

Let's Keep The Jews for Christ's Sake

By
Peter Maurin

I. A Mystery

1. The Jews are a mystery to themselves.
2. They are not a nation although the Zionists try to build up one in Palestine.
3. They are not a race for they have intermarried with many other races.
4. They are not a religion since their belief calls for one Temple and the Jewish Temple has not been in existence for nearly 2,000 years.

II. In Spain

1. St. Vincent Ferrer, a Spanish Dominican, succeeded in converting 25,000 Jews.
2. When the Spaniards decided to drive the Moors out they also decided to drive the Jews out.
3. St. Vincent Ferrer tried to convert the Jews, he did not start a crusade to drive them out.
4. Driven out of Spain, the Jews found a refuge in Salonique which was then under the Turkish flag.
5. Spanish is still spoken by Jewish workmen in Salonique

III. In the Papal States

1. The Popes never did start a crusade to drive the Jews out of the Papal States.
2. Jews have lived in Rome and the adjoining territory since the Roman Empire.
3. The Roman Empire protected the Jews living under its rule and so did the Popes in the Papal States.
4. The Jews themselves admit the fairness

(Continued on page 6)

Ben Joe Labray

Dear Friends:

It's been some time now since I wrote. I've been busy even if everyone I meet keeps telling me I should go to work and do something constructive. It becomes difficult to explain to them all the work I am doing in my own traveling apostolate.

Did a lot of roaming out in the Western country. They say it's God's country. I wonder. I have been in the heart of the country where there is an abundance of livestock being held up till prices break so that the business-men farmers can reap the fortunes of a war-made prosperity. The newspapers all support this policy out here. And as they push this plan of "free enterprise" they scowl bitterly at the way we are "pampering" the Japanese in our relocation camps. They are not slow, however, to urge that the Japanese

be used as free or very cheap labor for the soil miners. The "Denver Post" is one of the most offensive papers in this campaign.

The Mexican gets an equal share of dirty treatment out here too. There is much opposition to the idea that the Mexicans in the sugar beet fields receive the minimum wages as prescribed by the government. I traveled by freight a ways with a Mexican whose family (he had three kids) was in a small Colorado town. He moved about from town to town to do harvesting and other agricultural work. He wanted to settle and get in on the high pay of war plants but found discrimination was difficult to overcome. I do hope God is not offended since they call this section His country and display

(Continued on page 8)

Many Catholics know something of the ethical principles that determine the justice of war. Unfortunately, there is not such general knowledge of the theological truths that fix the conditions for attaining true peace. All who can talk about St. Thomas's requirements for a just war cannot speak so readily about his doctrine of peace. This means that they form their judgments on war according to the rules of natural ethics, leaving out of account the higher principles that govern supernatural life and activity. As a consequence, they easily fall into the doctrinal error of regarding armed force (so long as it is used in a just cause, which a patriot never has difficulty in finding) as a proportionate and at times necessary means for securing peace.

There are other false notions that arise from the preoccupation with merely ethical norms. It is inferred, for example, that the Gospel teaching is irrelevant to the problem of war. This problem (so it is held) must be solved by principles of reason rather than by the truths of faith. Such indeed must be the conclusion, sometimes tacit, at other times boldly asserted, that comes of failure to consider the bearings of the Gospel on the use of force.

Supernatural View

From the circumstance that reason alone is in fact so commonly considered sufficient to cope with this matter, it is concluded that this must be so, and is rightly so, and that Revelation therefore need not be consulted. The supernatural principles of Christ are considered not to apply; so that conviction and conduct should be based on the teachings of ethics. The Gospel is not pertinent, and the whole problem is one of natural law.

In this way a large number of Catholics come to take all their ideas concerning war from natural law, ethics, the truths of reason. If they do not in so many

words throw out the Gospel, they at least reason as though the Gospel did not exist. They leave to one side all specifically Christian principles, revelation, the evangelic law.

Gospel for Peace

Another inadmissible idea which originates in the same false emphasis is that the spirit

Pittsburgh Pastor Attacks Proposal To Draft Fathers

A five-point attack on the proposed plan of drafting fathers for military service was outlined in a sermon delivered by the Very Rev. Thomas F. Coakley, pastor, Sept. 6 in Sacred Heart Church, Pittsburgh, Penna.

Father Coakley, who was a chaplain in World I, made it plain it was through "no lack of patriotism" that "we of Sacred Heart protest against the plan, and pointed out that the service roll of the parish numbers 837, one of the largest in the Diocese of Pittsburgh."

The five reasons why fathers should not be drafted, Father Coakley said, were:

"First, it is bad spiritually. It will destroy the unity, the cohesion, the stability of the family, since it separates husband and wife, parents and children; in a multitude of cases it will send them roaming about the country in a vain effort to keep family life intact and united.

"Second, it is bad morally. Separation always weakens and

(Continued on page 3)

The Gospel of Peace

The Need for Supernatural Ethics

By Father John J. Hugo



St. Helen Finds the True Cross

A. de Bethune

and laws of the Gospel are not opposed to war; that the Gospel, indeed, is rather indifferent to the whole matter; and that we can therefore make no effective protest against war on the basis of the teachings of Jesus. It is not without significance in this regard that the pacifist is frequently regarded by Catholics as acting out of sentimentality or humanitarianism rather than from pure and authentic religious motives. Hence it is customary to cast slurs on his profession of Christianity, calling it weak, or false,

(Continued on page 7)

DAY AFTER DAY

This explanation is almost as hard to write as the story of my conversion. There are as many explanations that could be given, natural and supernatural, for the step which I am about to take, there are as many obvious explanations as to how I came to this decision.

A couple of months ago I was listening to a conference by Father Vernon Moore at the Cenacle in which he was explaining to some of us Oblates the Rule of St. Benedict. The Fifth Degree of Humility, he said, was to be open with one's superiors about all things, and this applied, too, to the attitude one ought to take with one's family, with one's associates, whether in office or school. And a discussion proceeded as to whether one could speak openly to one's family, or business associates about things that were so close to the soul. There was a good bit of Anglo-Saxon reticence evident, a reluctance that most expressed to talk of these matters so sacred.

Gratitude

But a convert feels somewhat differently. One is always having to pay one's debt of gratitude—to give a reason for the Faith that is in her. So I am regarding it as a duty to try to explain to our friends and readers just why I am leaving THE CATHOLIC WORKER.

It will be noticed that on the masthead this month there is the name of Arthur Sheehan. He is the new editor and publisher of THE CATHOLIC WORKER, and he will follow faithfully Peter Maurin's program of the Personalist and Communitarian Movement. Peter Maurin, of course, will be right here, the official agitator. Working with them will be Father Clarence Duffy, with whose writings our readers are familiar, and who has a leave of

(Continued on page 2)

Labor Unions

By FR. CLARENCE DUFFY

"It is better that two should be together than one," says Holy Scripture, "for they have the advantage of each other's company. If one shall fall he shall be supported by the other. Woe to him that is alone, for when he falls he has none to lift him up." (Ecclesiastes IV, 9-10).

With these words Leo XIII in the Encyclical *Rerum Novarum* began his explanation of the necessity of Workingmen's Associations, and his recommendations for their organization and activities which are contained in the closing paragraphs of the Encyclical.

"The foundations of the organization being laid in religion"—(he had previously written: "Let our associations, then, look first and before all to God")—"We next go on to determine the relations of the members, one to another, in order that they may live in concord and go on prosperously and success-

fully. The offices and charges of the society should be distributed for the good of the society itself. Office holders should be appointed with prudence and discretion, and each one's charge should be carefully marked out; thus no one will suffer wrong. Let the common funds be administered with the strictest honesty, in such a way that a member receives assistance in proportion to his necessities. The rights and duties of the employers should be the subject of careful consideration as compared with the rights and duties of the employed. If it should happen that either a master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the Association itself, whose duty it should be, by the laws of the

(Continued on page 6)

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PURIM

We have been reading and re-reading and reading again the book of *Esther*, the prototype of Mary, the Mother of God. Although Jewish people do not accept *Esther* as *Mary* because they do not accept Christ as the Messiah, nevertheless, this book is very dear to them. *Esther* commanded the feast of *Purim* to be observed and it will always speak to the Jewish people of the time of their deliverance, a poignant word in this day of terrible anti-Semitism.

At the CATHOLIC WORKER, we are being continually reminded of *Esther* because St. Joseph's House of Hospitality is near the corner of Mott and Hester Streets. Hester, we are told, is a corruption of *Esther*.

We had been visiting a friend of ours at his home for several days and in one of our many conversations, we were pleading together what we knew of the *Canticle of Canticles*, another book which tells of *Mary*, who is the Queen among the maidens, the souls of the elect. Our friend had said that he had been told that a certain text of the *Canticle* meant that *Mary* had failed to put forth her glories to the world because of her humility. It reminded us of something Blessed Grignon de Montfort had said in his *True Devotion to Mary*. The Holy Ghost, he said, had stopped the lips of the sacred writers so that they wrote very little of *Mary* and this was because she was to be revealed in due time in all her glory, in the age that was to be known as the age of *Mary*.

We went to our room shortly afterwards and picked up the Old Testament to read. It fell open at the book of *Esther*, at the place where Mardochai was telling *Esther* to reveal herself as a Jewess to the king, so that she might plead for her people whom *Aman*, the second in charge to the king, had plotted to have killed. The passage seemed to light clearly what Blessed Grignon de Montfort had said.

Esther had replaced *Vashti* as queen. *Vashti*, who symbolizes fallen *Eve*, had been disobedient and on the advice of his seven counsellors, the king had deposed her. Later, he became sad and the court leaders suggested calling together all the beautiful maidens in his lands. The most beautiful would be made queen. The king agreed and it was done.

Mary, the Beautiful

As each maiden was called into the king's presence, she decked herself out in all her finery. *Esther*, however, accepted only the ornaments that were given her by the eunuch who had charge over her. The king chose *Esther* because of her beauty which surpassed all the others. In this story of the attire, we can see the marvelous humility and obedience of *Mary* reflected.

Mardochai who had brought *Esther* up had told her not to reveal that she was Jewish. She had obeyed. *Aman*, the enemy of the Jews, plotted to have them wiped out and he had turned the king's mind to acquiescing. The decree of death had gone forth.

Mardochai now told her to reveal herself as Jewish and to plead for her people. *Esther* decked herself out in all her best clothes and went in to the king. Although she smiled, her heart was full of anguish and fear for it was unlawful to go to the king without being summoned. For courage, she leaned on the arms of two maidens.

Today the Jews are being persecuted and they must feel the terrible need of a deliverer. They are looking to the United Nations or to Zionism and it seems so pathetic.

To Catholics, the problem of the Jews is the problem of their return to God and acceptance of Christ. They are suffering and they do not know the meaning of their suffering. Like the darkness before the dawn or the intense pain that often precedes deliverance from pain, they do not see that it is in a return to their God that they shall find peace.

Catholic writers say that *Enoch* and *Elias* will come to deliver the Jews and to lead them to the light. Whether this means in person or in spirit, we do not know. Perhaps in the two maidens, we see the figures of some saints such as St. Bernadette of Lourdes or St. Therese, the Little Flower.

They Must Return to God

One thing seems certain from the study of *Esther*: the conversion of the Jews to God and to Christ must come through *Mary*. She goes in to God to plead for them, at Mardochai's command.

Anti-Semitism is something devilish and it is the task of *Mary* to offset the devilish. It was *Aman* who plotted against the Jewish people and we can see *Lucifer* in *Aman*. *Lucifer* too was second to the king in a way, for he headed the angels. It is *Mary's* task to outwit *Lucifer*.

Today, good people, often religious people are praising the methods of war as means to exorcise the world of evil. We believe they are deluded and we cannot but ponder the fact that the title of *Lucifer* is Light Bearer and that his power is such that he can easily pull the wool over the eyes of merely human persons unless they are specially protected by grace, that is by *Mary*.

Evil is not exorcised by material force. It cannot be. This kind, as Christ said, is driven out by prayer and fasting.

Yet the year 1942, says Lin Yutang, will probably be remem-

DAY AFTER DAY

(Continued from page 1)
absence from his Diocese in Ireland to write and work along these lines. David Mason, formerly one of the leaders of our Philadelphia House of Hospitality, will be in charge of St. Joseph's House of Hospitality here at 115 Mott street, as well as of the make-up of the paper. And we will still be having the faithful cooperation of Charles O'Rourke, who has been coming in ever since Fifteenth street days, not only to help us as he is doing, right now in our circulation department, but to help out in times of emergency, such as the Seamen's strike when he, John Cort and Joseph Hughes helped feed the seamen at the Waterfront Branch of THE CATHOLIC WORKER for three months in 1937. There is also Michael Domanski who, like Dave Mason, helps in kitchen or office irrespectively.

Good Helpers

We have never had such a good kitchen force with Chu,



MARY MEDIATRIX
A. de Bethune

Joe Cotter and Shorty Smith, and Bill Wilson to help out; with Slim Born and Bill Duffy helping with the breadlines in the morning and Joe Motyka helping in the circulation office. Dwight Larowe, assistant director of the Association of Catholic Conscientious Objectors, and one of the leaders of THE CATHOLIC WORKER also these last three years, is the only remaining member of our community here subject to the draft. He probably will be taken from us within the next month or so.

And yet with all the comings and goings, things have never run so smoothly. Strangely enough, when so many of the other houses have collapsed due to the war and removal of vital workers, always extra helpers have come in to keep us going on Mott street. Where we have had 32 houses we now have 16. There are still almost a dozen farms associated in some way together in trying to work out Peter Maurin's Personalist and Communitarian Revolution.

Leaders Needed

What is most needed, one might say, in view of the times ahead, when the Post-War World will face unemployment, and a most stupendous job of reconstruction, what is most

needed will be more leaders to build up new Houses of Hospitality and new Farming Communes all over the country.

Our Lord told us how to find helpers. He said "Pray ye, therefore, that laborers be found for the harvest." We talk constantly of the weapons of the spirit and our whole lives are filled with such tremendous activity that we are in danger of not using these same weapons. Always the heresy of Good Works is to be guarded against. Always we must remember that St. Bernard spoke of "these accursed occupations." Always we must remember how St. Thomas said "action should be something added to the life of prayer, not something taken from it."

Retreat Houses

And where are we going to learn to pray? Where are we going to learn to use these spiritual weapons? The only answer that we can see is in retreat houses, where we can spend eight days every year and monthly days besides, in silence and in receiving instruction. It is certainly a dream for the future—a retreat house by the sea. The immensity of the sea will lead us so naturally to worship and adore the greatness of God: A retreat house with a farming commune attached where food can be raised for all the retreatants, who will be workers and poor people from our breadlines, mothers from the slums. There would almost have to be a nursery attached where these mothers could leave their children for a week. Here at such a retreat house, mothers could receive such instruction as that which is given by the Ladies of the Grail at their courses in Wheeling, Illinois.

And where are the priests and where are the teachers to give these retreats for the integrated Christian life? God certainly will send them to us.

Second Novitiate

Every ten years I understand the Marist Fathers go away for a "second novitiate." There is also the Jesuit Tertianship.

For the last few years I've been thinking a great deal of putting aside the responsibility of THE CATHOLIC WORKER and its manifold activities at 115 Mott Street, but every time the idea came to me I put it aside as a temptation. It was during my retreat this summer that the conviction came to me that I should take this step. It was after one of the conferences when I was kneeling before a statue of the Blessed Mother that suddenly I began to think of how beautifully hidden and quiet a life was hers.

In this day of WACS and WAVES, of women in war plants and babies in nurseries, in this most peculiar time when women have abandoned the home and the family; at this time when women are so prominent in public life, and there is talk even of registering them for conscription, just as men are conscripted, for WACS and WAVES, as well as for industry, it is a wonderful thing to sit and think how completely hidden a life was that of the Blessed Mother. St. Bonaventure writes so beautifully of that hidden life at Nazareth. Father Vincent McNabb writes of Nazareth or Social Chaos in one of his best-loved books. And while I thought of these things I thought with an overwhelming conviction: Certainly the Blessed Mother would approve of this decision of mine, and I suddenly knew that I had indeed made a decision.

Do you remember how St. Francis, in looking for a Rule,

opened at random three separate times the New Testament and found therein three simple texts by which he decided he and his followers would live? Many times in my very busy life a text will run in my head for an entire day or even for several days at a time. And for some days before the retreat the text that had been flashing into my brain now and again with great vividness was this startling one: "Why do you love vanity and seek after lying?" Certainly not a very happy text to be flashed upon the screen of your mind. And then after this decision had come to me I realized that when a move such as this one became necessary—to cling to a job or work against the inspiration of the Holy Spirit would indeed be vanity and lying.

A second text which came to mind after I had made my decision was, "Be still and know that I am God." And I thought to myself: That is what I should do; go away for a year and live in solitude and quiet; neither see nor write to friends, nor do anything else but practice the use of these Weapons of the Spirit about which we have been talking and writing so much these past years.

Not that we have not been using them, of course. Certainly in our movement the insistence upon daily Mass and Communion, prayer in common, the practice of the Spiritual as well as the Corporal Works of Mercy and the practice of Voluntary Poverty in order to be able to perform the Corporal Works of Mercy, all these means have been used. But I, as the leader in a movement, had the greater obligation—the obligation to be always seeking the lesser place, to be a servant to others, to be giving up constantly responsibilities so that others could undertake more, and could use the capacities and abilities and talents that God had given them.

To Put on Christ

The third text that came to me with great consolation was, "Fear not, little flock, for I have reserved to you a Kingdom," and I thought with much happiness and joy that God indeed loves this little flock made up of Catholic Workers, not only here in the United States, but all over the world, and that He is going to prepare us more and more for the work He wants us to do. "The Kingdom of God is at hand. The Kingdom of God is within you." We are not thinking of "pie in the sky," but of the Heaven that should begin for each one of us here and now at this moment, because we see Christ in our fellows. Because we are striving to put on Christ.

It is not, of course, that we of our own efforts can do anything. As St. Teresa said: "Teresa and three ducats can do nothing, but God and Teresa and three ducats can do everything." The Holy Father in his most recent encyclical on the Mystical Body tells us that we should not underestimate the part that we ourselves have to play in working for salvation. "We can do all things in Christ Who strengthens us."

The Peter Book

I must go on writing, of course, so there will be an occasional *Day by Day* column in THE CATHOLIC WORKER. I will write articles, of course, too, because I will have to support myself. I will go on with the *Peter* book, which has been so long promised and so far so sketchily done.

I am not making this move without the advice of a Spiritual Director, and, of course, too, I have acquainted Bishop McIntyre of the New York Chancery Office (to whom I have always

(Continued on page 6)

bered as the year in which Gandhi fasted and prayed and Christians couldn't understand what he was doing and an Episcopalian leader stated that if he went to the top of the Vice-Regal palace and fasted, he would be placed in a lunatic asylum.

+ From The Mail Bag +

Inquiry Needed in State Hospitals

The recent letter from Audrey Hammond Mathews, published in *THE CATHOLIC WORKER*, which discusses the shameful conditions at Oregon State Hospital, should shame every decent American and spur Americans to demand a complete overhauling of these places from coast to coast.

The National Committee for Mental Hygiene has been doing good work in righting conditions but so many backward States refuse to "see the light" that abuses continue and many persons still remain prejudiced against public mental hospitals. None of the horrors of Jap prison camps have anything on certain of the horrors to be found right here in our own public psychiatric hospitals, and to be thrown into a German concentration camp would be no greater a hardship than being "hospitalized" in certain State Hospitals here in America. A list of "conditions" discovered in these institutions would fill many pages of *THE CATHOLIC WORKER*.

Inquiry Needed

The only way the American people will ever learn the truth about many of these public psychiatric institutions is for a nationally appointed authoritative board to conduct a prolonged and sweeping inquiry into what is going on in every State Hospital in America, not sparing a single institution. Those hospitals found improperly managed should be cleaned up, the entire personnel kicked out and a new leaf turned on behalf of the helpless inmates, many of whom are mentally and morally capable of telling the truth, but who hesitate to talk for fear of reprisals. There are in many mental institutions attendants and nurses, as well as physicians, who are thoroughly disgusted with conditions but naturally think of their own skins before "squawking." There is a sort of freemasonry among State Hospital physicians and supervisors and they stick together through thick and thin. If there is anything that the average State Hospital staff fears it is a lawyer, and let a newspaper man invade the institutions and everybody in charge gets as bad a case of jitters as Hitler has at the moment.

Exceptions

But in treating this subject of State Hospitals let us not overlook that here and there will be found a humanitarian hospital head and thanks to a few of these progressive gentlemen a new era in treating the mentally ill has been born. Space forbids detailing the achievements of these few leaders in a too long neglected field, but let it suffice to say that among these are such men as Dr. Harold F. Norton, superintendent of Boston State Hospital; Dr. William A. Bryan, superintendent of Norwich, Conn., State Hospital and Dr. E. A. Baber, of Longview State Hospital at Cincinnati, Ohio. Of course there are a few others, but a few only.

Society to Blame

In the final analysis let us not forget that Society itself is very much to blame for the awful conditions revealed from time to time in newspaper exposures. Society figures that no man or woman has any business getting insane in the first place. It is all right for the liver to lose its plumb, or it is all right for one's stomach to become upset. But the mind has no business slipping

ping its trolley pole! And until the public wakes up a "murmur in the head" will be considered worse than one in the heart and that it is a disgrace to become insane. And once insane, what does it matter anyway? That is, what does it matter to the average State in its care of these unfortunates? It is a violation of the law to become demented, and it is also a deep disgrace. There is no stigma attached to physical illness, but if a human being's mental machinery becomes warped, if his emotional balance is shaky, throw him (or her) into the nearest State Hospital and it serves one right for becoming crazy! At least, this seems to be the view of too many State Hospital administrations in the land.

Eugene Bertram Willard.

FARM IN MISSOURI

Dear Editor:

For several years I have read *THE CATHOLIC WORKER* and have been interested in the movement. Mr. Peter Maurin spoke at Kenrick Seminary about seven years ago and a classmate of mine, now Father John Drieschner of the Archdiocese of St. Louis, spent a vacation in New York with the Catholic Workers and spoke of the movement in the seminary.

For a long time I have had an idea in the back of my mind of cooperating with *THE CATHOLIC WORKER* if the opportunity ever presented itself.

Reading Theodore Maynard's tribute to *THE CATHOLIC WORKER* in the *Story of American Catholicism* a month ago, plus some other things he wrote, I wondered if H—, Mo., offers any prospects.

My idea is as follows: If you know of or later meet a couple or family that are imbued with Catholic Worker principles and willing to come to H—, they could come there to live at the rectory. The house is large I know; if it is one or two stories, I do not know. If there are two floors, they could have the upper. I would want them to be leaders in adult education, etc. They and I would have a living and not much else. If the husband wished, he could find work on nearby farms and in time buy a small farm for himself. Then, at least one more Catholic family would be on a farm, and there would be room for another Catholic Worker family in the rectory.

Should you ever be close to H—, I shall gladly forward you your expenses to come there and look the place and its possibilities over. St. Louis is 270 miles away on the C. B. & Q. R. R., and the trip takes many hours. Kansas City or St. Joseph are much closer both in miles and hours. It is possible that I or a parishioner could come to Kansas City, St. Joseph or another nearby place to get you by automobile, if ever you decide to visit H—.

Hoping and praying for the continued success of the Catholic Worker movement, I am,

Sincerely yours,

Rev. J. C. M.

N. B.: Perhaps I should have added that I am ordained a little longer than five years and am 38 years old. I worked for seven years between my graduation from high school and my entrance into the seminary.

JCM.

O my God, may they consent to spend only two hours a day in Your company, and they will see what rewards You pay them!

St. Theresa of Avila.

FROM ENGLAND

Nov. 8, 1943.

Dear Dorothy:

I am at home on eight-day leave, and have just been reading your June issue, and envying you the paper situation that lets you publish with twelve pages, while we have to put up with four pages.

At present I am helping Mary Power to get ready for our 100th issue, for which we have the luck to have a small margin in hand of our paper quota so we are able to have eight pages for September.

An International Marriage

In case Ossie has not already passed on the news, you will be interested to learn that Mary Power and Ossie are going to be married.

When I told Mary Power that I envied you your twelve pages, she groaned, thinking it enough to have to fill the four pages each month, with the lack of helpers forced on us by the war situation.

We had a very successful meeting in London a short time ago. I thoroughly enjoyed meeting two American soldiers, one named English, the other Bagiackus. But I wish we could contact all your people who are in Europe. Could you either send us a list of your people in Britain or Northern Ireland or in Cairo (where we have several of our chaps) or when you write them ask them to drop us a line—or tell them in the paper to do so? If any U.S.A. Catholic Workerites are wandering around London, Manchester, Liverpool or any other of our cities we would love to see them.

Pamphlets on Way

We are keeping going as well as possible over here. It's strange and sad, but financially we are better off than ever before. So we are setting to on pamphlets. A certain amount of paper is available at printers, so it is possible to print pamphlets. Our first venture was the Bishops' Joint Pastoral, of which we sold nearly 70,000 at 1d each. Next week we should have out an 8pp pamphlet on Fr. Vincent McNabb, O.P., written by myself and Fr. Donald Proudman, O.P. (one of our CW priests). We are only having 5,000 printed as a start; it is being done by the Ditchling Press—which is part of a Catholic community. In a few weeks' time we will have out a reprint of Fr. Drinkwater's articles on the Mass that have been appearing in our columns for the past six months. This will be a 24-pp. illustrated one. Other ideas are brewing.

It's very interesting to read of various new books, especially your Day After Day column for June. New American books are extremely difficult to get over here. We can't order them, as we cannot send money out of the country, and the booksellers' quota is very small, and, as you can imagine, the proportion of Catholic books included in such a quota is very minute. Sheed and Ward seem to do very little about publishing their American books over here.

In the booklet line I've been trying to get some small booklets on St. Thomas' teaching on the State and Private Property. I had copies once, but they disappeared, as books tend to in Houses of Hospitality and CW offices. But they are unobtainable over here.

Have you read Timasheff's "Religion in Soviet Russia," which is a Sheed and Ward book, and is very good?

Remember us all in your prayers. In Christ the worker.

BOB WALSH.

Garden Cottage
Standish Hall
Standish, Wigan
England.

SLAVONIC MISSION

In St. Stephen's Church, Hazelwood, Pa., there was recently conducted a "Holy Hour for Russia," in which, before the Blessed Sacrament exposed, prayers were offered for the conversion of Communists throughout the world, and especially for the return of Russia to the Faith. It was part of a movement which it is hoped to extend to all parts of the country—a movement known as the "Slavonic Missions." Through prayer, through the influence of the Catholic Slavonic peoples, it is sought to bring the great Slavonic population of Russia, destined to be a powerful force in the post-war world, back to Christianity and the Church.

The center of the "Slavonic Missions" movement in this country is the Benedictine Abbey of St. Procopius, in Lisle, Ill., whose monks are mostly Czechs or of Czech or Slovak parentage. Because of the racial closeness of Czechs and Russians, the similarity of language and a tradition of good relationship, this abbey was chosen for the Russian Apostolate.

In the year 1924, during the worst persecution of religion in

Russia, the late Pope Pius XI requested the Benedictine Order throughout the world to set aside one abbey in each congregation to labor for the reunion of the Eastern Churches, and asked for the education of specially chosen men to fit themselves for the apostolate "by special study of the languages, history, customs, mentality and particularly the theology and liturgy of the Eastern Christians." St. Procopius' Abbey, with its high school, college and seminary, and its missionary work among the Slavonic immigrants, seemed the best fitted for the purpose and was so commissioned by the Holy Father.

Besides the natural relationship of all the Slavonic peoples, there is a strong unifying bond in their devotion—Latin Rite Catholics, Eastern Rite Catholics and Orthodox alike—to the great Apostles of the Slavs, SS. Cyril and Methodius. Pope Leo XIII, in his Encyclical "Grande Munus" (1880), on the reunion of the Orthodox Churches, emphasized this spiritual tie, and asked for the intercession of the brother saints who, in the 9th century, converted the Slavs of Russia, Moravia, Dalmatia, Bohemia, Poland and the nearby countries. To St. Cyril is ascribed the invention of the Slav alphabet, and it is in his Old Slavonic language that the liturgy is celebrated in most of the Eastern Churches.

Priests for Russia

The basic work of the Slavonic Missions is to educate and train missionaries for Russia—Benedictines of the Eastern Rite who will go to Russia as soon as it is possible, and who will be fully versed in everything needed for that apostolate. They will speak like Russians—both priests and lay Brothers—they will understand the Russian people and they will love them. Being American citizens they will be more welcome than would be missionaries from other countries, and the fact that they will be mostly of Czech descent will be a further advantage. They will go to Russia to live there in a farming community according to the Rule of St. Benedict.

To assist in the education of these future missionaries, to find religious vocations for the work and to foster them, is an essential part of the Slavonic Missions. Another part is the building up of a spiritual background and spiritual support for the work, on the part of individuals and groups who will pray for the missions and give them help. The cultivation of friendship for members of the Orthodox Churches and to promote understanding between Catholics and Orthodox is another one of the steps.

'Holy Hours for Russia'

Last October Most Rev. Samuel A. Stritch, Archbishop of Chicago, in a letter to Rt. Rev. Abbot Procopius Neuzil, O.S.B., of St. Procopius' Abbey, gave permission for all the priests of his archdiocese to conduct a Holy Hour once a month for the intention of Church Unity, with special reference to the Russian Orthodox Church. The spread of this practice would be a powerful advancement for the work which the St. Procopius' community is spreading with such zeal.

Believing that only through spiritual means will Communism be deprived of its grasp upon Russia, and that conditions during and after the World War may offer unexpected opportunities for the apostolate, the co-operation of all faithful Christians is sought so that in families, schools, religious communities and parishes the spiritual crusade may be advanced.—From "The Pittsburgh Catholic."

Absent Brethren

CATHOLIC WORKER members out of the country in ambulance, combat and non-combat service. We give these addresses for readers or friends who may wish to send letters:

O. J. Bondy, A-222 53,
No. 1 CGRU, Canadian Army
Overseas (RCAMC Section).

Jack English
409 Bpm Squadron.
95 Bomb Group
APO 634, Postmaster, N. Y.

Gerry Griffin,
APO 616 American
Field Service,
Postmaster, N.Y.C.

Lou Murphy
APO 616, American Field
Service,
Postmaster, N.Y.C.

James O'Gara, Pfc,
Co. H. 163rd Inf.,
APO 41,
c/o Postmaster,
San Francisco, Calif.

Arthur Ronz, 19087525
A.A.F., AAFS Detach.
APO 3532 Postmaster, N.Y.C.

Cpl Tom Sullivan,
ASN 36320456
424th Bomb Squadron,
APO 709 Postmaster,
San Francisco, Calif.

Joe Zarrella
APO 616 American Field
Service,
Postmaster, N.Y.C.

FATHERS' DRAFT

(Continued from page 1)

often demoralizes families; it makes for higher juvenile delinquency, for divorce, for separation, for desertion, for loose moral standards, for marital infidelity.

"Third, economically, it will result in diminished income for the family, with its consequent lowering of standards of living. It means that material hardships will be increased; the members of the family will be forced to separate and hunt for jobs in strange and distant places.

"Fourth, psychologically, it will result in untold sorrow, sadness, anxiety, insecurity and loneliness resulting from broken homes of fathers inducted into the service.

"Fifth, biologically, it is bad for the country, because it most certainly will reduce still further our startlingly low birth rate, and this country can't stand that much longer. Before the war, we were on the ragged edge biologically with our diminished birth rate."

CULT



CULTURE



Liturgy and Personality

Liturgy and Personality, by Dietrich von Hildebrand, New York: Longmans Green, 1943. \$2.

Dietrich von Hildebrand, before his opposition to Nazism necessitated his leaving Germany in 1933, was in the forefront of the European Catholic intellectual movement. Leaving his chair of philosophy at Munich, he found refuge first in Austria and later in France, where he taught at Toulouse. Before coming to this country in 1941 he had already established a circle of admirers by his *In Defense of Purity*. Since then his following has been increased by the publication of *Marriage*, many articles and by his addresses at the Liturgical Weeks. Dietrich von Hildebrand is nothing if not inspiring—in the grand Plato-Augustine-Pascal-Newman tradition. I can recall how profoundly I was influenced by reading, as an undergraduate at Fordham, his magnificent "Conception of a Catholic University" in a symposium on the *University in a Changing World*. Influenced by Newman's famous *Idea of a University*, this essay imparted a vivid realization of the authentic Catholic attitude in education. One realized that the "Catholic attitude, alas, is not the attitude of the average Catholic." The true Catholic attitude is openminded, reverent, yearning, receptive to reality, a winged alertness of mind.

One of Series

In *Liturgy and Personality*, the same theme is renewed with deeper force and earnestness. The book, translated from the original German, is one of the Golden Measure Series by Jacques Maritain and Julie Kernan, which includes Ralissa Maritain's *We Have Been Friends Together* and Helen Iswolsky's *Light Before Dusk*. The chapters that seem especially worth reading and meditating are those on Reverence, the spirit of *discretio* in the Liturgy, and the Classical Spirit of the Liturgy. These reveal in a profound and beautiful way the many-sidedness and human values inherent in the Liturgy. Yet throughout his work Von Hildebrand emphasizes the fact that while the Liturgy contains rich human values, its real meaning is neither cultural nor aesthetic. These things are added unto us. Many other chapters are freighted with inspiring insights; the chapter on the essence of personality, however, does not, it seems to me, provide a very clear notion of what the human person is. It is "metaphysical" in the pejorative sense, somewhat vague and cloudy. But it does contain profound practical observations. Thus, Von Hildebrand tells us that the average person of today is not necessarily the normal person. The most truly normal persons are those who have fulfilled their human capacities—people, both great and small, who have become, by discipline and grace, what God meant them to be.

Platonic Spirit

Throughout *Liturgy and Personality* one is haunted by the Platonic spirit (some, and they have their reasons, would say, "enchanted"). Von Hildebrand has a predilection for the great Christian masters who are in large measure inspired by the Platonic spirit. He calls to mind again and again Augustine, Bonaventure, and Anselm, as magnificent exemplars of the richness of Christian personality which beyond all doubt they are. But I do not recall that St.

Thomas is thus signalized even once.

We cannot deny, however, that there is magnificence in the Christian-Platonic, or if you prefer, the Augustinian message. It does inspire; it does deepen; it does make one wish, as Bonaventure said, to become a man of desires like Daniel. And in few men of our day does this enduring current of the Christian Greek heritage find such an eloquent and sincere exponent as in the person of Dietrich von Hildebrand. Reading him, especially in certain periods of one's life, the soul "grows wings as it beholds values." Nevertheless, while admitting the richness of the Platonic vision, I am convinced that only in Thomas (and in Augustine the theologian, not the philosopher) does the "Liturgical Movement" discover its soundest philosophical and theological moorings. For Saint Thomas is the synthesis of the Greeks and the Fathers—more Aristotelian than Aristotle, more Augustinian than Augustine. In him at long last the Platonic ghost, haunting even the great Christian thinkers, is scotched. I do not mean that we should go only to Thomas, but in his spirit start from his solid foundations as a center of operations. One is inclined to regret that not a few exponents of the "Liturgical Movement"—perhaps an unhappy designation as pointed out recently in *The Priests' Bulletin of Catholic Action* (Chicago)—are philosophically imbued with Platonism. But Platonism, with its split between soul and body, with its flight from matter, is opposed to the deepest exigencies of the Liturgy, to the deepest significance of the Incarnation. On the other hand, one is inclined to regret that not many "Aristotelians" and "Thomists" seem to be imbued fully with the spirit of the Liturgy. Is Thomism really compatible with individualistic sentimental piety?

No Distortion

Back to von Hildebrand! Apart from the philosophical question, what is the great theme of the book? The Liturgy does not repress or distort human personality, but on the contrary, elevates and ennobles it. This does not imply any subjective expansiveness of individuality. Rather does true development of personality go hand in hand with the development of the communal spirit, and with the fellowship of the Mystical Body united in corporate worship and in Christ. Thus, Liturgy is not primarily for the transformation of our personality; it is primarily for the glorification of God. But in the glorifying of God our personal being is ennobled. "Thus the deepest and most organic transformation of man in the spirit of Christ is found precisely at that point where we purely respond to values, in the giving up of ourselves to God's glory, in the glorifying of God performed as divine service, in the abiding *Coram ipso* (standing before Him), in the rejoicing in God's existence, in the *Gloria Domini* (the glory of the Lord), in the *magnalia Dei* (the great deeds of the Lord). As we pray and sacrifice liturgically—and this means through Christ, with Christ and in Christ—glorifying God, the spirit of Christ is imprinted upon us, *Induere Christum*, as the Liturgy proclaims."

Donald A. Gallagher,
Marquette University,
Milwaukee.

St. Francis de Sales always wanted to be able to say every minute of the day: "I am preparing for Mass."

Dignity of a Child

I love the rite of Baptism. I seem to have more intellectual union with God when I am baptizing some small child than in meditating on a page of the Gospels or a page of St. Thomas Aquinas. Intellectual union, of



COME FOLLOW ME

A. de Bethune

course, doesn't sanctify me; but I seem to have it in nothing more than in baptizing a child. There is the way in which the child is to be received in the Church porch. I like it. I think it is right. I never knew a child who caught anything from that—except the Holy Sacrament of Baptism! Think of that little child being received as if it is Royalty! Think of the value set on it. Nowadays, if a certain sort of doctor doesn't think a child is up to the mark, he says: Kill it! That is barbarism. Just think of the exquisite lessons to be learnt from the rite of Baptism.

If I were lecturing on psychology to a University I should say to my students: "Would you mind coming to St. Dominic's and seeing the rite of Baptism? Please do not make much noise. The child will do that. And would you mind brushing up your Latin?" Oh, the Literature in what the Church says to a small child from the slums in a church porch; gossiping with the little being in the porch. Dear Mother Church, dear Grandmother Church, is so delighted with it. She puts a stole into its hands and brings it in. It goes in, singing—"I believe." That is transcendent Literature. Shakespeare couldn't have written it. Then we say the "Our Father." They are all so excited. I have rarely found that anyone could say it correctly. It is such an exciting thing, that marvellous ceremony, teaching the dignity of that little being.

Father Vincent McNabb, O.P.

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131 Washington St. Newport, R. I.

Writing

II.

By ADE BETHUNE

No one ever thought to make up a whole alphabet or even to write words by means of letters. When people first thought of making permanent records of things, it was obvious for them to make pictures of things and not pictures of words. So that is just what they did: they made pictures of things which everybody knows, and these pictures are called pictographs.

We have been told that letters developed from these pictographs. I should say instead, though I may be wrong, that letters degenerated from the pictographs. When people became careless in making their little pictographs, pretty soon they had a lot of very sloppy pictographs that hardly looked like things any more, but looked more like a bunch of scribbles.

Everyone can see a picture of a house or a hand or a head or a bull and see what it is. But show him a bunch of scribbles and see if he can make head or tail of it. When pictographs became scribbles, the result is that only the initiated could hope to read them, who understood for what word each one of those scribbles stood.

The next thing that happened is that the initiates who specialized in pictographs got the bright idea of using the different scribbles each to indicate the sound of the word for the thing that was meant to be represented in the first place.

Represents Sounds

Now the scribble doesn't represent any thing any more; it doesn't even stand for the word for a thing; it stands for the sound of the word for a thing. Put a lot of these together and pronounce them, and you will again produce the sounds for all kinds of words which stand for all kinds of things. It's a roundabout way of doing things, but it has proved to be very convenient in many respects. The scribbles are now things in their own right. They are not sloppy, careless pictographs; they are letters, each different and each standing for a different sound.

The Chinese have never adopted this system of letters. To this day they write with pictographs or rather with signs devolved from pictographs. The words are not spelled out of several signs for letters, but they use one whole sign for each word. That means it is quite a job to learn this writing, for it involves learning and remembering thousands of signs, one for each word (instead of only 26 letters). But in compensation, this system has an enormous advantage.

Represents Things

There are hundreds of different languages in China, yet they are all written with the same signs. Two men from different parts of China who use completely different sounds for the same words and cannot understand each other's talk, will nevertheless be able to communicate by writing. They use the same signs for the same things, even though they pronounce the words for them differently. Their writing is universal because its signs stand for things, which are universal to all men, instead of standing for sounds of words which vary with each particular part of the country.

In spite of her hundreds of different languages, China has thus kept for over four thousand years a certain unity which we of the West have not. Even the huge Spanish-speaking world and the huge English-speaking world, who both use the same Roman alphabet, have been cut

off from each other by misunderstanding. And nothing can be done about it except to resort to translations.

However this be, it remains that we ourselves have fallen heir to the Roman alphabet. Our job then is to preserve it as close as possible to its original form for as long as we can, if we will keep a direct contact with our own written cultural heritage.

Caroline Reform

The Roman alphabet has been nearly lost at several times. In the seventh and eighth centuries people in different parts of Europe had fallen into local ways of writing which had become so different from each other, that they could not be read except in their own locality. The Emperor Charlemagne recognized the danger of this, and abolished the use of these national handwritings. He enforced a reform of writing and ordained that all people should use the same models. This is known as the Caroline reform. It saved the writing of Europe from falling apart.

Unfortunately the Caroline reform did not go back completely to the Roman Capitals of the earlier centuries, but to a modified form of these which was more quickly written. This modified form continued (with many variations) side by side with the regular Roman letters for about seven more centuries.

That is why, when the Italian type cutters of the sixteenth century made their letters for the printing press, they naturally made two alphabets, one of small letters (called "lower case" letters) side by side with another alphabet of Capital letters very close to the Roman letters (and called "upper case" letters).

Separation From Roots

We still use this double alphabet to this day, the small letters and the Capital letters. I admit that it is a useless complication but, if we are going to do away with one of the two, wouldn't it be better to abandon the small letters and keep the capitals? The people who will use only small letters, are unwittingly taking a small step to separate us from our roots.

In addition to these two printed alphabets we today also use two written alphabets: the small and capital written letters. This makes a total of four al-



A. de Bethune

phabets in all, which children must learn if they are to read. Any one who has tried teaching children how to read and write would welcome the use of less alphabets. This is being done



CULTIVATION



now in a good many places by teaching children what is called "manuscript writing" (which means "hand-written writing").

Unfortunately the "manuscript writing" is not usually taught with reference to the Roman alphabet as a root. It merely tries to imitate the shape of printing type without imitating the form of the Roman letters. Thus for lacking this universal form it will deteriorate into a number of fantastic, individualistic and illegible hands. No matter how hard we try to preserve the forms of the Roman letters, we shall always have a tendency of falling away from them. We never used to be afraid that if we all use the same models, our writings will be too alike, characterless and mechanized. There is no danger of that, not any more than there is any danger of our being too alike and characterless if we all try to preserve in us the form of Christ our model and our root.

In the next article I shall try to show how to write with the forms of the Roman letters.

Violence Loses Its Appeal

Today, when all behold and experience the awful tragedies to which war has led, many of those who regarded the call to arms as holding out more advantages and as being more honorable than wise understanding and cooperation, through mutual and loyal concessions in noble concord, are perhaps receptive to new thoughts and quite different sentiments. Pius XII, June 2, 1943.

Books Received

Outline History of the Church. By Rev. Joseph McSorley of the Paulist Fathers. Herder Book Co., St. Louis, Mo. Price, \$7.50.

A history of the Church by centuries, from St. Peter to Pius XII, a one volume work that is not a translation. In the words of Bishop Peterson, who writes the foreword, the author "fears not to trace the rough and seamy side, to tell of the trials and treason suffered by the Church from those within as well as without. He cites facts gleaned from the findings of friend or foe with the impartiality which Leo recommended."

It describes what has been done and what remains to be done in the writing of the history of the American Church; it gives a valuable account of the growth of secularist education in the American school system; it touches on subjects as recent as the appointment of Japanese and Chinese diplomatic representatives to the Vatican.

"*Lest They Assist Passively.*" By Rev. Gerald Ellard, S.J. Price 25 cents.

"*Our Place in the Christian Family.*" By Rev. Roger Lyons, S. J. Price 10 cents.

Both these pamphlets are obtainable from *The Queen's Work*, 3742 West Pine Blvd., St. Louis, Mo. The first-mentioned deals with the meaning and place of the Mass in Christian life and worship, quotes Papal decrees on Mass attendance and gives interesting instructions on the rubrics, vestments, sacred vessels and the altar. A handy little pamphlet for anyone who wants to appreciate more the meaning of the Mass.

The second pamphlet presents to readers in compact form the expressions of Pius XI and Pius XII touching on home and family, the fundamental unit of society and the thing upon which society and the nature of it depend.

Is Farming A Mortal Sin?

A warning that "we are educating for our own downfall" was sounded by Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference, at a school for rural priests and lay leaders conducted at St. John's Abbey, Collegeville, Minn.

"Catholic educators," he said, "have been followers instead of leaders. We ape the secular institutions. We can truthfully say that we have successfully educated our people away from the farm and therefore from family life. We are a dying group, and we may well admit it and attempt salvage. Ten years ago we had 250,000 more elementary school children. In the mind of a Catholic it must be a sin to be a farmer, for no Catholic college in the United States preaches agriculture as a way of life."

Another who addressed the school was C. B. Baldwin, national administrator, FSA, Washington, D. C., who stated that "in the South bitter opposition has arisen against the FSA because the activities of FSA are a great threat to the Southern plantation system. Large landowners in the South are afraid of the competition that may spring up from small farmers. FSA has now demonstrated that the small farmer can be more efficient than the large plantation owner."

Mr. Baldwin added that "at least one million more American farmers could increase production by FSA methods, but we are prevented from helping them. At a time like this, when agriculture is so important for the war and peace efforts, it is a tragedy that 1,000,000 farmers who could increase production should be denied that opportunity."

Courage For Perfection

The soul which God raises up to attract all eyes must be prepared to be a martyr of the world. And if of its own choice the soul is not dead to all that comes from the world, then the world will know how to make it die. To my mind, the unique characteristic of the world is to be unable to endure the slightest imperfections in good people and so by its whisperings to compel them to become better still. I say that when one is not perfect, more courage is needed to enter into the road of perfection than to suffer immediate martyrdom. To hear people of society speak one would think that a candidate for perfection should not eat, sleep nor breathe like other people. The more they esteem them, the more they forget that these souls are still united to a body and necessarily subjected to its miseries, as long as they remain on this earth, which besides, they dominate from so great a height. So, as I have said, these souls need great courage.

St. Theresa of Avila.

Children, obey your parents in the Lord for this just.

Honor thy father and thy mother, which is the first commandment with a promise: *that it will be well with thee, and thou mayest be long-lived upon the earth.*

And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord. (Ephesians VI, 1-4).

Honor all men. Love the brotherhood. Fear God. Honor the king.

Works of Mercy

The Farmer feeds the hungry.
The Plumber gives drink to the thirsty.
The Weaver clothes the naked.
The Carpenter houses the homeless.
The Doctor and Nurse visit the sick.
The Lawyer visits (and helps) those in prison.
The Undertaker buries the dead.



Because their work is a work of mercy it has a note of dignity. It is worthy of them, for dignity means worthy.

And because it is worthy and a work of mercy they and it are blessed.

For blessed are the merciful.

That is why in the ages of faith it was becoming that the crafts should be represented on church windows.

It was becoming that in a building consecrated to the service of God they should represent work consecrated to the service of men.

We cannot serve God without serving men.

That is what we mean by a philosophy of work.

It is a philosophy that gives a meaning to work.

The labor unions strive for shorter hours and bigger pay. Which shows that men dislike the work they're doing.

For when men like the work they are doing, they are unmindful of time.

It is evident then that labor unions lack a philosophy of work.

And since they lack a philosophy of work they cannot give a right direction to labor.

If labor unions understood a philosophy of work, they would refuse to let their members work under conditions that are unworthy of them.

ATS.

Poverty

We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do, and not by what we have, the right to fling away our life at any moment irresponsibly—the more athletic trim; in short, the moral fighting shape. It is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers.—William James.

A Farm in Ireland

II.

By Father Clarence Duffy

Our farm, which consisted of fifteen acres of land, all tillable, was composed at first of six fields, a haggard and a fruit and vegetable garden. Later, my father bought another field from an adjoining farmer, but that was after I left the farm.

Each field was surrounded by a hawthorn fence or hedge which served not only as an effective means of keeping stock from rambling but also as a wind-break and as a shelter for cattle. The hawthorn bushes, which were a beautiful sight in the Spring and Summer, grew out of the side of the fence which was made of piled-up earth and stones. On one side of it was a ditch from which the earth had been dug years ago to make the fence. The stones came from the fields.

Soil Conservation

That ditch was very important. It collected and held the topsoil washed into it by the rains. The hawthorn hedge and the ditch played a very important part in the prevention of soil erosion from wind and rain, and did a job which no wire fence could ever do. If Irish farmers had not hedged and ditched their farms years ago, and if succeeding generations of farmers had not maintained that hedging and ditching, most of the topsoil of Ireland would be today where a lot of the topsoil of U. S. farms is, in the waterbeds of rivers or at the bottom of the sea.

The digging of a ditch and the planting of a hedge may seem drudgery and does not appeal to many people because of the labor involved, and because the workers do not enjoy the rewards of their labors which, in this case, bear fruit only years afterwards, but if people are thinking of

but only when my father and mother were not around. I can still remember the rides that I had back in the empty slipe after its load of dirt or washed-down topsoil had been deposited in a little heap, later to be spread on the field. Sometimes my father gave me the horse reins to hold and that was more fun still. He was always close enough, however, to make sure that the horse did not run away with me and the slipe.

Herbs and Health

Entwined with the hawthorn fence or scattered along its sides were honeysuckle, foxglove, all kinds of herbs, wild flowers, black-berries, raspberries, and sometimes even strawberries, all growing in a wild state. Occasionally among the hawthorn would be a sloe bush, a rowan, or a cherry tree. Most people had no knowledge of the names or uses of the herbs and they were looked upon as weeds or things that the "old people" knew about but which, because of the drug store, had no use any more. My paternal grandmother knew a lot about them and used them, but for some reason or other she kept most of the information to herself. I am sorry that I did not get more of it from her before she died. She had a cure for nearly everything and nearly all of her concoctions came from the herbs in the fields. Some of them had sea weed mixed with them. It came from the sea to which she went for a few weeks in the summer. She was seldom sick, was as hardy "as a wild goose," and lived to be nearly ninety.

Training of Youth

We picked the berries that grew along the hedge rows—often we ate more of them than we took home—and my mother



building up something for future generations as well as of undoing or remedying the harm done by selfish people in the past, they must begin, in my opinion, to think of the very prosaic but all important work of digging ditches and making fences that will conserve soil and prevent soil erosion. I know of no other way in which it can be done.

And Care

One of my earliest recollections is watching my father and later helping him shovel out the rich soil deposits from the ditch and put it back again on the fields. The job was done prior to the plowing season. I remember having a lot of fun and excitement with the horse and the slipe which conveyed the soil from the ditch to parts of the field which seemed to need topsoil most. The slipe was a box-shaped carrier with iron sleds which did not cut the soil while being drawn over it. It was used for other purposes where a cart with iron wheels would sink in or cut the soil. It was also used as a tobaggan by me and my brothers

made jam of them and put most of it away in glass jars which were sometimes raided in her absence from the home. We always paid for the raid. As a reward for our picking the berries we were allowed to sell those which could not be used, but the money we got for the sale of them had to be handed over to my mother who used it to get for us things that we needed at school or for Church. Occasionally we got a penny for spending money, to buy "sweets," but we were encouraged to put it in a "bank" in order to have a reserve when we needed something for school. The vendors of candy in the town never made much money from the sale of candy to the children of the locality. They gave it away as a little present to people who bought groceries from them. As children we saw very little money and the little we saw was confined to pennies or halfpennies. All of which, as I look back on it now, was good for us as was the discipline in our home and school life which at the time was very annoying.

RAILROADS STILL HIRE UNFIT 'COOLIE' LABOR

Despite a lot of ballyhoo about high wages and labor shortages, the railroad hiring agencies still come to the Bowery for their cheap help. For many years there were two agencies on the Bowery—Kane's, which handled shipments for the New York, New Haven and Hartford, and Jacobson's, which did the hiring for the Pennsylvania. Back in March, 1940 THE CATHOLIC WORKER carried a story of abuses by the Kane agency perpetrated against two men who left the Catholic Worker house to seek work. This is what was said of Kane's abuses in that issue:

"The offender this time, as many times before, is Kane's Agency, Chatham Square and the Bowery, notorious as a procurer of 'coolie' labor for the New York, New Haven and Hartford Railroad. The bill of grievances this time is one of hidden fees, pay-off evasion, insufficient and poor food at a high charge, and outrageous lodging conditions for the help housed out on the road."

Tempting 'Inducements'!

In addition to Kane's and Jacobson's there are now agencies recruiting labor for the Reading, Lackawanna, Erie and New York Central railroads. Competition for labor is keen and each day sees new signs go up in the windows offering "inducements." One road will advertise "pay when you leave" and the next will counter with "no physical examination needed." The Erie agency posts its menus and Kane's boast they have been hiring from the Bowery for the past 25 years. All the signs are some kind of an admission that the meals in the past were not good, it was difficult to get paid and "free fare back" means that when a man quit because of bad conditions he was stuck in strange surroundings.

One agency has notices in foreign languages. They issue a call for "Russian and Polish workers and all friendly aliens." Another has a sign reading "Special camps for Negroes."

The railroads are today trying to conduct a business that has expanded more than tenfold since the start of the war. It is their most prosperous period and they are using every facility to conduct this huge business on equipment and a track system that is adequate only for a normal peacetime. Recent wrecks taking a large toll of life have shocked people beyond belief. Speculation as to causes has dwelt on everything from broken axles to sabotage. We are not speculating but we have some ideas.

Unfit Men Exploited

It has always been the stupid policy of the railroads to secure cheap labor for section gangs. Employment agencies are found in the dark corners of slums preying upon those who are victims of circumstances or victims of their own shortcomings. They have persistently hired labor that is physically unfit for heavy track work, tamping ties and other hard, dirty work out under the hot sun. The "gandy dancers" after their day on the tracks would return to quarters in converted freight cars with their three-high bunks, vermin and poor meals. There is no provision for recreation and the whole environment generally was and still is bad morally as well as physically.

When railroad agencies advertise "no physical," it means that they are taking in all the physically unfit from the skid-rows—men who can hardly lift a pick, much less swing one. It is this kind of labor—physically

unfit and exploited—who put, at best, a half-hearted interest in their work of laying the tracks that will take passengers to their destinations or to their death.

Because of this black history, one can readily understand why agencies must go to the Boweries of the country. When you travel by train and see "gandy dancers" along the right of way, you will notice they are usually part of an exploited minority. Out West there are Indians or Mexicans; in the South, it is the Negro, and in our own section it is the unattached, homeless migrant. In some places Filipinos are used.

Improvement Is Possible

The turnover in sections is great. The charge is that the "gandy dancers" themselves don't want to work except for long enough to get some money for drink. In the first place, the wages and conditions on the roads are not conducive to rehabilitating a man; not enough to give him a sense of responsibility through a good job, free from exploitation, charges for fare, gloves, hiring fees, etc. The roads could easily get a better grade of men if they would move out of the dark corners and offer, in the light of public scrutiny, decent wages, quarters and conditions.

They may argue that there is a labor shortage. Yet when Mayor La Guardia put in a call for freight handlers, over five thousand turned up when only a few hundred were needed. The "gandy dancers" have had enough of the railroads, and their attitude of "getting what they can" out of a trip out to a section is only commensurate with the intent to exploit them on the part of the agencies.

Wages Not High

If you are interested in some of the "boom wages" as a result of the war, stroll by Kane's agency and glance at the rates. In the Stores Department the rate is 62 cents per hour. Freight handlers are offered 64 cents. For steel gang and creosote workers 70 cents is the rate. Creosote will burn up a man's skin, and steel is heavy stuff for the broken-down men of the Bowery.

It is true that time and one-half is given for overtime. There aren't many who ship out from the Bowery physically fit to go through the sixth or seventh day of work. When one of these men is forced to slow up and forfeits his day at time and one-half, he loses about 23 percent of his weekly pay.

Unfitness a Hazard

We can make specific charges against the railroads for their labor policies, as we have done in the past. We cannot make any direct charges concerning the recent wrecks. But in your speculations as to causes of wrecks you have something else to take into consideration. Unfit, untrained and exploited workers are a danger to safety in any industry.

There seems to be no law covering this field in regard to health, wages or conditions. Probably as railroads they do not come under the Federal laws that govern fair practices and minimum wages. We didn't look it up. Maybe it all comes under the Railroad Labor Act; we don't know. If it is under Federal social laws, then they are being violated. If under the Railroad Labor Act, then it is inadequate. Certainly the laws of decency and justice have been thrown to the winds.

Tim O'Brien.

The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.—William Penn.

Pius XI Partnership

"Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack at their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same be enabled to bear the family burden with greater ease and security..."

"This program cannot, however, be realized unless the propertyless wage earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership. But how can he ever save money except from his wages and by living sparingly, who has nothing but his labor by which to obtain food and the necessities of life?..."

"In the present state of society we deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership... In this way wage earners are made sharers in some sort in the ownership, or management, or the profits..." (Quadragesimo Anno).



Day After Day

(Continued from page 2)

gone with our problems) with this latest move.

One thing, of course, I wish to stress, and that is that there is no change in my convictions in regard to War and Peace and the means to attain it. I have been and still am a Christian Pacifist, opposing class war, race war, civil war and international war. As I have declared in January, if conscription comes for women, I will not register, and if this breaking of the law means still further retirement, of course, I shall consider myself privileged to go to jail, where one can be quite sure of not doing one's own will. Plenty of opportunity for the exercising of selfless love there. I will take it as another way of "making my year." (I certainly hope it would not be longer.)

Not Dissociated

I shall, of course (and Bishop McIntyre urged this), not be dissociated from the Movement. But I am no longer owner and publisher, no longer editor of THE CATHOLIC WORKER, no longer connected with St. Joseph's House on Mott Street, and no longer trustee of the Easton Farming Commune, no longer on any committees, no longer lecturing, no longer traveling, no longer writing letters.

These last three years when we have been making our six-day retreat in silence, it has been wonderful how intimate and close all those who have made the retreat have grown. When you live with others in such silence you get to see people as God sees them.

This year of solitude and silence is going to bring me, I am sure, even closer to all our Catholic Workers and readers and fellow workers. And as for what will follow in October, 1944, that is in the Hands of God.

LABOR UNIONS

(Continued from page 1)

Association, to decide the dispute.

"Among the purposes of a society should be to try to arrange for a continuous supply of work at all times and seasons; and to create a fund from which the members may be helped in their necessities, not only in case of accident, but also in sickness, old age and misfortune."

Let me sketch a picture of what I consider a Labor Union carrying out these ideas would be like.

The officials of the Union would be elected from the active or working membership, i.e., from the ranks of the workers. They would, as far as possible, retain their positions as workers and be paid a small fee for the extra work as Union officials. Where duties demanded the full time attention of an official his remuneration would not exceed that of the best paid worker in the type of employment in which the official was engaged at the time of his election.

Elections

Election to office would be dependent upon the votes of at least 75 percent of the membership present at an election. All officials would be subject to recall at any time upon the demand of two-thirds of the members. No official would be permitted to hold office for more than two successive terms. Because of the weakness of human nature, no man should be encouraged to develop the impression that he is indispensable. Such an impression is bad for the man himself; it is very bad for the society in which he reckons himself indispensable.

Use of Funds

The funds of the union would be utilized for the benefit of the members and of their families, for the provision of hostels for temporarily unemployed and needy members; recreational and educational clubs which would be run in conjunction with or as part of the hostels; vacation camps; hospitalization; unemployment, sick and death benefits; housing projects; facilities for the higher education of promising children of members; establishing Credit Unions and Insurance co-operatives for the benefit of members and their families.

Mutual Help

An employment agency would be operated by each union. Through it members would be put in touch with employers and when the day came, as it will come, when employment in a particular industry is impossible, it would assist by loans unemployed members in co-operative groups to set themselves as producers of their means of livelihood in other and less crowded fields, on the land as farmers, in co-operatively owned industries, or in a combination of both.

Incidentally there would be no necessity for the closed shop or any other kind of force to compel people to join a union of this kind. In those circumstances they would flock to it voluntarily.

Justice for All

A committee popularly elected by the membership would protect the rights, indicate the duties not only of the employer, but also of the employer and decide as far as possible all disputes in a spirit of justice for all concerned.

The same committee would act as the representative of labor on an Arbitration Board for the settlement of disputes which it could not decide itself or which demanded the presence of management and investors. All three would have an equal number of representatives. An impartial outsider agreed upon by all three would act as a non-voting chairman and no decision would be of any value unless approved by 75

percent of the votes of the arbitrators. In this way all decisions would have the approval of all the interests involved and justice would be secured for all.

(The above is the concluding article of a series appearing in THE CATHOLIC WORKER since January, 1942. They are now published in pamphlet form, under the title, THIS WAY OUT, obtainable from THE CATHOLIC WORKER PRESS. Price 20 cents.)

PETER MAURIN

(Continued from page 1)

with which they were treated in the Papal States.

IV. In the Shadow of the Cross.

1. While the Spaniards refused to keep the Jews the Popes consented to keep the Jews.
2. The Jews were the chosen people and they are still, for God does not change.
3. Because the Jews did not recognize Christ is not a good reason for acting toward them in a non-Christian manner.
4. The presence of the Jews all over the world is a reminder to the world of the coming of Christ.
5. The Jews who refused to accept the Cross find their best protection in the shadow of the Cross.

V. In Germany

1. Under the shadow of the Cross the Jews were protected; under the Swastika they are persecuted.
2. The Cross stands for one thing; the Swastika for another thing.
3. The Cross stands for race equality; the Swastika stands for race superiority.
4. The Catholic Church stands for human brotherhood, the Nazi Regime stands for the expansion of one race at the expense of the other races.

VI. In America

1. The English Puritans found a refuge in America.
2. The French Huguenots found a refuge in America.
3. The Irish Catholics found a refuge in America.
4. The German Liberals found a refuge in America.
5. America is big enough to find a refuge for persecuted Jews as well as persecuted Christians.

VII. In Palestine

1. America can produce more than it can consume.
2. What America needs is more consumers.
3. More Jews in America means more consumers for America.
4. It is said that the Jews flock to the cities and become middlemen, and that there are too many middlemen in America.
5. But in Palestine the Jews are building both cities and country.
6. What the Jews are doing in Palestine they can do also in America.

GOSPEL OF PEACE

(Continued from page 1)

or heterodox. In other words, it is not believed by Catholics who make such criticisms that one can make a protest against war on the basis of the Gospels; and they will not admit that a Catholic can embrace pacifism. So it comes about that if any follower of the Prince of Peace opposes war, he is likely to find that his orthodoxy is suspected by the devotees of Mars.

Christ in Everything

However, no problem may be solved without Christ. That is, no problem can be solved satisfactorily by principles of natural law alone without taking into account the loftier teachings of the Gospel. Nor may such a solution even be attempted. It is God's eternal design to "re-establish all things in Christ" (Eph. 1, 10). No one may change that order. Christ is henceforth to "be all and in all" (Col. 3, 11). Human actions therefore have value and significance only to the extent that they are "in Christ Jesus." "As therefore we have received Christ the Lord, walk ye in Him; rooted and built up in Him..." The quality in good works which now makes them acceptable to God is, not their conformity with the mere natural standards of morality and goodness, but the fact that they are performed in union with Jesus Christ. It is for this reason that St. Paul allows himself to praise the actions of Philemon: "May the sharing of thy faith be made evident in full knowledge of all the good that is in you, in Christ Jesus" (Phil. 1, 6).

Christ-Like Actions

We act in Christ Jesus when our principles, dispositions, and motives are those of Jesus; when our actions are guided by the truths which He taught, impelled by the grace which He brought to us, motivated by the love of the Father which He infuses into our souls. In a word, to act in Christ means that we are so filled with His spirit, His doctrine, His life that we can say with the Apostle: "I live, now not I, but Christ liveth in me" (Gal. 2, 20).

We who have received the Gospel of Jesus, the example of His life, and the abundance of His grace are no longer free to act except in union with Him.

If this is true of all things, it is so particularly of peace, for peace is in a special way the gift of God. "Grace be with you, mercy, and peace from God the Father, and from Jesus Christ the Son of the Father; in truth and charity" (2 Jo. 13, 3). It is fitting then that the peculiar message and teaching of Jesus should be called "the Gospel of Peace" (Eph. 6, 15).

If, therefore, it is permissible to study the principles of natural ethics in themselves, and apart from the rules of conduct given in the Gospel, this is only for the sake of orderly and logical procedure in systematizing knowledge. In practice, however—that is, in regulating our actual conduct—we may never disregard the Gospel, but must ever and in all things seek to act in accordance with its spirit and teaching.

Supernatural Truths

Necessary as it is to know something of the natural principles that determine the justice of war, therefore, it is far more necessary to know and to apply the supernatural truths that reveal the conditions for obtaining true peace. Not least, indeed, among the motives for studying the rights and duties of natural law is the need to know the manner in which nature has been elevated and transformed by grace. For, as iron is transformed by fire, while still re-

maining iron, so is nature transformed by grace.

Furthermore, if St. Thomas's authority can be cited to support the view that war may in certain circumstances be justified ethically, what he says on this subject must not be taken in isolation from his teachings concerning peace. In fact, his articles on the *theology of peace* complete and perfect what he has written on the *ethics of war*. It must be added, too, that the principles of peace, because they are of the theological order and are based on Revelation, vastly exceed mere ethical principles in importance; just as all supernatural reality, like a mountain range that pierces the clouds, rises in measureless heights above the natural.

Neglect

Alas, that Christians should neglect the bearings of the Gospel on this serious problem, judging and acting (at best) according to principles that might equally be invoked by an upright pagan. Alas, that in so many discussions conducted by Catholics the highest standard appealed to is that of justice—vindictive justice at that—while the exigencies of grace and charity are allowed to go unexplored. To offset the errors that follow upon such an incomplete and inadequate understanding of the Catholic position, the present series of articles will be devoted to examining the theology of peace, following the guidance of the Angelic Doctor and the great Peace Encyclicals of the modern Popes.

It is first of all necessary to know in what sense Christ came to bring peace; then we can go on to inquire how Christianity can procure it. For if Christ, as the Scriptures themselves tell us, is the Prince of Peace, nevertheless there is a kind of peace which He will not give us—*which He came, in fact, to destroy*. As truly as He said, "Peace be to you" (Jo. 20, 21). He also said, "Do not think that I came to send peace upon earth: I came not to send peace, but the sword." (Matt. 10, 34).

How to Reconcile

How shall we reconcile these two apparently contradictory statements? St. Thomas does so (II II, 29, 2, and 2) by distinguishing between *true* and *false* or *apparent* peace. He explains that peace consists in a certain quieting and satisfaction of the desires of the soul; and, since these desires may be satisfied either by their true good, as intended by the Creator, or by some false or apparent good which cannot bring true satisfaction, so true peace arises from the quieting of all desire in God who is our true last end, while false peace is the fair-seeming, but delusive, and insecure tranquillity that comes of making an end of possessing material goods. The following words of Pope Benedict XV (*Ad Beatissimi*) serve as a commentary on the teachings of the saint: "Now the whole secret of this divine philosophy is that what are called the goods of this mortal life have indeed the appearance of good, but not the reality; and, therefore, that it is not in the enjoyment of them that man can be happy. In the divine plan, so far are riches and glory and pleasure from bringing happiness to man, that if he really wishes to be happy, he must rather for God's sake renounce them all... In no other way can individuals and nations attain to peace."

True Peace

True peace is a tranquillity enjoyed by the soul because all its desires and aspirations have been fulfilled according to right order in their true good. This is why St. Augustine defines

peace as the tranquillity of order. False peace, on the other hand, since it arises from the enjoyment of earthly pleasures, is as fleeting, uncertain, and unsatisfying as are these pleasures. Moreover, it is sure to come to a violent end because of the disorder that selfish and unmortified sensual desires introduce into the passions, causing turmoil in the soul of the individual and inciting him against all who stand in the way of his enjoyment. True peace is a reality, solid, clearly visible in the penetrating light of faith; when possessed, it satisfies the deepest needs of human nature. False peace is a mirage that arises before the soul from the fumes and mists of disorderly passions and desires. While



A. de Bethune

squandering the energies of those who seek it, it disappears at the very instant at which they would take it in their grasp. Instead of satisfying, it makes its possessors ever more restless and dissatisfied; and it brings them into inevitable conflict with others who, in their avid search for the same kind of "peace," reach for the same glittering baubles.

False Peace

It is to be feared that when men speak of peace as a desirable end, as also when they formulate peace policies and sit down at peace conferences, the kind of peace which they have in mind is the false peace which Jesus came to destroy. Men love what they call peace because war means that they must give up a life of enjoyment to accept hardship, discipline, and sacrifice. War disturbs the outer tranquillity of events, tears men away from accustomed comforts, forces them to relinquish their ordinary employments and the pursuit of wealth, exposes them to danger and pain and even death. Naturally, therefore, they seek for peace. But clearly, in such a case, their motives are low and selfish. No high purposes, no idealism, direct their search, no spiritual motive animates their efforts. What they want is, not really peace, but the opportunity of sensual enjoyment free from the danger of disturbance; like that of a house-dog dozing beside the kitchen stove. Even those who are deeply afflicted by the cruel separation from loved ones which war involves are often too earthly, sensual, selfish in their desire for peace. It is not "the peace of God" that they want for all men; they are thinking too much of themselves and their own happiness; and even their notion of happiness is likely to be earthly and gross.

Even when men pray for

peace, it is not always for the peace of God, but too frequently for the false, worldly, sensual peace. Hence God is as little prone to answer their prayers as He is to bless their efforts to obtain it. "You ask and receive not, because you ask amiss; that you may consume it on your concupiscences." (Jas. 4, 3).

It could scarcely be otherwise. The carnal mind cannot understand the things of God, which are spiritual (I Cor. 2, 14); it cannot but misconceive, materialize, and degrade Christ's promise of peace. Because, too, so many Christians have not themselves "the mind of Christ," but are rather "conformed to this world," their conception of peace is similar to that of "them who are without." Accordingly, the means by which they propose to obtain peace—are the same as those on which the world relies, being the only means of which the carnal mind can conceive—i. e., diplomacy, alliances, pacts, treaties, threats, force, war. You may examine history for the record of success in the efforts that have depended on such means. Their past, you must admit, does not hold forth much hope for their future. Nevertheless, the carnal man clings to them desperately, for he knows of nothing else.

The World's Peace

Such is the peace of the world, of which our Lord says, "Not as the world giveth, do I give unto you" (Jo. 14, 27). At the worst, this peace is "earthly, sensual, devilish," being sought in disregard of God and in contempt of His law. At the best, however, it is but a human and natural goal; so that men think to obtain it by human and natural means. That even the most earnest and enlightened efforts to obtain such peace have failed is due, in the first place, to the secret treachery which is in human nature itself a consequence of the Fall; a treachery that first of all misrepresents peace and then encourages that indulgence in sensual desire which at once brings the delusive peace that is false and destroys the true peace of God. Basically, this is what sets awry the most careful calculations and the most determined efforts of a merely human pacifism. Then there is also the fact that God, who is omnipotent, has Himself promised to destroy the peace which the world seeks after. The very One whom men look to for aid in securing their false "peace" is the One who is defeating their every effort. So they may say, as of old: "We looked for peace and no good came: for a time of healing and behold fear." Yet they, and their leaders never learn; continuing these endless failures, they still cry out, like the false prophets who gave lying promises to the Israelites, "Peace, peace, when there is no peace." (Jer. 8, 5; 8, 11).

Mind of Christ

If the world is to become truly serious in its desire for peace, it must be "reformed in the newness of its mind" (Rom. 12, 2). It must have "the mind of Christ" and seek after "the peace of Christ." In this endeavor, it will be aided by the divine Omnipotence! On its own part, however, it will still be required to use the means designated by Christ. Otherwise it will go on dignifying with the name of peace those brief and uncertain periods of armistice in which nations, exhausted by war but unrepentant, prepare themselves bravely for new slaughters.

What must be done to establish true and lasting peace is perfectly clear (although men who keep their eyes closed cannot see even the clearest light). We must establish the reign of Christ. In the words of Pope Pius XI (*Ubi Arcano Dei*), *There can be no peace of Christ save in the reign of Christ*. The kingdom of Christ must be estab-

lished on earth. If you say that this is impossible, then you deny the redemptive value of Christ's death; you set at naught the eternal plan of the Father who "wills that all men be saved." Finally (what is particularly to the point here) you condemn men to an unending series of murderous, nay, fratricidal wars, each one more horrible than the one before.

True Goal Possible

The goal of true peace, however, is not impossible, and Christianity is not impractical. Would any Catholic dare say otherwise? If only we would put the zeal that is spent in pursuing the vain and fleeting pleasures of the world into seeking after the things of God; if we would put at the disposal of the Prince of Peace the vast resources that are unquestioningly placed in every generation at the disposal of the god of war; if we would put as much diligence and energy into working for the kingdom of Christ as we now do in "war efforts," the world would soon see whether it is necessary to have guns and armies, and all the monstrous evils that come in the wake of war, to have a short, uncertain, delusive travesty of peace!

Total Peace

If you object, in surprise, that such a proposal is not new, that, in fact, the Church has been exerting herself in missionary effort during all the centuries of her existence, with the purpose of establishing the kingdom of Christ, then it must be admitted that it would be foolish to deny so patent a fact and there is no intention of doing so here. But these official efforts, as the past testifies, are not enough. If, as we are told, a nation organized for total war can be successfully opposed only by another nation similarly organized, then it is no less certain that the total war effort must be met by a total peace effort. All our resources must be placed at the disposal of the Prince of Peace. Besides assisting in the efforts to convert the heathen, we must begin to convert ourselves; for conversion, like charity, should begin at home. We must ourselves begin, not merely to profess our faith, but to live it. Otherwise, as in the past, the kind of lives that we lead, in the economy whereby supernatural graces and satisfactions are distributed, will nullify in advance the greatest labors of our missionaries.

Pattern for Life

Christians, in a word, must sanctify themselves, and they would learn, as St. Teresa insists, that no one can become a saint alone. They must cease treating the Sermon on the Mount and the Eight Beatitudes as pretty decorative pieces in the Christian religion, an expression of the delicate poetic sensibilities of Jesus. They must begin to see in these teachings what they really are, namely, the divine pattern for human life, formed by God Himself and imposed on us all.

This is the condition for obtaining true peace. Since it has not been fulfilled, there is no difficulty in understanding why even sincere desires and prayers for peace have gone unanswered. If your house is on fire and you rush to a neighbor for aid, and the neighbor, in charity, comes

(Continued on page 8)

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Hegira With Peter

By David Mason

Alcuin greeted us with overwhelming hospitality when Peter and Janet and I reached the end of our fourteen-hour ride from New York. It had been a pleasant journey on a perfect day through the beautiful mountain country of northern Pennsylvania, but we were glad to leave the bus at Warren, Pa., and pile into the truck in which Dick Aherne met us for the last fifteen-mile stage of the trip.

Alcuin, the community started by Ray Scott four years ago on a 325-acre farm owned by the Benedictine Order, shows many signs of promise that it will develop into a sound, well-established settlement. It is not a Catholic Worker farm, but the principles which are being put into practice there are those which Peter has been teaching during his years of agitation for the establishment of farming communes.

At the present stage of development the application of those principles takes the form of close cooperation by everyone in the necessary labor of the farm and participation by all in liturgical prayer and discussion pointed toward clarification of thought. The members of the group are active in the work of the consumer co-operative in Jamestown, N. Y., which is the nearest large town, eight miles from Alcuin.

Community in Embryo

There are no complete family units on the farm at present, so there is no separation as yet into family holdings, and the mode of living is therefore necessarily communal. Meals are served at a common table, and all join in saying Prime and Compline daily. As families are established each will have its own home and acreage. Bob Sukoski is building a good house for himself on a lovely site overlooking the valley. He is determined to make a good job of it, and to furnish it complete with everything, including a bride. Dick Aherne also has ambitions in that direction; he is not building a house yet, but is supplementing his farm work with a part-time job in a Jamestown bakery. The two Durrenbergers, Arthur, Sr. and Arthur, Jr., are caretakers of a nearby cemetery, and are doing very well. Bill Smith is the hardest-working farmer on the place; he sometimes weeds his precious vegetables by lantern light.

I do not wish to give the impression that Alcuin is a paradise, or even an ideal human community. It is a good beginning in the right direction, and gave me a strong impression that it is motivated by a desire to continue in that direction. There is much hard work to be done, both the usual labor that life on the land entails and the additional tasks attendant upon the establishment of a community looking toward something higher than the satisfaction of material needs. There are difficult problems which demand solution, such as the determination of the proper functions of leaders and the education of each man for acceptance of responsibilities. None of these things can be done overnight, or during the passage of a year. Results will only be visible after long-continued discussion, intense thought and ceaseless prayer have been applied.

Mignon McMenamy, of St. Louis, was a visitor at the farm while we were there. I have seldom been privileged to hear such purposeful and satisfactory discussion as that which ensued between Mignon, Peter and Ray, particularly, in which the rest of us, of course, played minor parts. No Catholic Worker discussion is ever conducted in a closed circle! There is, unfortunately, not space enough to permit printing of the talks we had; that would in itself be long enough for a chapter of Dorothy's book about Peter.

We Acquire Another Retreatant
We remained at Alcuin from

Wednesday afternoon until Saturday morning, when it was time to leave for Oakmont, Pa., in order to make the Retreat at St. Anthony's Village, which was the primary purpose of our trip. Dick drove us to Warren, where we expected to take the Pittsburgh bus, but when the bus arrived there were no seats. The next one would leave at 4:30 p.m., which would get us to our destination too late at night. So Dick decided to drive us on to Pittsburgh, and to make the Retreat himself. I say that he decided, but it seemed to all of us that what he really did was to acquiesce in a decision that had already been made for him.

St. Anthony in the Willows

Oakmont is a suburb sixteen miles from the heart of Pittsburgh, on the Allegheny River, and St. Anthony's Village is located on a broad plateau high above the river. The "village" is an orphanage in a beautiful setting, its half-dozen buildings dominated by a large brick school. A bronze-hued statue of St. Anthony in front of the school greeted us. It stands on a high pedestal in a flower-bed which was populated mostly by zinnias in their coats of many colors when we were there. There is a neat little chaplain's residence and a large convent. The other buildings are a fine boys' dormitory, a large gymnasium and a laundry which was once a garage. The grounds are well planted with many shade trees, most of them willows.

This was the place in which we were to spend a week in silence and prayer, in study and devotion.

The Retreat opened with the 7:30 conference Sunday night. Father Farina had planned to give the conference in one of the schoolrooms, but the room was obviously inadequate for the number of Retreatants and we had to move to the little chapel in the convent. We were seventy in number, fifteen women and fifty-five men. (Janet had been afraid that she would be the only feminine "intruder" at the men's Retreat!) Three of the men were priests, and a half-dozen were seminarians. The chapel was comfortably filled.

An Interracial Retreat

One of the most impressive facts about this Retreat was its interracial character. Four of the Retreatants were Negroes. That is, admittedly, a small number, but the important point is that there were sixty-six of their white brothers and sisters in Christ present who have reached the point in Christian understanding where they are able to throw off the hateful and ignorant prejudices of the past. This is certainly a hopeful sign; if sixty can do it, so can sixty million. We all ate at common tables, slept in the same dormitories, studied and prayed and sang together, and none showed signs of the old, un-Christian attitude. Is not this another indication that this particular Retreat is showered with blessings?

The Retreat schedule is not a leisurely one. There are five hours of conferences daily, each followed by fifteen minutes of silent adoration. Mass begins the day, of course. Benediction is celebrated at 5 p.m. The day ends with the singing of the Salve Regina at 8:30 p.m.

With the exception of the saying of vocal prayers and singing, the Retreatants are expected to keep silence throughout the week. This rule is well kept, and many begin to realize for the first time the great value of silence. It has a special value in connection with a Retreat, because it makes possible concentration on the subject matter presented by the Retreat Master, and eliminates the endless dis-

cussion which would certainly be confusing to the point where the whole purpose of the Retreat would be defeated.

I was particularly interested in noticing how well Peter adhered to the rule of silence. He was a perfect clam all week, and those who know how much of a talker Peter is will understand how great was the abnegation involved. But we also know how adaptable he is, and how much at home and at ease under any and all conditions.

Invisible Hands

It is not possible to express in ordinary language the praise due the Sisters of St. Anthony's Village for the remarkable part they play in the conduct of the Retreat. They are only eighteen in number, I believe, yet they took care of about a hundred children and seventy Retreatants with a quiet, smooth efficiency that won our speechless (keeping in mind the rule of silence) admiration. We made our own beds in the morning, but always found them made up much better when we returned from the first conference. Everything about the place was kept spotless. Marvelously well-cooked meals were served on schedule. It all made me feel somewhat self-



A. de Bethune

conscious; it seemed as though we should be doing much of this work ourselves. But this will probably not be possible until there are houses devoted solely to the giving of the Retreat. Meanwhile, laudatory paeans are due to the blessed, self-effacing Zela-trices of the Sacred Heart, who are the invisible hands turning the wheels that make the Retreat go around.

For the benefit of those readers who may notice the absence of any exposition here of the subject matter of the Retreat, I must explain that the omission is intentional. Such exposition is not within my province. Father Farina made it clear that our part is to preach the Retreat by living it.

Reluctant Leavetaking

The last conference ended at 4 o'clock on the Saturday preceding Labor Day. We were reluctant to leave, and decided to remain for dinner. Peter made good use of the intervening two hours, talking to everyone who would listen, and that means just everyone. The time was much too short to crowd in all the greetings to old friends and the conversations we wished to have with them and our new acquaintances, who would soon be scattered to their homes in distant cities. Dinner was a delightful social gathering, too soon ended in spite of our lingering.

We found that bus accommodations were unobtainable within a reasonable time, so Peter decided to return by train with Father Duffy, Ignatius O'Connor, Jim Clark and Catherine O'Hearn. Dick Aherne came to our rescue once again, and said he would drive to Philadelphia, as he wished to pick up a load of fruit jars which were stored in the Philadelphia house. So this arrangement provided transportation for Victor Smith, of Maryfarm; Franklin Smith, Jim Votta, Janet and myself. We also carried two Pittsburgh girls to a place where they could get a street-car into the city. We deeply regretted the necessity of leaving Pittsburgh without visiting either St.

Ben Joe Labray

(Continued from page 1)

such an open hate for Him through His children because of color.

Racial Hate

I hate to be pessimistic and only report on the bad side of things. I can only find respite in the various churches I encounter along the way. Even in a jungle along the Rio Grande Railroad tracks I found this racial hate abounding. One bundle, stiff brought some old newspapers with which to make his bed near the fire we had going. Before turning in he was commenting on the news. Yes, he said, this paper had the right idea. Here was them Japs, he said, being pampered in Government camps. "It says here that them bureaucrats is teaching them how to run a cooperative store. Imagine teaching them Japs these foreign systems at our expense. Anyway, they say that legislation is being brought up to do away with these foreign methods of doin' business."

Another incident I can't easily forget happened in a small town. Some cattlemen and farmers were sitting around and playing cards. They were talking about their business troubles and the tragedy of not being able to sell products at sky-high prices. One of them remarked, "Maybe if we was Jews we'd get better treatment." He kept up his anti-Semitic tirade for some time. That night I got a few hours' work cleaning up this same place and learned that the counterman, who was in hearing range of all this conversation, was a Jew. He had come to this part of the West for a tubercular condition. His salary was twenty dollars a week and two meals a day.

A Soft Bed

Last night I had the best sleep I have had for quite a long time. I crawled into a warehouse and found that it was a gathering place for hides and pelts. I made myself a soft bed on beautiful silver foxes and fell asleep before I could get into three decades of the rosary. The next day I took a local freight into Denver, Colo., and because the game smell of the pelts was still on my clothes, every dog in town chased me and barked at me. This attracted the attention of a cop who questioned me, asking me for my draft card. I fumbled through a pile of religious cards and pictures and had a time finding my card. He asked me why the dogs were after me but I could hardly tell him it was because I slept on thousands of dollars' worth of silver foxes.

I replenished my literature supply at the Cathedral in Denver. Soon I plan to work a whole week to deposit enough money in a pamphlet rack to make up for all the stuff I lifted—should I say "stole"? I begged a meal from a priest who serves in a parish in which there is a lot of Mexicans. He fed me well, so well that I had a hard time trying to keep awake during my own private novena for peace. The priest gave me a handful of tracts which had to do with consecrating the world to the Immaculate Heart of Mary as a means of bringing about peace. These were handy and I left them in my tracks wherever I went. I lifted a copy of Father Lord's pamphlet on the Jews and

Joseph's House or St. Francis' House, but it was getting late and there was a long drive ahead of us.

As we turned out on the highway that fronts St. Anthony's Village someone suggested saying a Hail Mary, but Franklin Smith said, "Oh, no, I never stop with one Hail Mary. We should say the Rosary." So we drove off in the rain and the dusk, eight of us, reciting the Glorious Mysteries in Alcuin's truck.

mailed it to the counter man. I didn't have any stamps but I don't think he will mind paying "postage due" on this pamphlet.

Affidavit Trouble

Recently I took a job for a day digging post holes for a farmer. The lady in the employment agency asked me for a statement of availability. I didn't know what she meant and she asked me, "Don't you ever work?" I had to ask her for another day's grace so I could go through the heavy process of getting all these papers necessary to do a day's work. I had to get an affidavit proving I had not worked in an essential industry for the last thirty days. The notary public wanted a quarter but I told him I would pray for him instead and he called me a "screwball." The post holes were a tough job and I made three dollars and three good meals. I took a bundle of food with me to the jungle. I gave it to a Negro who ravished it in ten seconds flat. He was enroute to his draft board somewhere in Tennessee and they wouldn't let him handle the matter by mail, he said. He told me of some nasty treatment he had received from a railroader who put him off a freight train.

Prayer Still Allowed

Try as I might I cannot find the joyful note I meant to inject to offset the gloom of this letter. Maybe I have it in this: Prayer is not yet rationed and thank heaven it never was or will be. You know I am praying for all of you wherever I happen to be and I am trying to carry on the work in my own small way. Since reading *Weapons of the Spirit* I have more faith in the idea that my time in churches and at the shrines has not been wasted. Certainly if natural means could do the trick the trick would have been pulled off a long time ago. Every day I encounter the results of the use of natural means. It makes me surer of the efficacy of prayer. I'm glad that you folks are putting so much emphasis on the retreats. You should join my company and have plenty of time in God's own natural surroundings to pray. Remember me at Mass and evening prayers.

Sincerely in Christ,

Ben Joe Labray.

GOSPEL OF PEACE

(Continued from page 7)

to help you, and does everything that he can, while you meanwhile do nothing at all to save your own house—what will the neighbor do when he at length discovers your idleness and indifference? Surely he will let your house burn, saying that, since it is not of sufficient value to make you to exert yourself, there is scarcely reason why he should jeopardize his life in an attempt to save something that you really do not want. For certainly, when you call upon the assistance of others, it is no more than reasonable to expect that you do all that is possible to help yourself.

Follow Christ

So also God, when He hears our appeals for peace, requires that we on our side do all that we can—that, in a word, we observe the laws and fulfill the conditions that are necessary for disposing ourselves for His divine gift. "... No real peace, most certainly not the longed-for peace of Christ, can exist unless the teaching, the commandments, the example of Christ are faithfully followed in public and private life. ..." (Ubi Arcano Dei.) If we fail to do what is in our power, then God cannot hear our plea, anxious as He is to give us this most beautiful of His gifts. For, as He Himself has revealed to us, it is contrary to His holiness to throw pearls to swine or that which is holy to dogs.