We Mourn Death of Gandhi
No Violent Revolutionary

"Greater love than this no man hath—that a man lay down his life for his friends."

There is no public figure who has more often extolled the life of Jesus Christ than Gandhi, there is no man who has carried the message of non-violence more far and wide than this man. The prophet is not without honor save in his own country. He came not to his own and his own did not receive him."

The folly of Gandhi's life, the failure of his vision, of non-violence in a world which has apocalyptic, which accepts no absolutes, is devoid of hope, persecutes the honest man, the man who believes in a Revolution that transforms the heart of man, not the Heaven-First law of order—was for these things he was murdered. It was because he went the full way, because he adhered to an Absolute, because he insisted that India and Moslem live together in peace—it was for these things he was murdered. It was because he went the full way, because he adhered to an Absolute, because he insisted that India and Moslem live together in peace.
on Pilgrimage

(Continued from page 3)

thrown out by the old slavoir at my side. Thanks to a wonderful week I spent in Houston. My stay there was made possible by the kindness of Mr. James G. Wernsman, of the Piety Fund. In my stay there, I have been able to get to know the city and the people, and the piety fund has been a great help to me in doing this. I am very grateful to Mr. Wernsman and to the piety fund for this help. I have been able to see many interesting sights in Houston, and I have been able to meet many interesting people. I have been able to see many interesting churches, and I have been able to meet many interesting priests.

(Continued on page 7)
London Letter

It was opened in 1927 by the Y.W.C.A. of Central America, and has been caring for some thousands of children and young people who have come from all over the world to seek work and adventure.

From The Mail Bag

Dear Friends,

In this country of Guatemala, poverty is more than a physical burden. Yesterday, on the side walk in front of a small shop, an old Indian woman, shod, and hemmed in by the high wall, asked for alms. I gave her a little, but it was not enough to satisfy her. She took off her sweater and wrapped it around her, and then went on her way.

Sincerely,
James W. Ogan

Central America

The people are in love with the Indians, because they are the only ones who can understand the native language. The Indians are the friends of the poor and the sick, and their work is always appreciated. The children love the Indians, and the Indians love the children. It is a beautiful sight to see the whole Christmas season, one of the most beautiful times of the year.

The Feasts of Saints are celebrated with elaborate processions, with the ringing of bells and the sounding of the church bells. The people are in love with the Indians, because they are the only ones who can understand the native language. The Indians are the friends of the poor and the sick, and their work is always appreciated. The children love the Indians, and the Indians love the children. It is a beautiful sight to see the whole Christmas season, one of the most beautiful times of the year.
Mass Manslaughter and the Peace of Pacifism

By Father Michael Deacy

"IN ESSENTIAL THINGS LET THERE BE UNITY, IN NON-ESSENTIAL THINGS LET THERE BE Liberty AND IN ALL THINGS LET THERE BE CHARITY."

This great Christian principle was given new acclaim by Cardinal Spellman when he called "the road to victory". Following the lead of His Eminence, the more one ponders this principle, the more one approves it, and the wider its application appears. Even the old age old controversy between militarism and pacifism could be settled by it. Let there be a recognition of the essential possibility of a just war; let there be liberty to choose or reject just war as an innocent man in human relations. Then charity will re-tribute the vision of the Psalmist (Ps. 84:11) with the justness of militarism killing the peace of pacifism.

Indeed the pacifist would do well to face the fact that not only is a just war possible, but an often war is practically impossible in the literal sense. In other words, as far as the pacifists can recognize the morality of war, an unjust war is almost impossible. This consideration makes even more readily an attempt to find even one war in all history, in which the co-operative violence of the warring sides was un-convincing of the justice of their respective wars. Not even the moral leaders of each side, with their theological principles for just war, were absolutely convinced of the war's moral effort, as such, on their own respective side. Otherwise they would surely have tried to persuade their children to refuse co-operation in a war known to be unjust.

The absence of any such warning proves a useful forewarning. Just war is invariably just. It is a grotesque paradox, however, that whereas the innumerable spiritual and material devastation of wars and their aftermaths can be explained in terms of forcibly just violence, small scale killing and destruction usually represent forcibly unjust violence. In fact, the combined forms of forcibly unjust violence throughout all history, from Cain Capa to Nagasaki, with the effects of forcibly just violence, seem like a teapot tempest beside the thunders of God. It will deny that the road to hell on earth is paved with violently good intentions.

JUST VIOLENCE. Here, surely, is a profound truth. In the history of fallen man, the pathetically earnest good intentions of the participants on all sides of every conflict! They were not only convinced of the justice of their respective wars, but they were convinced that it was a dictate of God's Will to carry on the slaughter! No wonder a great prelate of World War I eulogized the slain combatants as martyrs. On every battlefront of our century must eclipse any previous epoch as a Golden Age of Martyrs—Retaliatory Martyrs.

The compulsory alliance between violence and virtue is an interesting feature of pre-Christian morality. For example, the Old Testament, not only was war against the wicked man, but against an evil nation, not only was war against the wicked man, but in the absence of any New Testament command to use force even for good cause. Indeed the Sermon on the Mount seems to suggest that non-violence, or passive resistance, is a better way to overcome the evil-doer.

"Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7). "He who is merciful shall obtain mercy" (Rom. 2:4). "He shall be at peace with God" (Rom. 5:1). "He has loved us with a loving heart and has washed our sins in His blood" (1 John 3:19). "To Him who by the power of the eternal Spirit has offered Himself without spot to God by the eternal Spirit" (Heb. 9:14). "If we are free from sin, we are free also from death, because sin is the adversary of life and death" (1 John 3:14).

But the Christian, however, can be impeded in the degree that his message of love is neglected.

To just for his sufferings began, the Lamb of God, forsook the mansion of Calvary at the feet of our Lord" (1 John 3:5).

For just before His sufferings began, the Lamb of God, forsook the mansion of Calvary at the feet of our Lord" (1 John 3:5).

"The Ascension, the ending of the passion, the death, the resurrection, the ascension, the triumph over death, the making of the victory" (Heb. 2:9). "Not by flesh and blood, but by the Holy Spirit" (1 John 3:8).

For just before His sufferings began, the Lamb of God, forsook the mansion of Calvary at the feet of our Lord" (1 John 3:5).

"Applied to the everyday reality of human relationships, then, the Mass means a communal reminder to anticipate the Last Judgment (Matt XXV 31-46) by the Fourteenth Works of Mercy, even to the giving of our lives for a sacrifice, where our life may be necessary. Negatively the Mass supports a refusal to co-operate with the Fourteenth Works of Mercy—-a refusal which may well change Just Warfare into the most dangerous Arm-bearing into Almsgiving.

Such a change is by all means a concrete truth—emphasized by the Papal pronouncement to the College of Cardinals on June 2, 1947: "For those who see things in the light of the supernatural, there is no doubt
February, 1948

The CathoC Worker

The Fort Knox Experiment

By Mary Paulson

In its efforts to sell peacetime conscription to the American people, the War Department has opened an experimental Universal Military Training camp at Fort Knox, Kentucky. It's purpose was to demonstrate to Congress and to mother and father that military training as proposed by the War Department is necessary for the boys, as well as necessary to the security of the country.

Fort Knox is a big point in the army's conscription campaign. They believe that the experiment will so impress the nation that it will be the decisive factor in passing the conscription law. As one of the 13 army public relations men at the camp said, "We have one purpose...to sell UMT to the public." In line with this, his private duty related to the office has arranged numerous radio broadcasts, newspaper articles, and speaking trips to civilian groups by army officers and trainees. Incidentally this experiment at army expense is contrary to the Federal Law found under Title 18, U.S. Code Section 201.

The army has all along used public money to propagandize the nation for conscription although this is contrary to the aforesaid law which forbids the use of public money to influence Congress or for any particular measure.

420 Under 18 Years

But let us examine the Fort Knox experiment. There are 864 boys aged 17-19 years of whom 326 are 17. They are trained, said the Washington Star by a force of 482 enlisted men, 76 officers and 3 warrant officers. The boys drill 40 hours a week with cleanup inspection, KP and other fatigue work. Autopsy reports show this period is "off-time." Good food, luxurious club facilities, girls whom the army brings from nearby towns for dates, the hobby shop, an educational program—all help to make this a different institution from the usual army post. An objective study of this result is a relatively high morale.

But—This camp is designed to prove that certain military training of the usual kind would work, yet every boy at the camp is a volunteer. No experiment based on this criterion is typical of a system which relies on compulsion.

The officers and soldiers who train the boys were carefully selected. One reporter in the Washington Star wrote: "These instructors are clearly not working under ideal rather than typical conditions. This is notably true in the conscientiousness of personnel assigned to assist in the training...the surplus of (training personnel) reduces the time each man must devote to routine military duties. General Devine's recruits receive the close personal supervision of a judge advocate, a psychiatrist, two chaplains, 3 special

service officers, 3 information and education officers with 3 enlisted artists, 2 photographers, and 3 correspondents.

Unless the army is prepared to withdraw from civilian service a vast number of officers, psychologists, psychiatrists, and teachers, the average soldier under UMT will have no supervision." Officers and cadets were handpicked. They are trained, said the Washington Star, "to make a large scale with such officers because they wouldn't be available.

Health No Problem

The war department is anxious that the boys be healthy. The army has all along used public money to publicize the health record look as good as possible for the public. In less than 31 days, according to General Devine 15 boys had to be hospitalized so long that they had to be discharged from the unit. Two boys were discharged for mental reasons. When the camp in the Knox hospital is closed, it is easy to make the claim, as the general does that "their program is designed to make them mentally healthy". The boys are trained, said the Washington Star, "to have a high morale. When asked where they get their beer they admitted that during the week they would get it over to the near-by regular army post. Sundays they got it and stronger beer, too. Girls are used as "social workers" to prevent any public discussion of this.

Venerable Disease

Venerable disease control is in the hands of the chaplains who teach only methods of avoiding disease—total abstinence from sexual relations. Only one case of venereal disease among the officers and enlisted men listed as "technical personnel". This report is misleading. The army did not report that there were six cases of venereal disease among the officers and enlisted men who train and set the example for the boys. The trainees have admitted that a number of boys have violated this rule, some for the first time in their lives. Prophylactics are not dispensed in the unit but they admitted that they could have easily obtained them in the United States. The camp newspaper of April 19 reports: "After receiving the weekly pass the trainees is supposed to spend the night at either the USO or with relatives or friends in Louisville...it is characteristic to marry and stay there where they pleased. One trainee discovered that it was easier to pick up younger girls in the late afternoon or early evening than to violate the rules of spending the night at the USO.

Perhaps General Devine and his staff have done their best to discourage many of the evils of the regular army. However the system of UMT in the boys is a regular army system. The normal family life and normal contact with girls and putting them in a situation where under the guise of the uniform it seems adventruous to follow the challenge of other boys inevitably results in UMT being worse than the regular Army. The information and education officer said, the "motivation of the unit in peace time is 'esprit de corps.'"

In regard to education some trainees have liked the experience. Others are not in the unit which do not fit the facts. The Daily News in Washington April 16 says:—"This is without doubt the biggest government experiment in compulsory education ever attempted."

However, almost the only compulsory part about it is the medical part. The other educational programs are voluntary. There is one hour per week for positive and constructive work about the United Nations. There is a literary society conducted by an art student. There are no books for two dollars. 107 boys out of the 864 enrolled for this program. In addition there are vocational programs. 140 boys enrolled in these classes. In the short time they have been going, all but 58 had dropped out. It was an attempt to give the best instructors and other facilities the boys just don't want to go into the courses. The N. Y. Post says:—"Unfortunately military exercises, infinite KP guard duty, etc. tire the trained so many haven't any energy for school or even recreation. Leading militarists have admitted that the idea is to sell UMT to the public. The army does not think it was a successful experiment. It is something to keep some of the boys busy when the main training is under way. Taking UMT seriously, its importance educationally is going to be difficult. It is taught as a militaristic philosophy. It would teach our youth the false and unchristian idea that war is inevitable for peace.

If this ideal experiment in UMT falls so far short of all that is claimed for it what would the real program be like? If this were the answer to all the nation's problems.

Perhaps the most insidious part of the whole program is the place of religion in it. One would think that the United States army would be the leaders in working for peace but those who are for UMT encourage militarism as a normal part of life.

A letter written during the war by the 12 Navy men and published in part in the Christian Century commented on the trend to militarize departments of our life just as militarized in Germany and Japan and the other totalitarian countries. "The thing we have to remember is...that we are in a war with a country which has not only the will, but the power to crush us. What is the real point of all this? It is to teach our youth the false and unchristian idea that war is inevitable for peace."

The army hasn't made a final decision on the question of the particular form of UMT because of the strong opposition of church, labor and education. The 36 years of UMT in several countries in the means of UMT and the press is for the army to educate the public to the necessity of conscription with unlimited funds at its disposal which are not dispensed if this ideal experiment in UMT is not successful. For example, the first and third largest users of advertising space in the U. S. newspapers in 1946 were the War Assets Administration and the Army recruiting service. UMT newspapers are editorially for UMT and do not print articles against UMT. An article written by General Holdridge had been accepted by the Readers Digest, but shortly before publication it was suddenly turned down at the same time a check for 500 dollars was forwarded to the author.

The army has organized an intensive letter writing campaign to the editors in favor of UMT. Those who oppose conscription must also write. Many senators and representatives are undecided as to the wisdom of conscription whichever way the public seems to favor. And we must write often, very often, just as we write our letters. Some editors do not even read these letters and would like more information can obtain Conscription News and other letters in the letter written by Peter's Booklist 18th St. N. W., Washington D. C.

Peter's Booklist

Post-Industrialism; Penty, Arthur (Macmillan, N.Y.C. 1922)
Towards a Christian Sociology; Penty, Arthur (J. Lane, London, 1923)
The Franciscan Message to the World; Gemelli, Agostina (Burns, Oates & Washbourne, London, 1946)
Art & Changing Civilization; Gill, Eric (J. Lane, London, 1935)
In the coming crisis of war and revolution, during the break­throughs of the advance of labor, our fighting, our station­izing, our farming communities will be a necessity. The missionary priest all alone, keeping up the fight in all these lines now. If the priesthood would rise up, make a long term movement and did not play at odds with the state, acting like the capitalist system, we would be ready for everything as a whole. The Priest as well as laity have to be educated. Everything has to be learned and work through their senses; our problems are their problems. Without this, there will be no justice for our work. The spirit­</noscript>
Moll Street

Modern Christian Revolutionaries

An Introduction to the lives and thought of Kierkegaard, Eric Gill, O. K. Chesterton, C. F. Andrews, Ber

(Edited by Donald Adler)

The Devin Adair Co.
p. 23, 26th St., New York

$4.00

Two of these men were formal members of the Catholic Church, all belonged to the soul of the Church for all were men of good will and all are in the forefront of the Christian Revolution—what is a Personalist Revolution, which is anarchistic pacifist and existentialist and communitarian.

Of the group here Bergdayer is most closely identified with the Personalist Movement which he finds its Catholic expression largely among that group identified with Emmanuel Mounier. It forms the basis for a Christian Anarchism in that it ascribes the superiority of the person to all human institutions. And yet it is to be sharply distinguished from individualism which, far from freeing man, paralyzes his growth and inelegantly and erratically to the totalitarian state. As a Christian the revolutionist takes into account the activity of man, against the results of original sin, he does not have a Rosacevoan optimism in the future but admits the need of some government. But he rejects an instrumentality that is his own. As a Christian with the State, the modern central State which regards itself as supreme, as Monsignor with the State, the modern central State which regards itself as supreme, as a person who has the whole world in his hands and who does not have a freedom of action.

For Those Who Labor

Their hands, he said, I never see their hands, Caloused, discolored, at the altar rail, among hands like those, Scarred, rugged hands that folded upon the sewing machine, Hands that are soiled.

Nor were young Peter's hands more delicate: His hands had suffered many a cut or bruise And Mary's hands were quick to sweep the floor, being gentle and fine.

Nails in suppletion piled up Toward those once formed to labor and serve, Palms whose coarsened texture may not please, hands that faltered upon the sewing machine, hands that groaned.

Tom Sullivan

Published in the Catholic Worker, February 1948.

E. ZUTRA

Z

Easy Essay

(Fulfilled from page 1)

recording his thinking

2. The "Journal Intime"

is the record of

of Frederik Amiel.

3. The thinking journalist

is writing a newspaper column, taking his thinking to the news of the day.

4. By relating his thinking to the events of the day the thinking journalist effects the opinion.

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1. By affecting public opinion we mean to influence the public mind.

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Land Barons, Past and Present

If one understands the social significance of America's onceprodigious Goldsmith's "Deserted Village," both the poem and the reality it embodied, one understands what is still happening to our People, and our People's land.

This poem was written towards the end of the 18th Century. At that time, both in England and in Ireland, it became axiomatic to fix the blame for grazing, rather than for crops. The usual suspects, always waiting for such opportunities, immediately pushed every string available convert over-growing land into pasture. They succeeded in getting the Enclosure Acts passed. Unbeknownst, they had grazed their animals on the Commons, or common land, of which Boston Common is an American imitation. By the Enclosure Acts the people were consigned to the barren fields on the backlands. That is, they were consigned to their cattle.

Men must know from experience, and history confirms it, that money tends to burn a hole in the pockets of the rich. More daring souls tend to pro-cure a source of livelihood from the same pockets. Who, with the family bed or cupcake patch, the peasants tended their money, on frivories or drink, and to the cities where the new factories that had sprung up from the Industrial Revolution were beginning to expand. The appalling conditions under which they have lived are recorded elsewhere.

This is the famous stealing of the commons, the theft of the public lands, commensurate in extent with the extent of the Western public lands by cattlemen. The theft of these lands by the same cattlemen — above all, the conspicuous results to our national agriculture and whole economy. If grass is eaten too short by cattle, especially when the rain, washing over it, carries away the topsoil, which alone grows food. Land becomes desert, even when the cattlemen's curiosity is caused by the too-great volume of water, and by the erosion of the rivers, the "lake-beds," caused by the silting in the bottom of the lakes.

He quotes Secretary of Agriculture Anderson: "America's topsoil, which the Dutchman and Miles Standish came to these shores to prevent."

TODAY

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THE LAND

The Deserted Village

By OLIVER GOLDSMITH

Excerpts

It falls the land, to funding them gray,
Where wealth accumulates, and men decay:
Princes and lords may flourish, or may fade;
A breed may rise that may undo them: But a bold peasantry, their country's pride, For level earth and single strength: they know Just what gave life required, but gave no more - His leave, his loss, a wanton wanton love;
And his best riches, ignorance of wealth.

Ye friends to truth, ye statesmen who survey The rich man's joy increase, the poor's decay,
When once destroyed, can never be supplied. •
Princes and lords may flourish, or may fade;
Nothing can then equal a man's condition:
For all the luxuries the world supplies;
Just gave what life required, but gave no more:
Ye friends to truth, ye statesmen who survey
And while he sinks, without one arm to save:
Ten thousand baneful arts
The mourning peasant leads his humble band
In barren splendor eeebly waits the fall . . .
For all the luxuries the world suppos;...