court, but with no further success.

In February, 1918, the prisoner was taken to Atlanta. He was hand-cuffed and forced to make the two-day journey without sleep and with very little to eat. Here he consorted with yeggmen and bank presidents who had embezzled Liberty Bond funds. "The yeggmen had a code of honor, such as it was," he recalls with a smile, "but the bankers were thoroughly despicable, and no one would have anything to do with them."

The conscientious objector was held at Atlanta until June, 1919, when he was transferred to Leavenworth. Here he was imprisoned until October, 1919. In July of that year a number of the military prisoners went on a five-day hunger strike.

diocese. Mary Benson is the prime mover in the enterprise and at present there is one Negro family living there, but prospects of two more and two white families. The man of the family is a red cap in Providence and the wife carries on the business of the farm. There are two children. They are educated people, the man with a knowledge of languages. The wife's grandfather went to Yale, her brother to Howard. Susanne, the wife, describes herself as "small but mighty," and she is doing mighty things on the farm. The house had to be rebuilt, one floor taken down and an additional room built on. A carpenter goes out every Sunday, works with them and shows them the work to do during the week. There are only ten acres but the cost was only \$450. They are study-

Many of them were in for petty acts of insubordination (one man had been sentenced to 99 years for refusing to peel potatoes). The Armistice had been signed eight months previously, and the men wanted amnesty. At one time the prisoners (Father X— among them) were made to stand four hours in the blistering Kansas sun while they were searched. Many of them collapsed from the ordeal. The guards frequently fired among the strikers. One man had his head blown off. A club was broken over the head of another. Neither was a criminal; their offences were all minor. "But that's what happens even in democratic countries," said Father X—, "when rank, rabid militarism gets the upper hand."

Finally, in October of 1919, the prisoner was allowed out on parole. He had served 26 months, the rest of his sentence having been commuted for good behavior. Shortly after that, he entered a well-known Eastern seminary, and upon completing his studies was ordained to the priesthood for a middle-western diocese. Owing to ill health, Father X— has of recent years held a position as hospital chaplain. It is his task to instruct the nurses in ethics, and one of the works he uses for the purpose, he confided to this writer, is Father Strammann's pacifist "The Church and War," with which he is thoroughly in accord.

Father X— looks upon the Burke-Wadsworth Bill with horror. He sees it as just another example of militaristic regimentation, and does not believe that conscientious objectors will receive much better treatment under it than they received during the last war.

Father X— told me with a chuckle that on the yellow dishonorable discharge papers which were given him when he left Leavenworth, one of the annotations reads: "Character—bad!" Apparently character good enough for the service of God is not good enough for service in the United States Army. If Father X—'s character can be so described, I should like nothing better than to see the body Catholic, including its priests and religious, become bad characters.—Peter Phillips, New York City.

ing rammed-earth, stone, and wood houses, and the book on the "Mary Arnold Houses" at Nova Scotia is proving most useful. Peters' "House of Field Stone" is also one of their text books. One of the projects for the fall is to build a little stone chapel and with the help of all their friends, a donkey to drag the field stone, and sledges, they hope to get the foundation in before frost. There is a goat on the farm, and a kid, and three rabbits. There is a good well, and pear, apple, plum and peach trees. Although the little farm is on a dirt road, two miles away from the highway, there are plenty of passersby to take the papers and pamphlets which they have in the rack which hangs on a tree by the roadside (They were much cheered by Carmen's story of the Illinois farm).

Street of the Poor

A timeless and manifold street, Slum Row:
The poor are always with us, forgotten!
They gather like flies in homes that are rotten,
Humans who have no place better to go.
Christ in Galilee knows this street well
From Bethlehem's stable to Calvary,
This world of the poor, of Mary and Mary,
As other streets leading to heaven or hell.

A street of urchins playing noon and night,
Of garbage smells, and tumbling chimneys, rats,
Of kind neighbors who laugh and drink and fight,
A street of dissonance and an hundred cats.

The streets of the rich are shining wide and fine,
But Christ walks this dark narrow street of mine.

—William Gauchat.

Christ's Priest Comes to Maine

A Valley's Broken People Find the Brotherhood of Man

The State of Maine's St. John Valley showed Father D. Wilfred Soucy:

A population of 30,000.
Discouraged and soured by exploitation and unrewardful toil.

A valley divided against itself, trusting nothing, no one.
Not enough shoes, clothing, to go around; not enough food to keep the larger families from hunger.

The valley menaced through malnutrition by the dread disease pellagra.

That was three years ago, when Father Soucy first came into St. John Valley.

Today, the people there are clothed, fed, busy, relatively prosperous.

One home industry is producing and marketing \$350,000 worth of needlework this year.

A cooperative creamery is nearing annual production of 150,000 pounds annually of butter.

Thanks of a reconstructed community surround a keen-minded, tireless priest, a servant of Christ whose heart and brain and hands joined cause for the brotherhood of man. Christ's envoy to a wearied, half-starved, spirit-crushed people.

To God's love the greater gratitude. To one more Catholic priest, the accolade.

THE MISSIONS

October 20 is Mission Sunday. Fr. Hessler (Maryknoll) who is at Kweilin, China, writes us that the Chinese he ministers to, are praying for us. Let us not only pray for them but contribute to the missions on October 20. The war in Europe means famine in our missions too. Start your work for peace by your offerings Oct. 20.

Books, Pamphlets and Articles

Father Daniel Lord's article in Queen's Work, Oct. 1940.
Father Emanuel's article in Ecclesiastical Review, Sept. 1940.
Father John Kenneth Ryan's book, *Modern War and Basic Ethics*. (Cath Univ.)
Father Stratman's *The Church and War*. (Sheed and Ward).
A German Priest's *Peace and the Clergy*. (Sheed and Ward).
Father Fulton Sheen's *Whence Come Wars*.
A Pacifist Handbook. Richard B. Gregg.

Fiction Recommended

To the End of the World, by Helen C. White.
Labyrinthine Ways, by Graham Greene (Viking Press).

Msgr. O'Toole

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spendthrift politicians under the much-abused pretext of their necessity for national defense. Think, too, of those W P A laborers, demanding higher pay, whom not so long ago our Chief Executive forbade to strike under penalty of their being cut off from all means of subsistence—"You cannot strike against the Government!" Under such conditions, the workman is nothing more than a slave; his status differs only in degree from that of the convicts in a Florida chain-gang or of forced labor in Soviet Russia. Add to this peace-time conscription of both men and property and you are not far away from the communist utopia where an almighty State emerges as the sole owner and the sole employer."

The conscription laws have not only dealt a severe blow to human dignity, they are bound to bring in their trail serious moral and social evils. "Youth," wrote Pope Leo XIII, "separated at an immature age from the advice and instruction of their parents, are plunged into the dangers of life in the barracks; robust young men are taken away from the cultivation of the soil, from ennobling studies, from trade, from industry, to be put under arms. The result is that the treasures of governments are exhausted, the national resources squandered and private fortunes impaired."

When by a single flourish of the Presidential pen, 16,000,000 young Americans were recently turned into galley-slaves—or should we modernize the expression and say "tank-slaves"—just so many millions were thereby doomed, pending their time of service to walk the streets begging in vain for jobs that no employer dares to give them seeing that he cannot count on men whom the Government is liable to take away when he needs them most. Yet Congress has appropriated no funds to compensate these young men for the unemployment to which conscription dooms them. The professional army man does not appreciate the harm thus done to the body politic; for as Monsignor Ready remarked, military men consider the lowest type of service in the army more important to the welfare of the country than the highest type of civilian service in the fields of religion, charity, or economics!

Act Now!

The public good demands that for the present we bear patiently conscription and the evils which it brings. Let us grant this, but let us remember, at the same time, too, that it is our responsibility if money-mad and war-minded politicians prevail at the polls while honest candidates go to the wall. Unless we make lame ducks out of the unfaithful representatives who are selling us out, we shall soon have no democracy left to defend. If such men continue to be swept into office by millions of unthinking dupes, then regimentation is just around the corner. It can happen here. The November elections may be our last chance to right things. If we neglect that opportunity, we may never have another.



DANIEL WEBSTER SAID DRAFT BRINGS MISERY WORK FOR REPEAL!

EXCERPTS FROM A SPEECH OF DANIEL WEBSTER AS A YOUNG MEMBER OF THE HOUSE OF REPRESENTATIVES AGAINST CONSCRIPTION IN THE WAR OF 1812

(The historian Charles A. Beard describes this speech in his *RISE OF AMERICAN CIVILIZATION* as "one so furious that it was deemed expedient to suppress its publication for nearly a hundred years.") See Vol. I, p. 422.

The majority, he said, trying to demonstrate "that the government possesses over us a power more tyrannical, more arbitrary, more dangerous, more allied to blood and murder, more full of every sort of mischief, more productive of every sort and degree of misery than has been exercised by any civilized government, with a single exception, in modern times."

The principles of the Conscription bill "are not warranted by any provision of the Constitution . . . not connected with any power which the Constitution has conferred on Congress . . . The Constitution is libeled, foully libeled . . . Where is it written in the Constitution, in what article or section is it contained that you may take children from their parents and parents from their children and compel them to fight the battles of any war in which the folly or the wickedness of Government may engage it? . . . An attempt to maintain this doctrine upon the provisions of the Constitution is an exercise of perverse ingenuity to extract slavery from the substance of a free Government."

Wreckers of Europe

By Peter Maurin

(Continued from page 1)

III. Luther

1. Christ established the Church to be the teacher of the human race.
2. Luther told the people not to listen to the Church as the teacher established by Christ but to find from the Bible what Christ wants them to do.
3. Since Luther people meet in churches to listen to somebody who gives them his personal interpretation of what is in the Bible while they profess to believe not in the preacher's interpretation but in their personal interpretation.
4. In the meantime they are doing what the ruler wants.
5. They refuse to listen to the teachings of the Church of Christ and yes the ruler.

IV. Richelieu

1. Richelieu was a cardinal of the Catholic Church.
2. He should have been a 100% Catholic.
3. He chose to be a 100% Frenchman.
4. As a 100% Frenchman he could not stand to see Austria the dominating power in Europe.
5. To make Austria weaker he sided with Protestant Germany and Sweden against Catholic Germany and Austria.
6. The Treaty of Westphalia kept Germany divided in more than 300 principalities.

V. Adam Smith

1. Adam Smith expounded the theory that everything would be lovely if everybody took in each other's washing and got paid for it.

2. England first

- and other nations afterward acted on that theory.
3. The search for markets and raw materials is at the base of modern imperialism.
4. And modern imperialism is at the base of modern wars.

VI. Napoleon

1. The French nobility having become ignoble, the French bourgeoisie decided to get rid of the French nobility.
2. Having got rid of the French nobility, the French bourgeoisie split in two and brought about the French terror.
3. Napoleon Bonaparte ended the French terror and started a war for the extermination of foreign nobility.
4. Napoleonic rule ended at Waterloo and the Treaty of Vienna established a compromise between landed aristocracy and plutocratic bourgeoisie.

VII. Hitler

1. In the nineteenth century secularist educators spread the idea that the Nordic race is a superior race.
2. What secularist educators used to believe Hitler now believes.
3. Hitler believes that inferior races ought to make room for superior races.
4. In 1914 the Allies claimed that their job was to make the world safe for democracy.
5. Hitler claims that democracy is dangerous for the reason that under it the world is made safe for inferior races.

N. Y. MEETINGS

Every Wednesday evening (beginning October 16, 8:30) in the store at 115 Mott St.

Let all guests who come be received as Christ Himself, for He will say: "I was a stranger and you took me in."—St. Benedict in his Rule.

THE LAND

There Is No Unemployment on the Land

Progress at Easton

At present all hands under the leadership of John Filliger have been busy with the harvesting. There are stretches on the farm when one can take life easy and let the world drift by. But other times, notably in the early spring and fall, the farmer must work from sun up to sun down. Here on the Commune we have been busy with the harvesting getting in the potatoes, the alfalfa and soon we will be husking corn.

Under the leadership of Arthur Durrenberger, the preserving department has made great strides. Your city person can never know the satisfaction of gazing on jars after jars filled with home preserved tomatoes, asparagus, apple sauce, string beans, etc. After looking at the jars one can with perfect calm cast a weather eye at the sky and say, come on winter we are prepared for you. Having used all the available jars we are unable to put up more preserves though our garden still produces an abundance of vegetables. Nature more than repays the farmer for his efforts in cultivating the soil. We could, if we had them, use several more hundred mason jars.

Simple Life

In an effort to economize our meals have been meatless and vegetarians may take comfort in the fact that they have won new recruits, though involuntary ones. Potatoes and tomatoes, tomatoes and potatoes, have been our mainstay and no matter how pronounced or with what skill our cook Hugh Boyle disguises them they still remain potatoes and tomatoes. Apple pie a la Boyle is the high mark at meal time and as someone remarked "you couldn't get such meals at the best restaurant in town."

Vegetarians we will not be for long for our pigs are fattening and as soon as the weather is cold we intend to slaughter them. One of the pigs, a boar with evil looking tusks, weighs 300 pounds and we hope to fatten him to 300 before slaughtering him. Then we shall have enough bacon, scrapple, pork chops, to last us through the winter.

Blessed Sleep

No almanacs are required to tell us that summer has fled and autumn is now here. The early mornings and late evenings hold in their grasp a chilly foretaste of the winter that is to come, while the noon day sun which but a short time back had been broiling hot now is luke warm. The cold nights are conducive to restful sleep though one wag commented that he didn't get a good night's rest because he dreamt that he was awake all night. Our sunsets these last few weeks have been extremely beautiful. I know now why certain religions worshipped the sun. The beauties of the sky is matched in its intensity by the foliage which is beginning to emerge in its autumnal dress of riotous coloring. Life in the country drab, dull and

uninteresting? There is beauty everywhere for those with eyes to see and it is going to be hard for me to leave the country and to return to the "Street Apostolate."

Life in the country is so peaceful and restful that it is hard to believe that one is living in a world that has gone mad with war. If it was not for the morning paper that arrives daily with its tale of woe one would not be disturbed at all. It is a relief to escape the city where screaming scare headlines and radio announcers are doing their worst to generate a war hysteria in the minds of the people. Unfortunately they are succeeding. Once again the American people are being primed to play the part of a sucker nation. How quick have we forgotten the tragedy of the last war when they played on our idealism to engage us in their war butchery. This time we who intend to retain our sanity as conscientious objectors will find ourselves ostracized and derided; jobs will be denied us; therefore it is imperative that the Catholic Worker groups concentrate on the Farming Communes so that they will be in a better position to aid conscientious objectors and take care of the families of those of us who go to jail.

Forward!

The trouble with the "Back to the Land" movement said the Prof. is that too many people have their backs to it and with that he proceeded to illustrate by laying with his back on the ground. "Back to the Land" smacks too much of defeatism and a much more appropriate slogan would be: "Forward to the Land."

I have been reading three interesting books on the Agrarian philosophy: The Manifesto on Rural Life published by the National Catholic Rural Life Conference; Rural Roads to Security by Msgr. Ligutti and Father Rawe, S.J.; Practical Farming for Beginners by H. A. Highstone.

The last named is an interesting account of how Mr. Highstone took up farming as a commercial venture and failed but made a success of subsistence farming. The book is chockful of helpful hints for the novice farmer.

In closing, may I beg for the prayers of our readers for the success of our Farming Communes throughout the country. In these trying times they need your prayers and support. AMDG.

HAND-MADE CRIB SETS

Designed by ADE BETHUNE. Thirteen pieces, cut and painted by the men on the Staten Island Farm Commune. Price \$3.25, postpaid. Order from J. Wilson, Catholic Worker Farm, 81 Sharrott Road, Pleasant Plains, Staten Island, New York.

Rural Tragedy

A few months ago, a Negro, Jesse Thornton, of Luverne, Alabama, neglected to "Mr." a police officer as he stood in front of a barber shop. He was blackjacked, arrested and dragged off to jail. He tried to escape and was stoned by bystanders. Five shots were fired at him. He kept going however, running about three quarters of a mile into a field before he was so exhausted by loss of blood that he fell. The mob overtook him, threw him in a small truck and driving him out of town, finished up the job.

Six days later, Stephen Thompson went fishing along the banks of the Pataylagga River, where he scared up a drove of vultures and buzzards. Upon investigating, he saw the gruesome spectacle of these scavengers, eating and pulling out the eyes and other parts of Thornton's anatomy. The report was that an unidentified Negro had been found by a Negro fisherman. An investi-



Bl. Martin de Porres

gation was made by the National Association for the Advancement of Colored People. Senate Majority Leader Allen Barkley continues to refuse to bring up the Federal Anti-Lynching bill, because the consideration of defense measures (against Hitler) are more important at this time. This story is told in detail in Our Colored Mission's, October issue.

Read a Story

This is an acre of Wheat.
14 bushels per acre
is an average U. S. yield.
Equals 840 pounds of wheat.
Equals 840 pounds
of whole-wheat flour.
12 ounces of flour
per loaf of bread
Equals 1120 loaves of bread
per acre.
Sell the wheat
at 75 cents a bushel.
Get \$10.50 for the 14 bushels.
\$10.50 buys only
105 loaves of bread.
The story of the loaves
and the Poor Fishes.

You take in soldiers whom the civil authority billets upon you. But you will not do as much for the poor for whom Christ asks. Set apart a room in your house for that guest, for Christ.—St. John Chrysostom.

Illinois Farm

(Continued)

The Mexican Chihuahua dog we had for fourteen years died and we haven't had one till one adopted us just yesterday. He is a dog of the blue setter clan and we hope that he will stay and we'll keep him if his owner doesn't call for him. We've always wanted a Dalmatian or coach dog as when times were hard we sold the one we had, and if we had to do over, no matter how badly the money was needed, we would keep Daisy. We traded two ducks and a brand new fifty cent piece for Daisy when she was a year old. The man who owned her wanted us to buy Daisy, her mother and ten baby sisters, but we didn't have a place for them. But we liked Daisy and, half in fun, we offered to trade the ducks and the fifty cents for her.

Here is another money making idea for the farm, too. You can sell and raise canaries and little puppies, too, if you have some small, pure-bred breeds, such as fox terriers, toy black and tans and someone will always give you five dollars for a collie puppy, just to have around the farm. Beagle puppies for rabbits sell well, too. We won a canary in a radio contest over station WEW, St. Louis, and while we haven't a hen, we've had several people to ask us already if we wouldn't try our hand at raising birds to sell.

A Better Way Than Theirs

Here most of the farmers who really have a surplus of livestock don't use enough of their own home grown produce at home, as they should. They sell their milk and cream and buy butter back from the cream station; sell their eggs to buy their groceries, when they could use more of them at home and some even sell all their hogs on the market and then buy a little meat and lard, when they should put that up at home.

And some have plenty of wood if they would cut and use it but buy coal.

The first two years would be the hardest, we think, for anyone from the city and it takes real grit to tackle all the problems that you will meet up with. We'll never forget the morning we got up and found that the rats had killed and piled up 120 young chickens about four weeks old. Yes—I did sit down and I cried like a baby about it.

Then there was the farmer whose cows and male hog just lived in our garden and truck patch and he would laugh every time we took them home. One day we trapped the old hog in the barn, shut him up and sent Mr. G. word as to where he might find the hog if he wanted him. He came right over, angry as could be, and we were just as angry as he was. "Look at that bean patch and that corn all ruined out there," we said. He gave the garden one look and then, rather crestfallen, asked what was the damage.

A Farm Insouciant

"Five dollars if that hog or your cows ever come back over here. But if you can take that hog home and keep him there, there won't be any. If you can't, why, leave him where he is. At that, he won't pay for all he's torn up."

He took him home and kept him there. Not all farm neigh-

bors are that careless but this fellow happens to be the champion of them all when it comes to letting his stock run wild.

You won't know everything after the first year and you won't have—maybe—any money as far as actual cash is concerned. But maybe you'll have a small flock of chickens, a calf that won't be a calf always, and you may have in your cellar a quantity of canned goods that money couldn't buy on any store shelf and your own meat and lard. We don't know just how everyone would look at this but out here there is more than enough room for children to run wild and grow up, with nature all around them. You can fish in the river and hunt quail, rabbit and ducks in the fall and if you like dogs the boys who hunt coon and 'possum and run fox chases will gladly make you one of them.

Box Suppers and Elections

Ple and box suppers at the school houses and the P.T.A. meetings, if you want to attend them and you don't know half the story and the fun of a small community election in the spring and you would imagine the President of the U. S. was to be elected as this year, instead of a local town clerk, a new supervisor and a constable.

We know every man, woman and child in our district—if you want to call it that—and we know quite a bit about each, including various problems and when the new baby is expected, for we are likely to be called out there before the doctor is.

What's Left of a Shirt

We haven't paid our rent up this month and the bad weather has kept our landlord and his wife from calling on us.

An old grandfather rat got in the house and tore up Bob's suede shirt and carried the half of it away with him. Bob has a sleeve, one pocket and half of the shirt tail left. So he had to borrow a shirt till he got another one. Bob works as a truck driver when there is driving to do but this weather has kept his truck from the roads and he don't know when he will be back on the job now. He sawed wood this morning for us and is gone out now to see if there is an extra job of work somewhere he can pick up.

Have You Questions?

Here few farms butcher beef; we have often wondered why. We think the chief reason is that they are not as experienced in killing and cutting up a calf as they are with a pig—that is about the first thing farm boys and girls learn about, where there are many hogs—how to butcher them, render the lard, make the sausage, the head-cheese, liverwurst, mincemeat and all the rest of it. Does just our writing about it make you feel hungry? We don't want to do that, so we'll quit this rambling farm news letter and if it sees the light of print and you-all like it, maybe you can coax Dorothy to let me write another one for you.

"Let no man think to have set his own life in order if he is unmindful of his neighbor's well being."—St. John Chrysostom.