

CATHOLIC WORKER



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RADIO TALK

By

Peter Maurin

I. Christian Charity

Q. What would you suggest as the first step toward the solution of economic ills?

A: Feed the hungry for Christ's sake,

Clothe the naked for Christ's sake,

Shelter the homeless for Christ's sake,

Instruct the ignorant for Christ's sake, as the first Christians used to do, which made the Pagans say about the Christians—"See how they love one another."

Q. How can we carry this influence into our everyday work life?

A: By having the voluntary poor and their associates remind the owners of capital of the responsibilities of ownership and teach the wage earners that labor is a gift, not a commodity to be sold for what "the traffic can bear."

Q. Your first step then would be to spiritualize service to others by expressing the spiritual in the material. How would you do this?

A: My idea is to have people who choose to be voluntary poor live under the same roof, and sit at the same table with the involuntary poor; setting an example in spiritualization of human relations, (Continued on page 7)

C. W. Bread Line Always With Us, Please Give Alms

We've heard a lot of talk lately, about Rationing, War Manpower Commissions, OPA, OWI, etc., but not one word about the Poor. Yet, "the poor we have always with us." In times of War, Pestilence, Famine, Flood, there are always the poor. And Christ has given an important place to the poor, comparing them with Himself, and telling others, that if they wished to come into His kingdom they would have to become poor. These are not just words, but words full of meaning. "It is harder for a rich man to get into the kingdom of heaven, than for a camel to get through an eye of a needle." This is not just talk.

By now, all our bills for coffee, bread, food, etc., have tripled. We cannot get bread from the bakeries, as in former days; they have no more to give out. Yet the work of feeding the poor must go on. Our coffee has been cut down to fifty pounds a week, and we have to make it do. It is difficult, for there are still so many. Men who do not fit into the war effort, cripples, aged, all kinds.

But there are those that say: "Surely you can find some kind of work for these fellows to do." But they fail to realize that these fellows, the majority of them at least, have been beaten from pillar to post for so long that all their usefulness has long since departed from them. And they must be helped. They are human beings like ourselves, all with (Continued on page 6)

LENT

"The observance of Lent," says Pope Benedict XIV, "is the bond of union in our army; by it we are distinguished from the enemies of the cross of Christ; by it we turn aside the chastisements of God's wrath; by its means, being guarded by heavenly succours during the day, we fortify ourselves against the prince of darkness. If this observance comes to be relaxed it is to the detriment of God's glory, to the dishonor of the Catholic religion and to the peril of souls; nor can it be doubted that such negligence will become a source of misfortune to nations, of disaster in public affairs and of adversity to individuals."

—Encyclical, May 29, 1741.

CHRIST the Workman



A. de Bethune

Brutal Treatment Shows Need Of C.O.'s in Hospitals

The brutal treatment accorded a patient in a mental hospital was the subject of a letter received last month at the CATHOLIC WORKER, and made us realize more than ever the great need of conscientious objectors thinking in terms of such works of mercy. Many c.o.'s are working in mental hospitals now, but there are ever more requests for help from such institutions.

"Saw Mrs. X today and I have not gotten over the shock yet," the letter begins. "The treatment has been brutal. Her face shows a black and blue mark over her right temple and her left wrist is swollen to twice the size of her right one. They put her in a straitjacket in a room with a lot of insane women (Mrs. X voluntarily entered the institution for treatment and was not committed as insane). Large nurses slammed them around something terrible. I know if she is kept in there it will kill her. One nurse said she should be dead. She has failed so much in the last two weeks I almost cried and have not recovered from the shock yet."

"They have not given her the things (clothing) which they told her sister to send her, and she is garbed in the most horrible second-hand stuff you ever saw. She is so nervous and cries so much that if something is not done soon I am afraid she will become insane (Continued on page 3)

DAY AFTER DAY

The story of a journey. It was balmy and sunny as I got on the bus in Miami in the middle of February. The birds were just beginning to sing after months of silence, and the orange trees burst into blossom. There were many trees still bare, though, because it was just spring there and the buds had not started to come out on the cypress trees in the Everglade swamps where the Seminole Indians live. The bus was not crowded for it was early in the morning, still dark. We crossed the peninsula, on a smooth all day trip to Sarasota, where I was to stop over with Margaret Connolly, one of our friends from Pittsburgh who has come to Florida with her mother on account of her health. She has an apostolate there, for her tiny little house is in the midst of circus people who settle there for the winter, and many of them are former Catholics.

Tampa

As I arrived the weather broke and became cold and the one heavy cold spell that always seems to hit Florida every winter was there. In Tampa it was not so bad, but still too brisk for their heatless houses. There I was the guest of Ida Caminiti, a Hungarian, married to an Italian detective, and we had a most delightful day together. She herself runs something of a house of hospitality in her own home and exemplifies the sense of personal (Continued on page 4)

Weapons of the Spirit

VI. The Kingdom of God Is At Hand

By Fr. John J. Hugo

The prophets did not call the Israelites to prayer and interior conversion alone. They gave utterance also to a cry for penance:—penance indeed was to be the means, the guarantee, and the expression of their inward conversion from creatures to God. "Gird yourselves with haircloth, lament and howl: for the fierce anger of the Lord is not turned away from us." Not less urgently than the prophets, the Popes of modern times have called the whole world to penance. "Our ministry," said Leo XIII in his Encyclical on the Rosary in 1891, "and our paternal charity impel us to implore of God for all the children of the Church the spirit not only of prayer but also of penance; in doing this with our whole heart we exhort equally all and each to both these virtues, so intimately related to one another. The effect of prayer is to sustain the

soul, to give it courage, to draw it towards divine things; the effect of penance is to give us a command over ourselves, principally over our bodies, weighed down by the effects of the Fall, and become the enemy of reason and the Gospel law." Likewise Pius XI, faced with the awful state of the world today, delivered two distinct appeals (besides numerous incidental ones), calling men to penance in order to cure the troubles of our times. His successor, our present Pontiff, together with frequent exhortations to prayer, has not failed to add that this prayer should be "enriched by the humiliation of penance."

Penance Ignored

The prophets of old were ignored and persecuted. "For I am speaking now this long time," said Jeremias, "crying out against iniquity, and I (Continued on page 2)

CONSCRIPTION

"The suggestion" says THE CATHOLIC NEWS, Feb. 13, 1943, "that women be registered for possible service to the war effort in a non-combatant capacity is a momentous departure from the American tradition which regards the home as the basis of the nation and womanhood as the prime and essential factor in the preservation of the home. Whether the present crisis is of such a nature as to warrant this fundamental change in our national policy or whether the effort is sponsored by overly excited persons or those who promote movements of this character to further their own brand of regimenting philosophy will be more evident in the light of the debate which the bill will inevitably and happily arouse."

Workers' Ownership

Through Co-operative Industry

By Fr. Clarence Duffy

In a pamphlet entitled Employer-Employee Co-operation, published by the National Association of Manufacturers, the author, in a plea for more consideration from Labor for the case of the Employer, gives a resume of all the advantages or benefits which Labor has won in the past few years, the National Labor Relations Act, the Social Security Act, the Fair Labor Standards Act, etc. The gist of the pamphlet is somewhat as follows:

Here are all the wonderful things that Labor has secured, yet it is not satisfied. We still have strikes and labor trouble. The employers have done their part in meeting the demands of Labor legislation, but Labor Unions and Labor leaders are still not satisfied. The present war emergency—the call of patriotism—demands that there be more "co-operation" between employer and employee, between Capital and Manage-

ment on the one hand and Labor on the other.

True Co-operation

By co-operation the author means what a lot of other people mean by the word: Falling into line with and acting according to the desires, views and methods of the person or persons using the word for selfish ends. That is not co-operation. It is camouflage. Co-operation in modern industry can exist only between free people who meet and work together freely on an equal basis for a common purpose and share the responsibility as well as the rewards of their labor equitably. Labor, or working men and women, in this country would be, in the majority of instances, only too eager to meet Capital and Management on those terms, but would the latter show a similar eagerness? There is no mention or suggestion of such a desire in (Continued on page 6)

Weapons of the Spirit

(Continued from page 1)

often proclaim devastation; and the word of the Lord is made a reproach to me, and a derision all the day." Things are still the same; the Vicars of Christ, despite all the urgency of their appeals, might well cry out with the prophet: "I attended and hearkened; no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done?" Even in the case of those who think of themselves as faithful children of the Church, "Their ears are uncircumised and they cannot hear; behold the word of the Lord has become unto them a reproach, and they will not receive it." Where today, O Christians, are your sackcloth and ashes? Where is the proof that you have renounced "the fashion of this world"? Where are your fastings, your vigils, your devotion to all the works of penance? "This is a nation that hath not hearkened to the voice of the Lord their God, nor received instruction." "We are obliged frequently to speak of the voluntary chastisement which we ought to impose upon our body"—again we quote from Pope Leo XIII—"because almost all Christians in our day have practically abandoned these penitential exercises, even those which are expressly commanded by the Church. Many no longer know what fasting means..."

The Punishment

Yet it is not with impunity that men can refuse the duty of penance. If they ignore it, then God scourges them with calamities of every kind; by doing penance in the first place, they could eliminate the cause and need for such scourings! "Many times in my discourses to various assemblies have I repeated that the violation of fast and abstinence is one of the causes for which we are being scourged. People are always armed with an authorization from their physician when they ask to be dispensed, one on account of his head, another for his chest, and so on. We will not do penance; but God makes us do it by chastising us." (Pius IX.)

To overcome war—rather, to destroy the causes of war, penance is necessary. It is "as it were, a salutary weapon placed in the hands of the valiant soldiers of Christ, who wish to fight for the defense and restoration of the moral order in the universe."

Penance Indispensable

Why is this so—why is penance absolutely indispensable? We can put down two main reasons, both of them indicated by Pope Pius XI in the encyclical from which we have just quoted. First of all, "penance is of its nature a recognition and a re-establishment of the moral order of the world..." It rectifies that disorder by which men, becoming attached to creatures—indeed, carried away by love for them, uses them otherwise than as intended by God and so fall into sin. For the abuse of sin lies in the fact that God's creation, instead of being directed towards God's glory, is diverted by man to private and selfish ends. Of

course, we cannot, as Newman observes, "literally, reverse" the past, yet the works of penance "are the acts of persons who would if they could; who, as it were, are trying to do so, and in a manner doing so from the intense feelings of their hearts." From this point of view (which is the one ordinarily taken), penance is a resetting of a moral order that has become dislocated by sin; and, when thus undertaken to restore moral order, it is called reparation or satisfaction.

Strikes at Root of Evil

The other reason, which is scarcely known or adverted to at all, is deeper, more important, and points to a more elementary need than the first; and although usually joined to reparation, is in reality independent of it. Penance is a weapon, Pope Pius XI goes on to say, "that strikes right at the root of all evil, that is, the lust of material wealth and the wanton pleasures of life." By the affection which men keep in their hearts for the vain and fleeting things of the world, they balk at the very beginning of spiritual effort, at the very first and greatest commandment, which requires that they love God with all their hearts. To find the explanation for God's anger and our chastisement, we need not wait to discover the worst excesses of crime and sacrilege (although these are common enough). In the obstinate refusal to love God, in that infidelity which the scriptures describe as adultery, because it marks an alienation of man's affections from God, to whom only they rightfully belong, is at once the cause of all sin (which will follow in due time, as the fruit from a tree) and the reason for God's scourging us with war and public disasters of all kinds.

Primary Reason

Therefore, the primary reason for penance comes, not from sin, but from the fact that we are destined to have our happiness in the supernatural knowledge and love of God; because of this we must renounce a merely natural mode of life, since "by nature we are the children of wrath," and conduct our lives on the much higher plane of a nature that is now divinized by grace, that is, as children of God. "For the grace of God our Saviour has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world..." This renunciation of the world and its fashions is not accomplished without pain to the Old Adam, the natural man; and precisely to bring about the death of this "old man," that the new man may live in justice and holiness of truth, is the primary purpose of mortification.

Unlearning Old Ways

Not only, therefore, in reparation for sin is penance demanded by God, but also aside from sin; as Newman says: "Surely if Christians are to be saved, they must have carefully unlearned the love of this world's pleasures, comforts, luxuries, honors."

Black Paganism

May we Americans (to get back to the war!), excuse our-

selves from the duty of penance? May we throw all the blame for our present condition on Hitler, saying that his is the burden of sin and penance, while we at the same time congratulate ourselves on our virtue and the fact that Christianity is not openly persecuted in our country. Addressing the American people directly and specially, Pope Pius XII said: "Early explorers record in their relation their utter amazement at the mighty current that sweeps down the Mississippi River. There is a stronger current of black paganism sweeping over peoples today, carrying along in its onward rush newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education." Black paganism—what a strong word! And yet, observe, it is not the paganism of the Nazis or the Fascists or the Communists particularly; it is the paganism that we can see

ST. BERNADETTE

PRAY
FOR
US



Julia Parcell

in our neighborhood—yes, in our own homes!

Excuses and Evasions

When men nowadays hear that dread word "penance," their imaginations conjure up frightening pictures of murderous-looking devices like the instruments that we might expect to see in a medieval torture chamber. They shudder and turn away in disgust and contempt. "Certainly we know... and deplore the fact that in our day the idea and the name of expiation and penance have with many lost in great part the power of rousing enthusiasm of heart and heroism of sacrifice." Accordingly, "nowadays there are some who would put aside external mortifications as things of the past." They say that such practices are not for today; that they would injure our health, which "modern science" has so well taught us to care for; that they would unfit men for work—and a multitude of similar excuses and evasions.

Self Denial

The barest understanding of what is meant by penance dissolves at once such objections as these. Spiritual writers distinguish two kinds of penance; one they call positive, the other negative. Of these,

Conscientious Objector

CPS Camp 26, Alexian Bros. Hospital

Our hospital unit marks its first anniversary on March 5. We happened to be the first group of conscientious objectors to be released from camps on detached service of this kind. When Selective Service decided from our conduct that the experiment would work, more such projects were set up. The men who came after us have given up much more than we have to serve in the mental hospitals. It must be far more difficult and require more humility and patience to work with mental cases than with the ordinary medical or surgical patients.

The Alexian Brothers have treated us kindly, considerately. I can speak with deep gratitude of my own recent experience. An infection kept me in the hospital for nearly fifteen days and away from work for a month. Dr. Latz operated four times to prevent the loss of my finger and I had the best of care. Bob Hovda came down with appendicitis only a short time after his transfer from Warner, New Hampshire. He is now recovering from the operation. Many other instances could be mentioned.

Humility

There is a tendency among c.o.s. to thank God that we are not like the soldiers. It's very unhealthy. If we sacrificed as much in the apostolate of peace as the soldier has to do in the cause of war, God would soon convert our enemies to peace. We are not humble enough to see our own guilt in the monstrous crime of war. It would be better for us to strike our breasts and say, "O God, be merciful to me a sinner," than to thank Him that we are better than the rest. Pacifism is merely one aspect of the Christian life which some are isolat-

ing and making into a religion. The same Christ who asked His followers to "turn the other cheek," and to "love one's enemies," demands that we take up the cross daily and follow Him. He demands that we choose Him over all the pleasures of the world which are in comparison only vanity and emptiness. Those who are Christ's resemble Him in detachment from the things of the world and attachment to the will of God. Those who are Christ's have crucified their flesh. They have accepted the cross. We might well tremble at our lack of resemblance to Jesus. It is only in the measure that we look like Him that God recognizes us as brothers of Christ. It may be our judgment that we had the light of peace to show to the world and we hid it because we loved darkness rather than the light.

Charity

What of the future? If we believed only in man there would be no hope. The dignity of man has been so long ignored that even hatred is impersonal. How else can these mass bombings be explained? As far as our own country is concerned we can be sure that we can have seen only the beginnings of sorrows. We can only reap hatred from sowing hatred. When will we change our hearts and begin to sow love?

John Doebele received one order for 800 copies of The New Order from Cathedral High School in St. Cloud, Minn., but most of the requests have been for single copies or small orders. We still have many on hand and will send more when we get far enough ahead in our bills to pay, the postage.

In Christ,
Jim Rogan.

the more important and necessary is negative: it consists in the renunciation of the pleasures of sense, in denying ones self what are called legitimate pleasures, in putting aside comforts, luxuries, bodily ease. The reason for its necessity is that there are two activities in men, one of sense, the other of the spirit; and the whole effort of the Christian life consists in mortifying the life of the senses and cultivating that of the spirit. "For the flesh lusts against the spirit, and the spirit against the flesh, for these are opposed to each other..." "If you will live according to the flesh, you will die; but if by the spirit you put to death the deeds of the flesh, you shall live." Now negative mortification is simply the refusal to give the sense its gratification or to go along with the concupiscence of the flesh. Moreover, it can be practised in a very high and perfect degree without any bodily injury whatsoever. "Woe to him that loves health more than sanctity," says St. Alphonsus. Still, for those who wish, without discomfort to themselves, to follow a Master whose "whole life was a cross and a martyrdom," the idea of negative penance may prove somewhat consoling.

Supplementary Penances

Positive penance includes all those practices that actu-

ally inflict pain on the body—abstinence, fasting, vigils, the use of hair-shirts, etc. These have been used by all the saints and are recommended by St. Francis de Sales, spiritual guide for lay people, to those also who live in the world. Such penances may, in certain circumstances, have some bad effects upon health or work; but the point that we would have the reader observe about them is that they are at best supplementary to the negative practices; and therefore, although it may be in some cases necessary to limit the use of positive penance (it is exceedingly dangerous to give it up altogether), one could nevertheless live a very penitential life.

Concupiscence of the Flesh

Let us conclude with an example of how negative mortification might be applied on a national scale. One of the soul's chief enemies, according to the Scriptures, is the concupiscence of the flesh. In our day this concupiscence, instead of being mortified, has cast off every restraint, as is evident in the slightly mitigated nudism in which the contemporary world takes such delight. Further, the devil has found in a great modern art, photography, a perfect means for exploiting the love for the body and carnal pleasure. Just

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C.O.'s Studying War Relief, Urge Feed Europe Now

After two years of conscription there is widespread uneasiness and gloom among the 7,000 conscientious objectors in this country. They are unhappy because they are still objectors, because their Government has not yet seen fit to let them be constructors, and to show the positive faith of pacifism. Only for a few has this problem been solved through detached service as orderlies in mental hospitals. Men with varied skills and high ideals must spend their days in isolated camps doing forestry and conservation work. Important work, yes, but in no way a task which eases the pain in one's heart as one sees the great human needs in slums, in the war torn areas, and on the battlefield.

Study Necessary

But 15 COs have been permitted to do work of high value. They are studying intensively for one year at Columbia University the problems of war relief and reconstruction. They hope to go abroad soon with the Quakers or some other service organization and give food, clothing, medicine, and shelter to the suffering, and above all to put into action Christ's words "Love thy neighbor—and Love thy enemy."

You ask, "Is such scholarship needed to carry out Christ's simple demand to 'feed the hungry'?" Yes, it is. One must know well the language of a country, its social customs, its political and economic forces, if one is to be most effective in working with its people in instituting relief and rehabilitation measures. One must know the techniques of mass feeding, of refugee resettlement, of agricultural and industrial readjustment, of foreign business methods, and the like.

The COs at Columbia and 8 other civilians are working side by side with 60 naval officers who are, however, preparing for different work, that of liaison between the military and civilian governments in areas which the navy may occupy. Relations with them are pleasant and friendly.

The 15 COs are from different CO camps over the nation; they are of different religions. There is one Catholic among them—the present writer. The course is quite expensive and since, as you know, COs or their Church pay all their expenses, the Association of Catholic Conscientious Objectors would welcome any help anyone can give.

Starvation

The suffering of Europe is terrible, far worse than in the first great war. And one simply can not dwell on the European scene after this struggle is over, when the civil wars will begin to rage, and when the now captive nations will turn and rend their fascist oppressors. Already 500,000,000 people suffer from lack of enough food, and some face starvation; the Jews in Poland receives less than 1/2 the calories necessary to maintain life; 1/3 of Belgian children are tubercular; the Greek stevedores are too weak to unload the few ships of food reaching them; and tens of thousands of Greeks have already died from starvation.

You and I must rise up from our complacency and write our

Feed Europe's Starving Children

By Rev. JOHN A. O'BRIEN, Ph.D., Univ. of Notre Dame (A message read at the Carnegie Hall Meeting, Feb. 20, 1943, on Food for Europe's Children.)

I hope and pray that every American citizen will thunder to our Congress and to our Federal Government the solicitude deepest in the hearts of our people, the solicitude which cries: "Get food to the starving children of Europe not when they are in their graves, but in the name of God and in the name of humanity, get it to them now!"

No cause is more worthy of the unanimous support of the American people than the noble project of providing food for the starving children of Europe.

This cause transcends all considerations of politics, partisanship and factionalism.

Arrangements can be made under the direction of former President Hoover to see that this action affords no military

advantage for our Axis enemies, but keeps the youth and the people, whom we seek to ransom, from being starved off before the ransom comes.

Too Little and Too Late

We are fighting to save the overrun democracies of Europe and to promote human liberty everywhere. But how can we save these staunch friends of democracy if we allow them and their children to be blockaded into famine and death?

If we do not provide relief for the more urgent danger of starvation, how dwarfed and tragically late for them will be the military victory we gain over their enemies? Let it not be said of us: "Too little and too late."

Legion have been the voices within the Catholic Church which have proclaimed the Christ-like character of this work of charity, mercy, and practical philanthropy. To those exalted and distinguished

voices, I am proud to add my own.

The Words of Christ

A voice greater, however, than any of these, the voice of Christ Himself, places His divine approval upon the feeding of the hungry and the starving, when He said to those who gave food to the hungry and drink to the thirsty: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

No man in America commands a more universal respect and a more implicit confidence in his integrity, experience and ability to do this job, than the great humanitarian, Mr. Herbert Hoover, whose stature grows ever taller with the passing days. His name is his bond, and the best guarantee that the food will reach only the starving children for whom it is intended. What he did in 1914-1919 to save the starving children of Belgium, he can do now to save the starving children of Europe.

"Treatment" in N. Y. Mental Hospital

(Continued from page 1)

(as you or I would under the same conditions.)"

Normal Reaction

Mrs. X entered the institution voluntarily, on the recommendation of a physician, hoping that she would benefit from treatment there. Now after the "treatment" given her, the people in charge will not permit her to leave their preserves. Her very normal reaction to the "treatment" is the reaction of any sane person to brutality, and to being pushed around and treated like an animal. Because of that normal reaction she is, in the opinion of the doctors, insane, i.e., she is not "co-operative" with their callous, ignorant and brutal methods.

And all this is happening and is being permitted to happen in the sovereign State of New York in the year of Our Lord, 1943, not in the bad, dark middle ages which 1943 takes time out to scoff at, but in which people did know something about proper treatment for suffering human beings.

C. O.'s Can Help

During the past six months there has been increasing call for conscientious objectors in Civilian Public Service Camps throughout the country to

serve in the nation's mental hospitals, according to reports from the National Service Board for Religious Objectors.

This is an area which has been particularly stricken in the manpower shortage, partially because many of the jobs have been poorly paid and disagreeable. Yet half of the country's 1,200,000 hospital beds are in mental institutions and these have felt their lack of adequate help becoming more and more critical. Literally hundreds of hospitals have asked for help from C.P.S. men after the first unit was established in June.

There are now about 300 C.P.S. men serving in 16 different mental institutions throughout the country. Other hospitals are being added to the list and it is safe to say that ultimately there will be work of this type for every camper who wants it.

Proper Approach

Perhaps it would be interesting to look at some of the early reports from C.P.S. men in mental hospitals, particularly in the light of the question, "How do the methods of pacifism work when applied in such a difficult situation?"

We quote from a letter of a former Buck Creek man now at the Eastern State Hospital at Williamsburg, Va. He says:

"With the patients we 'clicked' immediately, but with some of the older attendants it was not so. The low wages paid the attendants insured that in general only those who could not find work elsewhere worked here, and sympathetic treatment of the patients came close to being the exception rather than the rule. Not infrequently we have seen patients treated with cruelty and brutality. Friction between us and some of these has caused many of us to seriously consider returning to camp at times. For during our stay here most of us have proved to our own satisfaction that violence is not necessary. Restraint is sometimes needed but not blows. The power of friendship and trust on the part of the attendant seems almost unbelievable. I was told that in order to get a certain

patient to bed, a threat of a cold shower was usually necessary. Commenting to the patient what I was doing, I put the folded linen on his bed. He knew what I was expecting, and an hour and a half later the bed was made up faultlessly.

Help to Patients

"In order to be of constructive help to the patients, a mutual feeling of trust, respect and friendship between patient and attendant is needed. To develop this the attendant must be patient, genuinely sympathetic, and perfectly honest. In other words, he must be what he wants the patients to become. I am sorry to say that some of us CPS men have fallen very far short of the ideal. We are placed in a position of almost complete authority over other men, and it takes a man of high character not to abuse his powers by doing careless work in an unsympathetic way."

Similar reports are coming in from the Philadelphia State Hospital, where the superintendent is enthusiastic about the work of CPS men and has already reported a decline in the rate of injuries to patients, received both from each other and from attendants.

Gov. Dewey Hopeful

Staffing the mental hospitals of the State of New York with some of the conscientious objectors was recently discussed by Gov. Dewey and Major Gen. Hershey. After the discussion Gov. Dewey announced that he had brought up the plight of state institutions, occasioned by the man-power shortage. There are 92,000 patients in mental hospitals in New York, he said, and normally 20,000 attendants are employed to look after them. The war has cut the number to 15,000.

No decision was reached on whether the pool of conscientious objectors might be drawn on for the hospital work but Gov. Dewey made it apparent he was hopeful. It is a type of work for which pacifists should be admirably suited and one in which they can contribute much to the common good at this time.

Selective Service Closes C.O. Camp Of Catholic Group

CAMP SIMON

Warner, N. H.

Dwight is absent trying to settle our future as a unit since Selective Service now has decided our work here is not of "national importance." Many of us were convinced of that months ago. We valued it for the opportunity to practice personal discipline; foregoing our own desires, ambitions, and hopes. Where we will go, together or separately, depends on the pending negotiations in Washington. Many of us feel an obligation to stick together in the future work in order to continue study and preparation for the peace apostolate.

Gifts are tokens of love, and so we are more than grateful for the loyal support of our many friends. We appreciate their efforts in these times of increasing prices and higher taxes. It is impossible to acknowledge fairly the assistance of all groups and individuals, but we do feel obliged to mention the gifts of the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, and several Catholic Worker groups in and near New York, Boston, Providence, Pittsburgh, Philadelphia, and Springfield, Mass.

Yours in the Prince of Peace,
Francis P. Bates.

Since Frank's letter was written, Selected Service requested the removal of the camp and refused to allow us another, and giving us the following reasons:

1. The work done at Camp Warner can no longer be justified as being work of "national importance."
2. The Association of Catholic Conscientious Objectors is not financially capable of operating a camp.
3. There have been many requests for our removal from New Hampshire.

We asked that we be allowed to send a unit to work in a Catholic hospital. That request was refused. We offered several other plans in an effort to arrive at a solution that would be more or less satisfactory to everyone. The final agreement was that the whole camp, with the exception of a few individuals, would be transferred to a Friends' camp at Oakland, Maryland. There is the hope that we will be able to form an ACCO unit in a mental hospital in the near future, or that we may be able to work out some sort of farm unit for 20 or 25 men.

The camp will probably be moved about the 20th of this month. We hope you will continue to help us as we will try to pay the Friends for the money expended on our keep.

Dwight Larrowe.

Silence

Do we understand at last that action must be born in silence, and abide in silence, and issue in silence, and that its power must be the emanation and the radiation of silence, since its sole aim is to make man capable of hearing the Word that silently reverberates in their souls.

—Zundel

CATHOLIC WORKER

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DOROTHY DAY, Editor and Publisher
115 Mott St., New York City
Telephone: CAnal 6-8498

PETER MAURIN, Founder
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DAY AFTER DAY

(Continued from page 1)

responsibility. It is amazing what one woman is able to do. Priests and sisters turn to her for her help in settling problems and one of the Holy Name sisters told me how when there were poor children who needed operations and other such problems they called Ida and got her advise and help. She is not a trained social worker, but she knows what to do always in an emergency. I spoke at two of the Holy Name schools, and in the afternoon at a Jesuit high school; then visited a Salesian orphanage where I was delighted to find my pastor from Mott street, New York, Fr. Trifari, about to give a retreat. I saw, too, the beginnings of a farming commune that Ida is aiming towards. She herself knows many crafts and is an able teacher and the beautiful spot she showed me where a beginning has been made will be an ideal location for a little village of farmers and craftsmen.

That night I got on the bus at nine to journey all night towards my next stop. By now it was bitter cold. The bus was jammed, people standing in the aisles. Everyone in the armed forces going on leave and all those going to visit camps, like to travel all night to conserve some of their precious hours of leave, so the busses are always jammed. At 5 o'clock we were in Tallahassee, the capital of Florida, and it was fourteen above zero. I was chilled to the bone, but I comforted myself, in the disagreeable way humans have, by reflecting on the group at the c.q. camp at Warner, New Hampshire, where it has been sixty below zero this winter!

Waiting

The bus station was a tiny one and crowded to the doors with people waiting for busses to New Orleans, to the west coast, to the east, to Miami, to Atlanta, and points north. There were only a few benches and every bit of floor space was taken by people sitting on their suitcases. The door opened and shut and let in blasts of cold wind. The pot bellied stove roared and when the doors were not open the atmosphere was stifling. Our wait was a three-hour one and never did three hours drag so long and wearily. From five to eight most religious are making their meditations, saying their office, offering their daily Mass. The most important work of the day was being done. But everyone in that

bus station was in a stupor of fatigue. Hard to say a morning prayer in a place like that.

By two in the afternoon we had arrived at Columbus, Ga., and my destination was across the river, into the State of Alabama for twenty-three miles to the Holy Trinity, the cradle of those two new religious orders founded by Father Judge, the missionary servants of the Most Holy Trinity.

They have a Cenacle in Phenixville, Alabama, which is what they call their houses—a school run by the sisters. The principal told me of the unorganized condition of workers in the huge mills there and in Columbus, and the long hours, and less pay they were getting now. Of course, they are all working, which is more than they did during the depression, but they are still the poor, still living in bad houses, still slaves of the machine, and degraded as Pope Pius XI said, by that service to the machine. The sisters know the conditions; they teach the children of the workers.

Pilgrimage

It was good to see the first little chapel of the Missionary Servants, which is an old Negro cabin and which still is a chapel. In the crude sacristy built on like a porch Fr. Judge slept on a slab of wood. A Vincentian himself, sent to work in the South, the lay people who came to help him, were formed by him into two religious communities and have grown tremendously in the last quarter of a century. Their work is to seek out the most abandoned ones and they certainly find them in the South. They have charge of a good deal of work among the poor of the North and they must also get their support from the North for the St. Peter Claver Negro Mission at Holy Trinity and the Cenacle at Pensacola that takes care of the fishermen where I visited three years ago.

I was reminded of my winter reading about the Fathers of the Desert as I drove out into the Alabama wilderness to reach the 2,500 acres of St. Joseph's school at Holy Trinity. The Sisters, a mile away, have 1,500 acres. They came to settle here because one of the Sisters, as a lay woman, possessed these 1,500 acres which she turned over to the community. The brothers bought the adjoining land. Nearby plantations are owned by individuals

and are of 20,000 acres in extent.

Ownership

Mr. Patterson, for instance, owns 20,000 acres and each year he loses a little to the state to pay his taxes. Perhaps even some Negro family, frugal and lucky, have been able to buy. I did not see much of absentee ownership in this area. Not like Arkansas and Oklahoma where fifty to one hundred thousand acre tracts are owned by insurance companies and banks in the north. Mr. Patterson has twenty-five families farming his land and paying rent for their acreage at the rate of a bale of cotton a year. One good Negro farmer told me it took 19 acres to raise two bales of cotton. "Used to get a bale to two acres," he said, "but now what with



A. de Bethune

drought and boll weevil those times are gone."

The land is exhausted, of course, and the market uncertain. But still that does not excuse the owners from allowing their tenants to live in such crowded and hideous condition.

The first family we visited comprised twenty-two people, all in two rooms. Most families number around ten or twelve and always just the two rooms, a fireplace in each room, cooking done in a fireplace from that meager flame. Over and over again that morning I saw the burnt limbs of little Negro children caused by being pushed into, or falling into, the fire.

Fr. Gilbert

Fr. Gilbert is in charge of the St. Peter Claver mission, which was built up by the labor of Fr. Celestine and the brothers of the order. Everyone in the order is taught to build and to do electrical and plumbing work so that they can build up their own missions.

Fr. Gilbert has a little Church, a School, a rectory of three rooms, the front room of which is used for catechism classes. Now they are building a dispensary and store and meeting rooms. Right now there are two sisters teaching in the school where the attend-



ance is only for four months of the year, and then only a few days a week. If the weather is bad the pupils do not come. If there is work to do, they are absent. Most families work from sunup to sundown from the time the ploughing begins in February.

We visited all the first day I was there. We visited the McLinden plantation too which isn't as large as that of Patterson, but which is rich bottom land along the Chatahoochie river. McLinden, so the neighbors say, is making a fortune fattening hogs and he gets all the slop he needs from Fort Benning, which is just across the river. There are sixty families living on his rich five thousand acres and their houses were the worst of all. You could see through roofs, through cracks in the walls. The stairs up to the rickety porch were in decay, the houses sagged.

Living Conditions

One old woman, Neecy, over seventy, lived all alone in one of these one room shacks, with a leaky roof, with rheumatism so bad she could scarcely get out to cut the wood she needed to keep warm. There was nothing in the house for her eat the morning we got there. Father Gilbert brought her rice and fat back. She had nursed McLinden's children, Fr. Gilbert said. Now she is going cold and hungry in her old age under his very eyes. There is worse he could do, of course. He could dispossess her. She showed me her good "kivers" that kept her warm at night she said. They were so clean, so ragged. It struck me specially, how clean most of the beds were, neatly made, blankets and even sheets spotless, in such hovels that in the north animals would not be expected to live in them.

Down the road lived Bee with nine children and no man around to support them. She was still nursing the youngest as she worked in the fields for fifty cents a day, and she was docked five cents for taking time off to nurse her baby. I can scarcely believe that myself, but I got it on good authority. (One old woman in Birmingham, who had been a slave, assured us that the first job she had as a little girl was to lie across the foot of the bed of her master and mistress and keep their feet warm. I found that hard to believe, too, but the story is indicative of the mood of the Negro.)

Race Feeling High

Race feeling is high in the south, and when articles such as this are published, we are blamed for fomenting it. People like Fr. LaFarge, who work for the Negro in the north, are blamed, too, for this growing conflict. Down around Fort Benning northerners and the army are blamed for giving the Negro high pay and "taking him out of his place." Colored women won't work for white women any more and no help is to be had in the fields, thanks to the high wages in the cities. "We always take care of our niggers," is the expression. "They get into trouble and we get 'em out. They go to jail and we pay their fines and get 'em out. We know how to treat them and we want the northerners out of here."

And there's rumors of the Klan rising again in Alabama. When they talk about getting "their niggers out of

trouble or paying for their operations, their "masters" fail to state that repayment is exacted to the uttermost farthing. A cow or donkey is taken in security or a family is enslaved for years. To get a man to work, often it is necessary to pay a price for him, seventy-five dollars or so, indebtedness to his former landlord.

Housing Needs

Someone once said that shoes and paint are what are needed in the south. I would say housing. Moral conditions and health conditions are bad on account of the housing.

We visited some of the families who worked hard and long and whose miserable shacks were clean as hand could make them. There was the Thornton family, for instance. Fourteen of them in two rooms. The baby was named Moses, and one of the children Roosevelt. (As I passed block after block of model housing for the Negro in all the cities of the South that I visited I, too, blessed President Roosevelt. Many a child is named after him in those houses). But there are no houses in the rural sections of the country, and where rural houses have been suggested as in Horse Creek Valley in South Carolina, the plans were for city dwellings. When criticism was made the projects were dropped.

Yes, these people work hard. When the children get to school they show themselves to be as bright as white children. In many a section they are even healthier.

Know How to Eat

Certainly, they know how to eat. They raise their half acre of cane and in September there is a fine time of syrup making and every family gets their sugar syrup for the winter. They raise corn and it is ground as they use it at a communal mill where the Brothers are. They have a few hogs for fat back, a cow perhaps if they are well off, and they raise collard greens and turnip greens. There are fresh figs growing in abundance in this section and plenty of blackberries. But, of course, no canning is done for lack of equipment and you never hear talk of drying fruit as you do in Italy. There are also pecans for food. There is good lumber, pin oak, scrub oak and pine. In spite of the poor-ness of the soil there is a good living for the hard working and only a few months of cold, but many months of stifling heat.

Little Ownership

But there is little ownership and the responsibility which goes with ownership. The people might as well be living like gypsies or nomads in tents, for all the comfort of the housing.

President Roosevelt has brought them schools and roads, and some electrification. There's been many a WPA project and local people have been allowed two dollars a day for helpers, but have paid them one dollar and then charged fifty cents a day for transportation.

"They don't know what to do with their money when they have it," they say, referring to the Negro. "They just blow it."

Which, of course, is what our modern advertising men and newspapers, and movies, and radio, and schools have taught people to do.

After all, you can't buy a house and a few acres on fifty cents a day or two dollars a day.

(The account of this trip will be continued in the next issue.)

+ From The Mail Bag +

From Another of Our Foreign Correspondents

Now for a short article on the "Guild of St. Dominic and St. Joseph" established by Eric Gill and Associates in 1920. At one time the community boasted a farm. Now there are just four artisans and their families remaining. Many changes have taken place and even now they are hard put to keep going. Perhaps I should give the names: George Maxwell, the Craftsman in wood, and his family is one of the "originals." I wish that you could see his work from the initial sketch to the finished article. I was especially taken with a statue of Our Lady attired as she might have been seen by Bernadette.

Works of Art

And then I learned lesson No. 1, my previous experience in buying religious articles had been confined to Church goods more or less mass produced. You can imagine my surprise and dismay when George very patiently explained why the price had to be so. How I longed for the Midas touch as he introduced me to the others and I saw examples of their work. Or better still I longed for the time when everyone would be able to have these truly works of art for their own use.

We then visited Phillip Haggren, tall, bewhiskered and vaguely resembling Eric Gill. He is the engraver. You will see examples of his work in the "The Cross and the Plough." He also does printing and ivory carving. If ever I get a whole month's pay in one piece I'll get one of his ivory figurines.

Perhaps you wonder why I speak in superlatives. You would not if you could see their work. By the way, in the course of a short chat Phillip wanted Graham Carey to write to him as he has lost his address. He also asked to be remembered to Ade. He admires her work tremendously and wishes that it were possible for her to come to England.

Crafts

The third member of the group is Joseph Cribb, the sculptor in marble and other media. That time he was working on a tombstone for an infant. The miniature angel with wings outspread looked so alive that I was tempted to reach out and pick it up. I believe Joseph has been with the community over 15 years. He also inquired about Graham Carey.

The last member of the group, Dunstan Pruden, is the silversmith. He also treasures many colored photos of his past work and truly it is varied. When I was visiting he was working on a Chalice for a military Chaplain. He had quite definite ideas on plated chalices. He also does carving.

I wish that I could convey a real appreciation of this group's hospitality, their patience in explaining their work, their philosophy, their hopes. I had the same feeling as I was reading Pentz's "Guildsman's Interpretation of History." They have been having their

trying times; their apprentices and helpers have been drafted into government service. Because of the nature of their work they have to refuse many orders from private individuals and so they live their lives away from the world and still very much part of it.

When the community began there were few other dwellings on Ditchling Common. At one time there was a community Daily Mass. Sad to say there are still members of the clergy who are hostile and even the neighbors think or refer to them as "Those artist people on the hill." I heard that from a woman driver who gave me a lift from the station. The remark made me feel right at home; not because I'm an artist, either.

Right Order

In the course of a conversation with George I asked him for his definition of the personality of man with reference to Christian working man. First aim of the workman is to serve God in his work and all other things follow from that. To put the social value of man's work in the first place is to put the third thing first; that human work is the service of God, the service of God is not something added to human work. Under God the order is Man, the Person and the Family. Thirdly a Christian society to bring this about the first two aims are integrated. If not kept in their true order a disordered society or diseased society will result and eventually chaos.

The address is either name above, Folder's Lane, Burgess Hill, Sussex, England. Have you read Eric Gill's "Last Essays?" I hope to send you a copy. If all goes well I shall be at Campion House, South Kensington, London, for a weekend retreat with the Jesuits. Strangely enough this is my first retreat since 1938 at the farm, but it seems like centuries.

Please let me know when you are printing Peter's book. Also if the English C. W. can use Peter's Easy Essays.

Give my regards to the Gang in New York and Newport. If you are up Vermont way sometime say hello to the Langlois clan.

Love to all.

O. Bondy.

(Former head of Windsor House of Hospitality.)

THE TRUE LIFE

Sociology of the Supernatural

By LUIGI STURZO

A Catholic University of America publication. Order from the St. Anthony Guild Press, Paterson, N. J.

Price \$3—Postage Included

It is urged that those who cannot afford to buy this book, persuade their pastors to buy it for their circulating libraries, and see to it that it gets into their colleges and seminary libraries.

St. Benedict's Farm

Upton, Mass.

Please include my name on the list of the women refusing to register.

In Christ, Mary Paulson.

(Editorial note: Mary Paulson's husband is in Danbury Federal Prison as a conscientious objector, and it is expected that he will shortly be paroled to one of the C.O. camps. Meanwhile Mary has just given birth to a baby girl, and Ade Bethune and Teresa Batterham are visiting her to help out for the first week on her return from the hospital. Living on one of the Catholic Worker farms, Mary has to draw water from a well and put up with the other inconveniences which go with voluntary poverty on a farm. Just this morning we received a letter from Teresa saying they were taking turns in caring for the ten days old baby, and that she had just finished baking a batch of bread, and that they are snowbound and icebound yet. But they are having fun.)

PERPETUA & FELICITAS



A. de Bethune

'The Lily of Israel'

Providence, R. I.

Dear Catholic Workers:

Enclosed you will please find \$1.25 for some Catholic Workers which I have sold. I shall continue to sell them as long as I am able. Thank you for entering my name on your subscription list.

I liked very much Father Clarence Duffy's articles on Race Hatred. They recalled an incident in my own life when I was very young. We were the only Jewish family in the little town in Germany, near the Russian border, where we lived. Even though we kept to ourselves, that did not prevent the children of the neighborhood from taunting us.

One day, when some older boys were more spiteful than usual in attacking me, a Benedictine monk chased them away, reminding them that if they hoped to go to Heaven, they must practice the virtue of Charity.

I have read and re-read "Salvation is of the Jews," by Leon

The Desert Fathers

Questions and Answers on the Rule of Life of the Holy Men which they taught before the Multitude and in their Cells on every kind of Spiritual Excellence:

1. Two of the fathers entreated God to inform them as to the measure of spiritual excellence to which they had arrived, and a voice came to them which said, "In such and such a village of Egypt there is a certain man in the world who is called Eucharistos and his wife Mary, and ye have not as yet arrived at the same measure as they." Now, when the fathers heard this they marvelled, and they rose up and came to that village, and they inquired for and found the house and the wife of Eucharistos, and they asked her, saying, "Where is thy husband?" And she answered and said unto them, "He is a shepherd, and he is in the field pasturing the sheep"; and she brought them into her house. And when the evening had come her husband came from the sheep, and seeing the fathers he rejoiced with great joy, and he prepared a table for them and brought water that he might wash their feet.

Modest Simplicity

Then the fathers answered and said unto him, "We will eat nothing, but tell us what is thy work"; and Eucharistos said unto them with great humility, "I am a shepherd, and this is my wife." Now, the fathers entreated him to inform them concerning his life and works, but he concealed the matter and refused to speak. Finally, they said unto him, "God told us to come to thee," and when Eucharistos heard this he was afraid, and he told them, saying, "Behold, we inherited these sheep from our parents, and whatsoever God provideth as our income from them we divide into three portions; one portion we devote to charity, one portion to the love of strangers, and the remaining part serveth for our own use. Since the time when I took this woman to wife each of us sleepeth alone; at night time we wear sackcloth and in the daytime we put it off and array ourselves in our ordinary attire, and no man hath known this thing until the present moment." And when the fathers heard this they glorified God.

Humility

2. They say concerning Abba Anthony that on one occasion, when he was praying in his cell he heard a voice which said unto him, "Anthony, thou hast not yet arrived at the state of excellence of a certain man who is a tailor and who dwelleth in Alexandria." Then An-

Bloy, as quoted in your July-August, 1942, issue. What a consolation for us Jews to remember that Jesus Christ, Lion of the House of Judah, the Desired of Nations, was of our people, and that the fairest flower of Eden—the Lily of Israel—His Mother is also my Mother.

With all good wishes,

Sincerely yours,

Morris Sherman.

thony rose up in the morning and took a palm stick and departed to him, and when the man saw him he was disturbed, and the old man said unto him, "Tell me what thou doest and how thou livest," and the tailor said unto him, "I do not myself know that I do any good, and I know only that when I rise up in the morning, before I sit down to the labor of my hands, I give thanks unto God and praise Him, and that I set my evil deeds before mine eyes, saying: All the men who are in this city will go into the Kingdom of God, because of their alms and good deeds, except myself, and I shall inherit punishment for my sins, and again in the evening, before I go to sleep, I do the same thing." Now when Abba Anthony heard these things, he said, "Verily, as the man who worketh in gold, and who doeth beautiful work, cleanly, and in peace, even so art thou, through thy beautiful thoughts thou wilt inherit the kingdom of God, whilst I, who have passed the whole of my life in the desert, separated from men, have never overtaken thee."

Charity

3. Abba Anthony received a revelation in the desert, saying, "In such and such a city there is a man who resembleth thee; he is a physician, and he worketh and giveth whatsoever he earneth to the poor and needy, and each day, he, with the angels, ascribeth holiness to God three times a day."

Duties of One's State

4. When Abba Macarius was praying in his cell on one occasion he heard a voice which said, "Macarius, thou hast not yet arrived in the state of excellence of two women who are in such and such a city,"

(Continued on page 8)

FROM AFRICA

February.

I am waiting for release from the hospital. It seems a period of months that I have been hospitalized, after my brief experience in North Africa.

My experience has, perhaps rightly, been rather deflationary. None of the grim resolution and sparkle of the Spanish campaign is evident so far in this war.

Most of the men with whom I came in contact were concerned mainly with curios and a good time and a sense of conquest. They entirely missed the drama of starvation in a normally fertile country, of prisons filled with DeGaulists. Few of them realized that the well-dressed, prominent people were well dressed and prominent because they had "cooperated." And the newspapers have not given out much of the espionage battle that preceded the assassination of Darlan.

The war undoubtedly has affected you rather seriously. Are the others still with you, or have some of them been taken by war work? How are you financially?

In Christ,

X

Co-operative Industry

(Continued from page 1)

the pamphlet, which is an official publication of N.A.M.

Natural Resources

Capital and Management start off with the mistaken idea that they are the important element in industry. There are several elements in industry, and they are all equally important. In the first place, there are the raw materials created by God for the use and needs of all men for all time. He did not make them for the aggrandizement of any one or of any group, and no person or private group has any right to lay claim to the exclusive ownership of them. In each country they are primarily for the use and needs of the people of that country, and, while the living people are the use-owners of these resources, it must be evident that they cannot all go out in a body to act as the steward (for the living as well as for future generations), custodian, and administrator of these resources in the interests of the common good of all. Offices of that kind must be performed by the persons appointed directly or indirectly by the people, i.e., the Government which in its executive capacity occupies a place in the State similar to an umpire whose duty is to see to it that the participants in a game play according to rules made, or agreed to, by the players or their freely chosen representatives.

The Umpire's Place

The umpire does not make rules or take part in the game. He merely enforces the rules impartially and as impartially penalizes the offenders. While fulfilling its duty of administering and regulating the release of raw materials, the government should confine itself in industry to the role of umpire, should, in the words of Thomas Jefferson, "restrain men from injuring one another" (violating the rights of one another or breaking the rules made in the interests of the welfare of all) "but leave them otherwise free to regulate their own pursuits of industry and improvement."

Management, Money and Labor

People with industrial vocation and initiative must obtain the raw materials on which to carry this initiative into effect, but in most cases, if not in all, they would not be able to obtain these materials or have anything done with them without financial help from persons with money. Here are two further elements in industry, Management or Enterprise and Invested Money, important elements but still useless ones without the final one, Labor, or the human hands and intelligences necessary for converting the raw materials into finished, usable goods for consumers.

Co-partnership

Once these facts are accepted by Management or Employers and Investors in industry on the one hand, and by Labor on the other (it will not be so difficult for the latter to make the mental adjustment as it will be for the others), it should be an easy step towards true co-operation in industry, a co-operation based on co-partnership between Manager, Investor and Worker and establishing the right of the latter to a responsibility-creating share

in the ownership of the industry in which he or she is engaged (by investing savings or purchasing shares in it), and the further right to an equitable share in the profits irrespective of whether the right to share in the ownership is availed of or not.

Sharing Profits

In a four-way division of profits, after all just claims (including fair remuneration for Management, just wages for workers and a reasonable recompense for invested money) have been satisfied, one-fourth should go to Management, one-fourth to investors, one-fourth to Labor, and one-fourth to a special pension fund for Labor and Management.

An arrangement of this kind, which is based on justice, would swiftly remove the grievance of Employers (as set forth in the pamphlet published by N. A. M.) against the continued dissatisfaction of Labor, strikes and discord.

Weapons of the Spirit

(Continued from page 2)

one of the magazines devoted to photography advertises a circulation of 4,000,000. This magazine, said to be among the best, while perhaps containing things that are useful, at the same time glorifies the flesh and exults in the sensuality and body-worship that marks our black paganism (and all paganism).

Mortification of the Eyes

To mortify the eyes, therefore, requires not only that one refrain from looking upon obscenity or what is an occasion of sin, but also that one refrains from looking upon whatever has no value but to dazzle or delight the senses, to excite vanity and curiosity. How far we are from this!

If our world would take Christ seriously, instead of giving Him mere lip service, what a wonderful change there would be just in this one department of life! How quickly we would end nudism in the fashions, on the streets, in places of recreation, in commercial entertainments! A national response to the Holy See's appeal for penance would be almost mathematically measurable in material reduction of the circulation boast quoted above, and of many others! Indeed—and this cannot be said without sorrow—there would be a material change had that appeal been heard even by those who claim to be loyal children of the Holy See and faithful followers of the Man who, as St. John of the Cross described Him, "in this world had no other pleasure, neither desired such, than to do the will of His Father, which He called His meat and food."

IN THE VINEYARD

Essays in Catholic Action

by

REV. JOHN J. HUGO

PRICE 5 CENTS

The Catholic Worker Press

115 Mott St., N. Y. C.

BREAD LINE

(Continued from page 1)

God-given souls that have to be saved. And if we do nothing about it we will be held accountable even though we lead good lives, and neglect His poor, saying, "It is not our affair"; we will be held accountable. We just can't look at another man who is in need, and say, "Well, it's probably his own fault, he should have never let himself get into that position." But he is in "that position," and we must help him.

We will be sending out an appeal soon, calling on all our friends to help as they have done in the past. Begging them to remember the work again, and reminding them that it is still necessary, even though, in the light of other events, this phase may seem minute. It is you, our friends who carry on the work of feeding the poor, we here are just intermediaries. And we know our friends will not fail us.

Jack Thornton.



Mary Katherine Finnegan

Thou Shalt Not Kill

Mercy killing of hopelessly maimed soldiers—at their request and with their consent—was advocated recently by Dr. Charles F. Potter of the Euthanasia Society of America, which has prepared bills to legalize violations, on the part of presumptuous little men, of the Commandment of the Author of life which says to these men and to all others, "Thou shalt not kill."

The Doctor complains of the religious opposition which has so far prevented the enactment of these bills which proceed from unchristian, sometimes anti-Christian, and definitely pagan mentalities. As was pointed out by Dr. A. A. Brill, mercy killing would break the Commandment against killing and thus destroy the entire fabric of civilization.

According to Dr. Potter 80 per cent of 4,000 medical men in the State of New York in 1941 affirmed their belief in legislation of voluntary mercy killing, which means, if the Doctor's figures are correct, that 3,200 medical men in the State of New York are pagans.

Farmers' Co-operatives

In the year 1935, in the place referred to in a previous article, the writer brought together in the Parish Hall the people of a small, poor parish. Most of them were small farmers; more of them were landless men who worked casually on farms and in other forms of employment which presented itself; a few of them were craftsmen—carpenters, stone-masons, shoemakers and tailors. A Parish Co-operative Society was formed with subsidiary societies or vocational groups. The largest of the latter was the Farmers' Co-operative Society.

Co-operative Purchasing

Shortly after the time of its formation the farmers began to think of the purchase of seeds, lime and chemical fertilizers for their spring planting. Hitherto they had purchased these things individually and haphazardly. They believed in the use of chemical fertilizers and had purchased them in large quantities in previous years. The writer did not believe in their use and was convinced that, in the case of most of them, they were detrimental rather than beneficial to the soil, but the popular demand for them was seized upon as a means of bringing home to the farmers the benefits of co-operative purchasing and of co-operation in general. That year, by getting in touch with governmental agencies through the Co-operative Society, they got the best seeds they had ever purchased and more lime than they had ever before used at a lower cost than they had ever paid.

No Store

By contacting a Wholesale Society and paying cash, they obtained, through the Co-operative Society, all the fertilizers they needed. They were, they said, the best they ever got. The price paid eventually by each individual was much less than he would have paid had he bought in the old individualistic way. Incidentally, there was no attempt made nor was one encouraged to set up a store or to compete with retailers in the distribution of goods in recurring demand by individual needs and tastes. The headquarters of the Society and the place in which all its business was transacted was the Parish Hall, which was used for many other parish activities, social as well as economic.

Credit Union

It was a poor parish and many people in it would not, without help from others, have been able to take advantage of co-operative purchasing on a cash basis. People with surplus money were asked to subscribe to a Parish Fund and the money raised, although small, was sufficient to enable poor farmers, who had not ready cash, but who promised to pay when they could do so, to benefit in the same way as their better circumstanced neighbors. The subscribers to the fund were to receive back their money eventually and be paid a reasonable return for its use—it was their labor in a converted form—by those who benefited from the help and goods of others.

Co-operative Selling

Later on the Hall was used one day each week as a collecting and packing center for the

surplus eggs from the farms. Arrangements were made for their acceptance by a retailer and a shipper in a large city. The eggs were graded and packed by young men in the parish who were taught how to do those things and who were paid for their work. They were taken to the city by a private truck owner who was engaged in bringing back merchandise from the city to storekeepers in nearby towns. The cost of transportation for the eggs was, therefore, relatively small. When all expenses were deducted the farmers, or rather their wives, were paid at least 20 percent more for their eggs than they would have received from local buyers. Naturally the latter, and many more people, were not very pleased with the Farmers' Co-operative which, eventually, ceased to function, not because of financial reasons or lack of interest or enthusiasm on the part of the people of the parish, but because transportation of merchandise was, by governmental action, restricted to Railroad Companies.

Reason for Failure

The Parish Hall was five miles from a rail head and the carrying of the eggs to it was also restricted to trucks owned by the Railroad Company who had fixed charges whether its trucks came out full or empty. These charges, as well as the rates for freight on the Railroad, were such that the farmers would no longer benefit financially, and that was the end of the Farmers' Co-operative Society. A monopoly, adverse to the welfare of the people, had been given to a privately owned Railroad Company interested only in dividends for its shareholders by a government which professed and still professes to have the interest of the people at heart and to be actuated by Christian principles.

It Can Be Done

What was done or tried in that place can be done and carried to a conclusion here. Priests in their parishes can help to do it. Not only Farmers' Co-operatives but other vocational groups can be formed in every parish. They can all be subsidiaries of the matrix, the Parish Co-operative, or the people, under the influence of Christian teachings, example and guidance emanating from the Parish Church, working together for the common good of all.

Fr. Clarence Duffy.

Pius XII

"In some countries a political conception which is godless and hostile to Christ has, through its many tentacles, achieved a complete absorption of the individual, so that it can hardly be said that there is any longer any independence either in private or political life. Can anyone be surprised if this far-reaching negation of all Christian principles leads to a clash of the inward and outward tensions arising from that way of thinking, resulting in the catastrophic annihilation of human lives and goods we are witnessing today with horror." Christmas, 1941.

Peter Is Interviewed

(Continued from page 1)

thus influencing others to follow this standard.

II. Ownership

Q. What do you mean by the responsibility of ownership?

A. Ownership does not exist to acquire more wealth since all wealth belongs to God and therefore must be used for the service of God's children. The owner is God's trustee. God wants us to be our brother's keeper; what the rich do for the poor for Christ's sake is what they carry with them when they die for. Jean Jacques Rousseau says that when a man dies he carries in his clutched hands only that which he has given away during his lifetime.

III. Labor

Q. What are the working man's responsibilities toward the common good?

A. He must see to it that the things he makes are fit to use rather than to sell. He must take pride in work well done, and think less about fighting the boss, and he must realize that labor is related to thought and thought is a spiritual faculty, not a commodity.

Q. What would be the ultimate outcome of the realization on the part of the worker and the industrial owner of their responsibilities?

A. Through awareness of the employer's responsibility as well as the worker's, we will bring about a functional society based on Christian charity which will replace our acquisitive society. Capital as well as labor must aim to create a new society within the shell of the old, with the philosophy of the new, which is not a new philosophy but a very old one, so old that it looks like new.

IV. Functional Society

Q. Will you tell us what you mean by a functional society?

A. A functional society is a society in which each member swears to foster the common good; a society of go-givers instead of go-getters; a society of idealists instead of materialists.

Q. Could you suggest some practical ways of developing this functional society?

A. The practical ways of getting it are left to the initiative of individuals who have learned what to do with liberty, and who keep always in mind the

importance of pure means; means that harmonize with the ultimate aims to be pursued.

V. The Principles

Q. Where will we find the guiding principles of social reconstruction which will bring about this order, based on justice and love?

A. We will find them in the social teachings of the Catholic Church through the centuries. In recent years these teachings have been reiterated in the encyclicals especially in those of Pius XI and Leo XIII, and in the writings of churchmen, sociologists and economists such as Cardinal Manning, Bishop Von Ketteler, Prof. Toniolo and Marquis de la Latour du Pin.

VI. The Means

Q. Your ideas for the common good have struck a responsive chord in my mind and this leads me to believe that many of our listeners are wondering at this point, how they could help to bring about this social order.

A. First, by the daily practice of Works of Mercy at a personal sacrifice.

Second, by roundtable discussions and study groups, to clarify thought; to learn, to teach and to carry into action.

Third, the working man should belong to workingmen's associations; the employer should belong to employers' associations; and through joint collective action, these associations are morally obligated to foster collective bargaining.

Fourth, the Catholic workingman and the Catholic employer should impregnate the Workingmen's Associations and the Employers' Associations with Christian principles.

Fifth, foster farming communes for the employment of the unemployed.

And finally, each individual should assume the responsibility of understanding and participating in this program wherever and however he finds the opportunity. Just one word of warning, this participation should always be that of a thinking, reasoning person.

VII. Practical Christianity

Q. Some people say that Christianity has failed in allowing our present conditions to exist. What do you think about this?

A. "Christianity has not failed," said Chesterton, "because it has not been tried." Christianity has not been tried because people thought that it was not practical and men have tried everything except Christianity. Everything that men have tried has failed, and to fail in everything that man tries is not considered practical by the so-called practical people. So, the so-called practical people will begin to be practical when they start to practice the Christianity they profess to believe in.

BOOK REVIEW

Economic Aspects of Industrial Decentralization, by Franz Mueller, Saint Paul: College of Saint Thomas, 1943. 25 cents.

This 92-page booklet is No. 8 in the series of Aquin Papers issued by the College of Saint Thomas. The author, professor of economics at the College of Saint Thomas, is well known for his writings in sociology and economics. The purpose of the book is to reveal the mass of evidence supporting the case of decentralization. Dr. Mueller, as a student of the great Catholic social thinkers, Heinrich Pesch, S.J., and Oswald von Nell-Breuning, S.J., is convinced that the decentralist program and the more equitable distribution of productive establishments are more in accord with the "organic" notion of society and the principles of subsidiarity (as developed in the social encyclicals) than our present highly centralized setup. Yet he does not start with general principles, quote the papal writings, or call social philosophers and reformers to witness to his views. His plan is to quote the viewpoint of "sober economists, statisticians, businessmen," in support of his case. An array of imposing evidence from unimpeachable "conservative" sources is marshalled to corroborate inductively the decentralist views of many Catholic social thinkers.

Problems and Dangers

The following problems are tackled in the five chapters of essays of the book. In chapter I ("Why large-scale industry?") unwarranted tenants of the unquestioned superiority of big industry are attacked and he shows how acquisitiveness accounts for expansiveness. In chapter II the disadvantages of industrial expansion and centralization are considered. In chapter III the author exposes certain facts and fallacies about decentralization in industry and trade, for example, the fallacy of the greater efficiency in big industry. In chapter IV he considers new aspects and prospects of size and location in industry; economic arguments for size-limitation and decentralization are advanced. In chapter V the regional decentralization of industry is considered. Here Dr. Mueller discusses: The dangers of pseudo-decentralization (the technique whereby large corporations spread out in the small towns and keep labor down in a nice way); the economic and social advantages of regional diversification of industries; electricity and the internal combustion motor as a practical basis for decentralization; the restoration of the dignity of labor by decentralization; and the relation of decentralization to the social or-

NORTH CAROLINA

This State stood up before the Lord to pray:
O Lord, we thank thee that we are unlike
The Nazis and the other Axis fiends
Who care not for thy Sacred Words and Law.
They slaughter babes, obliterate the weak;
They persecute the race whence Jesus came.
But we—we honor thy most holy Law,
Give reverence to thy Book and Christian Life.
Among the Thirteen Colonies 'twas we
Who in the Constitution had writ down
The guarantee of worship's free domain.
'Twas in our bounds—on Roanoke—we claim
Baptismal water first on heathen flowed.
So bless us, Lord, and our embattled land,
And shield us in thy righteousness. Amen!

The God of nations, states, and every race
Replied—his anger filled the Holy Place:
O Carolina, long I suffer thee!
Thou hast my Book; thou sayst my Law shall be—
But know: I find in thee increasing blame
And great dishonor to thy Christian name.

Another nation scandalizes thee
Because of sanctioned immorality?
Destruction of the weak, the innocent?
Thou hypocrite! Thyself didst give consent
That Cooper and his clinics teach thy folk
The loathsome sin of Onan, to revoke
The children I, thy God, would have to live.
Thou seekest thus another blow to give
My darker sons, who bleed, but stronger grow.
Amen, amen, I tell to thee thy woe:
Yon Hitler and hot-tasting men of hate—
Whose crimes to "virtues" thou wouldst elevate—
Shall find more tolerance in judgment shown
Than nauseating Hitlers of thy own!

The guilt of sister States hides not thy shame.
The knowledge of my Law thou just didst claim—
Didst thou, in reading from my Holy Book,
The punishment of Onan overlook?
Or dost thou think my arm is now too spent
To give whole States deserved punishment?
More sons were lost to thee in civil war
Than to thy sisters. Now shall die still more.
Thou hast Isaiah? Read in chapter one,
From verses four to seven, what was done
In thee, proud State, when once I smote thy land.
Is it to bless I now raise up my hand—
To comfort thee and thy far-warring sons?
Ah, no! My heart can't hear thy little ones.

—C. L. WARNER.

der. Many social problems would disappear because their root cause, centralization, was eliminated.

Clothes and Men

One point, both amusing and serious, may be quoted. Fashion is defined as the "premature devaluation of useful things for the purpose of increasing business turnover." This, of course, is or was true of large items like automobiles as well as clothing. In a more stable and organic society the pseudo-dynamics of rapid artificial fashion changes would yield to more lasting "styles" or costumes based on use and function. (Cf. Gill's idea about clothes as almost Priestly garments symbolizing one's vocation in life and his attack on the "business suit" which everybody wears today).

Fallacies Exposed

Throughout this little but compact work many fallacies resting on the "dogma of the unquestioned superiority of great industry" are exposed. This "dogma" is a Marxist as well as a capitalist assumption. At this time such an assumption might seem more securely entrenched than ever. All nations are using the resources of heavy industry and mass-production to the utmost. Large-scale machinery is glorified as the factor making for victory. Small business is being forced to the wall. Yes, without going into the special problems raised by the war, Dr. Mueller amply proves that small business is not necessarily doomed, that big busi-

"We Have No Enemies"

Cardinal Nasalli-Rocca, Archbishop of Bologna, alluding to affirmations by responsible persons that it is necessary to hate one's enemies, has replied that fraternity among all men is a fundamental principle of Christianity which does not cease to hold true in wartime.

His Eminence calls attention to this fact in the *Avvenire d'Italia*, of Bologna.

A short-wave broadcast from Europe picked up in New York quotes the *Regime Fascista*, Farnacci's newspaper, as saying that many clergy in Italy refuse to accept the aims of the Axis as their own aims.

The newspaper published a letter quoting a priest as saying: "We Catholics have no enemies. All of us are brothers, and this refers to all—Americans, Russians, French, English, etc. This is our opinion and no force in the world will compel us to feel otherwise."

ness is not necessarily more efficient, or even more profitable and is less human. He does not propose decentralization as a cure-all, is sensitive to all the complete economic problems of modern society, but is convinced that if decentralization is backed by sound economic and social principles it is one essential buttress of a good social order. In a small compass the book contains a wealth of facts and inductive evidence bolstering the general arguments propounded by most Catholic social thinkers.

Donald A. Gallagher.

The Commonweal,
386 Fourth Avenue,
New York

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

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THE LAND



FARMING COMMUNE

Easton, Pa.

It is February third. In May the farming commune will be seven years old. The first winter found about five of the original group here, and by spring there was only one. It was an unusually severe winter. Today, in midwinter, there are five families and several single men all hardened to the rural way of life and the troubles and hardships of community life and liking it.

It is by no means all hardship. There is a lot of joy and pleasure and real peace even in sawing and splitting wood in a snow storm. There is great spiritual satisfaction in trying to do something constructive and lasting which will benefit others in the future and ourselves now. Progress has been slow. We can only do as much as our strength, our faith, our indoctrination will allow. We know the great battle of today is to retain and increase faith. We have faith in God but we always need more in ourselves and our aims.

Indoctrination

Peter was out here for four days and visited all over the place, and needless to say the round table discussions were lively and lengthy. We were all sincerely glad indeed to see him feeling so, well and back in his old form. Most of his talks were on personalism and the personalist revolution.

One afternoon the discussion turned to modern education. Peter said the schools teach the memory to retain facts but do not teach how to think. He said for that reason no worthwhile leaders have emerged in time of crisis. He said the schools do not emphasize character and that—and here he stopped with snow up to his knees to swing and bring home the point—"That," he said, "must come from within." It cannot be forced. We all, of course, realize the importance of the personal revolution and know that without it the peaceful revolution we foster here, the green revolution, will fail. There is more unity of thought and purpose here now, so it seems, than ever before, and we're full of hope.

Babies and Bread

Our latest arrival here, little Johanna, was baptized at St. Bernard's last Sunday. Peter and Dorothy were God-parents. The sun shone brightly and it was warm. It was our first break, so far as the weather is concerned, to get off the hill and into town. We were afraid the priest would ask us why we didn't wait until she was able to walk down, but he didn't. Anyway, she's baptized and we're grateful. She's only six weeks old and has been carried eight miles now in sun and sleet and snowstorms and that, we believe, is a record. From all indications so far

she'll make a good communitarian. Like the rest of us she has a voracious appetite and has gained nearly three pounds since birth.

Little Catherine Smith, now a year old, is walking around and is one of the healthiest babies ever seen. She has a slice of whole wheat bread in one hand and a stick in the other. Perhaps the stick means she intends to retain her bread at all costs. We don't blame her for that. It has made her big, strong and healthy. Nearly all of us grind our wheat and make our own bread now and all of the wheat goes into it. This coming fall we shall put in winter wheat. A few acres that we can harvest and beat out by hand. We're beginning to see why bread is called the staff of life. A few weeks of eating all of the wheat bread rules out that white, cellophane-wrapped loaf of so-called bread forever.

Work of Mercy

The snow is about a foot deep today but the sun is out. A good day for wood, and Marge is taking advantage of it to hang out clothes. Vic today is down digging a grave. The small pay will go for absolute necessities for the house and the baby. Wednesday he will fill in a grave and the proceeds will go for masses for whomever he covered up. Some day we hope to have our own cemetery here, a Mass for the dead at our chapel and a pine box with a dogwood wreath and flowers from the farm, and bury our dead ourselves. That will demonstrate that undertakers and hundred dollar burial fees are not necessary. Burying the dead is a work of mercy and it must come back to that. If a person is going to adopt the works of mercy as a profession he must do it as a saint, not an undertaker.

Land and Craft

Adjoining the farm is a hundred-acre piece we would like to get. We must raise more grains. We cannot have livestock unless we raise the food ourselves. If there is a good Samaritan among our readers who believes that Catholic culture here needs cultivating and who has faith in God and in our stumbling and faltering efforts, he (or she) can do a lot by getting us those acres. We believe it's a safer investment than war bonds. We have ten goats and a few young ones due in spring. We will slaughter some for meat as we cannot keep them and feed them. We want more land for more families. We want them to have their goats which mean milk, cheese and meat. We want a community of farmers and craftsmen. We are building slow and the hard way, but we are building and not destroying.

J. M. H.

The Desert Fathers

(Continued from page 5)

and the old man rose up in the morning, and he took in his hand a palm stick, and he began to set out on the road to that city. Now, therefore, when he had arrived at the city and learned the place of the abode of the women, he knocked at the door and there went forth one of the women and brought him into the house. And when he had been sitting down for a little, the other woman came in and he called them to him, and they came nigh and sat down before him. Then the old man said unto them, "On your account I have made this long journey, and have performed this labor, and with great difficulty have come from the desert; tell me, then, what works do ye do?" And they said unto him, "Believe us, O father; neither of us hath ever



DANDELION

been absent from, or kept herself back from, her husband's couch up to this day; what work, then, wouldst thou see in us?" Then the old man made apologies to them and entreated them to reveal to him and to show him their labor, and thereupon they said unto him, "according to worldly considerations we are strangers one to the other, for we are not kinsfolk, but it fell out that the two of us married two men who are brethren in the flesh. And behold, up to this present we have lived in this house for twelve years and we have never wanted to quarrel with each other, and neither of us hath spoken one abominable word of abuse to her companion. Now we made up our minds together to leave our husbands and to join the army of virgins, but, although we entreated our husbands earnestly to allow us to do so, they would not undertake to send us away. And as we were unable to do that which we wished, we made a promise between ourselves and God that, until death, no worldly word should go forth from our mouths." Now when Macarius heard this, he said, "Verily, virginity by itself is nothing, nor marriage, nor life as a monk, nor life in the world; for God seeketh the desire of a man and giveth the Spirit unto every man."

Land In Russia

The path of the reformer is at best a rough road strewn with thorns, as experience attests. The history of any country is replete with instances of the difficulties and disappointments that have confronted the men who undertook to change existing institutions and conditions, whether for good or ill. All too often the doctrinaire's blueprint is discovered to be faulty when actually tested.

Un-economic Farms

There are few nations whose history during the past century or so offers as many examples bearing out this contention as the "land of experiment," Russia, especially as regards its agrarian problem. Eighty-two years ago what is called "the first great, modern agrarian reform" was tried out with the abolition of serfdom in Russia. But like the abolition of slavery in our own country the results were disappointing. For while more than half the land of Russia was assigned to the peasants, their holdings were mostly insufficient in size and about 30 percent were un-economic, lacking pasture and woods and burdened with redemption dues. Rural leaders in our country would do well to keep this experience in mind when speaking of resettlement on the land of sharecroppers, tenant farmers, and "Okies," on a "subsistence" basis. Unless properly safeguarded subsistence farming can easily become starvation farming.

Land Hunger

But to return to the Russian land experiment. Discussing this problem in the London liberal weekly, "Time and Tide," L. B. Namier points out that even the abolition of serfdom could not satisfy the land hunger of the Russian peasant. By 1905, he remarks, the peasants had greatly increased the total area of their holdings by purchases from the landed gentry, "but the pressure of the population had grown even more." And this despite the great migrations to Siberia and the Caucasus regions. The condition finds a parallel in the United States where the migration to the plains States could only briefly alleviate the land problem.

Individual Owners

Namier, whose article is a review of Sir John Maynard's "The Russian Peasant," relates that the agrarian situation provided much fuel for the revolution of 1905. Following the dissolution of the Duma, the legislative council, Prime Minister Stolypin launched a scheme designed to establish compact, economically sufficient peasant farms, free from communal control, with their ownership vested in individuals rather than in families, as had been the rule under the mir, or village commune. "The audacity and vastness of the design are typical of Russia," Sir John Maynard affirms, "whether it be Russia of the Czars or Russia of the Bolsheviks."

By 1916 about one-fifth of the peasant holdings had been thus "individualized," although only a small percentage of their owners had chosen to remove

from the villages, formerly under the mir, as had been recommended. Stormy days were to set in. The peasant soldiers at the front were growing restless about changes effected in the villages during their absence and many set off for home to attend to these matters. The Provisional Government of 1917 repealed the Stolypin Acts but in the early days of the Communist revolution "none thought of new experiments," even after the Communists had allocated the last 20 percent of the land to the peasants. In those days the Communist Government, "most accomplished of experimentalists and opportunities," passed laws merely of theoretical interest.

Collectivization

The New Economic Policy, proclaimed after the Communists had been entrenched in power, was "a strategic retreat of Communism," as applied to the peasants. For it represented a return to the Stolypin plan. Peasant holdings were permitted if not encouraged. By 1928, however, the Communists felt sufficiently strong to impose collectivization of agriculture on the peasant population. When the final blow came, the author asserts, "it was stunning in its impact. In January, 1930, the aims of complete collectivization within three years, and the 'liquidation' of the kulaks, were announced. The latter means that persons numbering, with their families, some five millions, were to be dispossessed of their properties, and in many cases driven from their homes."

The present status of the Russian farmers is of course unknown because of the dearth of information due to the war. Of more importance, however, is the question will the post-war Soviet Government adhere to its collectivized agricultural policy or will it return to a sounder, stabler policy of individual ownership of the land? The experiences in Russia for eighty-odd years should serve as a guide to show that certain "reforms" can never be introduced successfully, and that not even a reformer can change human nature. Certainly the Russian reformers have been unable to extirpate the fundamental desire for individual ownership from the heart of the Russian peasant.

CV Service.

Missouri Cooperative

In Pemisiscot County, Mo., the Portage Farms Association, formed three years ago by 46 white and Negro families of sharecroppers, has repaid its Farm Security Administration loan two years ahead of schedule.

The families banded together for mutual security, put in all the money they could spare to pay for the first year's rent on the 2,482 acres of land that they leased, and to buy heavy farm equipment.

The board of directors, five members elected by the farmers, handles business for the group. The farming is done individually, but marketing is done co-operatively, and equipment and proceeds are shared.