

# CATHOLIC WORKER



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## EASY ESSAY

By PETER MAURIN

[Reprinted from an earlier issue]

### I. It Is Bad News

1. Mark Hanna used to say, "When a dog bites a man it is not news, but when a man bites a dog, it is news."
2. The fact that a man has bitten a dog is not good news, it is bad news.

### II. Good Journalism

1. To tell everybody that a man died leaving two million dollars may be journalism but it is not good journalism.
2. To tell everybody that the man died leaving two million dollars because he did not know how to take them with him by giving them to the poor for Christ's sake during his lifetime is good journalism.
3. Good journalism is to give the news and the right comment on the news.
4. The value of journalism is the value of the comment given with the news.

### III. Public Opinion

1. To be a good journalist is to say interesting things about interesting news or interesting people.
2. The news of the occasion is the occasion for the good journalist to convey his thinking to unthinking people.

### IV. Recorded Thinking

1. A diary is a journal in which a thinking man

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## OUT OF THE HAVOC

By JAMES A. GRIFFIN, Bishop of Springfield-in-Illinois

It will not be by countering doctrine with doctrine, by matching ritual against ritual that the reconciliation of all Christians will be initially fostered. It will only be by the Christ-image in our own lives. We cannot afford to count the personal cost in living the life of Christ again on Main Street. "Here one has to drink one's Christianity straight." "This is very good and wholesome but one still lifts the terrible glass with a trembling hand and a tearful eye to the lips—the terrible glass filled to the brim with the terrible Christian verities." Fundamentally essential as doctrine most certainly is, how many new Catholics embrace the old Faith because of the intellectual attraction of one of its dogmas?

The burning issue in the minds of despairing millions today is not the acceptability of Catholic dogma. It is simply this: can genuine Christianity solve the social economic, and moral conflicts of our times? Does the embittered zealot of the picket line for example, give a snap of his fingers for the pro's and con's of Purgatory and indulgences? Does the harrowed millionaire contemplating the pavement below from the parapet of his penthouse worry about the Virgin Birth and the Immaculate Conception? Does the bewildered boot-black, sliding his fingers across the grease of a shoeshine can, fret about the canon of Holy Scripture?

People today are not drawn to Christ by theological filibustering which clouds the main issue—can genuine Christianity work? Jesus Christ did not speak in syllogisms. He went down among the poor, the sick, and the wayward with gentle compassion and understanding, drawing them to Himself with the sweetness of His charity. Page back through Christian history to those primitive days when Christianity was, in the truest sense of the word, reforming, "giving new form" to the pagan world. Those thousands of converts were not attracted to Christianity by semantics and oratory; they heard of the love of Christ and saw how Christians loved one another. They saw Christians sharing their surplus property with the poor, sanctifying the home by the substitution of the Holy Family for the old lares and penates of the hearth, joyfully singing in the depths of their dungeons and rushing eagerly onto the hallowed sands of the arena. Not doctrine, not definition, not dogma, cried Tertullian, but "the blood of martyrs is the seed of the Church."

This was kinetic Christianity, an irresistible

reality that men believed in and died for, not because it was a fashionable protector of entrenched political might and free economic competition, but because it convinced men of their blood relationship with Christ, their kinship with God Himself. When totalitarian despots attempted to crush this reformation of morals that was primitive Christianity, these Christians went underground and from their catacombs continued to undermine the pagan world. They were the leaven in the mass spoken of by Christ which made Christianity a dynamic and vital instrument of spiritual conquest.

Restore Christ to Christianity? Nay, rather let us restore Christianity to Christ. Let us ferret out the hypocrites. Let us, for example, refuse the name "Christian," to that ruler who, by his murderous power politics and stock piles of munitions, contradicts Christ's beatitude; "Blessed are the meek for they shall possess the land." Nor does the capitalist with his property neurosis who amasses surplus wealth as his fellowmen starve deserve incorporation with Him Who said: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Neither shall we consider, even as a nominal Christian, the man who in his life or writings or sometimes, alas, in his pulpit, sanctions divorce and birth control in defiance of the Saviour's words: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Nor should we call "Christian" that diplomat and the political party he represents in the assembly of nations who, while talking of peace, even now instigate and plan for the next war with utter disregard for the Master's assertion: "Blessed are the clean of heart for they shall see God." If the mercenary politicians, the avaricious capitalists, the compromising clergymen, the philandering pillars of society, the materialistic educators refuse to take their place on the Christian ramparts, then, in the name of God, let's stop calling them Christians.

It's the charity of Christ that's wanting in the world, the charity of Christ which is the measure of a man's Christianity, for didn't He say: "The mark by which all men will know you for my disciples will be the love you bear one another?" Let us bring back this charity of Christianity, for in this virtue alone is the unifying principle, the *vinculum perfectionis*, which shall envelop all men in the maternal embrace of the one, true Church of Jesus Christ.

[From a sermon delivered in Bellville, Illinois on January 29, 1948]

## ON PILGRIMAGE

By DOROTHY DAY

Berkeley Springs, W. Va.

To write this, I must sit in a cold upstairs bedroom in this old farmhouse twelve miles from the above-named town which numbers 1,500 inhabitants. Downstairs the babies are rampaging around and if order is heaven's first law, then it is not a heavenly scene below. But if order means first things first, then all is well, because the two babies, having a tea party with some of my own good whole wheat bread and some of our neighbor's blackberry jam, have made a mess of themselves and the room. Susie waves her spoon wildly and the cocoa falls where it may. Becky is neat and tidy, but she has a taste for writing, and page after page of an old note book are covered with neatly lined scrawls and then tossed to the winds. It reminds me of a selfportrait I saw in the last number of the Weekly Review, which Belloc's son-in-law edited, of Chesterton as a distributist, with everything tossed hither and yon.

More Snow

My daughter awaits her third baby—any moment now, and the weather keeps us anxious. Yesterday it was fourteen below zero. Two days before that a blizzard raged and the roads were covered so that we could not get to Sunday Mass. Last night it turned warm and there was the heavy sound of snow melting and sliding off the roof at all hours of the night. The neighbors predict more snow, but today the sky shows blue through the clouds and I look out of my window through the lacy branches of an old cherry tree to a wooded ridge that is a lavender blue in the distance. The beauty of the scene from the two windows, and the lovely sense of space around one, makes up for the meager heat

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## Armed Violence in Tennessee Strikers Mauled By Police

Southern labor took another blistering blow from the hands of big business and its anti-labor mercenaries the state police of Tennessee. Striking steelworkers at Memphis at this writing are bucking a brutal campaign of terror and intimidation in which three union leaders have already been physically assaulted.

The strikebreakers are led by Tennessee's Commissioner of Public Safety Lynn Bomar, already notorious throughout the nation for his part in the recent anti-Negro riots at Columbia, Tenn. Scores of union members have been arrested at the instigation of Bomar, who in his college days was an All-American football star and the idol of thousands of Southern youngsters. Today he is the symbol of renescent American fascism.

The strike of the CIO Steelworkers was precipitated by the refusal of the Nashville Corp. (formerly the Consolidated-Vulcan) to honor the National Labor Relations Board election of August 20. It is another case

of business trying to manipulate the Taft-Hartley Bill in its own favor. Not content with the advantages the bill has already given capital and the knifing the cause of the working man has received from the bill the Nashville Corp. charged that the USA is not certified since its officers have refused to sign Taft-Hartley affidavits.

Since the election was held the day before the affidavit provisions became law NLRB General Counsel Robert M. Denham dismissed the company's charge saying that the USA's decisive 2 to 1 victory could not be ignored. The company refused to recognize the NLRB's decision as did the few Intl. Association of Machinists members who continued to cross the picket line.

The union then asked the U. S. Department of Justice to investigate the strikers denial of civil rights. An F.B.I. agent is now working on the case.

Commissioner Bomar armed with an injunction from the

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## IMPERIALISM IN PUERTO RICO

Total silence prevails in the press of the United States about the forcible destruction of one of the oldest communities in the new world by the United States government.

The name of this community is Vieques. It is an island 21 x 4 miles, located nearly ten miles off the eastern coast of Puerto Rico. The land in Vieques is fertile. It has supported four sugar

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## We Mourn Death of Gandhi Non 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 conformed his life to the life of Jesus Christ than Gandhi, there is no man who has carried about him more consistently the aura of divinized humanity, who has added his sacrifice to the sacrifice of Christ, whose life has had a more fitting end than that of Gandhi. "A prophet is not without honor save in his own country... he came into his own and his own did not receive him." The folly of Gandhi's life, the failure of Gandhi's life—it is the folly and failure of the Cross. The failure of the supernatural in the world. The failure of those who would teach love and non-violence in a world which has apostatized, which accepts no absolutes, has no standards other than utilitarian, is devoid of hope, persecutes the prophets, murders the saints, exhibits God to the people—torn, bleeding, dead.

Gandhi gained adherents, gained popularity, gained respect as he led his people to independence, for it was seen that the way of non-violence worked in that instance. Any nationalist would have followed him there. It was because he went the full way, because he adhered to an Absolute, because he insisted that there be no hatred, that Hindu and Moslem live together in peace—it was for these things he was murdered. It was because he believed in a Revolution that went beyond the social and ended in personal regeneration, because it was pacifist that he has now attained to that failure that leads to ultimate glory. Truly he is one of those who has added his own sufferings to those of Christ, whose sacrifice and martyrdom will forever be offered to the Eternal Father as compensating for those things lacking in the Passion of Christ. In him we have a new intercessor with Christ, a modern Francis, a pacifist martyr.



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## Class War

We will have an end to class war when we have an end to acquisitive class society. The fallacy of the traditional unionist approach to this problem is in assuming the possibility of class collaboration which cannot take place under capitalism except at the expense of the workers. This is so because the interests of the workers and employers are of necessity opposed under such a system. It is the aim of the capitalists to have cheap labor and high prices; it is the aim of the workers to have high wages and low prices. There is conflict there that cannot be resolved by plety. It is a conflict which is inherent in the system and it is a system which must go if the conflict is to cease. For if the acquisitive capitalist system is supplanted by a co-operative system with production for use and in which there is worker ownership of the means of production and distribution and in which the centralized state ceases to exist, then there will be an environment in which there will be no necessary opposition of class to class. For what classes might exist will be of a functional nature and will have no economic basis. It will be possible to co-operate for all will be workers in one way or another and all will receive the full products of their labor. Those incapable of work, the aged, infirm, mentally deficient, etc., will be taken care of as in justice entitled to share in the communal good.

### REALITY OF CLASS WAR

The failure to recognize the reality of class war ends in an advocacy of reformism, of patching up the capitalist system till we have what is called "progressive capitalism"—which is but a mild form of socialism whose most prominent feature is a vast increase in bureaucratic and centralized government and a guaranteed proletarian coloring to society. Of course class war is undesirable, of course the Pope speaks against it, but when it exists as a reality, when it exists as an inevitable consequence of an unjust economic system, we can only rid ourselves of it when we rid ourselves of the system that produces it. And we are not going to rid ourselves of the system that produces it by adhering to a type of unionism that does not go beyond a wages and hour mentality, which advocates the conference table and class collaboration. Such a procedure inevitably ends in a betrayal of the workers and the establishment of union bureaucracy and exclusivism. The unions could very well serve as mediums of propaganda for a stateless society in which acquisitive classes would cease to exist and in which decentralized associations would take over what functions of government might be necessary. Where we are to find such unions under the present set-up is another and most difficult question. If they cannot be found then they should be abandoned as hindrances to revolution and cells should be formed of all men of good will who have these ends in view and who will work by direct action for these things which we have found impossible of attainment by political and legal means.

Those who are NEVER pacifists in international war but ALWAYS pacifists in class war are constantly pointing out that such a frank recognition of the reality of class war is offensive to Christian charity and that it is impossible to talk of the elimination of acquisitive classes without offending against charity and without having recourse to violence. And they are horrified at violence in this connection. It becomes such a personal thing and so near at home and would inconvenience so many. A war with Germany or Japan or Russia is so much more comfortable, so much more impersonal. These people are blind to the fact that class war exists whether they will it or not, that it will continue to exist until mankind rids itself of acquisitive classes (not by physical or violent liquidation, but by assimilation). Nor will enmity of man for man disappear until there is complete acceptance of the Sermon on the Mount. But the thing we must realize is that capitalist society creates a social pattern that aggravates and encourages this enmity, which builds OF PURPOSE on all the most unlovely aspects of man and provides the environmental conditions leading to exploitation of labor and which SETTLES labor in a permanent proletarian condition—a condition alienating him from effective ownership of property or of the means of production.

### ONE CLASS

Charity is an indispensable Christian obligation to all men. But it is also a long range charity which can indeed seem harsh to the individual who is asked to step out of a class because by remaining in it he is doing harm to his fellows. That is what we mean when we speak of "feeding the poor and starving the bankers"—we mean that the banker should cease to be a banker and earn his living honestly and then there is no need for him to starve. It is the same story with the whole capitalist class. There is but need for one class in which all are workers, performing different functions indeed, but in which no one preys on his fellow or lives off the produce of the community without rendering service to the community, service either of a manual, educative or spiritual nature.

Charity demands that we love all men but it does not demand that we uphold an economic system that is unjust because, in eradicating it, some toes will have to be stepped on. And if, in the process of opposing an unjust system, we address harsh words to those who are its representatives, then it must be because we would bring home to the individual his personal responsibility in the matter and remind him of his duty to take steps leading out

## ON PILGRIMAGE

(Continued from page 1)

thrown out by the old oilstove at my side. Thanks to a wonderful woolen coat dress which my friend Catherine Temple of Portland, Oregon made for me for a Christmas present, I am quite comfortable. It has spacious pockets, in which Beckie is always hiding things from Susie, so I will dip into them now for my little note book and try to finish off my travelogue of the early part of the winter.

### Penance

My last On Pilgrimage column giving a report of my travel, concluded with Houston. From there I went to San Antonio, and the bus was crowded that night so that I had to stand part of the way. (Such occasions are good practice for persecution. We pray every day for the "freedom and exaltation of holy Mother the Church" but meanwhile persecution rages in many countries and it is becoming a common thing to bear once more great sufferings for the cause of truth. I have read somewhere that one of the milder forms of torment is forcing the people under interrogation to stand in one place by the hour. And then of course there are the queues in England and other countries, not to speak of our own breadline waiting by the hour for soup and bread. As Irene Naughton said when she had to bathe one of our women who had come in drunk and vomitous, "Thank God we have handed to us a bit of penance once in a while, since we have little strength to do it ourselves.")

Later on when I did get a seat it was beside a young Bohemian

girl who was on her way to spend a long weekend on her mother's farm. She was working in an office in Houston, had been a Wave during the war, and was wondering what she was doing in the city, working like a factory slave before a typewriter six days a week when she was longing for the land. "All I get is enough money to pay my board and room, lunches and buy my clothes," she said. "And when I get home to my room, I am too dogtired to get out, so I have lonely evenings."

She loved the land and would like to stay on it. And I gathered that she had not met the kind of man who loved the land in her journey in the world.

I told her about the Grail School and told her to write to them; on her G.I. Bill of Rights, she would be able to pay for a year's course there, and being a good Catholic, as all of her nationality were in that section of Texas, she would get a view of life as a Catholic that she had not had before. In general, in my travels I never find our Catholics questioning our capitalistic urban pattern of life.

### State Help

One of the reasons for this column lengthening out is that I want to make so many comments. As to State aid, for instance. We of the Catholic Worker have never accepted help from city or state, and have always tried to make a point of personal responsibility. Nevertheless, as the Holy Father has said, in times of crisis it is necessary for the State to give help and relief to the

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of the system. If in the process of doing so we find that we are caught up in the enjoyment of censure, if it becomes a conscious release of venereal abnormalities, then we must know that we have defeated our purpose, have betrayed the revolution, have denied the responsibility that all men must bear who by personal sin offend God and man and add to the total misery that comes from any life or any system that departs from Christian morality. Revolutions fail that engender personal hate or proceed by violence and that is why we have grown weary of revolution, why there is



no longer any enthusiasm for it, why it is something we assign to the intelligentsia of the 1920's. But the Christian cannot dismiss the revolution that easily, he cannot make it dependent upon fashion, it cannot become dated. For it is a novel revolution we must press on to. A revolution that begins within ourselves and as it spreads to society clings fanatically to the spirit of Christ by insisting all the way on non-violence, on respect for the person, a respect that will have no part with torture chambers, that will not kill the opponents of revolution, that will not set up an Inquisition, that will have all Christian but never at the expense of freedom, that will ask for no special concession for the Church but will proceed in personal tolerance and persuade in love. That is the only revolution worthy the name. The only one that will succeed without ending in new tyrannies—it is an untired revolution. No one can say with certainty that it will come about, but then no one can say with certainty that it is impossible, for there are no limits to those things that can be possible in Christ.

### RENEW ALL THINGS

Christians, those who make up the Church, must be prepared to sacrifice for the revolution. To recognize that the spiritual power of the Church increases in proportion as her material power decreases. Because then men adhere to her because they believe in her, not because she is a great and influential temporal power. What a great magnificence it would be if all Christians, ecclesiastical and lay, would withdraw from the evils of capitalism and landlordism, if even the papacy would cast off what little temporal power remains to it! If there would come about a frank recognition of the evils of the modern centralized state and an end to all flirtations with authoritarian regimes and a concentration on the Person whose claims go beyond governments and rest finally in God. It is then that we would truly become the leaven that permeates the whole mass, it is then that we could truly move the world for there is no violence that can trouble, there is no tyranny that can oppress but what it will meet with an invincible fortress which is the soul of man redeemed by Jesus Christ, and man who will not rest as long as injustice exists, who will be forever revolutionary and at odds with the world, who will indeed only rest when he goes to view God the other side of the grave.

It is well then to stress that there will be class war as long as we are content with an economic system (and the State which is its front), which is built on the existence of acquisitive classes, classes who are necessarily at each others throats because their function in the economy puts them in that position. And that this condition will exist till such time as we are willing to undertake radical measures to eliminate it and to build society along co-operative lines wherein all men will share in justice the earth and the products of the earth and no one will have more than he can use and there will be no point to adding wealth to wealth or accumulating material things, for spiritual values will hold preeminence and renew all things on the face of the earth.

## Mott Street

Just as we were pulling ourselves together for this issue of the paper we learned of the tragic death of Mahatma Ghandi. Ghandi was killed on the feastday of St. Martina who was also a martyr. And as I read the Introit of the Mass for that day I could see how easily the same words could be applied to Ghandi as to St. Martina. "I spoke of Thy testimonies before kings and I was not ashamed; I meditated also on Thy commandments which I loved." Despite the fact that Ghandi was not a formal Christian still he claimed that he was deeply impressed by the New Testament and especially by the Sermon on the Mount which he decided to guide his life on. Now we realize that Ghandi will not be terribly missed along Broadway, however he will be sadly missed by every man who claims a single ideal.

### Mites

The morning mail brought a dollar enclosed in a letter from a poverty stricken colored woman in the midwest. The lady requested that we remember her in our prayers. And we felt as though we should be writing to her begging for her prayers. The afternoon of the same day a man stopped in the office wanting to know whether we could cash his home relief check of fifteen dollars and twenty cents. He is a resident of the municipal lodging house along the Bowery. He told us that he was unable to cash the check in the neighborhood without losing a good deal of it. The people in charge of the municipal lodging house couldn't or wouldn't cash the check but suggested a place uptown, which place our friend informed us was a clip joint. One had to make several purchases before they would cash a check. We were able to get the check cashed and the man insisted on donating twenty cents to the work.

### Stewards

These mites donated by the truly poor jar us no end. Since we possess a fair idea of the immensity of their sacrifices, what that dollar meant to that woman and what the twenty cents meant to that poor man. Our first impulse is to turn the money back since God knows what a difficult task it is to be competent stewards of such gifts and then too it is terribly disconcerting to accept money from people who are closer to living a complete life of poverty than we are. How uncomfortable we would all be in the company of such examples of poverty as St. Francis and St. Benedict Joseph Labre.

### Poverty

Visitors to the house here frequently gasp at the cramped quarters, the garbage on the sidewalks, the rats, the cockroaches and the meals. And some visitors even gasp at us and the members of our household. But even though our visitors don't realize it we know that one can in a short time become oriented to these living conditions and cease to view this environment as a rigorous way of life and yet be a long distance from having a firm grasp of the meaning of true poverty. However, we do know that poverty does not mean destitution, nor does it mean simply living in the slums, since one can enjoy all the shock absorbers of modern civilization on Mott St., as well as on Riverside Drive. No, I believe we will have to delve deeper into the thoughts of St. Francis and St. John of the Cross and the New Testament to arrive at a faint conception of the virtue of poverty.

### Vocations

The subject of vocation is constantly before our eyes here on Mott street, in our own lives and in the lives of people we come in contact with. It has got so that people have written in

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# + From The Mail Bag +

## London Letter

It was opened in 1937 by the Y.C.W. They soon found it too small, and moved elsewhere. The Manageress kept it open, inspired by The Catholic Worker's House of Hospitality in America.

### What Is a House of Hospitality?

It is another Nazareth. The house belongs to God. St. Joseph looks after the material side (so wonderfully well, with the help of our numerous friends). Our Lady takes care of the guests, aided by Burr, our black cat, who is always most welcoming and affectionate to newcomers. The Holy Child is of course the centre of everything. For His sake the least of His brethren are the most welcome. Anyone, regardless of race, religion or nationality, or even deservingness, has a right to this house, if he has nowhere else "to lay his head." Clothing and food is also provided as far as possible. Then we help to find jobs and lodging.

### What Is St. Joseph's House Like?

It is a small, dingy, narrow house, like all its neighbors, in this slummy gray street. We live in poverty from hand to mouth, like all around us, but as we are relying on Providence, we are never in want, and we have lots of fun and plenty of nice people visiting us. We have six bedrooms, a living room, workroom kitchen and backyard. We have an average of six to eight guests, but we have had up to 14.

### St. Joseph's House in 1947

This year we have welcomed 59 men, 38 women, 14 families, and 22 babies. Six people came out of prison, brought by the Legion of Mary or Probation Officers. They stayed some weeks, till they had recovered from the experience and found jobs. Eight came out of hospitals, sent by Lady Almoners, to rest, until they were strong enough to resume work; five came from Religious Houses to get deloused to this cold world again, and to have time to think what to do next. Seven expectant mothers spent their waiting-time here, then came back again with their babies and stayed until they were strong enough to take a living-in job in the country; four women, with their children, who had been abandoned by their husbands, were sent here by the town hall until provision could be made for them. We had many displaced people through various committees, 26 different nations were represented. The ages were from 10 days to 81 years. Nearly all walks of life were mingled together, from priests and university lecturers to the poorest from mental homes and unemployables off the streets. These latter, of course, are always in the majority, as they are considered by the world as undeserving, and therefore have a right to our special care. We are so very undeserving in God's eyes and still He shows His mercies upon us. Should we not try to imitate Him? Jesus most merciful have mercy on us and make our hearts like unto Thine.

### Activities

Besides giving hospitality to anyone in need, we organize little study-circles to get more familiar with the mysteries of our holy faith and the Papal encyclicals. Some of the neighbors' little children like to drop in to play, to help us cook, to make Christening and other parties a success, and to do theatricals. It keeps them off the street and out of cinemas and gives their harassed mothers a better chance to get through with their work.

Our Christmas-play, "The Wondernight," was a great triumph. We were given a lovely party as reward and earned £5 5s. for the poor, suffering Ger-

man children. Helping them has been very much in the forefront of our endeavors this year, because we are Catholic, therefore try to help those most who are most in need. Nothing else must come into consideration. But may I here console the worried—it has not been detrimental to our own poor. God just made you doubly generous and us double strong to get through the work. This year we sent about 4,000 pounds of food and clothing, about 200 warm coats, over 100 pairs of repaired shoes, and many pounds worth of tonics. Through "Save Europe Now" they go slowly but safely. Every Sunday, for several months, we have been standing at the church door between the masses and get about two prams full weekly, and sometimes over a pound to help with the postage. We will go on collecting, as long as there is need. Your gifts will always be welcome and ANYTHING can be used.

Another of our activities, and a very important one, is visiting and helping some lonely old and sick friends. One is in her 92nd year, another is crippled, a third blind, and a fourth is slowly dying of cancer. She receives holy communion every week, and it is our privilege to prepare for Our Lord's coming. It is a comfort for these poor people to know that there is someone nearby whom they can call for at any time. Several spent Christmas with us, the others got visits and a large parcel. We were fewer at Christmas this year, as part of the ceiling came down in the living room and a bedroom, and the workmen are making a grand mess. Still, we had a cosy time in front of a good fire, with Christmas-tree and Crib and carols. Lonely people dropped in. One old man said this is the nearest to Bethlehem he could think of here in London. An old woman from the almshouses begged to be allowed to stay with us a while, as she felt so lonely.

HOUSE OF HOSPITALITY  
London, England.

## Songs and Singing

"The lay apostolate and the development of a Catholic culture necessarily proceed hand in hand. As apostles it is our task to express a dynamic Christian spirit in music, literature, drama, dance, and the arts."

Thus do the young women of Grailville—school of apostolate at Loveland, Ohio—launch their latest publication, "Laughing Meadows," an 80-page, spiral-bound collection of "folk melodies drawn from traditional sources."

Not the least valuable part of this excellent book is the brilliant eight-page introduction which Dr. Jop Pollmann, who prepared the collection for Grailville, has written. An authority on folk music and folk culture, Dr. Pollmann is associated with the National Institute at Amsterdam, where he is doing research in those subjects.

"Through its text and melody," declares Dr. Pollmann, "the folk song is the mother both of literature and of music. This sung poetry is our earliest poetry; this poetic song is our first music."

Again he points out that folk songs are "always contemporary." "The folk song deals with the fundamental, universal realities of human life. Because it presents these universal human experiences in a simple and beautiful form, it has the power to stir the souls of men in every age."

His twelve suggestions for good folk singing are worth reading over many times. For example: "Folk singing should be spontaneous. That is, neither

crude and careless on the one hand nor smoothly polished and over-refined on the other."

Everyone will find old favorites in the collection, as well as many more that will quickly become favorites. There are songs in praise of God, songs of love and life, and perennial rounds.

The format of the book is beautifully appropriate. It is illustrated with pen and ink sketches by Loveland artist Ted Pfarr. Wide pages and easy-to-read notes and types add to the user's pleasure. The book was printed by Berliner and Lanigan, Nevada City (Cal.).

Copies of "Laughing Meadows" are available at Grailville, Loveland, Ohio, for \$1. In quantities of 50 or more the price is 80c.

"Songs and dances, drama, literature, sports," the foreword declares, "all contribute positively to man's growth as a human being and a member of the Mystical Body of Christ." "Laughing Meadows" is a substantial contribution.

JAMES SHEA

## Prison Furloughs

320 Custom House  
New Orleans 9, La.

Jan. 5, 1948

The Catholic Worker  
115 Mott St.  
New York City, N. Y.

The Editors:

THE CATHOLIC WORKER champions many causes, and the editors may be willing to wield their pens on behalf of men confined in jails and their families.

I refer particularly to the practice, when the law prescribes a specified number of months or years confinement, that this necessarily means to be served consecutively, without interruption. I do not know under what authority, if any, the administrators base such, presumably arbitrary, interpretation.

Furthermore, the administrators, by such interpretation, completely disregard some very important humane considerations, such as, if he is married, depriving him of his marital rights and duties, thus inflicting punishment not only on the offender but the man's wife and family as well. (No doubt most of the sexual immorality (aberrations) associated with prisons is a direct result of this administrative arbitrariness.)

Provision is needed for:

- Interruptions in such confinements consisting of temporary paroles at specified intervals so that both married and single men may be granted brief furloughs.
- Accommodations within the prison community whereby wives may visit their husbands overnight privately.

When a man is sentenced to be shut away from society a specified term, what material difference does it make whether the period is served consecutively or otherwise? If the letter of the law must be observed, additional time may be served to compensate for any temporary paroles.

There is real need in the U. S. for a more humane attitude in the manner of executing jail sentences and the present implication that such sentences involve also punishing a man's family. Much can be learned from European countries and, in this continent, Mexico, in this regard.

Sincerely,  
James W. Regan



## Central America

Dear Friends:

In this country of Guatemala, poverty is more than a symbolic burden. Yesterday, on the sidewalk in front of a small shop, an old Indian stopped, and his son who followed him, eased a huge burden from the old man's back, taking the stress of the incredible load while the father released the headband. The old man shuddered, and stood there, swaying and stunned. It was as if he were struggling to regain the small vestige of humanity left to him, as if he were fighting to make the transition from ox to man again. This is a country of burden bearers. Mother first, then father, then the boy with his small burden. The boy reminds one of the legend of the bull calf lifted daily until it grew into a mature animal. Mother and Father are looking ahead, like all the bearers; they have a slightly puzzled expression, and the boy behind them has no infant curiosity, no alertness, he simply follows with a direct stare, a counterfeit of his parents. These bearers present a problem to the tourist with his \$300.00 camera. They often run with their burdens. These Indians dress beautifully; being picturesque they have isolated themselves from compassion on the part of the stranger. How can one pity such quaint people? All that the tourist sees is the costume; the bare feet are accepted as necessary, and one is reminded of the American woman living here in an amusingly remodeled house, who is so pleased with the sound of bare feet on her floors—her servants must not wear shoes. The atmosphere must be maintained.

Once this town had over thirty-eight churches, and many convents. Now they are mostly in ruins. The doorways are closed off with wood and barbed wire gates so that they will not become shelters for the poor. These ruins have been "cleaned up" by the government, and the squatters ousted. One can still see the lines of temporary low roofs, the blackening of some one's hearth smoke in the corners of the church and convent ruins. So the ruins are returned to a kind of secular uselessness. The cathedral is mostly open to the sky, with only a small portion of it roofed over, and used as a church as if a corner at least, was still reserved for God. La Merced has been carefully restored, and has a strange and garish newness about it inside. One has a feeling that with all this precise Government sponsored restoration, the Church is only tolerated inside of this National Monument. This reflects in a measure the governmental attitude, towards the Church in general—the building being of more concern than the Spirit. For the building is, after all, a tourist attraction.

A curious law here, forbids an employer to fire a man for drunkenness; his offense must be repeated several times, and then, with proper certification and signing of papers, the man is paid off with two weeks wages.

The people are in love with explosive sounds. Firecrackers are a necessity, and are stocked in every store. I am assured that the Indians light them before saying a prayer, in the belief that the noise will attract attention to their petition. On Christmas Eve, the raised steps in front of the Church of La Merced were covered with pine boughs. A marimba band was set up by the church door, hun-

dreds of Indian women made small fires around the outer edge of the steps, and sold hot food. Cellophane lanterns with candles inside were strung from the stone cross in the middle of the church square to the trees at the sides, and sky rockets were shot off all evening. A large paper balloon ascended with a pine torch inside, and at intervals, the "Toro," a man wearing a harness of wood and wire on which were fastened torpedoes, firecrackers and roman candles, rushed out into the crowds, showering sparks and small explosions, frightening the children and old ladies. It is noteworthy that during the whole Christmas Season, one did not hear "Jingle Bells" played once. In the cathedral, the Creche had life-sized figures, the angels surrounding the Child playing such incongruous instruments as saxophones, etc. In the market, all manner of wise men and animals supplemented the Holy Family in brightly painted images; paper ones, clay figurines, fragile treasury of the imagination. It is often the custom for the children of the house to fix the Creche, and the results are often tremendous.

The Feasts of Saints are announced in elaborate posters, with the unexpectedly gay promise of fireworks and marimbas. St. Stephen thus is greeted with rockets and dance music, as extra elaborations. In the churches, a few signs remind the faithful of the main altar, where Nuestro Señor abides. It is not that they forget, rather they happen to have made many friends, and one at times neglects "one's family."

New Year's Eve saw and heard two bands playing on the square, the Banda Militar on the balcony of the Presidio and the marimba below, on the sidewalk. The people crowd around the music, getting as close as they can to the players, as if around a fire on a cold day. At twelve, the rockets went off and the national anthem was played. People started coming out of the church, and all around the square the "abrazo" was given, while outside of the theatre, a horde of little boys scrambled for pennies the owner was throwing. An American, who had attended a New Year's party, later complained rather wistfully that there had been no paper hats, streamers or noise makers; he did not seem to realize that these people are content with the "Abrazo" or fraternal embrace.

This town ends abruptly at the foot of the hills and volcanoes. There is no gradual diminishing into suburbs and farms. The town ends and the mountains, the woodlands begin. From somewhere in all this fastness, the Indians come. They are impervious to everything, beyond the government with its taxes and ministries, its civil guard and army, beyond the reach of coercion or force. If they submit, it is as if to a plague of flies, or to bad weather. And always, all ways, you will see them suddenly burst into a quick run, a silent exuberance of movement, for theirs is a bodily expression. They live beyond us a little in patience and dignity, lighting firecrackers to the greater glory of God, but most of all, carrying His burden that we may learn of them.

Here in Guatemala, Humility walking the streets, must step aside for a 1948 model station wagon full of tourists.

JOHN FRANCIS PUTNAM.



# Mass Manslaughter and the Mass . . . 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 in his book *THE ROAD TO VICTORY*. Following the lead of His Eminence, the more one ponders this principle, the more its wisdom appeals, and the wider its application appears. Even the age old controversy between militarism and pacifism could be settled by it. Let there be unity in admitting the essential possibility of a just war; let there be liberty to choose or reject just war as a non-essential in human relations. Then charity will reproduce the vision of the Psalmist (Ps. 84:11) with the justice of militarism kissing the peace of pacifism.

Indeed the pacifist would do well to face the fact that not only is a just war materially possible, but an unjust war is practically impossible in the formal sense. In other words, as far as the conscience of participants can recognize the morality of war, an unjust war is almost impossible. This conclusion will be admitted more readily after an attempt to find even one war in all history, in which the co-operators on all sides were not convinced of the justice of their respective war aims. Not even the moral leaders of any warring faction, using theological principles for just warfare, were able to discern injustice in the war effort, as such, on their own respective side. Otherwise they would surely have warned their spiritual children to refuse co-operation in a war known to be unjust.

The absence of any such warning is proof that the formal morality of war is invariably just. It is a grotesque paradox, however, that whereas the indescribable spiritual and material devastation of wars and their aftermaths can be explained in terms of formally just violence, small scale killing and destruction usually represent formally unjust violence. In fact the combined forms of formally unjust violence throughout all history, from Cain to Capone, when compared with the effects of formally just violence, seem like a teapot tempest beside a tornado. Who will deny, then, that the road to hell on earth is paved with violently good intentions?

**JUST VIOLENCE.** Here, surely, is a redeeming feature in the history of fallen man. The pathetically earnest good intentions of the participants on all sides of the military conflicts! They were not only convinced of the justice of their respective war efforts. They even believed that it was a dictate of God's Will to carry on the slaughter for Caesar. No wonder a great prelate of World War I eulogized the slain combatants as martyrs. On such a basis, 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, in the Old Testament, not only was war against the wicked mandatory, but even non-combatants were obligatory military objectives. The old man and the suckling babe, as well as the enemy soldier, were ordered to be slain, as inseparably linked with the evil of their people (cf 1 Kings 15:3).

Yet for those who regard Christian morality as a supernatural code, above but not against the Natural Law, there is significance in the absence of any New Testament command to use force even for a good cause. Indeed the Sermon on the Mount seems to suggest that non-vio-

lence, or passive resistance, is a better way to overcome the evil-doer.

Such an impression, given by the Divine Preacher, is strengthened by His own practice in the Passion. For in the Sacrifice of Redemption, which is the Sacred Passion, the actions of Jesus were in stark contrast to the violence inflicted on Him by His enemies. With infinite Charity, without any retaliation, other than mercy, He endured bloodshed till the last drop of precious Blood was separated from His Sacred Body. Is not the Lex Talionis of the New Law to return good for evil? (Matthew V). With good reason, then, the Vicar of Christ declared that "Christian Charity is not content with loving our enemies. It also requires that we treat them with kindness." (Benedict XV in *PACEM DEI*) Killing them with kindness? Seriously, however, the very first Papal Encyclical taught that "... Unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly." (1 Peter 2:21-23.)

This patient endurance of unjust violence by Christ and His followers conquered their enemies. For while the perennial active bloodshed inflicted by the righteous on the wicked, simply generated a vicious circle of physical force, the voluntary Victim of The Cross became the invincible Victor of the Resurrection. The blood of Christian Martyrs (non-retaliatory martyrs!) became the seed of multiplied Christians, rising like our Lord, from the tombs of the catacombs.

On Resurrection Sunday, when the Prince of Peace greeted His Apostles with the blessing of peace. He showed



them His own willingly accepted wounds, rather than trophies of wounds inflicted upon His enemies. Could this gesture explain the failure of modern Christians to win peace by wounding their enemies?

There is offered in Mass not only the voluntary Victim of violence but also the invincible Victor over violence, the Risen and Heavenly Head of a redeemed race. Hence the members of that redeemed race cannot afford to ignore the strategy preached in the Sermon on the Mount, practiced in the Passion, proved in the Resurrection, accepted by Heaven in the Ascension, shown forth in the Mass. To gain a Christian victory over vicious violence, one must become its voluntary victim.

The tinkling Mass bell, therefore, is not an echo of the soldier's banging hammer driving nails into Christ Crucified. Holy mass perpetuates not the bloody violence of our Lord's enemies, which is past, and cannot be repeated on His glorified Humanity. This unbloody Sacrifice continues the action of the Saviour Himself in the Sacrifice of the Cross. While the hammer will never again strike the Son of God, the bell will unceasingly sound the application of Calvary at countless points of space and time.

For just before His sufferings began, the Lamb of God, foreshadowed by the Paschal Lamb, instituted a new sacrificial rite, whereby under

the separated appearances of bread and wine, He might (Apoc. 5:6) "stand as if slain," and forever offer His Body and Blood as the living Sign of that Cross, on which once (Hebrews 9:25) were to be separated His Body and Blood in a bloody offering.

For the MASS Christian, then, there is a daily Real Presence of that New and Eternal Testament, which has emancipated God's people from the servitude of righteous force as the only security against organized evil. No longer can Caesar claim the slavery of soldiery as indispensably among his things. Pagan patriotism must become Christian patriotism by fitting into the universal harmony of Gospel Charity—which binds, in the same way, both nations and individuals (cf. Encyclical *PACEM DEI* of Benedict XV). Here indeed is an instance of Our Lady's Magnificat message: "He hath put down the mighty from their seat, and hath exalted the humble." (Luke 1:52.)

So conscious of this Emancipation Proclamation was St. John Chrysostom that he wrote: "Jesus sent His disciples into a new kind of warfare. Therefore He directed them 'to show the meekness of lambs even against wolves—for I will manifest My Power when the wolves are conquered by the lambs.' To change the minds and souls of enemies is certainly a greater work than to kill them. We ought to be ashamed, then, to rush, like wolves, against our adversaries. Even against a thousand wolves we conquer—as long as we are lambs. But if we act like wolves, we are defeated, because then we lose the help of the Good Shepherd. For He supports sheep—not wolves." (Breviary Homily, June 11.)

Not only wolves, but even a wild Bear can be tamed by this new kind of warfare. For the same tactics, recommended by St. John Chrysostom, have been suggested by another Bishop, for the modern menace of Moscow—"The Christian attitude toward Communism can be summed up in two words: CLARITY and CHARITY."

**"CLARITY:** Confronting the fact that Communist doctrine and Christian doctrine manifest their incompatibility, and that accord is impossible even on the plane of practical action, when the expression or affirmation of doctrine is involved.

**"CHARITY:** Communists are men. They are our brothers. We must love them in the manner of Christ, with all our hearts, and if need be, even to the giving of our lives." (Most Rev. Perre Theas, Bishop of Montauban, France.)

Christ lovingly giving His life for His enemies, while their soldiers were taking His Life, has made the Cross the supreme Sign of Charity. Clarity of thought sees the MASS showing forth, for our imitation this manner of Christ giving His Life ON the CROSS, not the military manner of taking life BY the CROSS. Hence the Mass is like a filter, bringing to the here and now, our Lord and His Cross—minus the military violence of Good Friday. Viewed in this light, Holy Mass is a Manifesto of Mercy as contrasted with militarism. It calls for the Fourteen Works of Mercy from the members of that Head, Whose Mercy is contemplated in the Fourteen Stations of the Cross. Infinitely superior to the ancient sacrifices, of which Jesus said: "I will have mercy, and not sacrifice" (Matthew 9:13) the Mass is a perfect union of mercy and sacrifice. Its benefit to the Christian, however, can be impeded in the degree that its message of mercy is neglected.

Applied to the every day reality of human relationships, then, the Mass means a continual reminder to anticipate the Last Judgment (Matt XXV

31-46) by the Fourteen Works of Mercy, even to the giving of our lives for friend or foe, should such a sacrifice be necessary. Negatively the MASS supports a refusal to co-operate in any activity opposed to the Works of Mercy—a refusal which may well change Just Warfare into Welfare, and Righteous Armsbearing into Almsgiving.

Such a change is by all means in order—a 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

## Blessed are



## For They Shall Be

that even in the most serious conflicts of human and national interest, there is always room for a peaceful settlement." Here is high sanction for the use of one or more of the Fourteen Works of Mercy, to solve in a non-violent manner, any problem involving individual or collective human relationships—just as the use of numbers, from one to ten, will solve in a rational manner any problem in arithmetic.

If Woodrow Wilson's Fourteen Points for Peace failed to prevent World War II, may not the failure be traced to a reliance exclusively on governmental good will, rather than upon the conscience of the individual? Unlike the mirage of peace by pacts, the peace by peacemakers using the Fourteen Points of Christian Tradition, cannot fail completely, as long as even one man of good will is ready to join the Victim of the Mass, in returning mercy for the obedient violence of Caesar's soldiers. Has not a great American Cardinal extolled the conscience of the martyr as the ultimate answer to tyranny?

So, unless men of good will are sure that peace on earth must be made only by the mass manslaughter of just wars, they should refuse to participate in just warfare. Even at the cost of crucifixion, they ought to replace the mass manslaughter of just wars with the Mass Manifesto of Mercy. For the talking points of Communism will have no meaning for the masses, when these Fourteen Points of Mercy bring the masses to the MASS.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To give homes to the homeless.
4. To clothe the naked.
5. To care for the sick.
6. To relieve or release prisoners.
7. To bury the dead.
8. To console the sorrowful.
9. To give information to those needing it.
10. To counsel the perplexed.
11. To lead sinners away from their faults.
12. To bear injustices patiently.
13. To forgive all injuries.
14. To pray for the living and the dead.



# The Fort Knox Experiment

By Mary Paulson

In its efforts to sell peacetime conscription to the American people, the War Department in October, 1946 opened an experimental Universal Military Training camp at Fort Knox, Kentucky. Its purpose was to demonstrate to Congress and to mother and dad that military training as proposed by the War Department is good 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 con-

service officers, 3 information and education officers with 3 enlisted assistants and a staff of civilian instructors. Unless the army is prepared to withdraw from civilian service a vast number of clergymen, lawyers psychiatrists, and teachers, the average soldier under UMT will not get comparable supervision." Officers and cadremen were handpicked. They are of superior quality. You couldn't staff UMT on a large scale with such officers because they wouldn't be available.

## Health No Problem

The war department is anxious that the health record look as good as possible for the public. In less than 3½ months, according to General Devine 15 boys had to be hospitalized so long that they had to be dropped from the unit. Two boys were discharged for mental health reasons. When the camp's only major health problems are discharged, it is easy to make the claim, as the general does that "their program is designed to make the individual mentally alert, morally sound and physically well-conditioned."

## Double Segregation

There are no Negroes in the unit. General Devine indicated that in such a small unit it wouldn't be practical; it wouldn't be practical to form a separate platoon. Segregation again. That is the "training in democracy" the public has been told UMT would be. Segregation occurs at another level, the level of intelligence. A small group of boys called "the morons" were picked for the unit as an experiment in training boys of low intelligence rating. These boys are segregated in a separate platoon. To quote again from the *Washington Star*: "They resent the implications of their own segregation . . . they think the increased emphasis on manual labor in their platoon is just an excuse to make them into a labor detachment . . . they know they are in a platoon which is regarded as inferior and consequently they have no pride in their unit."

The idea is advertised that the program will teach self-discipline without regimentation. But a number of men have to stand guard duty at night and parole the camp to make sure the boys don't violate the rules. The boys are not trusted to dress neatly, keep their barracks clean, or otherwise act as individuals. They are inspected periodically and expected to conform to rules which no college or progressive institution would demand of a boy, who is self-disciplined or learning to be.

## Personal Life

It is also advertised that the boys use less profanity and there is less intoxication. No beer is sold at the PX but although this unit of carefully selected officers and men may have fewer problems than most army units it is certainly misleading to give the impression that there is little swearing and drinking. The boys would not use profanity in front of officers who would punish them. Visitors to the unit have heard the boys swear like troopers and when asked about it admitted that the rules were not obeyed when the officers were not around.

When asked where they got their beer they admitted that during the week they would get it by sneaking over to the near-by regular army post. Weekends they got it and stronger liquor in Louisville. They could easily avoid detection by tearing off the UMT insignia or shoulder patch while in town and sewing it on again when ready to return to camp.

## Venereal Disease

Venereal 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 was reported among the recruits, but 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 easily obtain them in Louisville. The camp newspaper of April 19, reports: "After receiving the weekend pass the trainee is obliged to spend the night at either the USO or with relatives or friends in Louisville . . . the USO is checked to make sure that each boy who stated that he would stay there is actually registered." However it was learned that some boys would register there and then sneak out and stay where they pleased. One trainee discovered that it was easier to pick up younger girls in the late afternoon or early evening and still not violate the rule of spending the night at the USO.

Perhaps General Devine and his officers have done their best to discourage many of the evils of the regular army. However the system of withdrawing young boys away from normal family life and normal contact with girls and putting them in a situation where under the anonymity of the uniform it seem adventurous to follow the challenge of other boys inevitably results in the pattern of the Regular Army. As the information and education officer said, the motivation of the unit in peacetime is "esprit de corps."

In regard to education some extravagant claims have been made for the unit which do not fit the facts. The *Daily News* in Washington of April 24 says—"This is without doubt the

any energy for school or even recreation. Leading militarists have admitted that education is incidental to the program." It is something to keep some of the boys busy when the main work is done if they happen to be interested. Its importance educationally is that it is intended to teach a militaristic philosophy. It would teach our youth the false and unchristian idea that war is inevitable.

If this ideal experiment in UMT falls so far short of all that is claimed for it what would the real program be like? UMT has been promoted as if it 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 Christian ministers and priests would be the leaders in working for peace but those who are for UMT encourage the military spirit as a normal part of life.

A letter written during the war by 12 Navy men and published in part in the *Christian Century* commented on the trend to militarize departments of our life just as it was militarized in Germany and Japan and the other totalitarian countries. "The Department of Psychological warfare is now indirectly informing us that we never knew a real meal, mother, teacher, minister, priest, rabbi, or worthy goal until the omniscient Brass Hat came along to paternally lead us mental children into the green pastures of militarism."

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 educational groups, not to mention several veterans groups. In the meantime it is waging an intensive campaign to educate the public to the necessity of conscription with unlimited funds at its disposal which are sometimes used to prevent any publicity against UMT. For example:—the first and third biggest users of advertising space in the U. S. newspapers in 1946 were the War Assets Administration and the Army recruiting services. Is that why some newspapers are editorially for UMT and do not print articles against UMT? An article against UMT by General Holdridge had been accepted by the *Readers Digest*, but shortly before publication it was mysteriously 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 Congress in favor of UMT. Those who oppose conscription must also write. Many senators and representatives are undecided and ready to vote whichever way the public seems to favor. And we must write often, thoughtful, short notes in our own words. One senator said he never knew what any constituent really thought until he had received 7 letters from him. Schools and clubs that would like to study the subject and would like more information can obtain *Conscription News* and other literature by writing to 1013 18th St. N. W., Washington 6, D. C.



scription law. As one of the 13 army public relations officers stationed at the unit said: "We have one purpose . . . to sell UMT to the public." In line with this the army's public relations office has arranged numerous radio broadcasts, airplane trips to Fort Knox at army expense for newspaper reporters and magazine writers, and speaking trips to civilian groups by 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 for or against any particular measure.

## 320 Under 18 Years

But let us examine the Fort Knox experiment. There are 664 boys aged 17-19 years of whom 320 are 17. They are trained, said the *Washington Star* by a force of 482 enlisted men, 75 officers and 3 warrant officers. The boys drill 40 hours a week with clean-up inspection, KP and other fatigue work being done during the so called "off-time." Good food, luxurious club facilities, girls whom the army brings from nearby towns for post dances, the hobby shop, an educational program—all help to make this a different kind of army camp. The result is a relatively high morale.

But—This camp is designed to prove that compulsory military training would work, yet every boy at the camp is a volunteer. No experiment based on willing volunteers 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:—"The army is clearly working under ideal rather than typical conditions. This is notably true in the quantity 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



biggest government experiment in compulsory education ever attempted." However, almost the only compulsory part about it is the military part. The other educational programs are voluntary. There is a one hour compulsory lecture a week on world events and citizenship. There is a voluntary study program for which the boys can obtain \$75.00 worth of text books for two dollars. 107 boys out of the 664 enrolled for this program. In addition there are vocational programs. 140 boys enrolled in these courses, but in less than 3½ months all but 58 had dropped out. In spite of the best instructors and other facilities the boys just don't stay in the courses. The *N. Y. Post* says: "Unfortunately military exercises, inspections, K. P. and guard duty, etc. tire the trainees so that many haven't

## Peter's Booklist

**Post-Industrialism;** Penty, Arthur (MacMillan. NYC, 1922)  
**Towards a Christian Sociology;** Penty, Arthur (G. Allen & Unwin. London, 1923)  
**Religion & the Rise of Capitalism;** Tawney, R. H. (Harcourt Brace. NYC, 1926)  
**I Take My Stand; Twelve Southerners** (Harper & Bros. NYC, 1930)

**Fire on the Earth;** Furfey, Paul H. (MacMillan. NYC, 1936)  
**Eve of the Reformation;** Gasquet, F. A. (John C. Nimmo. London, 1900)  
**The Franciscan Message to the World;** Gemelli, Agostina (Burns, Oates & Washbourne. London, 1934)  
**Art & a Changing Civilization;** Gill, Eric (J. Lane. London, 1935)



# ON PILGRIMAGE

(Continued from page 2)

poor, to aid victims of famine, flood, pestilence or disaster, etc. Our present plight under our capitalistic industrialism is such a disaster that it is only with the help of the state that our young people are going to be able to get back on the land or get homes for their families. As a recent issue of *Life* magazine pointed out, nothing is done for the family except make a little allowance for them in regard to income tax. Peter said once that we should try to have that kind of surroundings in village or country which made it easy for people to be good. As it is, the family is penalized, everything is made difficult for them, all industry is geared for profit, for producing luxury goods, rather than what people need, homes, food, clothing. Martin Paul, former leader of our Minneapolis House of Hospitality, former head of St. Isidore's Farm in Minnesota, said that the only thing that was making it possible for him as a family man (he and his wife have two babies now) to get on the land, was the G.I. Bill of Rights, under which he had a loan, and income to keep living while he got started. It is a case of failure to help the family all around. Parents who are able to help, do not give their children a right start in the way of a trade, a home, a dowry; the Church has not helped them (indeed, they have kept the families in the cities which is the graveyard of the family) and the state has only helped in the case of the returning soldier.

## Farm Commune

For those interested in studying farming communes, the Missions of San Antonio, which was my next stop, are most interesting. Brother Raymond Witte, who is the historian of the National Catholic Rural Life movement, took me all over San Antonio to visit the missions, one of which has been restored in all its beauty. One is still an active parish though its buildings are falling down, surrounded by tiny Mexican homes and acres. These missions were made to house hundreds of families, besides storehouses, mills, sheepfolds, weaving rooms, and in the center, the beautiful parish church.

Outside the walls of the mission, the shack towns, the trailer camps are a sad commentary on life today.

Peter Maurin's vision of a farming commune reminds one of the agronomic university of early Ireland, the Franciscan missions of the Southwest, the Paraguay reductions of the Jesuits, the anarchist cities of Catalonia, and the cooperatives and communes of present day Palestine. (*Thieves in the Night*, by Arthur Koestler, gives a good picture of the latter.) All of them presuppose an authoritarian regime voluntarily accepted. All of them were and are combatted by the modern state, huge centralized power as it is. All of them were and are attempts to see God's will being done on earth as it is in Heaven.

## Speaking of Anarchism

I wish people would not be so afraid of words, such as the word anarchist. I wish people would study more the early principles on which our country was founded. I wish they would really read and study and discuss as the Russian Jews do on the east side in the public squares and in the cafeterias, not to speak of the way the communists do in their worker's schools and cell meetings and caucuses. And remember, these talkers also put in an eight-hour day at work at a machine. "There can be no revolution without a theory of revolution," Lenin said.

To go on speaking of farming communes, or agronomic universities, as Peter used to like to call them, we are distressed to say that the type of people we have

attracted to this idea has often been the anarchistic type in the wrong sense, those who submit to no authority, talk of property as community property when it concerns someone else and as private property when it concerns them and their families; who want to live as members of a religious order and yet as a family; to be priest and judge, and not a worker; to indoctrinate rather than to toil by the sweat of their brows; to live off the earnings of others, in a system which they exorcise. We do not deny that the family needs subsidy in this present social order. And there are many single ones in the Catholic Worker movement who are working at honorable jobs, who could be helping more the family men who are finding it almost impossible to make ends meet.

## The New Order

In the coming crisis, of war and revolution, during the break-up of cities in case of atomic war, farming communes will be a necessity. The missionary priest all over the world is working along these lines now. If the priesthood studied distributism as a long-term movement and did not play two ends against the middle by endorsing the present capitalistic system, we would be ready for what the future would bring. Priests as well as laymen have bodies as well as souls; they live and work through their senses; our problems are their problems. Without good families there will not be a good clergy. The spiritual and the material cannot be divorced. Neither can they say, "there is no time for anything but love," (and is not that the words of an old sentimental popular song?) as one priest I know did and then proceeded very practically to have his church redecorated. Priests have a great opportunity to do these things because they are not "burdened with families," as the saying is. They have security, their daily living, so that they are not immediately burdened by bills for the most part. They are the vanguard who are the first to be persecuted, though often it is true they are persecuted for upholding the old order rather than working for the new.

## And the Cold!

I must continue downstairs because now, the next day, it is eight above zero, and even in the living room one's feet are cold. The children are on top of me and to continue I must remember Jane Austen, who wrote in a crowded living room, or Cervantes, in a house full of women with no room of his own.

There are so many friends I would like to have seen on this trip, but it was the Alma Savage Lecture Bureau which had arranged my trip, and I had to go from engagement to engagement, skipping many cities I wanted to get to. I could not see Karl Herman of San Diego, or Ammon Hennacy of Phoenix, Arizona. If he had stayed in Albuquerque, where he had lived for some years, we could have had a visit, because I spent a day there with Fr. Hessler and Monsignor Garcia, his host, who keeps a veritable house of hospitality in his rectory. He entertained Claude McKay there for some time, and regular discussions were a feature in his living room in back of the church.

## Catholic Action

It was there I attended my first authentic Catholic Action cell meeting which Fr. Hessler started, made up of a group of young Spanish-Americans. To write about this would take a whole article and certainly would demand more concentration than I can give it here. I still insist as I did in a former article on *The Church and Work*, that a clergy not only informed in the techniques of Catholic Action, is necessary, but one with a vision

of another social order than a Christianized-Marxist socialist order which we are tending towards, upheld by the use of force.

## A Brief Visit

I spent only a couple of days in Los Angeles where I spoke at the Immaculate Heart College on the latest Pulitzer Prize winner (which gave me an opportunity to talk about the Southern Agrarians as a group.) I spent a few days in San Francisco and Nevada City where I went on working on the Peter Maurin book.

In San Francisco I spent many stimulating hours with Dr. James Hagerty who teaches at St. Mary's College which is run by the Christian Brothers. (I spoke also at Old St. Mary's, the Paulist Church). Dr. Hagerty and some of his friends have study groups of five couples each, meeting at each others houses (this demands baby-sitters, and where are our single women in the apostolate to take this job?). They read and discuss during the course of a winter, *The Odyssey*, *Aristotle's Politics*, *Confessions of St. Augustine*, and the *Hound of Heaven*, ending with a Cana Conference, a day of recollection.

The bus trip from Nevada City to Portland was unutterably beautiful, travelling on a bright



moonlight night, through state forests, past gleaming water falls, through a snow storm.

I had no speaking engagement in Seattle, though all our old group got together for an evening meeting at St. Teresa's hotel, where I was the guest of Isabel MacRae, who kept the house going in Seattle during the war. Here again, most of the group are married and raising families.

## Maryhouse

I made a long jump from Seattle to St. Paul, this time by train so as to make an engagement at St. Catherine's. (Some of the best literary criticism in the country is in "*Books Abounding*," a monthly sheet gotten out there). I stayed at Maryhouse for the night and had a brief visit with the dozen workers there, but did not have time to get out to their diminutive farm, twelve miles out of the city in Little Canada. Here is a cell of Christian Living, and a happy place it is. I got to St. Louis in time to spend a week of Advent in Monsignor Hellriegel's parish, where the life of the Church in its feasts and fasts is lived in all its fullness. There the whole congregation sings the Mass, and there is a schola made up for two score of school children, and a reading of the epistle and gospel every day by one of the boys of the eighth grade. Never is there so royal a welcome as one gets at Monsignor Hellriegel's. There hospitality is practiced in all its joyfulness. From all over the country priests come to visit this parish which is half rural and half city (it is Baden just outside of St. Louis) and the only thing to be desired there is a large hospice for pilgrims who come to offer adoration, praise, thanksgiving and petition with all the whole souled fervor that

# U. S. Imperialism

(Continued from page 1)

mills which produced 20,000 tons of sugar. Raising of cattle and produce furnished the means of livelihood for the people who make their homes there. The population of Vieques is 11,000.

## The War

During the war the United States Navy expropriated two-thirds of this island to be used as a military base. This included the most fertile land. Arid land was left for the farmers whose only means of support came from the soil.

In 1942 the military project was abandoned.

## September, 1947

In September of last year interest in Vieques became evident. The United States Navy expropriated Vieques. All of the inhabitants were ordered to evacuate by the first of the new year except for a few screened persons who would be allowed to remain in one small town.

## Puerto Rico An Armed Camp

Vieques, according to plans of the government of the United States, will vanish as a community. In the abandoned farms and pastures, gigantic military establishments will rise for which there already is an appropriation of \$450 million dollars. Vieques is not alone in this respect, for all types of military bases are scattered throughout Puerto Rico. What is new about Vieques is that this is the first time in the half century of occupation by the United States government that there is a deliberate plan to destroy a whole community.

## Puerto Rico's Fate?

Puerto Rico is a small country. She needs her land. She has not fared well under the occupation of the United States government. Her people know hunger and poverty. Her leaders who have opposed the destruction of her nation and her hispanic culture have known prison and exile. Puerto Rico is a thousand miles from the nearest point of United States shores. In the event of a new conflict, whoever is at war with the United States will be obliged to attack Puerto Rico first and thus in Latin America.

In the hearings in Washington on the Bill 227 presented by Senator Tydings for the independence of Puerto Rico, Captain G. P. Parks spoke in representation of the Navy. This was in March of 1945. He declared in his testimony that all of Puerto Rico was a strategic area for the Navy of the United States.

## United States Propaganda in Puerto Rico

Puerto Rico is predominantly a Catholic nation. For some time the United States has conducted systematic campaigns to get rid of Puerto Ricans. There are campaigns for birth control and sterilization.

The people already born have been kept by the economic forces of the United States on a starvation diet. They were urged to emigrate. They have come to New York to live in the slums of East Harlem, to work at the most menial jobs available in restaurants and factories, and to face racial discrimination.

The reasons for the conditions in Puerto Rico are plain. The United States is a rich country. Now, she claims, she wants to feed and clothe the whole world. The United States policy in

man craves to express where he loves. Here is indeed a Church! And indeed a pastor!

## Church

And here too are quotations I have come across recently showing two aspects of the Church. Newman wrote, "Religion without a Church is as unnatural as life without food or rainment." And Guardini, "The Church is the Cross on which Christ is crucified, and Christ cannot be separated from his Cross."

Puerto Rico is to destroy the nation so that she may inherit the land where she may build her monuments to the god of war.

## Protest About Vieques

Protests in Puerto Rico about Vieques have come from all sections of the population.

In the Catholic Center of the University a resolution was passed unanimously by the six hundred members. This resolution stated: "The expropriation will cause disruption of a large part of the geographic patrimony of Puerto Rico... and the dislocation of the population in Vieques constitutes a serious attack against natural rights which we Puerto Ricans hold in full possession and enjoyment in the land which we have legitimately inherited."

The protest further stated: "His Holiness Pope Pius XII in an address before the College of Cardinals declared in public on the 20th of February, 1946, condemning forcefully the deportation of peoples from their homes by their governments or by the pressure of unfortunate circumstances and declaring that this process was due in its various forms, directly or indirectly, to the imperialist tendencies of our times."

## University Protest

A protest was signed jointly by the professors, officers of the administration and students at the University of Puerto Rico. The first words of the statement asked this question: "Shall we tolerate the plunder of Vieques?"

"It is a violation of natural rights," the statement continued, "to uproot and to transplant en masse populations from their native soil, dislocating their families, their cultural and social lives to which all men have a legitimate right."

This, briefly, is part of the modern story of Puerto Rico. Before the Spaniards came to the new world, the Indians called their land Borinquen. This name survives in poetry. It means the Garden of Flowers.

—THELMA MIELKE

# Strikers

(Continued from page 1)

Crump-controlled state courts limited the number of pickets to 12 for the huge plant. He has issued an order that other struck workers are to remain at a distance of 100 yards from the plant.

Charles Barranco, Jr., a CIO staff representative, was arrested on a trumped up charge of violating the state auto registration law. He reports that he was brutally beaten up by ten state policemen after his arrest. Upon his release from jail he had to be hospitalized for several days and the authorities reported two broken ribs among other injuries.

Two strikers, L. A. Davenport and James Temple were followed by state patrolmen down a lonely back road, halted and beaten up with blackjacks and charged with reckless driving. The police told Temple the beating was to teach him "to keep his mouth shut." Temple had testified a couple of days before against Commissioner Bomar in a Federal Court.

M. S. Weston, USA staff representative was arrested and charged with vagrancy although he had \$150 in his pocket. Bomar was personally in on this arrest which was later thrown out of court.

The incidents involved in this strike are one more piece of evidence, if that were needed, that it is not the workers who are organizing and acting along class line but that it is the industrialists backed up by bought-courts and paid-militia who are pitting class against class and race against race to secure their own selfish advantages.



## Mott Street

(Continued from page 2)

here asking us for advice about their particular vocation and that is a field where even angels fear to tread. I was very much perturbed to read recently where some poor youth after hearing a lecture on vocation, came to the conclusion that there was nothing left in life for a Christian to do except scrub floors or instigate a Christian publication. And then there are other people who will leave you hanging with the idea that there is nothing to do but to return to the land regardless of whether you are suited to that or not. Some individuals will instruct you to take up jobs as hospital attendants even though you and your family will slowly but surely starve to death on the salaries, especially those salaries given by religious institutions. Consequently to you people who have written in to us about your vocations I can only say this, pray often and hard to God to maneuver you into a position where your vocation in life will become obvious to you. If you think that this answer to your problem is oversimplified, please remember that the answer to most problems are seldom as complex as the problems.

### Readings

Quite a few books are sent in here for a review and we don't always have the space nor enough time to review all of them, however we do try to get around to them. In the March issue of the Catholic Worker we intend to review *FRANCE ALIVE* by Claire Bishop. This book is the most intriguing and inspiring work that we have come across in a good many months. I found it impossible to interrupt the reading once I started it. If this book doesn't turn out to be a best seller I will be very disappointed. . . . *TODAY* magazine (638 Deming Pl., Chicago) has two wonderful editorials in their last two issues on the subject of Communism. And it isn't the sort of emotional irrational thinking that you find in that appalling comic book "Is This Tomorrow?" And we thought that the Catholic Press had become too mature for that sort of atrocity.

### A. A.

Every now and then a man is sent down here by Alcoholics Anonymous. Generally it is a new member of that organization who is in need of a place to live until he can establish himself in society again. One such member who had been in the house a few days invited us to go along to an A.A. meeting, it being his first meeting. We went and listened to the talks which consisted of three individuals telling of their pitiful existence until they joined up with A.A. And on the whole we found the meeting to be quite inspiring, thank God they don't have any committee reports. At the conclusion of the meeting our friend turned to us and said, "this is all very fine but I don't see Joe Bum among these well dressed well fed people." We tried to explain that A.A. was open to all people who desired to quit drinking and that being a bum was no impediment to joining A.A. He retorted, "yes I know but a bum needs a stake, a place to live and eat until he gets on his feet and there is no such setup included in the A.A. program." From our limited knowledge of A.A. we had to agree to that statement but we do hope in the very near future A.A. will start houses of hospitality.

### The Sick

Peter Maurin is still having good and bad days. Some days he is up and around his room and into Hughes' apartment for a cup of coffee, and other days he keeps to his bed. However he manages to trudge down to Mass each Sunday guided by Joe Hughes, even on these very cold days. . . . John Curran returned

from the hospital after six months confinement. John is as weak as a young kitten but is determined to regain his health. He is down to Complaine each night and has been helping with the cutting of addresses for the mailing of the paper.

### Money Problems

Sitting in the office the other day I was going over our bills, attempting to select the most pressing ones. Whom to pay with the little money we have on hand, the butcher, the baker, the printer or the man who holds a mortgage on our farm? Will he throw us off the farm if we don't pay our bill this month? I was trying all sorts of methods to pick out the most deserving, finally wound up by closing my eyes and taking one at random. While all this was going on one of the men sat in the office saying what he would do if he had ten thousand dollars. This gentleman's day dreaming was rudely interrupted by a non-Catholic's remark, "listen mister aren't you away off the beam, as I understand it you Catholics accept poverty as part and parcel of your religion." The woman who made the remark has been staying in our house here for several months and we have been her only contact with Catholics! To sort of polish off this subtle hint for assistance: our station wagon finally broke down and we need some sort of conveyance. Besides that we do need warm clothing for those who come to us each day, especially men's clothing.

### In the House

Duncan has been doing all the cooking while Jack English devotes all his time to the paper. Smokey Joe has charge of the clothes room. Dave Mason installed a hot water tank in the kitchen and John Manz is all over the building doing carpentry work and plastering. Bill McAndrew has charge of the men's house and helps out Bob Ludlow in the office. Helen, Irene and Marie handle the women's house.

### Celebration

During the month we made our way up to Harlem to celebrate the wedding of Jim Mullin and Belle Bates of Friendship House. Belle was formerly of the Catholic Worker house in Milwaukee. . . . And over coffee and cake in our dining room we paid honors to Charley O'Rourke who had a birthday during the month. And some of the group here who are proficient at imitating Gertrude Stein, Robert Service and Gilbert and Sullivan actually wrote poems for Charley in honor of the occasion.

Tom Sullivan

## Easy Essay

(Continued from page 1)

1. records his thinking
2. The "Journal Intime" of Frederik Amiel is the record of the thinking of Frederik Amiel.
3. The thinking journalist imparts his thinking through a newspaper by relating his thinking to the news of the day.
4. By relating his thinking to the news of the day the thinking journalist affects public opinion.

### V. Maker of History

1. By affecting public opinion the thinking journalist is a creative agent in the making of news that is "fit to print."
2. The thinking journalist is not satisfied to be just a recorder of modern history.
3. The thinking journalist aims to be a maker of that kind of history that is worth recording.

**Modern Christian Revolutionaries** (An Introduction to the lives and thought of Kierkegaard, Eric Gill, G. K. Chesterton, C. F. Andrews, Berdyaev. Edited by Donald Attwater). The Devin Adair Company, 23 E. 26th St., New York City; \$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—which is a Personalist Revolution, which is anarchist and pacifist and existentialist and communitarian.

Of the group here Berdyaev is most closely identified with the Personalist Movement which finds its Catholic exponents largely among that group identified with Emmanuel Mounier. It forms the basis for a Christian Anarchism in that it asserts the superiority of the Person to all human institutions. And yet it is to be sharply distinguished from individualism which, far from freeing man, puts him in slavery to capitalism and eventually to the totalitarian state. As a Christian the revolutionist takes into account the actuality of man's nature, the results of original sin, he does not have a Rousseauistic optimism, he admits the need of some government. But he refuses to make this need synonymous with the State, the modern centralized State which regards all men as individuals rooted in matter and therefore without excellence in them-

selves, without dignity, without inherent rights, with no superior end to that of the common good as conceived in secular terms. The Christian Revolution is a revolution against the State, for of necessity it must be opposed to any human institution that is built on a denial of man's transcendence and which has consistently laid claim to those things which belong to God. Of this group Eric Gill seems most explicit on this, had he lived longer he would no doubt have clarified this further—for towards the end of his life he wrote to the English anarchist Herbert Read that more and more he was coming to see the large amount of truth in anarchism and the necessity for it. It is the freedom of which St. Paul speaks, a freedom that is not against the law but above it. It is part of the psychological make-up of the Christian. It is essentially an interior freedom, but a freedom that overflows in society and, because it desires liberty for all men, will desire and work for a society in which it can be realized.

### Pacifist

The Christian Revolutionist is pacifist. Eric Gill and C. F. Andrews deal specifically with this, it is part of their Christianity. As it was from Christ that Gandhi learned of pacifism and non-violence. And C. F. Andrews learned much of his Christianity from Gandhi. Eric Gill was well on the way to an absolute pacifist position, he was still struggling with the problem when he died, he hadn't seen too clearly the supernatural

basis of pacifism, he still thought of "just and unjust" wars. But it is clear he wasn't satisfied with this position, for it stops short with a consideration of means, it does not go beyond to the psychology of personal participation in war, the roots of war in the individual, the universal sadism, the will to destruction that resides in all of us and which calls for Christian sublimation.

G. K. Chesterton wrecked hope on this question of pacifism—it was his blind spot. For he did not see, as Mr. Lea points out, that "it is impossible to advocate the manufacture of armaments and the abolition of industrialism, the centralized control by the state demanded of modern war and the decentralization of community; it is impossible to support at one and the same time rearmament and distribution. If rearmament is an immediate necessity, then the distributist program must be deferred indefinitely. If distributism is an immediate necessity, then some means of national defense other than war must be devised." I am afraid G. K. Chesterton did not see this largely because of the nefarious influence on him of Hilaire Belloc whose conception of Catholicism is tainted with political and military and particularist concepts. Mr. Lea however does not understand Chesterton's Catholicism and throughout puts in a few curious plugs for pantheism. But then Kierkegaard goes into this question and points out the inadequacy of the pantheist concept, which resolves itself into a denial of personality and morality.

### Existentialist

The Christian approach is also existentialist. And here it is the ideas of Kierkegaard of which I speak and the Christian utilization of this in such writers as M. Gabriel Marcel. Sartre's existentialist views are not a legitimate outcome of Kierkegaard but are both atheistic and materialistic. For Sartre essence does not precede existence because there is no God who could contain in Himself the idea of man. This has nothing in common with Kierkegaard who believed in a personal God and whose whole philosophy was one of the spirit. Kierkegaard's contention was, after all, but a somewhat different presentation of what Newman meant by the illative sense. And it is this: that logic, reason, is one aspect of the whole. That truth is arrived at and accepted by the whole man, that this encompasses more than mind—that one loves God with his whole being. That we should not lose the faith in a mass of arguments but rather live it and think it out in the midst of the actual conditions of human existence. That Christianity is a dynamic and vital thing, that it cannot be confined to the intellect, that indeed most men are not moved to accept the faith by syllogisms, that there is no such thing as a disinterested pursuit of the truth, that the emotions and the will and the passions of man play their part in arriving at truth and it is right that they should do so, for it is the whole man, the Person, who is involved in this and it is in the totality of his being that he will embrace it.

And finally, the Christian revolutionist is communitarian. For he recognizes the inter-dependence of man on man and personal and community dependence on God. He is not an individualist, he does not believe in water tight compartments, in acts that cease with the individual and have no effect on the community as a whole. He confesses sin before God and before man also.

ROBERT C. LUDLOW



## For Those Who Labor

Their hands, he said, I never see their hands,  
Calloused, discolored, at the altar rail,  
But that I think: Our Lord had hands like these,  
Scarred, roughened by harsh planks, the saw, the nail—  
Hands of One who smoothed the grain of trees.

Nor were young Peter's hands more delicate:  
By fishing-tackle and the ponderous oar  
His hands had suffered many a cut or bruise  
And Mary's hands were quick to sweep the floor,  
To mix the meal or fill an earthen cruise.

Hands in supplication lifted up  
Toward those once formed to labor and to serve,  
Palms whose coarsened texture may not please,  
Recall strong hands that toiled upon the seas—  
Nails driven cross-wise through a shrinking nerve.

—Eleanor Wallis.



# THE LAND

## Land Barons, Past and Present

If one understands the social significance of the events that produced Goldsmith's "Deserted Village," both the poem and the reality, he will also understand what is still happening to our People and our Land.

This poem was written towards the end of the Eighteenth Century. At that time, both in England and in Ireland, it became much more profitable to use land for grazing, rather than for crops. The profiteers, always waiting for such opportunities, immediately pulled every string available to convert crop-growing land into pasture land. They succeeded in getting the Enclosure Acts passed.

Up to that time, people had grazed their animals on the Commons, or common land, of which Boston Common is an American imitation. By the Enclosure Acts, grazing land had to be fenced. The peasants, unable to afford such an expensive procedure, sold their rights to the common to the rich cattlemen, and had no place to graze their cattle.

Most of us know from experience, and history confirms it, that money tends to burn a hole in the hand, whereas only the more daring souls tend to procure their desires by selling the family beds or cucumber patch. The peasants tended to spend their money on frivolities or drink, and to go to the cities where the new factories that had sprung up from the Industrial Revolution were eager for workers. The appalling conditions under which they lived have been recorded elsewhere.

This is the famous stealing of the common from the goose, or the theft of the public lands, commemorated in the "Deserted Village," and the famous old English rhyme:

"They prosecute the man or woman,

Who steals the goose from off the common,

But turn the greater villain loose,

Who steals the common from the goose."

### Current American Land Thefts

In Collier's Magazine for July 26th and Aug. 9th, 1947, there appeared an amazing article, "They Kicked Us Off Our Land," by Lester Velle. The theme of this article is the misuse of the Western public lands by cattlemen, and the contemplated theft of these lands by the same cattlemen—above all, the disastrous results to our national agriculture and whole economy.

If grass is eaten too short by cattle—overgrazing—it will not absorb rain sufficiently, and the rain, washing down over it, carries away the topsoil, which alone grows food. Land becomes desert, ever-widening gulches occur, floods are caused by the too-great volume of water, and by the ever-rising river-beds and lake-beds, caused by the silt forming on the bottom.

He quotes Secretary of Agriculture Anderson: "America's topsoil, when John Smith and Miles Standish came to these shores, averaged about nine

inches in depth. Today topsoil averages about six inches for the nation as a whole, the result of land abuse." For one inch of topsoil to form, it takes 300 to 1,000 years.

Western cattlemen have consistently overgrazed our good American earth, which "we are running through and out of." Through a lobby in Washington, and all possible pressure, they are out to force the sale of 145,000,000 acres of range-land to a closed shop of rangers at nine cents and up an acre.

Syria, once the breadbasket of Rome, and northwestern China were made into wastelands in this manner. W. C. Lowdermilk of the Soil Conservation Service spent five years in China, studying these wastelands, and in the heart of the eroded, gullied lands, "he found tiny, thriving forests, 'green emeralds' in the yellow wasteland. Buddhist monks . . . had surrounded their monasteries with forest preserves, and kept the Chinese farmer and cattleman out."

"Within these temple forests, vegetation was reproducing naturally without being planted or irrigated. Forest litter covered soil surfaces. Rains were being absorbed as they fell, for there was no evidence or runoff and soil erosion . . . while surrounding farm lands were gashed with great labyrinths and gullies."

"Our Far West can offer such contrasts too," says Mr. Velle. "In the mountains above Boulder, Colorado, lies Dory Hill Cemetery, abandoned resting place of pioneer dead. Here among the weathered tombstones you stand knee-high in sweet bunch grass—bunch grass which has been extinct in surrounding lands for decades. Beyond the cemetery's rusty iron fence, stretching down the slopes as far as the eye can see is sick land, its thin green cover studded with weeds, and bare reddish patches of exposed soil."

"The dead had preserved the grass which the living had destroyed."

Down in Albuquerque, N. M., where some of our good friends live, the Rio Grande River is four feet higher than the business section, because silt, precious top soil, is lifting the riverbed constantly. In Utah, last Spring, scientists raised the question, "Is Utah Sahara-bound?" Is California? Future generations will wonder at the energy which produced the Lake Mead-Hoover Dam reservoir, but Los Angeles will have to look elsewhere for water. The bottom is rising so fast, because of the silt deposits from the Colorado River, that in one hundred years, the water supply will no longer sustain Los Angeles population.

Bill Wright, president of the National Livestock Association—out to maneuver the 145,000,000 acre steal, under the pretext of helping State treasuries—has the effrontery to say, in the face of all this, "self-interest will see that the land is taken care of." Here we see again the old Adam Smith fallacy that self-interest automatically produces the common good. Let us remember to chalk up to enlightened self-interest—choking reservoirs, eroding grasslands, and increasing floods, and remember with sorrow the bodies broken, the hearts broken, and the lives lost.

Self-interest does not produce the common good. The common good must be protected by the law, such laws as enable "good men to live among bad." Those Western cattlemen are "bad," in the sense that what they are doing is incontrovertibly bad, and

against the common good. God along judges guilt. But immediately any steps are taken to curb such brigandry, freedom and free enterprise are the banners raised over this highway robbery.

Men such as these cattlemen are the first to cry, free enterprise, we must not pass laws which interfere with any man's freedom of opportunity. Tell me, what sort of freedom of opportunity exists in this land of the free for that small boy in one of those little rivertowns washed out every year by floods? That young man drowned in the flood—perhaps he was beginning to question his course in free enterprise in college. Those mothers of the future, does their freedom of opportunity consist in the permission to bear children facing an ever-increasing malnutrition?

We have too many of the sort of laws protecting "free enterprise," that is to say, enabling "rich men to live among poor," and too little of the sort of laws protecting the weak from the strong and the wicked, and really providing the sort of circumstances where there is freedom of opportunity for everyone. Opportunity to live a sane and wholesome existence, not opportunity to cut your brother's throat. Anyone who thinks that freedom of opportunity exists for the children of miners born in company towns, or the chil-



dren of flooded out towns, or the children of badly eroded areas, or the under-nourished children of the city poor—anyone who thinks that freedom of opportunity exists for these, just doesn't think.

Land is never owned outright, but in trust for the common good, present and future. Badly exploited land should be forfeit to the local community, if overgrazing, overcropping, and like practices are persisted in.

Theodore Roosevelt made the first serious attempts at conservation in this country. His efforts have been followed up by the Forest Service and the Grazing Service. But the powerful National Livestock Association, lobbying in Washington, is out to get both these services. Millions have been slashed from appropriations for the Forest Service, rendering it virtually ineffectual, and attempts have been made to legalize the advisory board of stockmen working with the Grazing Service, which would put the Service under the thumb of the stockmen.

There are a few bright spots which point the way to what can be done besides reinforcing the Forest Service and the Grazing Service.

There are cases where farmers

## THE DESERTED VILLAGE

By OLIVER GOLDSMITH

Excerpts

Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay:  
Princes and lords may flourish, or may fade;  
A breath can make them, as a breath has made:  
But a bold peasantry, their country's pride,  
When once destroyed, can never be supplied.  
A time there was, ere England's griefs began,  
When every rood of ground maintained its man;  
For him light labor spread her wholesome store,  
Just gave what life required, but gave no more:  
His best companions, innocence and health;  
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,  
'Tis yours to judge, how wide the limits stand  
Between a splendid and a happy land.  
Proud swells the tide with loads of freighted ore,  
And shouting Folly hails them from her shore;  
Hoards e'en beyond the miser's wish abound,  
And rich men flock from all the world around.  
Yet count our gains. This wealth is but a name  
That leaves our useful products still the same.  
Not so the loss. The man of wealth and pride  
Takes up a space that many poor supplied;  
Space for his lake, his park's extended bounds,  
Space for his horses, equipage, and hounds;  
The robe that wraps his limbs in silken sloth  
Has robbed the neighboring fields of half their growth;  
His seat, where solitary sports are seen,  
Indignant spurns the cottage from the green;  
Around the world each needful product flies,  
For all the luxuries the world supplies;  
While thus the land, adorned for pleasure all,  
In barren splendor feebly waits the fall. . .

Thus fares the land by luxury betrayed,  
In nature's simplest charms at first arrayed,  
But verging to decline, its splendors rise,  
Its vistas strike, its palaces surprise;  
While, scourged by famine from the smiling land,  
The mournful peasant leads his humble band,  
And while he sinks, without one arm to save,  
The country blooms—a garden and a grave.  
Where then, ah! where, shall poverty reside,  
To 'scape the pressure of contiguous pride?  
If to some common's fenceless limits strayed,  
He drives his flock to pick the scanty blade,  
Those fenceless fields the sons of wealth divide,  
And even the bare-worn common is denied.  
If to the city sped—what waits him there?  
To see profusion that he must not share;  
To see ten thousand baneful arts combined  
To pamper luxury and thin mankind;  
To see those joys the sons of pleasure know  
Extorted from his fellow-creature's woe. . .

O luxury! thou curst by Heaven's decree,  
How ill exchanged are things like these for thee!  
How do thy potions, with insidious joy,  
Diffuse their pleasures only to destroy!  
Kingdoms by thee, to sickly greatness grown,  
Boast of a florid vigor not their own.  
At every draught more large and large they grow,  
A bloated mass of rank unwieldy woe;  
Till sapped their strength, and every part unsound,  
Down, down they sink, and spread a ruin round.  
E'en now the devastation is begun,  
And half the business of destruction done;  
E'en now, methinks, as pondering here I stand,  
I see the rural virtues leave the land.

bought out badly misused grazing lands, and turned them over to government rehabilitation experts to prevent further floods.

"In two outstanding instances," says Mr. Velle, "ranchers have pooled their resources to restore sick lands. In Fremont Co., Idaho, wool-growers joined hands to put their grazing lands on a sustained-yield (restored what is grazed) basis. At Miles City, Montana, the Pumpkin-Mizpah (co-operative) Association of ranchers pooled 100,000 acres, took an inventory of forage resources, and now administers the lands as a community range."

What a beautiful example of the new common lands, and of personal responsibility, too! For, in the last analysis, the problem of the land is a problem of holiness. "And the earth He gave to the children of men." Land is holy. One sees that in parable in the story of the Chinese Buddhist monks making green oases in the yellow wastelands of China.

What a curious paradox that these of the idler—who, in the

eyes of the world, are dead—should foster life! Surely another instance, as in the cemetery at Boulder Dam, Colorado, although in another and mystical sense, that the "dead" had preserved the grass that the living had destroyed." Not in the pursuit of self-interest, but in the curbing of self-interest, is the common good preserved.

All our little new communities are green oases also in the midst of a physical and spiritual desert. But it is not enough. There must be more. Every good government measure must be supported. And if it is to be supported, we need young men, and perhaps even religious communities, finding a vocation in this saving of the good earth—going into the Forest and the Grazing Service, for the love of God.

They will be criticized, as are all voices raised against the cattlemen, as collectivist and un-American. Mr. Velle answers that incontrovertibly. "If, as the stockmen say, it is un-American to conserve our forests and grasslands, in a very few generations, it may be un-American to eat."

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