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P A X

By Peter Maurin

I. Pax Geneva

1. To please Wilson the Allies established the League of Nations.
2. But the League of Nations failed to impart notions to the nations of the League of Nations.
3. In spite of the League of Nations, Japan went to Manchuria as well as China.
4. In spite of the League of Nations, Italy went to Ethiopia as well as Albania.
5. In spite of the League of Nations, Poland took Vilna from Lithuania.

II. Pax Romana

1. Mussolini never did like the law and order that the League of Nations tried to enforce.
2. Mussolini went to the Roman Empire for a different concept of law and order.
3. Mussolini's policy has been to substitute the Pax Romana of the Roman Empire for the Pax Geneva of the League of Nations.

III. Pax Germania

1. Germany contends that the Holy Roman Empire was the heir to the Roman Empire, and that the Germans were the rulers of the non-German people of the Holy Roman Empire.
 2. Germany contends that the German race is more pure than the other races.
 3. Germany contends that a pure race must increase and occupy territory now occupied by mongrel races.
 4. Germany contends
- (Continued on page 11)

"Catholics CAN Be Conscientious Objectors ..."

And Catholics who are opposed to participation in war are justified in ignoring the slurs and casuistic arguments of critics, for their stand is in complete accord with Catholic doctrine. So says Fr. John J. Hugo, of the Diocese of Pittsburgh, in his article which you will find on pages 6 and 7 of this issue. This is the most searching and most important article yet published dealing with the issue from the Catholic viewpoint.



A. de Bethune

Our Lady of Mott St.

The Lord, whom earth, and sea and sky,
With one adoring voice proclaim;
Who rules them all in majesty,
Enclosed Himself in Mary's frame.

Lo! In a humble Virgin's womb,
O'ershadowed by almighty power,
He Whom the stars and sun and moon
Each serve in their appointed hour.

Oh Mother blessed! To whom was given,
Within thy body to contain
The Architect of earth and heaven,
Whose hands the universe sustain.

To thee was sent an angel down;
In thee the spirit was enshrined;
Of thee was born that mighty One
The long desired of all mankind.

O Queen of all the virgin choir!
Enthroned above the starry sky!
Who with thy bosom's milk didst feed
Thy own Creator, Lord most high.

What man had lost in hapless Eve,
Thy sacred womb to man restores,
Thou to the wretched here beneath
Hast opened Heaven's eternal doors.

Hail O refulgent hall of light,
Hail, Gate sublime of Heaven's high King,
Through thee redeemed to endless life,
Thy praise let all the nations sing.

O Jesu, born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite
And Holy Ghost eternally. Amen.
(From the Little Office of The Blessed Virgin Mary)

Feed The Hungry!

Wire or write your Senators immediately urging that they do all in their power to see that Senate Resolution 100 is passed. It is the Gillette-Taft Bill now before the Committee on Foreign Relations. Its purpose is to favor "action looking to relief for the starving peoples of Europe." It was introduced February 11, 1943, but to date little or no interest has been shown concerning it.

Inexcusable Delay

Senators Gillette and Taft point out that in Belgium, Norway, Poland, the Netherlands, Greece, Yugoslavia, Czechoslovakia and other European countries, starvation is serious. Then they show that our delay in sending food is inexcusable. We know how to do it. Greece has been receiving food regularly for several months under the supervision of the Swedish and Swiss Governments and the International Red Cross. After six months' trial this relief has been certified by OUR State Department as working satisfactorily and without benefit to the Germans.

We have the food. The Senators point out that there are food surpluses in the United States and South America. There are Swed-

ish ships available. And some of these countries even have money to pay for the food.

The bill therefore provides that the Senate urge two things:

1. That the Greek plan be extended.
2. That the Government of the United States work out as quickly as possible, in cooperation with other governments concerned, systematic and definite relief for all stricken and hungry countries in such a way as to prevent military advantage to the invading nations.

We speak of Peace and of Reconstruction. Now is our chance to act. We can at least stop starving Europe. Write your Congressman immediately.

And China Starves

The Gillette-Taft Bill does not mention China. Yet last fall there were more people dying in the province of Honan than in all the Far East battlefields. You can help them, too.

Send contributions to Msgr. G. Barry O'Toole, Catholic University of America. He will forward your gifts to Bishop Yu Pin in China. Bishop Yu Pin will personally see that the hungry are fed.

Dead Men's Bread Feeds the Starving In Polish Ghetto

The Warsaw Ghetto is the largest Jewish community in Europe. Two years ago the death rate there was ten times as high as in Holland, seven times that of the Czechs; seven times greater than in Belgium and more than four and a half times that of the neighboring Polish population of Warsaw.

The plague of typhus has struck again and again. But it has not struck friend and foe alike. German science prevented that: Of 17,800 victims of typhus, nearly nine-tenths were Jews, who were little more than one-third of the population. The plague, too, had been imprisoned in the ghetto.

More Precious Than Gold

When deaths occur they are not reported. In June, 1941, 2,620 burial certificates were issued, but 4,290 bodies were carried to the burial grounds. More precious than gold is the bit of paper good for one pound of bread a week

(Continued on page 11)

Peace Now Without Victory Will Save Jews

If we persist in our present war aim of unconditional surrender; if we promise only executions, retributions, punishments, dismemberments, indemnities and no friendly participation with the rest of the world in a post-war world, we shall be depriving not only the German people of all hope, but we shall be signing the death sentence of the remnant of Jews still alive. If, on the contrary, we demand the release of all Jews from the ghettos of occupied Europe and work for a peace without victory, offering some hope, as Wilson did in his fourteen points, then there is a chance of saving the Jews.

These are some of the points made in a talk by Jessie Wallace Hughan, secretary of the War Resisters' League, at a meeting last month.

"We should get rid of such slogans as 'unconditional surrender' and 'We can't do business with Hitler,'" she said. "We are doing business with Hitler, inasmuch as we are doing business with Franco and with Hitler's former collaborators in North Africa. We are doing business with Hitler, in that there is an exchange of war prisoners.

"The job of women is to educate for peace. Men cannot express themselves now. They are conscripts in the armed forces and working in factories. Women must cry out against conscription of women, against the war, against starving Europe and Asia."

THE FAMILY FRONT

If we would give our attention to the Papal Encyclicals instead of to demagogues and war mongers we would have a peaceful world, not global war. But we don't do that. The leaders who insist upon the perpetuation of the institution of war succeed in holding our attention, so their ideas dominate our lives. They are able to hold our attention because they possess the means of making a great noise, through the commercial press and radio, and the voice of the Vicar of Christ, the Prince of Peace, is drowned out in the shouting of a war-mad world. It is our duty to help his voice to be heard, and with this in mind the Catholic Worker group in Chicago has published 100,000 copies of "The Family Front," a beautiful sixteen-page pamphlet containing the radio address of Pope Pius XII which was delivered on June 1, 1941, the 50th Anniversary of Rerum Novarum. There are nine illustrations by Ade de Bethune in the pamphlet. It may be ordered direct from The Catholic Worker Press, St. Joseph's House, 1208 Webster Ave., Chicago, Ill.

DON LUIGI STURZO CHRISTIAN DEMOCRAT

By Fr. Clarence Duffy

In the month of January, 1919, Don Luigi Sturzo, a Sicilian priest, addressing himself "to all men, free and strong, who in this grave hour feel the high duty of cooperation for the supreme ends of the Fatherland," founded the *Partito Popolare Italiano* (Popular Party of Italy). Its object was to apply to Italian life the ideals of Christian Democracy.

"The Popolari," in his own words, "arose in the name of liberty. In the administrative and educational, in the social and religious fields they fought for liberty in the teeth of the Democrats, the Liberals and the Socialists . . . for liberty, based on the right of human personality, is unalienable and cannot be surrendered for any material prosperity or alleged national right. . . ."

Sought Land Reform

He and his followers advocated, among other things, agrarian reform, dividing the large estates of the greedy land grabbers and giving every peasant and jobless soldier a small farm or a piece of land of his own on which, through cooperation with others, he might attain to that liberty consonant with the dignity of a human person.

Previously in his home town, Caltagirone, in Sicily, where he was elected Mayor, he had collected a sum of money and bought 2,000 acres of land, divided it among the poorest, and demanded that agrarian reform—the land for the people—be accomplished without violent seizure and illegal confiscation. (George Seides: "Sawdust Caesar.")

Glass Co-op Big Success

He and the party under his direction also advocated cooperative ownership of industry. "We want the factories; we want the land, but without war," was one of their songs. A few years before a strike had been declared in one of the Italian glass-blowing industries. The strikers were not as well organized as the employers, and were faced with apparent defeat. They saw their strike funds running low, but before they ran out sufficient capital was raised by the workers to form a cooperative society that gave employment to the men in their own plant. By the end of the war one-half of the entire output of bottles in Italy was produced in the four large factories of the Federated Cooperative Glass Works, owned and managed by the workers.

The success of this venture was a lesson to the workers in other industries, and soon almost every department of production could number its enterprises cooperatively conducted, owned and managed by the men engaged in

them. The movement had proved the ability of the workers to manage their own industries, which they owned cooperatively, in open competition with capitalistic factories and workshops. (*Husslein: Democratic Industry*. P. J. Kennedy and Sons, New York.)

The men who benefited from these reforms and others who wished to benefit from them, the peasants or farmers and the workers in industry, were the members of the *Partito Popolare*, the chief opponent of Fascism and the one thing that stood in the way of Mussolini's complete domination of Italy. Mussolini professed to be saving Italy from Bolshevism and was not slow to label the new wave of democratic life with the term "White Bolshevism." The large land owners, who did not want to give up or divide their estates, and the large industrialists, who had little use for workers' cooperatives, were naturally on the side of Mussolini, who adopted in Southern Italy, where the Popolari were strongest, the same violent methods he had used in Northern Italy to destroy opposition.

Defied Totalitarians

In April, 1923, when the looting, wrecking and burning of Popolari clubs were at their highest peak, Don Sturzo and his party met in Turin and affirmed their "will to continue the fundamental battle for liberty and against any centralizing perversion in the name of the pantheistic State or defied nation," and asserted their solidarity "with those who suffer for the idea and for internal peace," and invoked "for the welfare of Italy respect for human personality and the spirit of Christian brotherhood."

Shortly afterwards Mussolini's envoys went to the Vatican with a message which was also a threat. If the Pope would not do something about Don Sturzo, then he (the Pope) and the Church would be made to feel the vengeance of Fascism.

For Him, Exile

On June 9 Don Sturzo resigned his position in the party. The following day he departed for the monastery of Montecasino and retirement. Later, to insure his safety, he went to London, an exile from his native land in the cause of freedom and true democracy. About two years ago he came to this country and is now living in Florida.

Don Sturzo was ordained priest in the year 1894 and began at once to take an active part in the promotion of Christian Democracy. In 1901 he became chairman of the Social Science Congress of Sicily. In 1903 he formed the Catholic Electoral Union and the Social and Economic Justice Association. From 1905 to 1920 he was acting Mayor of his na-

tive town. During the war he organized the War Orphans' Welfare Society. He was president of the Institute for Workers' Housing, founder and president of the School of Ceramic Arts, and councillor of the Communal Agricultural College. These offices give some indication of his interests and activities and of the esteem in which he was held by the people.

For His Flock, Bombs

His native Sicily and the southern part of Italy, in which the democratic movement which he fostered was born and flourished, is now a theatre of war. Upon the people whom he loved and fought for are falling and will



A. de Bethune.

fall bombs that will bring with them terrible death and destruction. The people on whom these bombs will fall are the same people, or their children, who were followers of Don Sturzo. They never rejected him or the things that he stood for. They were forcibly deprived of both.

And for the Future—?

Is there no way, except the way of violence and "pulverizing"—to quote a word commonly used by newspapers to describe the results of bombs—to give them the opportunity to follow him or his policy again and to put the latter into practice? I know that there is—most of us know it—but I am afraid that the people responsible for the "pulverizing," and whose solution for aggression and violence is more and bigger doses of violence are not very interested themselves in the kind of Democracy that Don Sturzo advocated and still advocates.

"Pharisees" Not Saviors, Vatican Declares

Criticizing as "Pharisees" those who have chosen "death and violence" to solve mankind's problems, the Vatican radio, according to an Associated Press story, recently made a strong plea for peace.

"They maintain that they can save mankind by a victory obtained at the cost of death and violence, but those who preach violence and death will be the first victims of their retrograde creed," the Vatican said.

"However great the violence and whatever may happen, the human person will rise above it because it possesses the only eternal forces that can defeat violence and death. Since the coming of Christ, the human person possesses the very life of Christ which makes it invincible. It will certainly triumph."

CHRISTIAN SOCIOLOGY BY THE GRACE OF GOD

THE TRUE LIFE. By Don Luigi Sturzo. St. Anthony Guild Press, Paterson, N. J. Price, \$3.

The subtitle of this book is *Sociology of the Supernatural*. As the author remarks, "there is such confusion of ideas on sociology, held as it has been within the boundaries of nature, that the need of carrying it into the supernatural field has not been clearly recognized."

Most people interested in sociology today ignore the supernatural. Their sociology, even in the case of Christian sociologists, remains on a purely natural plane. True, many of them believe in divine revelation and in the necessity of building upon or applying Christian principles, but there are few who, in the words of the author, "admit that there can be a free supernatural initiative through divine action entering into mankind and being freely received and reactivated by men." The supernatural life, viewed both as the divine initiative towards men and as man's response to the divine summons, is the subject of this book.

Transforming Grace

It is divided into two parts. The first chapter of Part I—*Society in God*—treats of that transforming reality, the grace of God, by which we are born again, transported to a higher life affecting the rhythm of all human faculties, so that, in the words of St. Paul, each of us can say, "It is no longer I that live, but Christ lives in me."

Now Christ has different kinds of work, special functions, for each of us. "We are God's helpers," or coadjutors, "that My name may be proclaimed in all the earth." The second chapter deals with Vocation, of the individual, of the family and of nations, and touches upon the unfathomable will of God over the destiny of peoples, "all of them, each in its place, called to a higher vocation, whether they present themselves as 'vessels of honor' or as 'vessels of wrath.'"

At a time when there is so much confusion in the world resulting from warring ideologies it is well for us to be reminded and to bear in mind that even the "vessels of wrath" are in a way strange to us and unsuspected by themselves fulfilling a divine pattern in which a "faithful remnant" corresponding to the "seven thousand who have not bowed their knees to Baal" and set apart by God to realize His Kingdom, shall be His instruments in Christian unification, "one fold and one Shepherd." "There are more things in heaven and earth than are dreamt of in your philosophy" and "there is a destiny that shapes our ends, rough heaven them how we will."

God's Timeless Plan

When will all that come to pass? God does not count the centuries. For Him there is no time. He looks on and works through those who unhesitatingly answer His call and who are interested more in doing His will than in seeing visible results of their labors.

The third chapter deals with Predestination, the foreknowledge of God of those who will answer His call and voluntarily co-operate with His graces in complete subjection and adherence to His divine will. Communion with God, Mystical Union, and the Glory of God shown forth and participated in by those who are taken possession of by His grace and who do His will, are the subjects of the remaining chapters of Part I.

Evil That Is Good

Part II—From Earth to Heaven—begins with a chapter

on Evil, the sufferings, pains, repugnances, contradictions and trials that are the proving and perfecting grounds of our personalities, the things that if accepted rightly enlighten our minds, destroy self-love, replace it with love of God and our neighbor, and unite us more closely to God. The next chapter is devoted to the World, "the reality of earthly life with all its allurements and seductions, inciting to love of the present that passes away; the symbol of opposition to God and His love; the reality of our unwholesome lusts which show themselves outwardly in the fulfillment of the desires of the flesh, and in ostentation of powers and riches; the symbol of the vanity and fleetingness of this life compared to the eternal life given to him 'who does the will of God.'"

The Ineffable Fusion

History, The Incarnation in History, Christianity in History, and New Heavens and a New Earth are the final chapters of this book, which closes on the note of love which runs all the way through it. "The True Life is love—natural and supernatural, human and divine, in earth and in heaven, in an ineffable fusion in which, though we are absorbed in God, our own personality will not be lost, but changed. God will make us partakers of His Godhead, so that without our losing the consciousness of being men He will make us feel that we are His children, sharers in His nature, beatified by His vision. Then 'God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away.'" (Apoc. XXI, 4).

Fr. Clarence Duffy.

Books Received

St. Thomas Aquinas Meditations. By E. C. McEniry, O.P. College Book Company, Columbus, Ohio. To the writings of Aquinas have gone, through a period of seven hundred years, theologians, philosophers, scientists and literary geniuses from every land. There they have acquired depth of wisdom, clarity of thought and expression, sound logic and clear ideas on topics essential to human happiness and welfare. This book is a translation of meditations for every day in the year selected from the works of this great Doctor of the Church.

Basic Verities. By Charles Peguy. Pantheon Books, Inc., 41 Washington Square, New York City. Price \$2.75. This book contains selections from the prose writings and poetry of France's most famous modern poet and thinker. It clarifies many of the burning questions of our day: socialism, pacifism, war and peace, the Jewish question and Christianity in the modern world.

Catholic Life and Action. By Hieronymus Jaegen. Translated by Berchmans Bittle, O.M.Cap. The Bruce Publishing Company, Milwaukee, Wis. This volume, a guide to the spiritual and mystical life of grace for the laity, was written not by a priest or theologian but by a layman who was at various times of his life a mechanical engineer, an accountant, a soldier, a political officeholder and a banker, but who knew the secret of combining a life of perfection with the ordinary life of a layman.

(When ordering these books or seeking any further information regarding them or other books or pamphlets mentioned in the paper, please write direct to the publishers.)

On Farming and Other Cooperatives

Loud sings the dirge of our so-mortal days,
given to vain hope and empty displays
of creatures false power and sinful self-praise.

But faint, far and hidden voices chanting,
thru loud emptiness of present ranting
sings the stir of seeds that God is planting:

Grain, sprouting in the much becockled sand,
which will when harvested, show forth the land,
enabling us the devil to withstand.

Now this is good, as we so surely see,
but worldly lusts enslave who should be free,
but have forgot that God died on a Tree.

That all mankind should love Him and return loud praise,
not to themselves, but to Him, Author of our days,
and give Him joy in our avowed ends and ways
of life. So must we, even with Saint Paul, always

Die to the world, that we may obtain Life for them,
now trapped in the World's City, since from Eve they stem.
And there will be many gathered under His hem.

Leo von Gottfried.

Interview with Peter Maurin On Land and Children

By Arthur Sheehan

Peter, why do you say that being on the land is better for children?

It's a matter of fresh food, fresh air and being away from the city streets.

Do you think that children get a better outlook on life in the country?

Life on the land makes a child reflective. He watches the different life processes working out before his eyes, and it makes him think. He watches the growth of the animals and plants, and he gets an organic view of life.

By organic, you mean he sees the function or purpose of each part?

Yes; he sees the purpose through the medium of his own eyes. It doesn't come through books and through the memory as a city child has to learn these things. The child absorbs more in a leisurely way through life on the land.

Asset or Liability?

Why do you often say "a child is an asset on the farm, a liability in the city"?

When the child sees his father doing useful work on a farm, the desire to be useful is born in the child. The child then wants to help his father, and it is good for the child to work with its father. I was plowing at eleven. The work on the farm gives the child the right form of exercise. It is exercise with a purpose, not just exercise for the sake of exercise, as is so often the case in sports. We say we should read with a purpose, then why not exercise with a purpose?

Then you would say that the boundless energy of the child is used up usefully on the farm, whereas in the city the child dissipates a lot of his energy in wasteful sports.

Yes, the purpose of exercise is health, but why not get it while doing the more useful work? The farm work gives the child the right opportunity.

How explain, then, Peter, the fact that children often wish to get away from the farm?

Teachers at Fault

The schools most often are to blame. They hold up city ideals. The children are educated even in country schools to look up to city living as a superior form of living. It doesn't help to make the child realize the fact that the country is more important than the city. The ideal that working with your head is superior to working with your hands and your hands is taught or implied. This is how we get so many crazy ideas in society today.

But the parents must see these things, too, Peter, else how can they point them out to the children?

Yes, often the farmer doesn't see the superiority of this working with hands and head. The farmers often feel inferior to "so-called educated" city folks. The city people look down too much on the farmers.

That is really a form of snobbery.

Yes, it is.

Realization Too Late

Isn't it strange, Peter, that men

have to break down and be sent to mental hospitals before there is a realization of the importance of farm and craft work as a means to mental health?

When the system has shattered their minds, they have to go to those places. The working in crafts and in gardens is known to bring a better balance to their minds.

Ade de Bethune once said that many persons can see only abstract principles through the medium of the material which they mould or shape with their hands.

I know a woman who has come to an understanding of Catholic dogma through studying Ade's drawings. She just couldn't grasp it otherwise.

(Ade tries to explain the im-



Bl. Martin de Porres

portance of little actions, such as cooking, carpentry work, all the different actions of housekeeping as a means to developing the whole person.)

Does the idea of a piece of land for himself have to be held up to the child as an ideal so that he will stay on the land?

Stewardship, Not Ownership

Something much more than that is necessary. You must realize the selfishness that is in the child and try to offset it. If the child is taught to consider material ownership as a sole badge of respect, he is not being taught enough. He must be taught the idea of using material things to help other people. This is the idea of stewardship, which is so opposed to the idea of absolute ownership of property. The child wishes to be recognized, but he should be taught to see that the right kind of recognition is to be recognized by your fellow man as one who helps people and not as one merely possessing things.

You often speak of folk schools such as they have in Denmark. Do you think that they are a better way of education?

Yes, I do. Take the matter of folk dances. Through these dances the child comes to see the necessity of co-operation with other children to perform the dances. The children are attracted to the music through the senses, and through the music they get the idea. The songs stick easily in the memory. Folk dances lead to folk songs.

I remember, Peter, someone saying that in parts of Newfoundland they create songs at their parties.

Yes, that is true of many folk cultures. The song brings ideas to the mind in an attractive way. Then you don't have to look to Tin Pan Alley to create your music for you.

Sin of the Intellectuals

The purpose of the music is to get ideas into the head. The idea then should start the will into action, and, when it does, the soul is happy. Action must follow ideas. The sin of the intellectuals is to let the good ideas

Taylor, Murphy End Hunger Strike On 82nd Day

The hunger strike of Louis Taylor and Stanley Murphy, two conscientious objectors, was called off May 5th, the 82nd day of the strike, according to word received by Dr. Evan W. Thomas, chairman of the War Resisters League.

Service Change Assured

The boys from the beginning maintained they were on hunger strike in order to secure a liberalization of the administration of the Selective Training and Service Act. They now have the assurance of both the Bureau of Prisons and the Selective Service System that Plan 4 under Executive Order No. 8641 (which provides "assignment to such other special service as may be established," service other than work in Civilian Public Service camps) will be put into effect in the very near future. This plan has so far only been in effect in the cases of one or two men. It is expected that all Conscientious Objectors now in some 22 prisons will be released by August if they are willing to accept parole.

Magnificent Stand

"I think the boys have made a magnificent stand," Dr. Thomas said. "I think the parole of men under Plan 4 is a great advance over the past handling of the problem, although this is still far from perfect. I think that a great deal of credit for bringing this matter to the attention of both pacifists and the government belongs to those two boys. I also think that we cannot jump to any immediate conclusions and must wait for the developments before feeling too confident that conscience is being recognized to the fullest extent possible under the law."

Louis Taylor and Stanley Murphy are members of the War Resisters League and Fellowship of Reconciliation, were recognized as Conscientious Objectors, and served approximately 16 months in Civilian Public Service camp before they walked out of camp. They were sentenced February 2 to terms of 2½ years imprisonment and are at present in the Federal Correctional Institution at Danbury.

The Blessing of Bread From the Roman Ritual

Oh Lord Jesus Christ, bread of Angels, living bread of life eternal, deign to bless this bread as Thou hast blessed the five loaves in the desert: so that all who eat of it may thenceforth enjoy health of body and soul: Who livest and reignest forever and ever. Amen.

stay in their heads. They do not result in action, and, since they should be the leaders and are looked up to by the workers as leaders, this irresponsibility on their part is the reason why the workers turn against intellectuals.

It all gets back to what you say about the scholars having to become workers and the workers becoming scholars, if we are to bring right order into society.

The knowledge-for-knowledge-sake business is no good. It must be used for the common good. The worker often doesn't think, and consequently doesn't have the answers. If the intellectuals just talk, they make no impression on him. When the worker sees the intellectual putting his ideas into action, he says, "What's the great idea?" and he watches him. He sees that he reads books for enlightenment, and he is attracted to reading them, too, and that is what he needs, namely, to cultivate his mind.

Negroes and Civilian Public Service

John Stevenson, colored, was refused a glass of cold water in a drug store in Oakland, Maryland.

"In fourteen years I've never served a nigger, and I ain't goin' to start now!" said the man behind the counter.

Five or six other C.O.'s were served, with a smile—but not John Stevenson, colored. All the men were together. There had been no noise, no trouble, no disturbance. But John Stevenson, Catholic, of C.P.S. Camp No. 89, is colored.

Next Sunday, John Stevenson and more than thirty other

various infractions of the law and sent to Cheltenham for correction.

The work is made difficult if not impossible by the general lack of love for the children. The taxpayer thinks only of his pocket and begrudges the expense. The State lacks funds, and cuts where the voters will not protest. The better attendants go elsewhere for better pay and conditions. And so the school is understaffed. Educational facilities are inadequate. There is no vocational training. The children are in far worse plight than if they were sent home or placed on farms.

And the conditions of the staff are not much better. The colored teachers are segregated from the white. But they are also discriminated against. The colored teachers have less privacy. Their housing is poorer. They have inadequate heating and toilet facilities. There is no provision for family life for them.

Segregation Resisted

When C.O.'s came to Cheltenham to help in the work the colored C.O.'s were immediately segregated from the others. The C.O.'s have been trying ever since to overcome this discrimination. The regular colored staff members assisted in the fight for equal status with the whites because it would mean improved working and living conditions for them. Finally the Board of Managers of the school issued an order to abolish segregation.

The white superintendent resigned. The white staff members threatened to leave the school. Conditions became so chaotic that a grand jury investigation was called. It recommended that the non-segregation order be nullified and nineteen conscientious objectors and six regular colored employees be "promptly removed."

Where is love? The colored employees threaten to quit. The white employees threaten to quit. The grand jury recommends firing the C.O.'s and the colored help.

Meanwhile the children suffer.

What is the Mystical Body of Christ?



C.O.'s from camp attended Mass at Saint Peter's Church in Oakland. Directly behind Mr. Stevenson sat the man who had refused to serve him.

What is the Mystical Body of Christ?

A School Problem

At Cheltenham School for Boys, outside Baltimore, Maryland, C.O.'s have been working as attendants. Their work is the rehabilitation of young colored boys who have been convicted of

Letter From Camp

Even before we shook the dust of travel from our hats, word reached us that the Oakland Camp was scheduled to close—by order of Selective Service. We didn't know, and still don't know, how to take the news—whether it called for cheers or jeers. However, our bags remain intact as we await final word of closure.

Holy Week in Camp

The month of April was full of activity. In retrospect we find that it was not long after Bolton Morris arrived that we had our makeshift chapel decorated—makeshift because tables were used for the altar and dismantled filing cabinets for prie-dieux and pews. We immediately resumed our former religious program with meditation and prayer in the morning, and rosary, meditation and compline in the evening. During Holy Week we held special services. Tenebrae was sung Holy Wednesday; Holy Thursday we maintained an all-night vigil with two or more spending an hour meditating and praying. Good Friday a number of men fasted all day. The week was closed with confessions on Saturday and Communion Easter morning—the second Easter in C. P. S. for many of us.

We traded Waihalla Camp two men for one—Francis Bates and Harold Smith for Norman Scheck. Frank and Harold will

spend the next six months studying (off project time) about cooperatives.

Pray For Peace

Project work changed with the season—with spring came tree planting. The crews are expected to plant more than two hundred thousand trees before we abandon Oakland. The present day rate varies from four thousand to eight thousand, depending on the size of the crew on project. Of course, intermittent forest fires must be cared for in preference to the regular work—right now we are half way through the spring fire season.

In May we will heed the Pope's plea for prayers for peace. We do not intend to corrupt his plea by reading into it a petition for victory for either side, but rather will try to storm Heaven with our supplications for cessation of hostilities in order that lives and property may be spared. War is conducive to immorality, and when people lose their lives while not in the state of grace, Hell is filled. And yet the human being was not destined for Hades, but for eternal happiness, the bliss of the Beatific Vision. Earning Heaven is difficult enough during normal times, and proportionately harder during the abnormal times of war and depression (which may follow this fracas). Hence in May we will heed the Pope's plea for prayers for peace.

Raymond Pierzchalski.

CATHOLIC WORKER

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Aims and Purposes

"Let us therefore love God because God hath first loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?"—St. John.

It is because of this invitation that we are engaged in the work of getting out THE CATHOLIC WORKER. "Love is an exchange of gifts," St. Ignatius said. And we want to show our love for our brother, so that we can show our love for God; and the best way we can do it is to try to give him what we've got, in the way of food, clothing and shelter; to give him what talents we possess by writing, drawing pictures, reminding each other of the love of God and the love of man. There is too little love in this world, too little tenderness.

Love Fulfills the Law

How can we love God and kill our brother? How can we love our brother and kill him? How can we fulfill the Gospel precept to be perfect as our Heavenly Father is perfect; how can we follow the precept to love God when we kill our fellow men? How can war be compatible with such love?

To kill, to destroy, to starve, to inflict all these sufferings with love—that is sadism of the most hideous kind. That is perversity. It has long been said that religion is the opiate of the people. Pope Pius XI said that the workers of the world are lost to the Church. If that is true, if the poor of the world are turned from the Bride of Christ, it is, because there is no relation between the spiritual and the material. We are not trying to put into effect our Christianity, our Christian principles. They are not animating our lives.

Why do we write about cooperatives, credit unions, mutual aid? Because when we see what Christianity is, when we see the beauty of our faith—when we have gone through something analogous to a conversion, we see all things new, as St. Paul says. We look upon our work, our lives, and we say, "How do these things square with Christian teaching? Can we go on making money at the expense of our brother? Can we be profiteers, can we work on Wall street? Can we go in for advertising which sets up false standards, which perverts the people, which fills their minds with meretricious desires, making the good sweet life of the Christian unpalatable? If we wish to follow Christ, we will be workers like Jesus, like St. Joseph, like St. Paul. We will think of the dignity of labor, we will respect the worker, will bear our share of responsibility towards making that new social order wherein justice dwelleth, where people will have that certain amount of goods which St. Thomas says is necessary to lead a good life.

This Work, These People

Why do we talk about houses of hospitality, bread lines, and farming communes and the necessity of our taking care of our poorer brother? Because the greatest hypocrisy is this, to say to our brother in need, "Go, be thou filled," and give him no bread.

How can we show our love for God except through our love for our brothers?

How can we cease to cry out against injustice and human misery?

The first Sunday in May, I went visting through Paterson and Passaic with Sister Peter Claver, and saw some of her Negroes and heard some of their stories. There was one elderly woman caring for grandchildren, two little boys, working at hard days' work, living in a cold house. During the depths of the winter she had no stove. At one time she was so poor she sold her bed and slept on a board between two chairs.

There is always work, people will say. Yes, but what if your children are sick, or if you are too ill yourself to work?

This poor woman had supplied the bouquet of flowers that Low Sunday morning for the altar of the little Negro chapel in Paterson. They were the only flowers there, and it was the month of May.

She had one of her grandchildren in her arms all during the Mass and it cooed like a little pigeon.

Oh, the suffering, the poverty, of these poor of Christ, and the indifference of Christians!

On my recent visit South I heard of a white man who had killed seven Negroes, one for not getting out of his road, one

DAY AFTER DAY

It has been the second warm day when it was possible to go out without a coat. Mott street is alive tonight with the noise of many children, jumping rope, screaming with the joy of life, racing and tearing through the crowds standing on the sidewalks.

There are pictures on these pages drawn by a conscientious objector—Arthur Sappe. There is a picture of a woman emptying her garbage; perhaps it is a janitor's wife, putting the cans in front of the house. Late every night Old Bill puts out our cans

abandoned tenement six stories high. Next to that is a famous restaurant, where shrimp and beer are sold. Gypsies come to eat in these restaurants. When we are late for dinner at night and we have friends and guests with us, we sometimes go there to buy spaghetti for thirty cents.

There is only one remaining elevated railroad in New York—the Third Avenue—and the other picture is of the Canal street station. That picture was drawn from a little park at the approach of Manhattan bridge, where unemployed and unem-

ployed are to be here." If we have to live in the cities, let us be in the slums. If our brothers are here, let us be here with them.

Retreat

Next weekend we are going to have a retreat: two days of prayer at St. Joseph's House. The retreat will be given by Fr. Gerald Fitzgerald, and will be during Saturday and Sunday, May 15 and 16. Sometimes he will be talking to two hundred in the backyard, and sometimes to a dozen in the dining room. It's a hard job to try to reach such a shifting crowd, and we are very grateful to Fr. Fitzgerald for coming.

Holy Week

Most beautiful Holy Days at Portsmouth Priory, where Mrs. de Bethune, Ade, Teresa, Julia, Miss Chippendale of the Boston House, and Miss Delaney of Sheepfold, Conn., attended the services from Holy Thursday through Holy Saturday. We all lifted up our voices, singing the Mass on Holy Thursday. We were present at Tenebrae; we rejoiced in the kindling of the new fire on Holy Saturday. The prayers of the Psalms sang in our hearts those days. The weather was cold and clear. Out on the Priory lawn the sheep grazed, and the little lambs all but danced like the white caps on the bay.

There were some good discussions Saturday afternoon with Fr. Joseph, and I left with a book of Gerald Vanh to read on the train back to New York.

Country to City

These transitions from the beauty of the fields to the city again are sometimes hard, but there is comfort in the thought that in the CATHOLIC WORKER movement our workers are from one end of the world to the other these days, reaching out, indeed, into fields, factories and workshops, into the desert of Africa, the tropical islands in the Solomons, in England, in conscientious objector camps all over the country, in hospitals caring for the sick. Indeed, this issue of the paper contains stories of two of our friends and fellow workers in jail—Harold Keane and John Power.

Bedding

As I conclude, some of our gang begin trailing off to bed, as it is nearing ten o'clock. One old fellow, whom we call Pop, is seventy years old, suffering severely with asthma, and yet is up each morning to help in the breadline, and then sits the rest of the day helping in whatever way he can in the office.

As he left just now he had a shirt and a couple of pairs of socks. A big box just came in that provided a shirt and socks for every man in the house. It was express prepaid, in a Wanamaker box, and we do not know whom to thank for it.

That is how our needs are taken care of—through the kindness of our readers. So I'm asking here if there are any old sheets, pillow cases and towels around that they could spare. We need curtains, too. Most of us are sleeping between blankets for want of sheets. We need dishes, bowls, towels—general replenishing. It's a big household we have, and they are your brothers, too, so please help.

Silence

All speech and reasoning, all eloquence and science, all methods and psychologies, all slogans and suggestions, are not worth a minute's silence, in which the soul, completely open, yields itself to the embrace of the spirit.

—Zundel.



Arthur Sappe.

—three of them—and there they stand in front of our window, where there is a most beautiful statue of the Blessed Virgin Mary, flanked by two geraniums. They stand there only at night, and are emptied first thing in the morning, and let us hope her eyes are closed.

That dark canyon of a street you see in one of the pictures is Mott street, viewed from Canal. There is a clothing store on the corner. Across the street there is another, and upstairs many Chinese clubs. Evenings and Sundays you hear the monotonous beat of drums and the skirling of pipes. Or is that Scotch? Anyway, the music to western ears sounds wild. On either side for a bit are many small factories in lofts. There is a big laundry, a furniture warehouse, a brass factory, a lumber yard in back of an old three-story house. There is a Chinese Communist newspaper four doors down from us, and then a row of tenements, Chinese as well as Italians living in them. On one side of our house is a barber shop; on the other side a little shoe shop, and past that a restaurant, where they sell roasted sheeps' heads, down in a basement cave of an

playable men can sit on park benches and sun themselves, now that the weather is warmer. There are comfort stations there for men and women, and wide spaces where children can play ball. The Bridge begins there to lift its massive height up over the East Side. Flying high over block after block of tall tenements, flinging itself over a tug and barge-filled river and casting itself on the Brooklyn shore over tenements again, over still greater poverty, reaching into the depths of Brooklyn there. A long walk over that bridge! Joe and Gerry and Teresa and I made it one Sunday afternoon in summer and came on an Italian fiesta in honor of some saint or other. It was like going to another village, from Mott street. New York and Brooklyn are like that, made up of many villages.

Our readers will think the pictures are a gloomy sight of drab, dark slums; but in spite of poverty, dirt, smells and overcrowding, the sun shines, there are lots of children, there is family life, there are all those joys you find where love is. "Where peace and unity are, there God is." "The love of God hath gathered us into one"; and "it is indeed good

for marrying a mulatto of whom he was enamored. And in speaking of these things to one of the brothers of the order I had visited he said to me:

"But that is not the worst. When I was down South as a brother, I saw a young man with his arms and legs grotesquely crippled. He had offended a white man at the age of twelve or so and the man had laid hold on him and broken both his arms and legs like matchsticks. They were never set properly and he was crippled for life."

Are not these sins crying to heaven for vengeance? And how can we do anything but howl over these sins in which we share? They are our sins. Just as we believe in the communion of saints—that we share in the merits of the saints, so we must believe that we share in the guilt of such cruelty and injustice.

We cannot talk of the love of God, the love of our neighbor without recognizing the dire need for penance. In a world in which such cruelty exists, in which men are so possessed, such a spirit cannot be cast out but by prayer and fasting. Our Lord Himself said so.

+ From The Mail Bag +

Harold Keane Is Jailed

Harold Keane has written to us from the Baltimore city jail. He received a 2½-year sentence for refusing to report for induction into the army after his appeal for 4-E classification had been denied. We are proud of the courage which led him to deny the right of the state to force him into fighting against his fellow-man. He took the position that this is an unjust war and that it was his duty to refuse to have a share in it.

The Way of the World

Brother Hugh was willing to accept him for work in the hospital had the judge been willing to parole him here. But it is the tragedy of our legal system that the talents and abilities of men whom everyone recognizes to be of good heart must be placed behind bars in our criminal institutions. The way the world accepts truth is to crucify it. Christ said, "I am the Truth," and they crucified Him. So they will do the same to every Christian who is really determined to follow Christ, to "put on" Christ as St. Paul expressed it.

A Zealous Worker

We knew Harold as a generous co-worker in Baltimore's St. Anthony's house of hospitality. He lived there for several months and gave his salary as an employee at the Social Security Board for the expenses of feeding and housing poor and unemployed men. Jon Thornton spoke several times of how Harold would come from work and take his place in the bread-line rather than be served ahead of any men who had been waiting a long time. It was Harold who was held overnight in this same jail with Jon Thornton and Smitty when the house was raided by the police. The police objected to our treating Negroes with the dignity due to them as men. We knew Harold as a daily Communicant, a zealous lay member of the Catholic Evidence Guild of Baltimore, a group which sent out speakers on the city street corners to share their knowledge and love of the Church with others. It was good to hear that Father Hugo and Father Roy appeared in court with Harold.

Third Order's Rule

We repeat simply that we approve and commend Harold Keane's action. We admire the convictions that made him re-

Our Lady of the Wayside Farm, Avon, Ohio

We've been awfully busy these last weeks, getting the men's house on the farm cleaned. Eight men from St. Mary's Seminary, Cleveland, moved in last Wednesday. One room is made into a chapel, and now we have Mass here every morning. It is wonderful.

Jimmy Doyle and Jon Korski have been living in the house which was built for Betty, so now we have three households.

The seminarians are farming about twenty acres, and the first group has been very enthusiastic about it. There will be eight different men out each week, so that by the end of the summer we will be acquainted with all the future priests of the next four years. We've already had some interesting discussions, Fr. Hugo, etc.

Bill Gauchat.

fuse to do the bidding of the totalitarian state. We wish that there were more Catholics like him, more members of the Third Order of St. Francis who would accept his position in refusing to bear arms against their fellow-men. This was a mark of the original rule of that order.

We write with grief that to all the unnecessary sorrows of these merciless days another should be added to one who is close to us

in the apostolate of peace. We know that his part in this apostolate will be great because of the suffering it entails.

We write without bitterness toward anyone who shared in bringing about his conviction. May God forgive them as we know Harold does. We recommend him to the prayers of all those who suffer persecution for justice sake, remembering with joy at the same time that theirs is the kingdom of heaven.

In Christ,
Jim Rogan.



Boston News

May 3, 1943.

Dear Dorothy:

"The Praise of Glory" reached me safely, for which please accept my thanks, if somewhat belated. I have been very busy lately.

I was invested in the scapular on the 18th of April, Palm Sunday, and am now a novice. It is really a wonderful privilege to share in the good works and prayers of an Order such as the Carmelites. I hope I will prove a "praise of glory" to the Lord, even though to a tiny extent. The spirit of Prayer and Penance of Mount Carmel seems to draw me very strongly, and I am indeed very happy that I am allowed, through the grace of God, to partake of this means to serve Him to a greater extent, even though living in the world.

Breadline Increasing

At the House of Hospitality the line seems to be increasing, and yesterday evening there were about 125 people in for soup and bread. And there is so much talk of prosperity! The men living in the house now have a warm breakfast, sometimes of pancakes and sometimes of a cereal, and they seem to like it.

Ignatius O'Connor, our manager, went away for a three days' vacation. He was given the opportunity by the group for this rest, and finally took advantage of our offer. He seemed rested and happier when he returned. He manages to keep very busy, and says he wishes the days were longer so he could do more. He thinks sleep is a waste of time.

Ed Casey is leaving Wednesday for the armed services. We lose



Arthur Sappe.

a good worker and one who has helped us considerably through the past three or four years. He will be missed by us all. We had a farewell gathering for him last evening. Father Costello was in for a few minutes to say a few words of cheer to Ed, which we thought was a splendid gesture.

Mary Culhane is improving. However, I understand she will be unable to return to school until the Fall. She is still somewhat weak, and sits outdoors for about two hours on good, sunny days.

Urgent Needs

Our library is growing, but so slowly. And we still need some bed linen for about fourteen beds. We do not have enough sheets to change the linen very often. Our dishes seem to be giving out, too, as they were old when we received them, and crack when put in very hot water or perhaps they are handled too

Death In the Field Service

A Much-Censored Letter from Gerry

Dear Jack:

Thanks for the daily reports. I suppose I really shouldn't write letters today, but it's the first opportunity in some time.

I am sitting at an..... waiting for planes to arrive so I can carry patients from the hospital tents, in wire baskets (resembling half a mummy case) to the planes. five lines out....

The last few days have been exceedingly grim. We, the A.F.S., have had three casualties in as many days. Day and night bombing within sight (that means little other than the psychological effects of enemy planes overhead). Shell fire in the distance and for a while yesterday it was firing over my head both ways as I knelt and said a prayer over the grave of the first A.F.S. person I considered as even an acquaintance to me to die. It was in a very tiny cemetery just a few yards from an advanced medical station. There were about four graves in all and the fence consisted of strands of medical gauze or a substance similar.

The tiny wooden cross bore the plain statement—Randolph Eaton, American Field Service, killed in action 3-25-43.

The sand had not yet swirled away the fancy spade marks they imprint on the mound, for I arrived within a few hours after the simple burial. A 500-pound bomb landed within fourteen paces of him as he climbed a slight slope. He was lying flat on the ground, but the blast was too great—he died almost immediately and was placed in his desolate Tunisian grave. Please remember him in your prayers. He had been out here slightly over a month—six

weeks at the most. This was in reality his first assignment.

Another lad was killed instantly by strafing while in convoy, and another seriously wounded in the head. I do not know how the latter occurred.

It is a hot, muggy, sand-stormy day. I am sitting with only those shorts and sandals you bought me. Both have proven extremely useful. Sand is in my hair, ears, nose and eyes. The water tastes like an East Side swimming pool and it's extremely short (our patients get most of ours). Bully beef, biscuits, marge and jam are pretty much the steady diet.... eight lines out..... Then we will probably work like mad for hours or several days even—depending a great deal on what unit or section you are at that moment attached to. But as much as I hate just sitting and sitting—now I don't mind it so—for when we aren't busy, well, then there aren't many casualties. (Some damned plane overhead, but you can't see who he is for the dust.)

Right at the moment is the first time since leaving New York that I did not have the opportunity of getting to daily Mass. I didn't always make the utmost of the opportunity.

Next Day. War is grim. Gee, I get so homesick for you and all the C. W. No mail for weeks. Can't worry about such things for another two, I suppose.

The Italian prisoners even make me homesick..... five lines out..... Great show. Great show. Be thankful you stuck to your guns and do remember me often in your prayers. Happy, happy Easter. Thanks again for all the letters. Do, do pray for me, often.

Gerry Griffin,
American Field Service, A.P.O. 616, Postmaster, N. Y.

and there was still ice in the midst of them. So I guess the ground is still too cold to start plowing, although the summer will be here soon, and if we don't get started we will lose out.

St. Benedict's Land Guild is thinking of buying some kind of plowing machine, as we do not own a horse, and it costs \$15 per day merely to hire a horse without anyone to work him. They think it will be better to own a machine. I hope we start to work out there soon, as there may be a shortage of food next winter, and at least our friends on the farm will be provided for.

We are all awaiting the May issue, the tenth anniversary issue, with much interest, and know it will prove timely. Thank you again for the book. We hope this finds you in the best of health and that everything is happy and peaceful at Mott Street. With best regards.

Catherine M. O'Hearn.

South Bend News

Dear Dorothy Day and Peter:

May the Lord bless you all with a holy and happy Easter. Especially may He bless the C. W. farms this Spring, which will be the real havens after the war.

It is probable that the House may have to close next month because of my being drafted, but I might still be rejected. There are so few guests now, however, that even if I'm rejected, I may find it best for all concerned to close the House in order to get started on a farm. Anyway, please keep our work here in your prayers for the next month. God keep you.

Julian Pleasants.

CATHOLICS CAN BE CON

I

Catholics who regard it a duty to serve their country in the armed forces look askance at their co-religionists who have taken up the position of Conscientious Objectors to the war. Indeed, it has become customary for many, even responsible writers and editors, to cast slurs on the men who, for conscience's sake, oppose uncompromisingly the monstrous evil of modern war. As a kind of climax to these editorial slurs, there appeared in the February issue of the *Ecclesiastical Review* an article which, summarizing the arguments for and against conscientious objection in the light of recent events, set forth what claimed to be a definitive judgment on the matter—a judgment that would place this kind of protest against war outside the limits of legitimate Catholic thought and action.

Curious Arguments

In this latest article there appear several new arguments, which are supposed to demolish finally the defenses of the C. O.'s. Upon examination these arguments appear to be of a rather curious and dubious character, being derived from expedience rather than from logic or theology. They are based, not on any new evidence, but on the questionable principle of *Whatever is, is right*.

Because Catholics as a whole—so the argument runs—have failed to adopt conscientious objection as the characteristically Catholic response to war, therefore it must be wrong and un-Catholic. That is a mode of argument fortunately not common among Catholic theologians. If it were, then we could acquiesce in any widespread abuse among Catholics simply because it is widespread; or we could dismiss any Christian ideal that is rarely realized in the lives of Catholics (as, for example, the Franciscan ideal of poverty), simply because it is rarely realized.

By the same token, if votes determine truth, then we Catholics would have to adopt birth control and divorce as institutions characteristic of our age and genius. Msgr. Sheen has said more than once that "right is right though nobody is right, and wrong is wrong though everyone is wrong." Since when has Catholic theology adopted the method of deciding controversial issues by counting noses on the respective sides?

Men, even Catholic men, have been known to abandon ideals, not because the latter were wrong, but because they themselves shrank from the consequences of defending unpopular and unacceptable truths. When, in an entirely Catholic country, Henry VIII began to tamper with Christian marriage and scale down papal supremacy, he was opposed by just one Catholic layman, a handful of Carthusians, and one Bishop.

The Few Were Right

It was urged against Thomas More (the one layman) that all the priests and Bishops (with the exceptions mentioned) were on the opposite side of the quarrel; that the universities and, in a word, the whole of Catholic England had accepted the King's innovations, and that they could not *all* be wrong. Even More's family and friends considered him odd, deluded, obstinate; and it did indeed seem inconceivable that everyone, including priests and Bishops, should be wrong except this small group of men. Yet the passage of four centuries, climaxed by a canonization process, has shown that *all* of Catholic England *was* actually wrong, while only More and Bishop Fisher and the Carthusians were right.

More was a conscientious objector; that is, he objected to the infringement of the State upon certain sacred rights, although no one else could see this infringement. (Incidentally, he was



also a pacifist.) His case is parallel to the one we are considering; for the modern Conscientious Objector, while not denying the duty of obedience to the State, considers that the State today, in its declarations and conduct of war, is again trampling underfoot sacred human rights. Nor is the controversy decided against him simply because, as in More's day, the mass of men prefer to go along with the all-powerful State.

Investigation Made Difficult

The writer in the *Ecclesiastical Review* himself reveals why the principles of the C.O. have not been more generally known and followed when he cites, as something derogatory to these principles, the fact that the government has suppressed publications in which the justice of the allied cause has been questioned. When a country that claims to be fighting for freedom of speech (among other things) itself suppresses freedom of speech in so vital a matter, then obviously it becomes difficult—rather, impossible—to investigate the truth with detachment and security; equally impossible to gain followers for a doctrine that, even in the event of its being proven true, will not be tolerated.

Is this really the case? That is, is it true that a country granting free speech to Communists, who are vowed to overthrow its basic principles, will not permit its citizens to discuss openly whether the present war satisfies the conditions required by justice—and this at the very time that it claims to be fighting for Christian principles?

Suppression Proves Nothing

Whatever the answer, although the State uses its coercive power to suppress discussion, this does not settle the doctrinal issue or render the State's judgment of the case unassailable. As the war goes on, and men once more react against its cruelty and uselessness, the controversy will certainly be reopened, and there will be graver reasons than ever for questioning the justice and necessity of war. The writer in

the *Ecclesiastical Review* is surely in error. The controversy is not ended. The controversy has just begun.

In the January, 1940, issue of the magazine *Fortune* the editors severely criticized the Church in America for its failure to provide high spiritual guidance in the matter of war. They accused the Church, first, of inconsistency; because its spokesmen had defended and very actively promoted World War I just a short time after they had denounced war as un-Christian. If Catholics, because of their belief in the possibility of a righteous war, were to some extent exempted from this charge, *Fortune* expressly included them in its second accusation, namely, that there has been a want of spiritual guidance from religious leaders in the face of war, a failure to teach absolute spiritual values—a failure shown by the willingness of these leaders to accommodate themselves to peace demands in time of peace and war demands in time of war.

Opinion's Changeable Course

In this matter of war and peace, said *Fortune*, the flock led the shepherd. It said further that such leadership as there was came from the industrialists, and that, "so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders." The article concludes that in the case of another war the same thing would happen; the spiritual leaders, who had opposed war up until 1940, would once more change sides. The criticism and prediction, however cynical they may be considered, cannot be said to be wholly without foundation. At any rate, here is another interpretation to the changeable course that Catholic opinion has followed in regard to war; so that pacifist principles cannot be dismissed as false merely because they have now been abandoned by many who so recently applauded them. We may again have our fingers in the wind.

II

Of all the effects of that super-patriotism which comes into being at war-time, there is none more injurious (or more characteristic) than the effort to suppress thought and conscience and make all men think alike by means of propaganda, official or unofficial. That this effort should be joined by Catholics so readily, shows the power of such propaganda, and also the extent to which nationalism (which Pius XII expressly warned us against in his first Encyclical) has taken possession of minds and hearts. For the Church is the very sanctuary of conscience. She protects it officially in her Canon Law (for example, Canon 752, No. 1). In fact, her own existence in a hostile world is based, humanly speaking, on this very right of conscience. It is utterly preposterous to invoke her authority in refusing to accord the right of conscience to any man.

Nor is this right in the present case merely subjective, that is to say, without foundation in the actual state of affairs. However, as there is not space to examine all the reasons advanced for conscientious objection to war, we will simply try here to open up certain lines of thought with the object of showing that there is still a problem.

Justice Not Satisfied

The first reason for opposing the present war (as also any other war) is the conviction that all of the conditions required by justice are not present. The



A Reply to the Ec

BY FR. JOHN

(DIOCESE OF)

matter is not settled by saying that, according to St. Thomas, a war *can* be just. Everyone knows that. St. Thomas does not say, however, that *this* was just; so that his authority cannot be invoked for such a view. In fact, St. Thomas left us no clue as to his personal views in the matter at all. He lays it down as an abstract ethical truth that war is justified if certain conditions are fulfilled. He does not say that these conditions ever were fulfilled, or whether in his opinion they ever could be fulfilled in practice. We cannot use his teaching to prove our present case, but must rather take the problem up exactly where he left off; we must look to see whether *in this particular case* the rigorous conditions which he lays down for justifying war are actually present.

Such a study should obviously be painstaking and thorough. Oddly, among Catholics there is no public discussion of the matter at all. Whether it has really been suppressed by the government, as the writer in the *Ecclesiastical Review* says, or whether men have of themselves ceased from it out of expedience, we find, as a matter of fact, that there is absolutely no debate in the Catholic press over the most important moral and spiritual issue of the day. Catholics have left the matter entirely in the hands of officials with little or no Christianity and are apparently satisfied to accept the moral decisions of these rather dubious ethical authorities. Still, as soon as one begins to examine modern war in the light of the conditions set down by theologians, doubts begin to arise in the mind; only by suppressing discussion, or refraining from it, can a semblance of unanimity be obtained.

Apostates Defending Christianity?

One of the requirements, for example, is a just cause. In the present war, this cause is supposed to be the defense of Christianity. Yet it has not been explained so far by those who hold this view how nations who have themselves apostatized from Christ can defend His teachings; how those who, in the words of Pius XII, have "ignored, denied, and outlawed" the Christian way of life can even be conceived of as defending it. Men do not die for an ideal that they hold in contempt; irreligious nations do not squander their resources for spiritual causes.

There is also the fact that modern wars are *known* to come from economic causes; they are a conflict of opposing economic imperialsms. This is a truth that has been taught in all the books of economics, sociology, history—Catholic and non-Catholic alike. It is not a hidden, abstruse truth, but one that is known, at least dimly, even by the man in the street. It is not (as those defending the war would have it) a queer academic theory proposed by a small number of men with odd ideas and no authority; it is a truth that has everywhere been taken for granted. It was taught before this war by men whose patriotism was unquestioned; if supposed for the nonce by wartime "patriotism," it will certainly be taught again after the war. There are some men—these are the Conscientious Objectors—who cannot forget or deny it even during the war. World War I is everywhere recognized as being a

result of economic causes. World War II is essentially the same war; it is but the second phase of a conflict that was interrupted by a short armistice.

Taught by Holy See

Observe well, too, that this same truth (i.e., that the causes of modern war are economic) has been taught, not only by the social sciences, but by the Holy See itself, which has clearly and consistently maintained in the great Peace Encyclicals (even more widely ignored than the Social Encyclicals) that the root cause of modern war is economic greed. This was the teaching of Benedict XV concerning World War I (*Ad Beatissimi*); it was also the official teaching of Pius XI in the Encyclical *Caritate Christi Compulsi*, written as in horror he watched the nations prepare themselves for the present struggle. Surely here is reason to doubt the justice of the allied cause!

Of course it will be at once answered that this is a war of defense; that the United States was unjustly attacked at Pearl Harbor and therefore forced into the war. Now Pearl Harbor had no more to do with World War II (or our participation in it) than the assassination of Archduke Ferdinand had to do with causing World War I. It was an incident, an occasion; and incidents can always be found or provoked by nations bent on war. The cause is much deeper: it is (together with other causes, given also in *Ad Beatissimi*) the economic rivalry between Japan and Germany on the one hand and the United States on the other, between the "haves" and those who, although "have-nots," are determined to become "haves."

Economic War Unjust

Why this insistence on the economic cause of war? Because once the cause is seen to be economic, a war can no longer be defended as just. An economic cause cannot be a just cause. A war that is fought for an economic motive, it is clear, is not dedicated to vindicating outraged human rights. For this reason certain theologians have maintained that a defensive war in the traditional sense is scarcely possible today; and therefore wars fought to defend far-flung economic interests, or to promote economic ambitions, are not really defensive. Wars waged to defend the holdings of national or international gangs of capitalists are not, in an ethical sense, wars of defense at all. Therefore, to admit that World War II is fought for economic reasons, however grave these may be, is tantamount to the assertion that it is unjust.

Let us also note that this view does not cause us to fall into the error of economic determinism: we do not deny the primacy of spiritual causes nor the importance of military, political, or psychological factors in war. Obviously, that men should be chiefly concerned with material goods already presupposes and reveals moral and spiritual decay. So that the importance of economic causes in our age is itself a religious phenomenon and comes from more remote spiritual causes.

Greed a War Cause

All sin is caused by a turning towards the creatures of the world, i.e. by affection for material goods. No doubt the true and deepest cause of this turning

SCIENTIFIC OBJECTORS

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IN J. HUGO
PITTSBURGH)



to the things of earth is in the soul itself and is its infidelity to God; while the attractiveness of earthly goods is rather an occasion than a cause. In any case, the attachment to created goods, involving an infidelity to God, results in sin; so that, in reality, what are called economic causes are the underside, or reverse, of spiritual causes. Attention to the economic causes is useful because it points out the reason for disobedience to God and sinful divisions among men. Hence we can say, with perfect certainty, following the pronouncements of the Holy See, that the cause of World War II is economic greed; for, as Pius XI pointed out, "the things of earth, inasmuch as they cannot satisfy all alike or fill the desires of anyone, become causes of disorder and sickness of spirit." (*Ubi Arcano Dei*.)

Even if one is satisfied that the cause of World War II is just, there are other conditions to be considered. It is a common error of Catholics to look only at (what they consider) the justice of the Allied cause, while omitting to examine the other requirements. Yet it is a principle of morality that an act, to be considered good, must be good in all its attendant circumstances; one evil circumstance is enough to vitiate the entire action. St. Thomas gives, not one, but three requirements for a just war; later theologians, by analysis, have extended these and put down six or seven, or as high as ten—the difference, of course, being rather in the manner of enumeration than in the doctrine. In any case, all of these conditions must be verified before a war can be pronounced just. Yet the mere statement of any of them is enough to throw doubt on the justice of the present war, and if they were all better known and understood by Catholics ready to suffer for justice, then there might easily be as many Catholics in the C.O. camps as are now in the armed forces.

Hatred and Cruelty

It is impossible to speak of all these other conditions; let us consider only one. A just war, the theologians say, must be conducted in a spirit of justice and love. Would anyone hazard the statement that the spirit of the American people is one of love for the Germans and the Japanese? On the contrary, everywhere we see the most barbarous expressions of hatred and cruelty. High officials in the army, as well as civilian "authorities," insist on the practical necessity of hatred in war. If Catholic editors can make an academic distinction and assert that it is possible to kill without hating, we all know that our young men are actually taught hatred by those who understand the practical exigencies of war. Civilians at home, including children in schools, are taught to admire and approve the most barbarous tactics of warfare, even those which were a short time ago condemned in the Nazis. They are necessary, it is said; in other words, the end justifies the means. The question that arises to anyone's lips, as soon as he hears it asserted that war is to be conducted with charity, is: "If that is true, how could we ever be expected to win this war?"

Unjust Bombing

Despite the Atlantic Charter's promise of justice after the war,

during the war, there is as little evidence of the required justice as there is of love. Several years ago, a number of Catholic authors denounced lying propaganda and aerial bombardment of civilians as unjust means of warfare. If, under pressure, some of these writers have changed their views, this does not affect the intrinsic validity of the principles they set down. What is true in the time of peace remains true in time of war; if truth must adapt itself to changing circumstances, it cannot itself change substantially with these circumstances. That the principles spoken of are really true is sufficiently evidenced by the fact that during the war Pope Pius XII has repeatedly condemned the aerial bombardment of cities and non-combatants. Yet such tactics are considered essential to military victory; and the nations who "defend Christianity" show no more promptness in renouncing



them than do the heathens upon whom we claim to be bringing the rod of divine vengeance.

III

Let us pass to another consideration. The Catholic, it is said, is bound by obedience. In practice he must obey his lawful superiors, and this without sitting in judgment upon the orders given him; a man is required to obey his superiors and not to judge them. For this reason it is concluded that the Catholic's duty in war is also obedience, and that he consequently has no choice when he is called to arms by lawful authority.

Certainly the Christian is bound by obedience. Yet if the obedience demanded is such as to dispense or prevent him from forming his conscience aright, then it is the kind that goes with modern State-worship; but it is not the obedience of Christianity. Christian obedience is itself a duty of conscience; its obligation must be recognized by conscience and freely acted upon before it becomes meritorious. Its genuine expression demands a great refinement of conscience, and it is not to be confused with timidity, fear, servility, expeditiousness.

Appeal to Obedience

"The virtue of obedience," writes Jacques Maritain (*The Things That Are Not Caesar's*, p. 25) "is an exalted virtue, eminently reasonable; it is not in the least servile or blind, but requires on the contrary the greatest freedom of spirit and the strongest discernment. If a superior, even a lawful superior, exceeds the limits of his jurisdiction or gives an order opposed to the command of a more exalted superior, he need not be obeyed." When therefore the

virtue of obedience is invoked to suppress the exercise of conscience, this is already evidence that obedience itself is being misconceived. Indeed, at first glance there is something suspicious about the universal appeal to obedience in an age which, as Pope Benedict XV pointed out in his discussion of the causes of war, is chiefly characterized by a spirit of disobedience and rebellion. In any event, religious obedience does not exempt men from judging the world and the morality of their actions; it cannot be invoked (except, we repeat, by State-worship and totalitarianism) to deprive men of the rights and duties of conscience. Were it so to suppress conscience and deprive men of inalienable rights, there would be truth in the contention that religion is an opiate.

Furthermore, Christian obedience is circumscribed by certain definite limits. One of these is well known, namely, that we are obliged to obey in all things except sin. Hence subjects are not bound by the unjust laws of civil authority.

The Duty to Disobey

Here is exactly the crux of the present matter. The Catholic cannot claim exemption from

the will; in such matters obedience is due only to God.

Society Infringes Rights

Here, then, is another principle to vindicate the Conscientious Objector. By propaganda intended to mislead men's minds and consciences (it was begun in this country several years before the actual outbreak of hostilities), as also by all other efforts, moral as well as physical, to coerce consciences and force men to a particular decision, society is itself exceeding its rights; and the individual is well within his own rights in resisting such infringements.

St. Thomas teaches that men are bound to obey human authority in those external acts which are performed by the body; so that the State's jurisdiction is over external, material, bodily actions. Even here the holy Doctor adds a limitation: a subject is not obliged to obey men, but only God, in those matters which involve the very nature of the body. The reason given is that all men are by nature equal, and therefore one man cannot be subject to another in what has to do with the disposition of that nature itself. Thus a child is not obliged to obey his parents if the latter should attempt to force him into matrimony or into the religious life.

Conscription Is Wrong

Although St. Thomas did not know of military conscription as we have it, the principle that he gives here (which is the traditional Christian doctrine) is a powerful argument, not only against modern war, but against military conscription, without which modern war could not exist. For conscription (and modern war) certainly involve the very nature of the body, which they seek to dispose of by forcing men into military careers and a celibate condition of life. Conscripts are deprived of the right to follow their own vocation and state in life and forced into a manner of living for which they have neither desire nor aptitude. Such considerations (which find a solid basis in St. Thomas) are precisely the arguments used by the Catholics who hold that conscription itself is unjust.

Yet even when it is granted that Catholics in certain circumstances may refuse obedience to civil authorities, it is nevertheless urged that the right cannot be exercised in the present situation because of public statements made by the Bishops concerning the war. These statements, it is alleged, should serve as a guide to Catholics for forming their consciences; and since many Bishops have expressed approval of allied war aims and their belief in the justice of World War II, the Conscientious Objector should lay aside his scruples and do as he is told. Once these statements are made public, it is said, there is no further grounds for believing that the war is unjust.

Nature of Statements

This would be true if the Bishops, in setting forth their views, were acting in virtue of the infallibility promised by Christ to His Church. But they clearly are not; and therefore, although their statements should be given the attention they deserve by reason of the dignity and authority of their writers, still they cannot be taken as a final resolution of the problem of conscience. If the Bishops were to lay down some definite doctrinal pronouncements or some precise legislation binding in conscience, the problem would be greatly simplified for Catholics. But they have not done so; their statements are expressions of their own views; and many Bishops have not thought fit

to make public statements on the war at all.

Of course it is extremely doubtful whether it falls within the scope of episcopal authority to make final doctrinal pronouncements or set up coercive legislation in this matter. As human authority cannot legislate for consciences, so it is the opinion of the best theologians (including St. Thomas) that even ecclesiastical law cannot directly enter the sacred precincts of conscience and compel the will. Some Catholic writers (for example, Gerald Vann, O.P., *Morality and War*, p. 28) deny that even the Holy See can make a decision as to the justice of a particular war. But this much is certain: such a decision can never be made by any authority less than the Holy See or the Bishops in conjunction with that See. No doubt all Catholics would welcome a final, authoritative answer to these difficulties; but so long as it does not come, they are left to make their own decisions.

Permissive Course

Meanwhile, the public statements of Bishops (as was pointed out by the Ethics Committee of the Catholic Association for International Peace in its report entitled *The Morality of Conscientious Objection to War*, p. 36) set down a permissive course of conduct. Hence, those who are unable to study the issues behind the war may follow such statements safely. But they are not bound to do so, nor by doing so are they made certain of the justice of the war.

There have been Catholics, including priests and Bishops, ready to defend the justice of most of the unjust wars in European and American history. This does not mean that they were insincere, but only that they themselves were not free from nationalist prejudice and were therefore incapable of final, detached judgment. A recent book (*The Catholic at War*, by J. J. Burke), written to glorify the part that Catholics have taken in various wars, is forced to admit that the Spanish-American war, for example, was unjust; and it makes the same admission concerning World War I. The dubious reason given to justify the Spanish war is the "gallantry" of Catholics who participated in it; and as to World War I, no other cause for glory is found except that Marshal Foch was a Catholic. However true and notable these facts may be, they are far from constituting an ethical justification according to the required conditions; yet there were Bishops convinced of the justice of both these wars.

Right to Dissent

A Catholic therefore, convinced by private study of the injustice of this war, can dissent from the views expressed by Bishops in their public statements without offending against obedience or showing any want of the respect and reverence due to episcopal authority. Enlightened by the lessons of history as well as by his study of religion, he is simply recognizing in practice the doctrine of limited episcopal authority and jurisdiction. "... a number of prelates do not constitute the Church and do not bind the Church, as the judges of Rouen have clearly proved." (Maritain, *The Things That Are Not Caesar's*, p. 27). The prelates here referred to are the French and English Bishops who condemned Joan of Arc for heresy and witchcraft; within a lifetime their decision was reversed by the Holy See, and in due course she was canonized

(Continued on page 8)

Fr. Hugo

(Continued from page 7)

also by the same infallible authority.

Tears in Heaven

When Thomas More was urged to accede to Henry's wishes on the pretense that all the Bishops of the realm were doing so, he replied by appealing to the Bishops of other realms and especially to the Bishops of the Church Triumphant. The Conscientious Objector might similarly appeal to the authority of the German Bishops, who, in spite of their repeated condemnation of Nazi principles and practice, have never declared the German war effort unjust and have given full support to their own soldiers. Or he might appeal to the Bishop of Rome; for if bearing arms is a duty, then surely the Roman Pontiff should be the first to urge it. Or, finally, he might appeal to the Bishops above, who even in Heaven must be in tears to see the Mystical Body of Christ so rent with dissension and the very brethren of Jesus engaged among themselves in what Pope Benedict XV so truly described as fratricidal war.

IV

To summarize. There are four grounds upon which a Catholic may be a Conscientious Objector.

1. He may regard conscription as immoral, since it deprives men of their right to follow a vocation, forces them into a life of celibacy for which they have no aptitude or call, and therefore interferes with (and seriously injures) Christian marriage and Christian family life.

2. He may be convinced that all the conditions necessary for a just war are not verified in the present case. In this event it is his duty to be a Conscientious Objector.

3. He may subscribe to the opinion held by a number of theologians that a just war is in practice impossible under modern circumstances. This is so, not only because of the use of unjust means (such as lying propaganda, chemical warfare, and the murder of civilians), but also and mainly because war can be justified at all only when there is no international society to adjust differences among nations; and since there is such an international society today, or at least all the necessary means for forming one, there can be no need or justification for war. These same theologians are the ones who deny, or gravely question, the possibility of a genuine war of defense in modern circumstances. (They signed a statement containing this opinion, at the University of Freiburg, Oct. 19, 1931. Their names were: Delos, O.P.; Charriere; Mayer; Nappel, S.J.; Keller; de Solages; Stratmann, O.P.; Valensin, S.J.)

A Catholic, convinced of the truth of these views, might be a Conscientious Objector on the basis of them.

4. Finally, a Catholic may oppose war on the grounds that it is not Christ's way and that he chooses to follow the higher way that Christ has given us. (This point will be treated of more fully in another issue.)

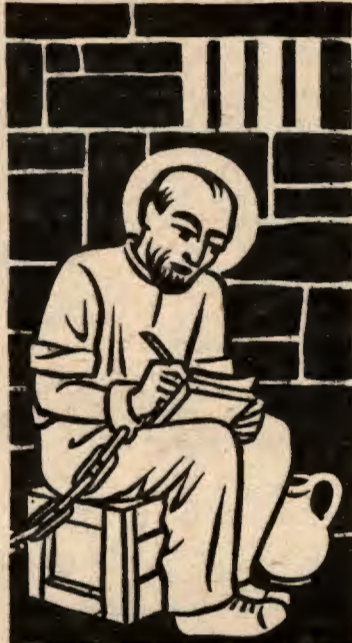
A Safe Guide

All of these views have been maintained at one time or another by Catholics of the highest standing, most of them priests. That they were written in time of peace is not against them, but distinctly in their favor; it is a warrant that they are free from the passions aroused by war-time "patriotism." If some of the writers have since changed their views, this does not affect the internal validity of the principles, any more than the defection of theologians in the time of Thomas More invalidated the doctrines concerning Christian marriage and Papal Supremacy

which they had theretofore expounded and defended. Catholics may form their consciences along the lines of these teachings until there is some decision from that power which alone has authority to decide infallibly in matters of faith and morals.

By What Authority?

Meanwhile the Conscientious Objector need not be troubled by the slurs of his co-religionists or the assertion that his position is not truly Catholic. He should not be moved by the falsehood that Catholics cannot be pacifists. Pacifist means peacemaker. Now the greatest of all peacemakers was Christ Himself; reconciling man to God and breaking down the walls of division that had once divided men. Moreover, the Saviour makes pacifism one of the points His basic code con-



SAINT PAUL

A. de Bothuna

tained in the Eight Beatitudes: "Blessed are the peacemakers, for they shall be called the children of God." One wonders, therefore, by what authority certain Catholics actually exclude peacemakers from the following of Christ.

It is also difficult to understand how a Catholic can say, as so many do, that the Church is opposed to pacifism and even condemns it. Precisely where might one find such a condemnation? It is true that certain Catholics condemn pacifism; but they are not the Church. *Ubi Petrus, ibi ecclesia*: where the Holy See takes her stand, there is the position of the Church. The Pope is the authentic voice of the Church. And in the modern world, the greatest, the most uncompromising, the most insistent of all pacifists are the occupants of the See of St. Peter.

Steadfast for Peace

"I bless only peace," said Plus X to the Austrian ambassador who sought for a blessing on the imperial arms, and this statement admirably sums up the whole position of the modern papacy. Caught in the awful storm of war, they nevertheless talk only of peace and refuse to say one word that would encourage war, whatever may be the pretended cause. Although both sides try to force the Popes' words to favor their own position, none of the papal statements can be forced to imply an approval of war. When war is glorified as the means of saving democracy, or liberty, or Christianity, they (upon whom devolves the first duty of defending Christianity) speak of the deeds which patriots applaud, as "murder," "slaughter," "havoc," "destruction." Everyone knows of their neutrality. But it is too often overlooked that there is something in their neutrality besides the unwillingness to favor one side rather than the other. There is a steadfast, heroic refusal to speak a syllable that might be construed as approval of war.

A Night In The County Jail

By J. F. Powers

The steel door, no hinges, no knobs, slid into place, reminding me, except for the clanking noise it made, of secret passageways and false walls in the old horror movies. I was in custody, even more definitely than when handcuffed to the hold-up man. A Negro, he said, "I been in jails all my life."

Downstairs they had parted us by a twist of a little key and sent him to a separate bullpen. Somebody said that was because he was so dangerous. I had spent the afternoon with him and now I tried to remember him better. Impossible to recall anything even remotely dangerous about him. I had only liked him. He had talked very little, taut remarks heavy with implication, his face practically expressionless. I had caught a flicker of irony now and then in things he said. I had not been surprised to find it, for I have never known a Negro in trouble who was without it. There was usually cause for it. Here too. The county jail is Jim Crow.

Bars—And More Bars

I took off my coat and sat down on the bed, hard, but with sheets and a black blanket. Dumb concrete beneath me, silent steel above and on three sides of me, while opposite the door and where my head would lie on the bed were the historic bars. I looked out through them upon a kind of runway, then a blank brick wall with frosted windows and more bars. Lights over the runway were yellow in the night and cast the imprint of bars, a needless reminder, on the naked floor and walls. Cigarette smoke curled up into the light from the cells next to me.

Mistaken Censorship.

I removed a copy of Abbe Longpre's *Le Chretien En Retraite* from my coat pocket and began to undress with the idea of reading until the lights went out. That was another significant thing. The guards, in searching my clothes, had let me keep *Le Chretien*. Another prisoner told me that they had destroyed his copies of *In Fact*, a publication devoted to truth in (of all places!) the news. A curious censorship. Probably the picture of Christ on *Le Chretien* did the trick. The upholstery of Christianity has held up better than the idea and practice. Anyway, the guards made a mistake. Where *In Fact* attempts to prune the fruits of sin (only they don't call it that), *Le Chretien* blasts at the very roots. No doubt the guards mistook *Le Chretien* for one of those popular devotionals which enable the Catholic to revel in pious thoughts without drawing any bothersome conclusions concerning his way of life.

A Torn Letter

When I got my clothes off there was no place to put them. No hooks and no hangers. I wondered why some ingenious manufacturer of jails had not thought of my predicament. A strip of cloth—torn the length of a bed sheet—extended across the ceiling. I threw my shirt and tie over it. There was a wash-bowl. Above it was a little brass button. Room Service, I thought, for calling the guard. I washed my face and hands and dried them on a handkerchief. I bundled my clothes into the wash-bowl. I got in bed. Then I got out. A cookie box on the floor had caught my eye—a cookie box and half a checker board. The box was empty except for crumbs and the torn pieces of an unmailed letter.

I got back in bed and began to put the letter together. The handwriting was large and open and the name Kelly appeared at the end of the letter. Kelly had used both sides of two pages and

this complicated my project. The letter was addressed to "Dear Friend Silver." I restrained my curiosity until I had placed the entire page together. Kelly wrote that he was sorry Cousin May passed away, but, on the other hand, since she suffered so much, he thought it was best that way.

The prisoner next to me called out, "Hey, Twelve!" several times before I remembered my cell number was Twelve. He wanted to know if I had a match. I told him, no, I was sorry. Then he asked what they had me in for. I told him simply, "Draft." He was quiet for a moment. Then I heard him getting a match from the prisoner on the other side of him.

I went on with Kelly's letter. On the second page he inquired if Dear Friend Silver and the Gang still hung out at the Gay Tavern. A little further along he wondered if they still went to the Calumet Grill after hours. By this time I was formulating an idea of Kelly's life and times.

Wistful for Beaches

A few cells down the line two prisoners, "Oklahoma" and "Soldier," were talking about the swimming beaches at Los Angeles and Boston. An adolescent yearning clung to their voices. I could visualize them in their cells, flat on their backs, eyes closed perhaps, diving through the surf in their imagination. They pursued the subject of the sea with a dreamy perseverance: sand sharks, lobsters, seaweeds, porpoises. "The porpoise is a friend to man," Oklahoma said, "on account of if they find a dead body floating in the middle of the ocean they row it into shore."

A hollow voice sang a hillbilly song about "no letter today." Then it trailed off. The prisoner next to me rapped on the steel wall once and said, "Twelve, you know what I think?" I said, "What?" "I think that sailor's shellshocked." "What sailor?" The prisoner next to me sang an identifying snatch of the hillbilly song. "His brother died in his arms at Pearl Harbor. I think it affected his mind." "What's he in for?" "Dyer Act." "What's that?" "Stolen car."

I heard Oklahoma laughing down the line. "No wonder I can't get to sleep," he said. "I got my shoes on."

There was a crazy sob of pleasure, then a whirring laugh, and I could hear the shellshocked sailor pounding his bed in appreciation.

Haunting Memories

"There's another guy here," the prisoner next to me said. "A coast guard. He was at Casablanca and he told us how it felt to kill his first man. An Arab. Snuck up behind him, had a knife at his throat. For a long time, he said, he couldn't move his hand. Something held him back. Finally he cut the Arab's throat. After that, he said, it was different. He killed them right and left. Only now he says he thinks about it all the time."

I said nothing and returned to the letter. Now Kelly was telling Silver not to send his clothes here, for they might move him any day. Kelly guessed they were still working the night shift, Silver and the Gang.

Kelly made me very sad. I felt that I had read just about everything that could possibly happen or be of interest to Kelly. The Gay Tavern, a death in the family, the night shift. Here was a man whose horizons were in keeping with the age.

Not With the LAST Breath

Oklahoma and Soldier had become involved in a sleepy argument. Soldier said he would tell a lie with his last breath if it would get his mother out of jail. Oklahoma said: "Even for

my own mother I wouldn't tell a lie with my last breath. Man, do you know what that means? You better study it over some." Eventually Soldier agreed Oklahoma was right about that. The last breath made the difference.

Here I was in jail because I objected to war and all about me men were locked up for other reasons. It seemed to me, as I listened to these men, that I was surrounded by innocence. I felt old and guilty among them. These men, too, were objectors. They would know that if only they knew themselves. The mild, floundering, tender people, betrayed by leaders, themselves betrayed, the young men marching off to war with books of poetry and New Testaments in knapsacks. They were the leaven. Without them in its armies the war would collapse instantly of its own monstrous evil weight.

The lights blinked once and went out. I brushed Kelly's letter off the bed. The click of a woman's heels passed along the corridor overhead. Somebody had said that floor was occupied by Negro women. Then in the stillness, thrown in the window from the court, came faintly a woman's mellow laugh.

Sailor Entertains

The shellshocked sailor seemed to relish the dark. He began to entertain us with a potpourri of radio programs. He gave us "Your Hit Parade," "Major Bowes," a political address and several educational quiz programs. He possessed a variety of voices and intonations. A couple of prisoners yelled at him to shut up. It occurred to me that this might be a nightly ordeal for them.

"Laugh a while," the sailor sang smartly, "let a song be your smile—use Fitch Shampoo!" He pounded the bed and laughed in that high whirring way, like a top spinning, then stopped all at once, as though run down, concluding with an exhausted whimper of delight.

Nonogenarian's Dilemma

"Mr. Anthony," the sailor quavered now. "I'm going on ninety-two and my wife is twenty-one. The other night I came home and found her on the divan with another man." Here the quavering voice choked off in despair. "Yes," the sailor, as Mr. Anthony now, coaxed himself. "And my question," the quavering voice continued, "is—should I get rid of the divan?" The whole cell block broke into laughter. High above them all, the sailor, in yet another voice, brayed: "You gotta be born again!"

A glimmer of light flashed behind the frosted windows. A moment later came a shattering clap of thunder. It echoed away in the distance. Except for the fall of rain all was quiet. The lightning winked behind the frosted glass again and followed by deafening thunder. Once more the lightning gleamed through the window and thunder clubbed down on the building. Before it had rolled away, the sailor was singing at the top of his voice: "Laugh a while, let a song be your smile—use Fitch Shampoo!"

But that was the last of the really loud thunder. Only a few collisions remote in the heavens were heard. The sailor commented: "We're out of range now." Outside the rain drummed down. I could feel the dampness sneaking into the sheets and blankets.

Outside the jail streetcars stopped for fares and gathered momentum in the night. Freight trains snorted fitfully, their bells tossing aimless warnings. Inside the jail their comrades, steel and stone, without pretensions to the contrary, were likewise serving only their purpose.

Association of Catholic Conscientious Objectors

The Association of Catholic Conscientious Objectors was started in 1935. It was known then as the Pax group of the Catholic Worker. Bill Callahan was its head. He attempted to organize Catholic pacifists into a "mighty league of conscientious objectors." He wanted to encourage greater clarification of issues and principles. He wanted to gather Catholics into a group that would act, when the time came, with conviction and courage.

Catholic C.O.'s Recognized

The Pax group was more or less active until 1940, when military conscription became imminent. By that time Bill Callahan had left the Catholic Worker and Arthur Sheehan was given the job of directing and reorganizing the group. The organization needed stiffening up in order to make it possible to raise money, to deal with Selective Service, the F.B.I., and so on. The name was changed to the Association of Catholic Conscientious Objectors in order to be self-explanatory. Here were practicing Catholics who were conscientious objectors and were recognized by the United States Government as such. By not forbidding the name the church tacitly recognized the Association.

Birth of C.P.S.

In October of 1940 the Selective Service and Training Act became law. It was some time, however, before it was known exactly what was to be done with the C.O.'s who would be classified and drafted. The Brethren, Friends, and Mennonites formed a National Service Board for Religious Objectors to negotiate with the government in shaping its policy regarding C.O.'s. Out of those negotiations came the present plan. Selective Service was to approve work projects of "national importance" on which, under "civilian direction," C.O.'s could work. The N.S.B.R.O. was to represent all C.O.'s to Selective Service. The Brethren, Friends, and Mennonites were to take the responsibility for the financing and the administration of the camps. The work projects were ordinarily to be supervised by regular government agencies such as the Forestry Service, the Soil Conservation Service, and so on. Selective Service paid neither the maintenance of the men in camp, nor wages for the work done. In distinction from the armed services, the C.O.'s were said to be in Civilian Public Service.

Catholic Camp Opens

The A.C.C.O. had some 800 members registered with it, many of whom would be drafted and would probably accept Civilian Public Service. Arthur Sheehan felt a responsibility toward these men. He decided to approach Selective Service for permission to operate a camp in the interests of Catholic C.O.'s. The A.C.C.O. was given a forestry camp at Stoddard, New Hampshire, that would accom-

modate some 45 men. The work to be done was similar to C.C.C. work—fire fighting, tree planting, forest care, forest mapping, etc. The camp opened officially on the Feast of the Assumption



MARY MEDIATRIX
A. de Bethune.

of Our Lady, August 15, 1941, with 16 men.

Alexian Brothers' Hospital Unit

By the spring of 1942 there was enough demand for work of more immediate importance and the camp was large enough to permit us to open another camp at the Alexian Brothers' Hospital in Chicago. On March 5, 1942, 12 men from Stoddard arrived in Chicago. This was the beginning of the first hospital unit in C.P.S. It was also one of the first units in which the maintenance of the men was paid by the technical agency. But the men still worked without wages.

Alexian Brothers is an excellent general hospital for men. It is operated by the Brothers of Saint Alexis. There are 30 C.O.'s in the unit and their work is quite varied. Fifteen of the men are enrolled in a three-year Nursing School from which they will graduate as R.N.'s. Nine men are nurses' aides. One man does decorating and painting. Five are in clerical positions.

Besides importance of the work itself, there are many other advantages about the unit. There is opportunity for daily Mass and Communion. There is much work to be done in Chicago. Several of the men find time to work in the field of Social Action, particularly the field of racial justice. Here is an opportunity to spread the idea of the Mystical Body of Christ. Many of the men realize that it is here, in the lives and souls of persons, in their families and in their homes, that future peace, the peace of Christ, will be built.

In the meantime, Stoddard kept growing. By October, 1942, it was so crowded that Selective Service moved it to a larger Forestry camp at Warner, New Hampshire. In March there were 63 C.O.'s at Warner. 47 of them practicing Catholics.

Warner Camp Closes

But the camp was not to last long, because of the A.C.C.O.'s lack of money; because of its encouragement of personalism at the expense of military precision, of neatness and, at times, of property; because of the men's unpopularity in New Hampshire, as Catholics and as C.O.'s, the camp was closed by Selective Service. The A.C.C.O. was re-

PIUS XII
"Within the limits of a new order, founded on moral principles, there is no place for open or secret oppression of the cultural and linguistic characteristics of national minorities, for the hindrance of restriction of their economic resources, for the limitation or abolition of their natural fertility. The more conscientiously the government of a State respects the rights of minorities, the more confidently and the more effectively can it demand from its subjects a loyal fulfillment of those civil obligations which are common to all citizens." Christmas, 1941.

fused another camp, and, on March 18, the men were transferred to an A.F.S.C. camp at Oakland, Maryland. The N.S.B.R.O. is willing to accept the financing of the men, though the A.C.C.O. hopes to be able to help out occasionally. Its C.P.S. work will probably consist mainly in working for special projects for the men, such as hospital work, experimental farm work, and so on.

Present Functions

The A.C.C.O. has other functions too, though C.P.S. has taken the bulk of its time and money. For instance, there is a great deal of work to be done on the cases of C.O.'s who have for one reason or another been sent to prison. The A.C.C.O. tries hard to arrange parole for those who desire it. Also, it endeavors to supply information to those not sure of their rights or of procedure. It endeavors to distribute literature on the Catholic Pacifist position. And always, of course, it is stirring up thought and discussion of war and peace. The important issues now are: Food for Europe,



A. de Bethune.

and Immediate Peace. The A.C.C.O. tries to point out that peace is "the tranquillity of order," and that before we can have peace we must order our lives and our society in the Way of Christ.

BOOKS TO READ

The Church and War, by Franziskus Stratmann, O. P. \$2.00.

Peace and the Clergy, by a German Priest. \$1.75.

Both published by Sheed & Ward, 63 5th Ave., N. Y.

War and Conscription at the Bar of Christian Morals, by Msgr. G. B. O'Toole.

Weapons of the Spirit, by Rev. John J. Hugo.

Both published by Catholic Worker Press, 115 Mott St., N. Y. Each 15c.

The New Order. Pius XII. The Family Front. Pius XII.

Both published by Catholic Worker Press, 1208 Webster Ave., Chicago. Each 5c.

"The Poor You Have Always With You"

2305 Franklin Avenue, Cleveland, Ohio

It's just a house. Not much different from the other dwellings in this poor neighborhood. The people who live in the house



A. de Bethune

are poor like their neighbors. They eat poor food three times a day, sleep in narrow iron beds sometimes infested with bedbugs. There were three deaths in the house in five years, and much illness. Like the other poor, their neighbors, they are called lazy, drunkards, bums.

But when the neighbors need help they come to this house. When a hungry person comes there he is fed, and given shelter if he needs that too. Some of the neighbors call the place the Soup House.

Precept of Love

We called it the Blessed Martin de Porres House of Hospitality when the house was rented by our enthusiastic group five years ago. It is still the same house as five years ago, and the basic purpose for which the house was rented is still the same; the practice of the works of mercy among the dispossessed, and despised in the slums. The motive being a sense of personal responsibility to relieve the needs of our brothers in Christ. We felt that the precept of love applies in the twentieth century, philanthropy and sociology notwithstanding.

The first enthusiastic group who did the cooking, cleaning, and serving faded away with the years. The poor are tiresome, but they are still hungry, and in need of help. And many of the men who came for help remained to help. It is to Blessed Martin, and these loyal and unselfish men, that credit must be given for the continued existence of the house. These workers have not yet become scholars, in Peter's phrase, but then, on the other hand, the scholars were never workers.

Concentrated Human Misery

If a big city is organized human misery, then the slums are concentrated human misery. The human degradation seen

there is not to be laid on the conscience of the poor but rather on those who point a finger of scorn at them, who call us lazy, drunkards, bums.

The poor you will always have with you. That is the gospel truth. After five years in a Catholic Worker House of Hospitality these words of Christ are echoed from the walls, the floor, the poorly set table, the ragged, vermin-infested beds, even from the clothes covering our body. It is the beginning and ending of our thoughts, this divine prophecy, promise or threat. These everlasting poor, these ubiquitous poor, these thin, disgusting, malodorous poor, these particularly intimate images of the God-man who are always with us, and it is Him we see in them. And it is we who are the poor, we who needed help, and received more than we ever gave.

No Compromise

Is there any way of deliverance from this shameful and terrible position into which the war has plunged the Christian world?

Yes, but only one way.

We must give up trying to square the spirit of war with the spirit of Christ.

We must acknowledge that they can no more amalgamate than can fire and water. Fr. Franziskus Stratmann, O.P.

Love Not Hate

St. Chrysostom: "No one must do his neighbor a wrong or meet injustice with injustice, but wrong must be willingly endured, nor must we hate the wrong doer—rather must we love him, do good to him and pray for him."

Most Neglected People

By H. H. McCLELLAN

From the Commonwealth for September 18, 1938:

Today there are 500,000 people held behind locked doors and barred windows in the mental hospitals of this country.

They have been denied rights as citizens, and as human beings; denied the common necessities of life; denied adequate medical and nursing care; given some dope, politely called sedation, or placed in dungeon cells if they become aggravated, and doomed in two cases out of three to spend the rest of their life in these maddening places until merciful death closes the scene.

This is the word picture of the mentally afflicted in the United States today—so you know why I have called these unfortunates the most neglected people.

Their treatment is the darkest disgrace in the history of hospital management in the United States.

The added disgrace and insult of State Legislation which permits the sterilization of these sick people is the crowning pinnacle of their stupidity, and ignorance of the problem; and it is only through the saving grace of the teachings of theistic philosophy that light of a constructive nature has been thrown on the problem.

It is hoped that this may be read by some who will be in a position to see and appreciate the condition of the mentally ill, and take up the fight in their behalf.

IN THE VINEYARD

Essays in Catholic Action

by

REV. JOHN J. HUGO

PRICE 5 CENTS

The Catholic Worker Press

115 Mott St., N. Y. C.

Strangest Parish

By "Onlooker" in Blackfriars for March, 1938

If you were told of a large parish where Catholics never heard Mass, never assisted at Benediction, never knelt before the Blessed Sacrament at the Altar, never held a Rosary in their hands, never saw a Crucifix on their walls, never crossed themselves with Holy Water, and this through no fault of their own, but only because they had been overlooked and forgotten, you would not believe it. And yet such a parish exists; scattered among all the mental hospitals of Britain, whose tragic sufferers—the most tragic sufferers of all—have forfeited with health, sanity and freedom, almost the whole practice of their religion.

It is not, for the most part, the lazy, the half-hearted, the unintelligent who are stricken with nervous mental troubles.

It is often, in these intimidating days, the young, the ardent, the generous.

Fr. Judge Said:

One should pray in the way he likes best. This makes prayer sincere and pleasing to God.

The wisest wisdom in the world is the wisdom that comes from suffering.

God's work is never done in ideal conditions.

One soul is diocese enough for a bishop.

The spirit of faith makes us see the Will of God in all things.

The Cross is our spiritual mirror.

Love consists not in getting but in giving; not in pleasure but in sacrifice.

St. Augustine: "I searched for God without, but found Him within."

Leonardo da Vinci: "Let nothing obscure the face of Christ."

It does not require much time to make us saints; it only requires much love.

Be angry with sin, but kind with sinners.

Charity begins from the inside.

Kind words are an apostolate in themselves.

Give me souls; take away everything else.

Love is a fire which goes out if it does not kindle others.

It is only the first few wrenches to the will that really hurt.

He prays little who only prays on his knees.

When sorrow seems to press most upon us, it is Christ pressing us more firmly to Himself.

Our happiness; what we have divided by what we want.

Fidelity in little things is the secret of great holiness.

Charity: pardoning the unpardonable; loving the unlovable.

What would Jesus Christ do, were He in my place?

Gloom never yet accompanied true friendship with Christ.

Sanctity and Silence are inseparable.

MILK WEED

seed pod



In a Peasant Land

The Slovenes are the smallest of the Slavonic nations.

Before the 1914-1918 war they were part of the Austrian Empire. After the war 1,200,000 of them, together with the Croats and Serbs, who also speak a Slavonic language, were united, and Yugoslavia was formed.

The arrangement, however, still left 600,000 Slovenes under Italian rule and some 100,000 under German Austria. They hope to be reunited with their countrymen and admitted as part of Yugoslavia after this war.

By FRANCIS GABROVSEK

I want to tell you about the Co-operative Movement among the Slovenes, but to ensure a better understanding I must say something about the basis of the public activity of the Church, not only in Slovenia but in the whole of Central Europe.

The Priesthood of Central Europe has, above all, pondered how to make the right contact with people and how and where to explain most practically to the masses the social teaching of the Church. That was the chief reason why they devoted much time to public life and to some extent, even to economic affairs, as the Co-operatives.

Humble People

They achieved this through organizing people, though they were forced to hear the reproaches of criticism and retrogression. The work of the Co-operatives was to raise the humble people to a better economic position; it was, on the other hand, one of the best opportunities to keep the necessary contact with the people and to lead them.

We must never forget that this economic struggle was a struggle for the Christian social principles. Instead of mutual help and neighborly love, cold selfishness had become the rule. Instead of the exhortation "with united power," there prevailed the thought "everyone for himself."

Love of Community

The Co-operatives are above all associations of an economic character; but there is a great emphasis on the needs of the community of love for this community and for sacrifice for it. The idea of Christian neighborly love comes to its expression, and man's innate selfishness is diminished.

The sacrifice for the community is to some extent compensated. If the whole community prospers the members profit, but in addition to the benefit the sense of needs of community is taught.

Connected with the sense for the community is the moral consciousness that we can perform with united forces many a thing which would otherwise be impossible.

Against Oppression

Another idea which is very Christian is also stressed in the work of the Co-operatives, the fight against ill-treatment and oppression. The Co-operatives have always fought against the usurers and extortioners. The fight today is the fight against capitalism.

The Co-operative Movement has led this fight from the beginning. It is the same spirit which led the Christians in the first centuries in the fight against slavery.

My country is a country of the small peasant. The average property is of the size of five to ten hectares, and in the mountains up to 20 hectares. The soil is not everywhere fertile, and 40 percent of it is covered by forest.

In the year 1848 the peasants became free of the last fetters that bound them to the landlord, but when the peasant became free he did not become richer.

Besides other calamities, the

American corn reached European countries, and the situation of the peasant became worse and worse. He fell into the hands of usurers. There were no efficacious laws to prevent extortion, help from the State was even less to be hoped for. There were various innkeepers and shopkeepers who practiced this business of extortion. In many cases they were foreigners, and especially Germans.

Little Farmer

When I speak of high interest, you must not be astonished. In Serbia, and in particular in Bosnia, there were interests still after the last war of 25 percent. What the progress of the peas-



PASTOR-BONUS

A. de Bethune.

ant can be under such conditions is easily understandable. How can this little farmer be freed from this intolerable yoke?

After many experiments, the small savings banks, on a co-operative basis, proved themselves to be the only way. They were founded for a small area. The guarantee of every member was unlimited. Everybody knew all the members, and nobody could get a loan if he was unsuitable.

Where did the money come from? With the unlimited guarantee, it was possible to draw the money from the town to the country. The second important source was the scattered money in the country itself. Every bit of money which before was hidden somewhere in boxes and stockings came to the savings bank for the use of the whole neighborhood.

Renaissance

The banks did not work for profit. When a profit was made, it went to the education of the people. With such money libraries were founded, buildings constructed for the peasant, educational societies and similar institutions helped. With the co-operatives grew welfare and education of the people, thus the peasantry came to a new development and the whole nation to a Christian renaissance.

The chief development of these co-operatives was in the years from 1890 to 1910. The majority of them are united in the Co-operative Union at Ljubljana.

It was the centre to which the surplus money of the savings banks went and where others drew money when they needed it for peasant credits. Thus the whole of Slovenia was bound together; the wealthier regions helped the poorer.

I have spoken in particular about peasant co-operatives because the country is more than 60 percent a peasant country. In olden times they developed many domestic industries, but modern times have brought competition and domestic industries have begun to die out. The Co-operative Movement took these industries into consideration and began to organize them into an industry of a high level with modern machines. In Kropa, for instance, we have now a factory for small iron products where all the 300 workers are also the owners of the factory.

Seed Is Sown

The German and Italian invasion has stopped the activities of the Co-operatives. The Germans confiscated the property of the Co-operatives, and the majority of their leaders were deported or sent to various concentration camps. In that part of Slovenia occupied by the Italians the Co-operatives remained, theoretically, but they were put under Fascist control and are slowly dying out.

According to the reports that we have received many of them were looted. When we return home we shall find the complete ruin of the Co-operatives, but we hope not a ruin of the co-operative spirit.

The ideas of the Co-operative Movement are sown so deeply that the outrage of the Germans and Italians cannot annihilate them.

Priests Help

I have already said that the priest took a notable part in this Movement. The peasant Co-operatives and in particular the little savings bank had a great support in the clergy. The priests were bookkeepers, and arranged everything with the authorities. They were the unpaid secretaries of the Co-operatives. Thus the whole Co-operative Movement developed together with Church organizations, and it was in this way and for this reason that the people really remained in close contact with the Church.

Leaders Found

The Movement tried from the beginning to educate suitable leaders among the laity, and a special school was founded for this purpose. Peasant boys received training, so that they became able to lead the peasant Co-operatives. As the numbers of these new leaders increased the less necessary it was for the clergy to undertake this work. But the principles of this, nevertheless, remained the same. It is natural that the priest cannot be far from a movement of his flock, but I should like to point out that the struggle of our Co-operative Movement was a struggle for the freedom and independence of the little man. And for such a fight Christianity has always had a great understanding and sympathy.

In our case in Slovenia, there was a struggle for social freedom and also for national freedom. The whole population was fighting against the Germanising supremacy of the Austrian Empire, the freed peasant from the economic influence of the Germans. The priest who sacrificed a part of his time to this work was always in closer touch with the people and the people with the Church.

This is the story and background of our Co-operative Movement.

From "The Wheatseaf," England.

Catholic Worker

Summer Retreats

The Holy Father called upon all Catholics to return to the spirit of the early Christians. Surely such a return, and renewal, is necessary today. We are all agreed that only Christianity can solve our problems—social, economic, political. But it is not the kind of Christianity most of us have been living; if this were sufficient, then these problems would not exist. We are all agreed, further, that the world has turned away from Christ and that it suffers because of that infidelity. But is the responsibility only the world's? Have we Christians no blame in the debacle that we are witnessing today?

Tepidity

Rather, the responsibility is ours first of all. God desires to save all men, and He has called us to cooperate in the work of spreading His Kingdom. But nothing can be accomplished—nothing has been accomplished—by a Christianity that is accommodated to the bourgeois world, a Christianity that is diluted. For all our vast organization and all our efforts, we have seen in our own life-time upstart movements, springing from paganism, capture whole nations. And is our own nation free from that paganism? The "black paganism" condemned by Pius XII was not only the paganism of Hitler or Russia; it was the paganism of the movies, of the secular press, of all our modern pleasure seeking. Do we need no reform in these matters?

If One Parish

If even, in Chesterton's phrase, a Christianity that is watered down is still hot enough to boil the modern world to rags, what could we not do with an undiminished Christianity, the Christianity of the early Christian, the Christianity of the Sermon on the Mount? Someone has said that if only one parish in the whole world would live fully in accordance with the teachings of the Sermon on the Mount, certainly the whole world would be changed.

Retreats

Pius XI said that, despite all the modern evil, there is stirring of the Holy Spirit in the world today. And it is certainly true that, in every part of the Christian world, there are movements calling men to greater fervor and showing them the way to it.

We wish to call to the attention of our readers retreats, which will last for six full days spent in complete silence. The retreats will be held at about fifteen miles from Pittsburgh, at St. Anthony's Village, Oakmount, Pa., and it can be reached by bus or railroad. Further information can be obtained by writing to the retreat director. Reservations should be made before hand. The retreats will begin on Sunday evenings, July 4 and 18th; August 1st and 20th. The first three retreats are for women.

War

War is not only an evil as pestilence and famine are; it is not only blood shedding, but it is the exaltation of every physical, mental and moral evil.—Fr. Stratmann.

IT IS NOT TOO LATE

(Continued from page 12)

Summer, the beds are drenched and big puddles are left around the plants. It is much better to avoid those puddles and drain the soil so it never gets too wet. The little ditches do this job. But at the same time, all the water should be saved, and again, that is what the ditches do; they save the water and give it slowly to the roots, which is where the plants want the rain anyway.

You can make your beds as long as you want. Between twelve and fifteen feet is a convenient length, but the length of the bed is of no importance, as long as they are about three and a half feet wide. Remember also, if your garden is on a slight slope, to make the short side of the beds run down with the slope, and not the long side. If the long side of the bed runs down the slope your garden will wash down in no time.

Plant Plenty

How many beds should you prepare? That depends upon the size of your family. A bed fourteen feet long will hold sixteen tomato plants. That will keep a family of four or five in tomatoes all Summer. If you want to put some away for the Winter, you will have to have a second bed. If your family is larger you can make your beds that much longer, or prepare more beds the same size. Last year, I planted one bed of twelve and another half bed of four plants. We had tomatoes all Summer, and we gave a lot of them away to neighbors. This year I am going to try to accommodate twenty plants as I want to save some tomatoes for the Winter, make tomato paste and tomato juice. At any rate for a family of eight, I suggest you prepare about forty to sixty feet of bed at the most, for the tomatoes, and about the same for the beans.

Tomatoes

Plan to set your tomatoes in the north or northwest part of your garden, and the beans in the south or east part. The beans are low and the tomatoes are high, and, in this way, the beans will get the morning and noon sun without being shaded by the tomatoes.

Now a few recommendations about setting out the tomato plants. Have the ground all ready by the time you buy the little plants so that you can plant them as soon as possible. Keep your plants moist and in the shade until evening, as it is best to set them in the ground only after the heat of the day has gone. By the twentieth of May it begins to get cooler about five or six o'clock and it still stays light for several hours. That is the best time to set out the plants. If it looks as though it is going to rain, so much the better. The more quickly you can do the job, the better it is. That is why it is best to have everything ready.

Setting the Plants

Take a strong stick and make holes with it about a foot deep. Turn the stick around with your arm so as to make the hole a little bigger at the top. Make the holes two feet apart. In this way you can have two rows of holes in the width of the beds. Fill each hole with water. By the time you have poured the water in the last hole it will have begun to sink down in the first one. That's just right. Now take your little plants and separate one of them, being careful to keep the soil around the roots in a little lump. The less the roots are disturbed, the better it is. Set that little plant in the first hole. While you are holding the plant with one hand, shake the earth from around the hole back into the hole around the roots so that the hole is all filled. Pat the earth down firmly all around the

plant, then make a little hill around it so that the stem will be covered with earth up to about the first leaf.

Placing Poles

Do the same with all the plants. As soon as you are through, set a six-foot pole next to each plant. It is best to have the poles all ready and to set them at the same time as the plants, because, if you wait for a couple of days, the roots will have begun to spread out underground and they might be hurt when pushing the pole down. I know it looks funny to have tiny little plants, hardly a foot high, and a great big pole standing up five feet next to it; but that's the way it should be. When the plants begin to grow taller, cut down two branches out of every three, and attach the plant to the pole with string or strips of rags. If you don't remove the extra branches you will have so many leaves that the fruit will not mature. All during the Summer don't be afraid of cutting the excess branches off as they grow. Cut them off preferably while they are young and before they have started forming the fruit.

Beans

Bush beans are very easy to grow. They have to be grown from seed as they cannot be transplanted. So the seed has to be put directly into the ground where the plant is to grow. You can try a first sowing in the early part of May. But if you want to be sure of having beans, I would not put the seeds in the ground until about May 15. You can put four rows of bush beans in each bed, putting the rows about ten inches apart. I would not plant all my beans at the same time if I were you, as that would mean they would all be ripe at the same time and it would be a huge job picking them all and canning them or getting them somehow ready to save for the Winter. Instead you want to have fresh beans coming up every week all Summer and eat all you can and store the rest of them away a



little at a time. So I suggest you plant one row or two rows each week until the beginning of July. That will mean about six or seven plantings in all.

A Job for the Children

To sow the beans, make a row of little holes with a stick. The holes should be four inches apart in the rows, and the rows ten inches apart from each other. If the ground is very dry, pour a little water in the holes first; if not you can directly shake a little soil into the holes and then put two beans in each hole on top of the shaken soil, and cover up the beans with an inch and a half of more finely broken soil. The beans should not be buried too deeply. Putting the beans in the holes is a job that children love to do and do very well. They also love to pour the water in the holes and to shake the soil down,

etc.; in fact they love to help a grownup at doing all these tedious little jobs, as long as the grownup is staying right with them working too.

Pretty soon the beans will start poking up their heads and in another week they will have leaves. When they begin to have flowers, it is usually high time to start hoeing the ground and building it up as a hill around the stem of the plants. Later on, when the little beans begin to form, this will have to be done again, so that the ground does not become too hard.

When to Water

If you have a very dry spell you will have to water the beans very generously, but not more often than once a week. Remember, even when the ground looks dry on top, there usually is some moisture down below



A. de Bethune.

where the roots are. A little watering every day doesn't do any good. It is a waste of time, as the water only evaporates without even ever reaching the roots. Give the plants a good soaking once a week instead, if the rain fails to take care of the job. Believe me, you are going to become very rain-minded after you have a garden, and you are going to look anxiously for a cloud in the sky and welcome it with joy after the first dry spell. It is recommended, however, not to walk in among the bean plants after it has rained or after they have been watered, as that will ruin the plants. Wait till they have had a chance to dry up.

Watch for Beetles

The only difficulty that you may have with beans is beetles. All beans are not always eaten up by beetles, but sometimes the beetles can become an awful problem as they multiply very fast. Start early looking for the beetles under the leaves every day. The beetles are like big fat lady bugs, round and yellow, with tiny black dots. They are easy enough to see. Go around with some kerosene in a can and if you see a few beetles, pick them off and put them into the kerosene. This again is a job that children will do very well. Remember, each beetle you pick off today means that you won't have to pick off two hundred tomorrow or the next day.

Result of Wrong Methods

Picking beetles is a tedious job, believe me. It is a job that we should not be doing if people had not gone in for chemical fertilizers and poison sprays. But as long as we are now living in an age in which people are using such brutal methods with the earth, we are more than liable to have an attack of beetles from our neighbors. If you start building up your soil right this year, you may in several years be able to have beans that will resist the beetles. But in the first year you will have some trouble.

Try picking the beetles off by hand as long as you possibly can, and if you are really faithful about it, doing it without fail every day, it will not be too bad a job. I would avoid spraying the beans as long as it is possible. The longer you can avoid it the better your beans will be this year and the sooner will your ground be good enough to grow beetle-resistant plants in the future.

The beans that you do not eat right away during the Summer may just as well be left on the

Peter Maurin

(Continued from page 1)

that enforced unanimity is the way to bring about national unity.

IV. Pax Muscova

1. Russia contends that the Russian Empire was the heir to the Byzantine Empire.
2. Russia contends that Russian Sovietism is the instrument for the realization of the Marxist dream.
3. While the Mahometans tried to force on the world their brand of Theism, Soviet Russia tries to force on the world its brand of Atheism.

V. Pax Britannica

1. England asks:

"Is not Pax Britannica better than Pax Geneva, better than Pax Romana, better than Pax Germania, better than Pax Muscova?"

2. But Gandhi says: "England is not in India for the sake of India but for the sake of England."
3. De Valera says: "What England did to Ireland is not to the credit of Pax Britannica."
4. The United States is not convinced that the way to bring about the United States of the World is by joining the British Commonwealth.

VI. Pax Hibernia

1. The world is cursed with imperialists.
2. What the world needs is missionaries not imperialists.
3. When the Irish were scholars they were missionaries; they were not imperialists.
4. They were not imperialists.
5. When the Irish were missionaries they went all over Europe starting with England.
6. They had not swords or guns, but knowledge and zeal.
7. Through words and deeds they taught people to rule themselves.

VII. Pax Vaticana

1. What the Irish scholar taught is what the Christian Fathers taught.
1. What the Irish scholars taught is what the Holy Father teaches.
3. The Holy Father teaches the supremacy of the spiritual over the material.
4. During the first world war a Protestant minister suggested that the warring nations accept the Pope as the arbiter.
5. The appeal for peace of Benedict XV was ignored in the last war.
6. Why not learn from the mistakes of the last war?

plants until they are completely ripe and ready to dry. They can be stored very easily as dry beans for the Winter.

Jon Thornton Writes

Palm Sunday.

The situation here on the dairy farm has some drawbacks, but hasn't everything this side of heaven. We work (meaning the Langlois brothers and I—we are living with Donald and family in a newly acquired tenant house) awfully long hours. From 4:30 a.m. to 6 p.m., with just enough wages to get by, \$12 to \$14 a week with living quarters, milk, wood and breakfast. But how many people would be happy to get that! Although it probably isn't the Christian standard of justice, according to Pius XI. But we have the promise of 20 acres apiece; that is, Donald and I do. How or when we shall be able to build on it God alone knows.

Am anxiously awaiting Peter's book, or rather your book, although it takes me about three weeks to get the C. W. read. We have started a discussion hour here every week and are basing it on Father Hugo's notes. Pray that it may serve the good God's purposes in our own souls.

The papers are always up to standard. How good Providence is to let you go on putting them out.

Concerning the draft, I have never yet heard from them. Since being reclassified a C.O. over a year ago, that is. Have learned that I am probably frozen on this job. Just as well.

May our most sweet and humble Mother bless you with sorrows galore. Regards to all.

In Jesus and Mary.

Jon.

St. Isidore's Farm

Dear Friends:

Don left for Alaska March 31. He is helping to put up telephone lines, which we think is good constructive work. At the end of his six months we hope to have \$2,000, so that we will not have financial worries for a while and he can paint. I am alone here with the three children, Jon, Rachel and Michael. I am planning on a large garden, a couple of hundred baby chicks and several pigs. I have made six quarts of maple syrup. I make our bread and butter and intend to try some soap soon. We will butcher our pig this week. We have no radio or newspaper up here, and I look forward to getting the C. W. Marty expects to be here for a while in May.

Love in Christ.

Mary Humphrey.

In Polish Ghetto

(Continued from page 1)

which the dead man leaves behind. The rest of the family can live a bit longer on "dead men's bread".

"Nor does aid come to the Jews from abroad," according to a documented record just issued by the Institute of Jewish Affairs. "The lifting of blockade has admittedly saved the Greek people from death. Belgian, French and Norwegian children have been aided somewhat despite all odds. But the Allied governments have thus far ruled that relief to the Jews of the ghettos would constitute a violation of the blockade."

Send for these statistics of starvation of all Europe to the American Jewish Congress, 330 W. 42nd Street. "Made in Germany" they term it, but through the blockade, imposed by Great Britain, we consent to it.

The Commonweal, 386 Fourth Avenue, New York

For the enclosed \$1 please send me the next 15 issues of The Commonweal.

Name

Street

City

THE LAND



FARMING COMMUNE

Easter is here again and came late, which suits the weather. Spring is arriving late—only three warm and sunny days so far. We have taken advantage of them and have put in two thousand onion sets, onion seeds, lettuce and radishes. The pepper, tomato and cabbage plants are ready to go in when the weather permits. In the big fields we are all putting in our individual "victory gardens" which will mean victory over next winter's scarcity.

Maryfarm's Eighth Year

This Spring begins the eighth year of the Farming Commune. To go over these hectic years from the start would mean writing a book. That will, of course, come later. The first year, 1936, a small group of zealous students, workers, philosophers, and everything but farmers descended on this old run-down place on top of a small mountain. They came from the House of Hospitality in New York. Some had been there since the inception of the Catholic Worker movement and had participated in all the activities, such as picketing, the various works of mercy, distributing the paper, attending meetings and conferences, nights of long discussions with Dorothy Day and Peter Maurin, the founders, and seminarians, priests and educators from all over the world.

Of Many Minds

Each considered himself or herself thoroughly indoctrinated. There were seminarians who were anxious to "kindle the fire cast on the earth." There were builders who would change the social order via the brick and stone route. There were those confident of tearing down the capitalist system and rebuilding within the shell of the old with a flat "five-year plan." Some were sailors who were housed at the House of Hospitality during the infamous Seamen's strike—men who were too disgusted to go back, and other victims of the class war. There were many differences of opinion along all lines, but most agreed that the land and craft idea was the ideal way of life and a cause worth working for.

Ora Vs. Labora

The invasion finally took place. Commando tactics were used on rickety barns and sheds. Weeds fell fast and flat as soldiers under withering machine-gun fire. Workers and scholars worked together, slept and ate together. The Rosary was recited under the stars and round-table discussion followed, sometimes far into the night. There was talk on work and prayer and the Liturgy. The intellectual discussion of the scholars was too heavy for the workers, who went off to bed. They got up early and the well-meaning scholars couldn't. Some found it easier to pray and some found it easier to work. Those who prayed often and at length caused the others to become uneasy and vice versa. Grumbling began and the evening round-table discussions raised the temperature of the spring evenings to boiling point.

Some thought that while the Farming Commune idea was only one point in the C. W. program, the whole thing should go together and certainly the works of mercy should go on here as elsewhere; so children were brought here from the slums for two weeks of good food, sun and air. Girls volunteered to come out and

live with them in the barn, to cook, dress and look after them. They did that, but the workers (and some of the scholars) looked after the girls who looked after the children, and marriages resulted. Shortly afterwards the look-afterers were gone with the wind.

Many Are Called—

Men came out here from the breadline in New York. Some built chicken coops. Some made roads and flower gardens. All were glad to be here, but many years of drink and idleness had taken their toll, and most went back. Several men living with a married couple in the same house proved too much of a strain, and families left. Others came. Many good crops have been raised and harvested and much sent to the House of Hospitality in New York.

The little rock flower garden by the upper house built and taken care of conscientiously by John Griffin is beginning to bloom again. That was the favorite spot of the late Father Virgil Michel, of the Benedictines. He'd sit on the rustic chair there near the statue of the Virgin surrounded by flowers and read his Office. Mrs. Rauch, of Dubuque, Iowa, who sent the iris bulbs for that garden, visited us during the winter and noticed her irises growing all over the farm.

Many have come here and gone, both scholars and workers. Some lost faith, some were disillusioned. Some found theories, when put into practice, are hard. For an inexperienced worker or scholar, farming is hard and tedious in the beginning and never easy. There are five families here now and a few single men who intend to stay and build up the community.

We all believe in the Communion of Saints, but realize we are not a community of saints. Good and evil are here as elsewhere. We are not thoroughly united. We have our different ideas and different ways of bringing about what we want. We are trying to build anyway and there has been a lot of progress. Most of us make our own bread now from all of the wheat. That, while only a little, means a lot in these days when people have forgotten how to even slice it, let alone bake it.

New Stations

Vic and Eva have carved out new Stations of the Cross, and they look more weather resistant than the old ones. They are erected along the steep rocky road leading from the lower to the upper house. We are reminded of the Passion every time we climb the hill, especially when carrying a load. Probably the most important piece of building on the farm was the erecting of the crude Stations, as they are a daily reminder of what we are and must strive for. It would be hard to become an atheist out here.

Father Magee is a weekly visitor here, and that means a lot to all of us. He is patient and good and understanding. Most of the people here spent their hour or two at his little church in the Syrian quarter of the town Holy Thursday night to Good Friday morning in nocturnal adoration. It was also started at St. Joseph's. Father Magee will have it every First Friday from now on.

Arthur Sheehan and John Kelly are staying out here awhile

IT IS NOT TOO LATE

By Ade de Bethune

If you have never had a garden in your life, this is the year to begin. Even if you are not able to grow a lot of vegetables, at least the ones you can grow will be a help with the food rationing. The first thing you know, though, is that your friends will come to you and say that your land isn't any good; that your garden is too small; that you don't know anything about it, anyway; that the whole thing will be a waste of seed and effort, and that you might just as well get your vegetables from the store. That's very discouraging, but if I were you I would not listen to every discouraging creature that comes my way.

It is true that, if your garden is in the shade for the most part of the day, you had better not cultivate it; look for another garden. No plants will mature in

the complete shade, surrounded on all sides with tall buildings. It is true also that, if you know nothing about your gardening, you had better not try a whole lot of different vegetables that have to have special care and will only wither away, wasting both your time and your seeds. But I am sure that if you try a small garden, with only tomatoes and beans for this year, you have a good chance of being successful with it. You will have a lot of tomatoes and beans to eat during the Summer and to put up for the Winter, and, what's more, your ground will be all prepared for growing more difficult things next year.

You Still Have Time

It is too late this year for planting any more peas and radishes, etc. That is also a reason why I suggest you stick strictly to tomatoes and beans this year. To-

ning in your mind the time when you will be able to plant a hedge or bushes, or build a wall or fence, at least along the most exposed side of the garden.

First Steps

Now to get the ground ready. There are various ways of doing this, but if you are a beginner, I think this will be the easiest way for you. Take a spading fork, and some bushel baskets or a wheelbarrow. Take also a pick axe, in case you meet very stubborn things. Maybe you won't meet anything that stubborn, but if you don't take the pick axe and you get stumped, chances are you won't bother going back for the pick, so you'll try getting the stump out with the fork; you'll break your back and get disgusted with the whole job. If the pick axe is at hand, you'll use it and won't get so worn out.

Remove Grass and Roots

Start in one corner of your plot and dig up with the fork all the grass and roots and put them in a basket or wheelbarrow. You don't need to dig very deep, just deep enough to remove the grass and roots. Digging up the first row is the hardest. Once you have dug the first row, the rest comes more easily. You can pry it up with the fork so it gets loose, and it will lift right up. If a lot of soil remains stuck to the roots, you can shake the whole clump and the soil will fall loose. In that way you won't have to carry so much weight in the baskets, and also you will save some of the top soil that was around the roots.

A Headache to Avoid

Don't try just turning the grass and roots under. That would give you the biggest headache you have ever had. Don't try it. Believe me. Everybody tries it some time or other and gives up gardening in despair. (The only way to turn the grass under would be to trench it, and that requires much deeper digging than you are prepared to do, and it requires quite a lot of fussing to do it right. So I don't advise it.) I know you will be tempted the same as everybody else to just turn the grass and roots under, but here is the time to gird your loins and decide to do a good job or do nothing at all. So prepare yourself with courage to throw every bit of grass and roots and sticks into the baskets and to carry it all away to the edge of your garden and to make it all up into a neat pile where it can rot in peace and become excellent top soil in time.

Making Your Beds

When you have taken out all the grass and roots, your soil is ready to be made into beds. I suggest you make your beds three and a half feet wide. That is a convenient width; the middle of the bed can be reached from both sides without too much bending and also the bed is wide enough to have two rows of big plants and three or four rows of smaller ones. Between the beds, dig a little shallow ditch, ten inches or a foot wide (just the width of a fork or spade). You can walk all summer in the little ditch, using it as a path. It makes it convenient to reach the plants on the beds on both sides. Towards the Fall, the little ditches will have gradually filled in, but that doesn't matter, as long as you keep them free from weeds.

The main advantage of having the little ditches is that they keep the water when it rains. Often times when there is a great downpour of rain in the

(Continued on page 11)



A. de Bethune

and working out their philosophical theories with a heavy fork and rake in the gardens. "Thought into action" with a vengeance. Marjorie Hughes has procured two goats and milks pretty good now for an amateur. She is determined to make goat cheese and butter, and that doesn't make anyone mad.

Woman's Place—?

Peter tells of how the girls on a farming commune were to grow up becoming good housekeepers, making their own clothes, being good cooks, etc. So far it doesn't look so good. Little Helen Gott, age 14, is in the kitchen of her home after school just long enough to deposit her books. After that she is out with John Fillinger, cleaning stables, pitching manure, sawing wood, and all day last Saturday harrowing with a team of horses. Little Johanna shows interest in nothing but milk bottles and little Catherine following goats around and eating anything that crawls. No one knows for sure yet why she always carries a stick. Some think that Vic used to be a cop.

Thresher Needed

We make our own bread but have not as yet raised wheat. One year a couple of acres of oats were harvested and the threshing done by a neighbor who has since moved. We have also purchased our chicken feed and there's nothing economical about that. We must sow wheat now, also barley, oats and rye. We need a thresher bad. If some reader or a friend could get us one it would be a very big step ahead. An old-fashioned second-hand thresher that could be belted up to an old car or gas engine would be ideal. We sure hope someone can dig one up. Making our own feed here now is the next most important thing.

Joseph Michael Hughes.

atoes and beans should not be put in the ground, anyway, before the middle or the end of May (in New England, at least); that is, when all danger of frost is passed and the nights begin to be warmer. So you still have time to have a garden if you start right away to get your ground ready.

Preparing the Ground

The first item in getting the ground ready is to choose a good spot. If you have no choice, you'll have to make the best of the spot you have; but if you have plenty of land, be sure you pick the best part of it for your garden.

These are the things to look for:

1. Your garden should be sunny most of the day, especially in the morning.
2. It should be fairly level; that is, you had better not choose a steep slope for a garden, as it would give you a lot of trouble.
3. It should not be swampy, or plants will rot.
4. It should have some top soil. That means you should not waste your time setting plants on a spot that has recently been excavated for construction, where the bottom clay has been dug up to the top and where cement and concrete have been mixed, or rubbish has been burnt. That soil is dead, and nothing will grow on it until there has been enough time for either yourself or the forces of nature to deposit a new layer of living top soil. That is a job for later on, when you have this garden well under way.
5. If possible, it is good to have the garden protected from the strongest and coldest winds by a hedge, a stone wall, bushes or trees. If you have no protection at all for your garden, then you can start plan-