

CATHOLIC WORKER

Vol. X. No. 1

DECEMBER, 1942

Price One Cent

Freedom On the Land

By
William Gauchat

I. Subsistence Farming

There is one place
Left in the world
Where a man can be free;
One occupation
That is not dependent
Upon Economic Wraiths;
One job where one needn't do
Some else's Dirty Work.
That Place is the Land.

By Land we mean . . .
The Family Size Subsistence Farm.
And only that . . .

For there are
Factories in the Field.
And we don't want that.

And there are
Business on the land.
And we don't want that.

II. Commercial Farming
The farmer
Who raises only poultry
Is in business;
His living depends
Upon the price of feed
Which he buys
And the price of eggs
Which he sells.
If the feed is high
And the eggs low
He goes broke.

That is simply business—

All one-crop farming
Is simply business.
The wheat business.
The potato business.
The apple business.
The cotton business.
The tobacco business.
The dairy business.

And business is a gamble
With Economic Wraiths.

And because so many farmers
Went into "business"
The government had to devise
Farm Relief
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PIUS XII

"Meanwhile, no effort must be spared to convince the world, and those especially who are involved in the disasters of war, that Christian charity, the cardinal virtue of Christ's kingdom, is not an empty word, but a living truth. These times will give unlimited scope for the enterprises which it dictates. And we are full of confidence that all Our children, those especially who are spared the hardships of war, will imitate the example of the Good Samaritan, and provide to the best of their power for those who are involved in war, and thus have a special claim not only upon our pity but upon our assistance."



"Grant Peace In Our Days"

When Singapore fell and Britain was in a bad way Mr. Churchill on Feb. 15, 1942 consoled his people with the following statement: "When I survey and compute the power of the United States and its vast resources and feel that they are now with us till death or victory, I cannot believe that there is any other fact which can compare with that. That is what I have dreamed of, aimed at and worked for, and now it has come to pass."
The Atlantic Charter
In the summer of 1941, be-
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GLORY TO GOD IN THE HIGHEST ON EARTH PEACE TO MEN OF GOOD WILL



DAY AFTER DAY

December.
It's a bitter cold day outside though bright and sunny. The streets seem strangely empty on such days—everyone scurrying for shelter. In the office one is warm from the knees up, but the floor is cold. Hot bricks for the feet would be a comfort.

It is hard to warm the two houses, St. Joseph's House and Mary's House. We use either kerosene or the open fire places. The latter is more healthy but it is hard to work with. In these old houses the ground floor door is always left open, a gale of wind blows up through the hall. Even when the windows are nailed shut and the cracks stuffed (it always reminds me of happy days in a cold spring, sitting on a beach, calking a boat) it is still cold.

When Carol, mother of little Eric, grimly said that it took her all day to watch the fire, I was reminded again of the beach,
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PIUS XII

"Of this justice, which alone can create and preserve peace, We and with Us all those who hear Our voice, know where to find the supreme model, the inner principle, and the sure promise. 'Let us go over to Bethlehem and let us see.' There we shall find lying in the cradle Him who is born 'the Sun of Justice, Christ our God,' and at His side the Virgin Mother who is 'Mirror of Justice' and 'Queen of Peace,' with the holy Protector, St. Joseph, 'the just man.' Jesus is the Expected of Nations. . . . 'His name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.'"



Forty-Eight Women Will Not Register

We, the undersigned women, will be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes, on the ground that such conscription is inconsistent with the achievement of justice and freedom for all mankind:

Signatures — Dorothy Day, Polly Robinson, Harriet Andrew, Helen Crowe, Charlotte Bentley, Marion Code, Florence Rose, Jan Mitchell, Mary Reed, Thelma Burd, Mary Syroka, Nancy Walmsley, Alma Davis, all of New York
(Continued on page 3)

Catholic Action

By
Peter Maurin

I. Our Business

1. Catholic bourgeois used to tell the Clergy "Mind your own business and don't butt in our business"
2. Catholic bourgeois by keeping up with non-Catholic bourgeois have made a mess of their own business.
3. And now the Holy Father tells Catholic bourgeois "The Bishops' business is your business."

II. The Bishop's Voice

1. The Bishop's business is to teach the Christian Doctrine.
2. The Holy Father appoints a Bishop to a seat (a cathedra) so people may hear the truth that will set them free.
3. Clergy, teachers, journalists are the amplifiers of the Bishop's voice.
4. Fathers and mothers must also be the Bishop's voice.
5. Bishop O'Hara is fostering the teaching of Christian Doctrine by fathers and mothers.
6. Everything connected with the teaching of Christian Doctrines can be called Catholic Action No. 1.

III. Works of Mercy

1. But the Bishop although he is a Bishop cannot teach an empty stomach.
2. Some people are Bishop-shy because they are hungry, shivering or sleepy.
(Continued on page 7)

Cure For Race Hatred

By Fr. Clarence Duffy

Last month in the Senate a bill to abolish the poll tax in eight Southern States was killed by Democratic senators from the South. The poll tax was instituted, in the first instance, to disfranchise the colored people. The successful tactics of the Democratic Southern senators last month were prompted by the same unjust, intolerant and very undemocratic motives which inspired its institution. One wonders what these Democratic senators from the South mean by the word democracy.

Is This Democracy?

To peoples of Europe, Africa and Asia we are rushing to bring the blessings of what is called the American way of life, to free them from tyranny and oppression, to feed and clothe them irrespective of color or creed. We are, we tell them, above these petty prejudices which make for hatred and strife. We want them, we say, to live as we do in an atmosphere of brotherly love in which all men and women irrespective of race, color or creed are equal as regards their rights, and while we are doing and saying all this a group of our legislators, Democratic senators, mark you, refuse to abolish a poll tax which would enable colored people to vote in this Democracy and the rest of the legislators acquiesce in the shelving or killing of a bill which would have ended at least one of the flagrant dis-
(Continued on page 2)

The Weapons of the Spirit

2. We Do Not War According to the Flesh.

By Fr. John J. Hugo

Although with the coming of Christ the Old Law is set aside, still what was true doctrinally before Christ remains true after He appears. Hence the New Testament re-affirms the teaching concerning war that we took, in last month's article, from the Old Testament. St. James asks the same question that we have asked: "From whence are wars and contentions among you?" And he answers at once: "Are they not hence, from your concupiscences, which war in your members?" (Jas. IV, 1) Obviously the word "concupiscence" is the key word of this text, whose meaning we must know if we are to understand the Apostle's teaching. There is no difficulty about the meaning, however. Concupiscence is simply the Latin for "desire"; our concupiscences are our desires. Only, since our nature has been touched by the poison of original sin, these desires have been turned somewhat awry; so that now, instead of seeking satisfaction in their true good, which is God, they pursue restlessly "the fleeting and failing things of earth." Therefore, the concupiscence that causes war is simply the inordinate desire for earthly goods—and desire be-
(Continued on page 4)

A LITTLE OFFICE IN HONOR OF THE BLESSED VIRGIN FOR AN END OF WARS

THE PRELUDE

AND A GREAT SIGN appeared in Heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried, travailing in birth, and was in pains to be delivered.

HAIL, MARY, FULL OF GRACE: The Lord is with thee. Blessed art thou among women, and Blessed is the Fruit of thy womb, Jesus!

O Thou Clothed with the Sun: Pray for us.

O Thou whose footstool is the moon: Pray for us.

O thou Crowned with twelve stars: Pray for us.

V. Scatter thou the nations, R. The nations that delight in wars.

O THOU, Unconquered Virgin, who didst show forth to us The Christ, our Lord, Victor above all hell, Victor over all the halls of death: Rise up, O Mary, and show thy power forth to us! Ask of The Lord, our God, to scatter the nations that delight in wars!

II:

WHO IS SHE that cometh forth as the morning, rising, fair as the moon, bright as the sun, terrible as an army set in array?

O Thou who cometh forth as Morning Rising: Pray for us.

O Thou Bright as the Sun: Pray for us.

O Thou Terrible as an army set in array: Pray for us.

V. O Thou Terrible as an army:

R. Scatter the nations that delight in wars.

O THOU who didst show forth to us The Christ our Lord, Victor above all hell, above all death: Rise, O Mary, and show forth to us thy power. Ask of God our Lord, thy Lord, to scatter the nations, that delight in wars, that The Sole Victor, Christ, may rule, wars being wholly slain, and we in His Peace reign, and in praise show forth the increased splendours of your fame.

III:

THY NECK is as The Tower of David, which is built with bulwarks: a thousand bucklers hang upon it—all the armour of valiant men.

O Thou Tower of David: Pray for us.

O Thou Built with Bulwarks: Pray for us.

O Thou Armour of Valiant Men: Pray for us.

V. Scatter thou the nations, R. The nations that delight in wars.

O THOU who didst show forth to us The Christ, our Lord, Victor above all hell, Victor above all death: Rise up, O Mary, and show forth to us thine undiminished, thy terrible and sovereign power: ask of God our Lord, thy Lord, to scatter the nations that delight in wars, that The Sole Victor Christ may reign!

THE TEXTS

Behold: The Word given to Isaias: For Sion's sake, I will not hold my peace, and for the sake of Jerusalem, I will not rest, till her Just One come, forth as brightness, and her Saviour be lighted as a Lamp. And the Gentiles shall see Thy Just One, and all kings thy Glorious One: and thou shalt be called by a new name, which The Mouth of The Lord shall name. And thou shalt be a Crown of Glory in The

Hand of The Lord, and a Royal Diadem in The Hand of Thy God.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

V. Scatter Thou, O Mighty Lord.

R. The nations that delight in wars.

Behold: The Word given to Isaias: The Lord hath sworn by His Right Hand and by The Arm of His Strength. Surely I will no more give thy corn to be meant for thine enemies, and the sons of strangers shall not drink thy wine, for which thou hast laboured. For they that gather it, shall eat it, and shall praise The Lord: and they that shall bring it together, shall drink it in My Holy Courts. Go through, go through the gates; prepare the way for the people, make the road plain, pick out the stones, and lift up the standard of the people.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

Lift up Thy Standard, O Lord.

Lift up Thy Standard, O Christ.

Upraise, upraise Thy Church.

Scatter Thou the nations That delight in wars.

Behold: The Word given to Isaias: Come: and let us go up to The Mountain of The Lord, and to The House of The God of Jacob, and He will teach us His Ways, and we will walk in His Paths: for The Law shall come forth from Sion, and The Word of The Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people, and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O House of Jacob: Come; let us walk in The Light of The Lord.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

V. Scatter Thou the nations R. That delight in wars.

THE POSTLUDE

I:

I AM A WALL, and my breasts as a Tower, since I am become in His Presence as one finding peace.

O Thou our Tower: Pray for us.

O Thou Tower of David: Pray for us.

O Thou Armour of Valiant Men: Pray for us.

V. Scatter Thou the nations R. The nations that delight in wars.

O THOU, Unconquered Virgin, who didst show forth to us The Christ our Lord, Victor over all hell, Victor over

Cure for Race Hatred

(Continued from page 1)

criminations against colored people in the United States. In view of this do we really expect any one abroad, friend or foe, to believe our altruistic protestations?

South Not Sole Offender

There is racial hatred and prejudice in the South. Every one knows that. But it exists in the North, too, even here in New York. It is not as pronounced as in the South, perhaps, and it is not so openly expressed due largely, and pre-

sumably, to the fact that colored people do not form as large a percentage of the population as they do in the South and are not, therefore, political or economic competitors or threats to white people. If they were, we doubtless would have as much racial prejudice in the North as in the South. As a matter of fact in districts where the colored people are moving in to live, and in occupations where they are being employed with white people, there have been and still are exhibitions of race hatred on the part of white people in the North which compare very realistically with similar exhibitions in the South.

Christian Charity

There is only thing that can destroy race prejudice or any other kind of hatred and intolerance and that is Christian Charity, the realization that all men and women everywhere, North and South, East and West, and all over the earth are children of God, the common Father of all, and brothers and sisters of Christ, the Son of God, Who became man because of His love for all human beings. His creatures, Who died for the redemption and salvation of all of them, and Who demands from His followers that they love all His human creatures everywhere as He loved them. "By this shall all men know you are my disciples if you love one another as I have loved you."

All God's Children

If we would or could see in our fellowman, irrespective of accidental characteristics, a child of God, as he or she really is, worthy or unworthy as he may be—his unworthiness is not a matter for our puny, petty judgment — we would forget all about his color or his race. If we would remember that Christ died for him, too, that he is as dear to Him as we are, and that if we are to enter into Christ's heavenly Kingdom where men and women from all parts of the earth will meet and mix in their love for God and for themselves in God, and will be there precisely because of that love here on earth, the color of a man's skin, something given by nature for good reasons, would mean nothing to us. At most it would, with other things that do not conform with our selfish conceptions, afford an opportunity of subduing natural inclinations and remembering and practising the supernatural virtue of Charity without which we can never hope to share in the nature of God or enter into His Kingdom.

Justice Follows Charity

And if we were truly charitable we would be just to every one, conceding to every person equal rights and providing equal opportunities for the exercise and enjoyment of them where such provision comes within our power.

A person or a nation which indulges in race prejudice, intolerance or any kind of uncharitableness is not Christian and all the protestations in the world to the contrary will not make them Christian. In fact, by their own efforts they can never become so. One can only live as a Christian by going down on his knees and, in all humility, asking God for His help to make him one.



A. de Bethune

New Book Gives Outline for Peace

Nova Scotia, Land of Co-operators. By Fr. Leo R. Ward. Sheed and Ward. \$2.50.

By Arthur Sheehan

The fire on the earth which we desire so ardently should burn with increased vigor now that this book has been added to the enkindling flames.

The book is different from previous studies of the Nova Scotia co-operative movement in that it doesn't try to impress the reader with statistics or mere material progress. Rather, it shows in the language of "the little common fellow," the effect the movement has had on the morale of the people. Where there had been despair, there is now faith. Where there had been gloom, there is now joyousness.

Book of Beauty

The author has created a book of beauty which can be read even for its artistic qualities and incidentally has produced one of the best travel books on the Maritime Provinces of Nova Scotia and New Brunswick.

He has the ability to portray the people of that region with a few bits of conversation, thumbnail sketches, drawn with a minimum of sharp, clear words.

He starts his story in Saint John, New Brunswick, where the movement is still in its infancy and moves, circle-wise, around the province and passes on to Nova Scotia, where the movement is quite a husky child.

The amazing thing is that he has been able to get across so much technical information on how to run co-operatives and

(Continued on page 3)

all death: Rise up, O Mary, and show thy power forth to us: ask of The Lord, our God, to scatter the nations that delight in wars!

II:

BEHOLD: THE LORD hath made it to be heard in the end of the earth, tell the Daughter of Sion. Behold: thy Saviour cometh. Behold: His Reward is with Him, and His Work is before Him.

O Daughter of Sion: Pray for us.

O Mother of our Saviour: Pray for us.

O Mother of Jerusalem: Pray for us.

V. Scatter Thou the nations R. The nations that delight in wars.

O THOU, Mother of The Christ, Mother of Jerusalem, Mother of the Saints: Rise up, O Mary, and show forth thy power to us: ask of The Lord our God, thy God, to scatter the nations that delight in wars.

III:

IN THAT DAY, The Lord of Hosts shall be a Crown of Glory, and a Garland of Joy to the residue of His people. And in a Spirit of Judgment to him that sitteth in judgment, and strength to them that return out of the battle to the Gate.

O Lord: Show Thy Might.

O Christ: Show Thy Power.

O Mary: Show thine aid.

Lift up Thy Standard, O Lord.

Lift up Thy Standard, O Christ.

Lift up Thy Standard, O Christ.

Lift up Thy Standard, O Lord.

Upraise, upraise, Thy Church.

Scatter thou the nations That delight in wars.

O THOU, Unconquered Virgin, Mother of Christ, solely Victor: Of Thy power smite for us into the abyss satan and the evil spirits, that into His Victory wholly His Own may enter, and He reign.

FORGET PEARL HARBOR

Or, A South Pacific Charter

Christian conscientious objectors are often asked about their way of dealing with a "Pearl Harbor incident". The present C. O. payless work camps are NOT our solution—they are merely the negative side and all that the government will allow us to do at this time. We have a positive Christian method but the "higher powers" will not, as yet, try it. Here is a brief outline of the action proposed:

1. Humbly apologize and beg forgiveness for our past mistreatment of Japanese people. To be more specific:
 - a. Commodore Perry's attack on Yokohama.
 - b. Teaching Japanese their militarism.
 - c. Profiting on her war and gasoline to her.
2. Repeal the Oriental Exclusion Act.
3. Relinquish all claims to special possessions, privileges, and powers in the Orient. Then invite Japan to do likewise.
4. Remove unjust trade barriers.
5. Arrange to aid and co-operate where possible with Japan.
6. Recognize the over-population of Japan and strive with the co-operation of others, for the settlement of Japanese citizens in other countries.
7. Pray daily for our enemies' soldiers, sailors, c.o.s., and government officials. (And not that they will all soon be dead, either).
8. FORGET PEARL HAR-

BOR! (Christians forgive and forget).

As you review these lines of action you will find the first six acts could and should have preceded December 7, 1941. These are still definite positive methods for NOW—right in the midst of Battle! Mr. Roosevelt and Mr. Hirohito should arrange a conference immediately and agree on this 8-Point "S-Pacific" Charter. No secrecy needed this time—everything is open and "above board" in Christ's program.

The Price of Peace

At first it may appear to be a tremendous cost, but it is "a drop in the bucket" compared to the 200 or more billion dollars already voted for the present war method and the billions of lives destroyed. This proposed action will hit our pride and patriotism more than our pocketbooks. But is this too great a price for peace—a just and durable peace?

The greatest difference in the Conscientious Objectors' Victory Plan, as outlined herein, and the War-Makers' Plan is that no person need be killed in putting it into effect. "Blood, sweat, and tears"? Yes. BLOOD coursing freely through the bodies of the world's healthiest young men—SWEATING from hard honest labor producing abundant food and clothing for ALL—TEARS, yes, tears of joy over sons and husbands returned to their wives and sweethearts safe and sound to live and enjoy a NEW and REAL FREEDOM!

Louis Lee Lock.

Outline For Peace

(Continued from page 2)

has done this, so to speak, by indirection.

Two Priests

The whole story of this movement is an amazing thing. That a few persons, like Father Jimmy Tompkins and Father Coady and their small band of helpers should literally change the face of this particular corner of the earth is a marvelous tribute not only to their faith and determination but also to the effectiveness of their technique. As the author states the matter "At the moment, it is enough to say that man's eternal dream of brotherhood has in these poor provinces some chance to come true." American normal schools might well make a trip to this land of sine qua non of graduation.

"The people are good. The people make mistakes. But by and large the people are right and are to be trusted." The author is describing one man's philosophy of the movement which turns out to be the basic philosophy of all of the leaders.

The author shows how the movement is truly of the people, something that grows out of the grass roots and isn't an imposed philosophy. "There was never anything good with 'compulsory' in it; 'compulsory' ain't worth a rap," says another co-operator, pointing out the essential democracy of the movement.

We think that this book will have a tremendous appeal for teachers, as it shows the im-

portance of correct teaching techniques, the constant need for reiteration of basic principles, for going slowly and for learning to do in order to teach. Alcuin's motto has been followed in Nova Scotia to the letter.

Fire on the Earth

But more important than all of these is the promise that this book will arouse hearts to work for a new social order. Something of the fire that burns in the hearts of these Canadian co-operators should get into the hearts of Father Ward's readers and we can hope that our original statement regarding the fire on the earth will come true.

This review was begun in the shadow of that little bit of Canada in New York, the church of St. John the Baptist, where the patroness of French Canadians, St. Anne, has her shrine. An appropriate place to begin, we think, for this book deals with a miracle, an ever-continuing miracle, the reawakening of faith in a formerly disheartened people. Nova Scotia today is in reality a shrine where one sees miracles.

The Land

"And yet a return to the land is not only reasonable and Christian, it is also possible, and indeed the only hope of peace besides, for the Pacifists both here and in America are right at least in this, that they see the connection between peace and the land."

From *Prospect on the Land*, Blackfriars, November, 1941.

WARNER

Dear Friends:

There are many things to report of the life in Camp Simon here at Warner for the past month. Some of importance, some trivial, all making for a busy life, too much occupied at times I am afraid, to the detriment of our interior life. After delays, inclement weather, and other adjustments the moving to Warner was completed and we are now fairly well settled in our new quarters. Some of the advantages of our new quarters help greatly in our daily routine. The main one being that of more room which eliminates some of the friction imposed by limited quarters.

"Out Of The Frying Pan"

Our opportunities to attend Mass are more limited than at Stoddard. While it is only ten miles to church, there is only one Mass. At Stoddard we attended Mass at Hillsboro, returning in time for the others to attend the last Mass at Bennington. There are no other churches near enough to do that here. Now we have to make twice the number of trips before and after Mass for all to attend. More gas and tire problems. All of our efforts to secure a priest for Mass in camp have failed, the armed services have priorities, so we must wait.

Medical Expenses

One of the men has been taking treatments in Boston, our dental bill for him will be one hundred and ten dollars. This week he suffered a back injury which may prevent his completing the treatment for some time. Hoosag is in a hospital in Concord and will be there another week or more. Three men will get the state medical examination tomorrow for action on their disability releases, they have been waiting from three to six months, with good fortune they may be home by Easter. Our medical expenses have been a real burden. We want the right treatment for the men, it is not their fault that the C.P.S. system is not protected either by compensation or from indifferent local examining boards. Our hopes on accident compensation are still stalled in a filibustering Congress.

Re-Classifications Sought

Ray P. reports regularly on the business and action concerning us while attending the assistant directors school for the C.P.S. at Washington. Dwight is expected in camp after his tour of duty on Mott street. We enjoyed Dorothy's brief visit, and the questions although the answers she gave were not always the ones some of us wanted. Two men have asked Selective Service for 1-AO re-classifications, several more are considering it. One has asked for a 1-A rating hoping to secure a shore post in the Navy as a fireman. Andy H. has returned to the work project after three weeks of refusal to work, feeling that the use of his talents as an artist would better serve the national interest. John B. is still enjoying an extended furlough. His report of the outside world on his return will be interesting to all of us. "Salt" is struggling for new

Women and Registration

(Continued from page 1)

City; Elizabeth Dillinger, Caroline Schmidt, Newark; Georgia Lloyd, Chicago; Louise Strandnes, Swarthmore; Orpha Blazier, New Haven, Conn.; Miriam Byerly, Iowa; Lila Templin, Suffern, N. Y.; Virginia Robb, Warren, Ohio; Jessie Hoopes, Westchester, Pa.; Agnes Ryan, Durham, N. H.; Mrs. W. C. Datson, Charlotte, Tenn.; Clare Nichols, Palo Alto, Calif.; Jean Unnewehr, Berea, Ohio; Mrs. Isabelle R. Morgan, Wake Forest, N. C.; Elizabeth Mellor, Powellsville, Md.

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This is only a beginning. Many perhaps of our fellow-workers with customary indif-

ference to letters from committees asking for signatures have just delayed their answer and will write later. The above letter was sent to a small mailing list of a few hundred with the above result. We hope many of the women among our 55,000 readers will respond.

Latest Report

By Polly Robinson

While it now seems probable that there will be no additional manpower legislation before the first of the year, an executive order may require the registration of women at any time.

There has already been a registration of women for war work in metropolitan Dayton, and this, while voluntary, was one of a number of tests made to determine the practicability of compulsory registration on a nation-wide scale.

Will Become a Fact

Although there now seems to be a stalemate in official circles with several agencies contending for its administration, it seems certain that conscription of women will become a fact should the war last many months longer, whatever present turn the situation may take.

There is, therefore, a grave concern among pacifists as to what their course of action should be if they are confronted by total conscription.

Questionnaire

The first replies from a questionnaire sent by the Fellowship of Reconciliation to its active members show that those planning to register, providing there is adequate provision for conscientious objectors, are in the ratio of almost 6 to 1 to those who feel that they will be unable to take this initial step.

The War Resisters League has just sent out a questionnaire to determine the attitude of its members toward such registration and also as to the acceptance of various types of service which will be included in any conscription program.

Most positive action has come from the women themselves.

Perhaps Sectional

Because registration may be sectional—demanded first in areas where labor shortage is most acute—and because only a certain age group may be included in the first registration, the need has been keenly felt for a unified protest to come from all women who have conscientious scruples against conscription at the time of the first compulsory registration.

Many women who are opposed to registration for conscription as well as to conscription—believing it an essential part of the total war system—have met in groups over the country and the findings of these local groups have been integrated by a committee in New York.

Personal Statements

We are in contact with over 300 women who are seriously considering the problems of registration and we print elsewhere in this issue a statement signed by a number of this group.

Many have also written personal statements, and in these there is considerable divergence, but we feel that concerted action on the basis of the statement on page three is

Francis P. Bates

CATHOLIC WORKER

Published Monthly September to June. Bi-monthly July-August
(Member of Catholic Press Association)

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115 Mott St. New York City
Telephone: CAnal 6-8498

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THE CATHOLIC WORKER MOVEMENT

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly.
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office
of New York, N. Y., Under the Act of March 3, 1879

The Weapons of the Spirit

2. We Do Not War According to the Flesh.

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comes inordinate the moment that men seek their joy in these goods apart from God.

Intemperance of Desire

Pope Pius XI (who in his Encyclical "Ubi Arcano Dei" applies the text of St. James to conditions in our own day) enumerates and describes in some detail, following St. John the Evangelist, the concupiscences that bring about war. There is "the lust of the flesh," which, the Holy Father explains, is "the desire for pleasure"; "the lust of the eyes," which is "the desire for gain"; and "the pride of life," which is "the desire of dominating others" and of obtaining worldly honors. "It is from this intemperance of desire," concludes the Pope, "sheltering itself under an appearance of public good or love of country, that come the rivalries and enmities that we see between nations."

This teaching, despite the change in terminology, is in agreement with the doctrine explained last month. The Old Testament said that wars are caused by idolatry; and although we see that childish forms of idol worship are no longer found among us, yet St. Paul reminds us that covetousness, which is certainly prevalent in our age, is itself a form of idolatry; St. James does not, then, depart from the teaching of the Old Testament when he puts down covetousness as the cause of war. Covetousness is, of course, the same as concupiscence—it is at any rate a particular form of concupiscence; just as hatred—to take a parallel case—is a particular form of emotion. It is a desire for temporal goods, a desire that has become disordered and now seeks its good in the possession and enjoyment of creatures instead of in the Creator.

Let us observe here also that the disordered desire for creatures is not necessarily a sinful desire. Any desire or love of creatures for their own sake, apart from God, is an imperfection and a disorder even when it is not a sin.

A Christian Duty

"A Christian's duty, and much more the duty of a soul that aspires to perfection," writes Father Augustine Baker, "is to love God alone, and other things only in relation to Him as instruments for increasing His love in our souls. All affection for creatures as

such is more or less imperfect, not merely when the affection is excessive, but because its object is something apart from God." ("Custodia Cordis," p. 5). If a man loves his work because it enables him to provide a good home, etc., for his wife, this will be most pleasing to her. But if he becomes attached to his work to the point that it causes him to neglect her, then this will be far from pleasing, and she will get scant satisfaction from the fact that her husband at least does not go off with some other woman, since she scarcely ever sees him anyway. In like manner, the Christian is to use creatures only for the glory of God; he therefore who lives a careless, worldly life, and is attached to creatures because of their own attractiveness, is guilty of inordinate affection even when this affection does not lead him into sin.

Love of Worldly Things

It is true, certainly, that covetousness and concupiscence are not exactly (or formally, as the philosophers say) the same as attachment to created goods, which also, we have asserted, is the root cause of war. Their difference, however, does not affect the substantial truth of this doctrine. Covetousness (and concupiscence) differs from attachment as desire differs from love; as the tiny sprout that appears on a tree differs from the mature fruit. Inordinate desire for earthly goods and the selfish love for them are but different stages of the same activity. Covetousness and concupiscence are the appetite for these goods, selfish love and affection for them is the satisfaction of that appetite. Moreover, although desire normally precedes the possession and love of a thing, there is a sense in which covetousness may be said to come from love and to presuppose it. For we would not desire material goods in the first place—at least we would not allow ourselves to be influenced by that desire—had we not already, being "drawn away and allured," indulged our appetite and formed a taste for them. In other words, he whose mind is "conformed to this world" covets and loves the goods of this world, as those who desire sweets are those who have already experienced their tastiness.

We may say, therefore, that the mark which characterizes concupiscence and covetous-

ness is the affection and love for earthly goods; and this love is the idolatry that brings on war. So may we summarize all the texts and teachings that we have considered so far.

St. Francis' Example

It may be well to explain here, in passing, how we are to understand the phrase "love for creatures." There are some who consider it unobjectionable, even a duty, to love the creatures of the world, as some of the saints surely did. Now there is certainly a sense in which it is right to love creatures, the sense, namely, in which the saints are said to love them—in relation to God and as mirrors of the divine perfections. Alas, however, there are too few saints even among Catholics, and the way in which most men (including a disturbing number of Catholics) love creatures has little in common with the conduct of the saints. St. Francis of Assisi, for example, was one who loved creatures, but he was also, in the words of Pius XI, "one of the greatest penitents, the Poor Man of Assisi, who possessed absolutely nothing on earth, and bore in his emaciated body the painful Stigmata of his Crucified Lord." ("Caritate Christi Compulsi.")

"Despise Earthly Things"

It is necessary to abandon all imperfect love of creatures in order to love God with one's whole heart; it is equally necessary to abandon it if we are to love even creatures themselves supernaturally. We must first renounce creatures, at least in our hearts, then we will rediscover them; we must first love the earth behind, in order to travel to God, then may we, returning thence, see it and love it as Children of God. The Scriptures, recognizing the ordinary way in which imperfect men love the world, instructs us, "Love not the world, nor the things which are in the world." (1 Jo. 2, 15) Showing how the saints understand these words, St. Teresa teaches her followers, "... Despise all earthly things." (Way of Perfection, Ch. 22). And, morning after morning, the Church herself, as a mother who patiently repeats lessons to her children, puts in our mouths at the Collect of the Mass the petition that God will teach us "to despise earthly things and love those that are Heavenly."

Material Goods Sow Discord

To return to the subject: St. Augustine applies the Scriptural teaching concerning war to conditions under the New Dispensation. He is responsible for the principle, later taken up by St. Thomas, that "material goods, unlike those of the spirit, cannot belong wholly and simultaneously to one person." "And herein"—adds Father Garrigou-Lagrange, from whom the words of St. Augustine are quoted—lies the reason of that unhappy conflict of interests which arises from the feverish quest of these earthly possessions. "... Material goods, the more they are sought for their own sake, tend to cause disunion among men. ... (for they) sow discord among those that seek them, and a greater discord as they are sought with greater avidity. ... God is now showing men what a great mistake they make when they try to do without Him, when they regard earthly enjoyment as their highest good. ..." ("The

A Voice From Bethlehem

"Thank God, thank Jehovah," the innkeeper said,
"The crowd is so great there's not one vacant bed.
The census at Bethlehem, God's House of Bread,
Makes business rush fast, like hot blood, to my head."

"Thank God, thank Jehovah, my inn is quite full.
I never before saw the like. As a rule
There's space enough left for whomever a mule
Might bring late—or a donkey or horse—nay, a fool."

"Thank God, thank Jehovah. Stop rattling that latch.
Thank God. What is wanted? Who comes here to catch
A glimpse of prosperity? What comes to match
Such business as mine and of coin such a batch?"

"Thank God, thank Jehovah. Who stands at that door?
Oh, it's Joseph and Mary. They're poor to the core,
Just tell them King David was rich and the more
I accommodate rich folk, the bigger's my store!"

"But to take in poor people would give them offense
So tell pious Joseph and Mary: 'Go hence.'
God is good. For the poor His deep love is immense
God bless you and find you some shelter's defence."

So Mary and Joseph, dismissed from the inn,
Bearing Jesus whose coming should make men hate sin,
Went out to the fields where dumb creatures are kin
And kith with the poor who find holes to live in.

There was one hole quite large in the hillside out there.
A manger, an ox and an ass with blank stare
Were all Joseph found, as he looked for a chair
Or a bench of some kind, for sweet Mary's mute care.

Now Brethren, I warn you, the secret is hid
Of all that soon followed. May Jesus quick rid
You of all self-complacence, conceit, and forbid
Any passion to blind you. Act wisely instead.

Rejoice on this day. It's a Day the Lord made.
Lowly Shepherds and Angels invoke Heaven's aid
To swell the sweet chorus which Israel's Maid,
Virgin Mary, occasioned when Jesus she laid

In the manger for you and for me to adore.
Oh! Let us fly thither. An innkeeper's store
Is a curse. It's vile comforts which greed tries to gore
Cannot last. Let us dread them. They kill evermore.

To dear Little Jesus, Who this day is born,
To Mary and Joseph and Angels this morn
Our duty is clear. We must never once scorn
What authority wishes—of self-love get shorn.

Then simple as doves we shall prostrate and pray:
"Oh, Jesus, we love You—so please have Your way.
Our works are torn swaddling clothes. Take them away.
This Christmas we're zeroes—and zeroes to stay."
—(Rev.) Thos. Reilly, OP.

Three Ways of the Spiritual Life," pp. 2-4.)

Modern Popes, in their great Peace Encyclicals, carry the same teaching forward to explain the dissension and misery in the contemporary world. Benedict XV enumerates four causes of war, and deeper than any of the others, he says, is "the feverish striving after the empty goods of the world." ("Ad Beatissimi.") We have already quoted Pius XI's words, which attribute war in our day to the fact that "all strive insatiably to attain the fleeting and failing things of the earth." He adds that "it is of the very nature of material things that when sought unrestrainedly they bring with them every sort of evil. ..." ("Ubi Arcano Dei.") Finally, the whole doctrine is summed up, with unsurpassed brevity and simplicity, in these words of the present Pontiff: "Forgetfulness of God is the fundamental cause for the ills which are distressing humanity." (Feb. 15, 1940.)

Such is the teaching of the Scriptures and of Christian tradition concerning the causes of war. Let us at once draw from it some practical conclusions or corollaries.

First. It is customary to speak of war as a necessary evil. But the most terrible thing about war—worse by far than any of the gruesome stories that come from the

front—is that it is a wholly unnecessary evil. A Christian cannot subscribe to the stale and stupid fatalism that looks upon war as inevitable; nor may the words of Christ concerning "wars and rumors of wars," which refer to conditions before His second coming, be twisted, as is sometimes done, into meaning that it is impossible to destroy war and therefore useless to work for such an end. War comes from man's failure to love God with his whole heart; it comes from his freely turning away from God towards the creatures of the world. It is not the effect of huge, overpowering forces that carry men along with them willy-nilly; such a view is directly contrary to Christian teaching concerning personal freedom. It results from ignorance or neglect of a truth that is found on almost every page of any Christian devotional book. The truth is this: "He that desireth the perfect joy, that is everlasting, setteth little price by temporal joy; and he that seeketh any worldly joy, or doth not in his heart fully despise it, sheweth himself to love but little the joy of Heaven." (Imitation, II, 6.)

Secondly. If the cause of war is primarily moral and spiritual, then the cure for

(Continued on page 6)

+ From The Mail Bag +

From Gerry

Feast of Our Lady of Ransom
At Sea.

My day is filled to overflowing with perfect joy. And my sowing—things I never fully realized existed before—are now sown indiscriminately.

I don't feel it will interfere too, too much with the grand strategy of this war if I give a brief outline of my meagre routine. Up at six—Mass at six-thirty—at communion one always thinks a bit more profoundly, for the few extra words the priest adds as he places the Host on your tongue means it is the Viaticum. Water up at seven—7:05 breakfast—7:40 shower—shave—and personal till 9:00. Then a morning sunning, if and when the sun shines. At 9:30 report I did not fall overboard or get lost during the night—then read, stand, or diddle until noon—lunch—supper at five. Since it is obvious, I presume to mention there is a blackout with the sunset. And it means business. There are no air raid wardens blowing whistles nor a mayor to give speeches about it.

In Good Spirits

Father Meus's goodbyes had nothing on me. By the time I actually boarded this boat (I can say I am at sea so I suppose it's all right to mention that we travel by boat) every last ounce of emotion had been wrung from the proceedings. My group, which was neither small nor large, were the last ones on board. Wouldn't you people have been surprised to see me come tripping home again after my letters had been mailed and all. I cannot write about it—nor put it in my diary, but the indelible print shall remain as long as there is life.

I am in good health, the best of spirits, having the time of my life, solicit your prayers, and hope "our noble work" is prospering with loads of debts, drunks, ingrates, and all the other choice blessings.

On Foreign Soil.

Perfect joy, perfect joy. After traveling God only knows how many miles and at long last reaching my destination, I was the only one in the whole outfit that did not get a letter. Please detail (effects of the military) some one to just put my name on the back of one of the Ade's cards and sign it, "The Editors." Then I will at least stop worrying as to whether the wonderful CW is still functioning. I have already made an appointment to contact Father Peter Whitestone, the English Dominican. I merely mentioned Catholic Worker to the first chaplain I met—as a result he is taking me, if I get permission, to meet Father.

The Desert

My first introduction to the desert was a minor flood, getting everything I owned soppy wet. Deserts have a great similarity and all seem Biblical, palm trees, veiled women, magnificent sunsets, goats nibbling on debris (I thought of Easton and Tamar), the donkey being ridden side saddle, flowing robes, bearded men, wrapped in clothes, women washing at the river bank

A Letter To Christ's Poor:

God was no less a God because he came into the world destitute. Nor was he less a king.

Neither are you less a man because you have been stripped of respectability. Neither are you less a child of the king because you share his destitution. You are still made to the image and likeness of God though you are beaten and scarred. A man is a man for all that. The whole creation of God trembles before your dignity for all that.

We are keenly conscious of the injustices of the world. Religion does not soft-pedal injustice. We know that hopelessness and discouragement often overtake you and that the faith in your hearts can turn to ashes. A stupid, respectable world lets you eat its garbage and bed in its gutters, and a stupid, respectable world lets

its God be born in a beasts' hut. If you remember the birth of Christ, faith can brighten for you who are among the world's outcasts. Religion is a fire, a roaring flame, a thundering passion that can drive the lowliest of men to the very heights. Don't let it die within you.

It demands courage to cling to faith when all the world has crumbled around us. It calls for strength to cling to the old beliefs, to keep the old truths in mind. And yet religion is not for the coward or the weak. Religion is a mighty battle for the strong.

When a man has been knocked around, as some of you have, it calls for fortitude to throw back your head and sing a song to the sun, a psalm of thanksgiving to God for your very being. That is for strong warriors of the spirit.

Spiritual strength is the stuff of saints.

Religion is a warrior's battle, a mighty fortification to be seized, a city to be taken by storm. The Holy Ghost comes like a tempest of wind.

If on Christmas eve your home is the streets, your bed is a gutter, your clothes are rags—remember the stable. You are little kings, and an animal's hovel enthroned the King of kings.

If on Christmas day you receive your Lord in Holy Communion, you are host to the Lord of the world, and angels shall tremble before the temple that is your body. Though a world passes by, all heaven will stand still.

John Cogley.

John Cogley, formerly editor of *The Chicago Catholic Worker*, is now in an army camp.



no room in the inn

arrangements were a bit primitive. The fireplace was going slowly, being stuffed and overflowing with sheepheads, unshaven. They were being singed to give the taste of being broiled. Later they would be baked. All were amazed when I told of the restaurant cellar next door to us on Mott St. that makes a specialty of sheep heads.

Each bunk house also had a primus stove, or one very much like it, where the meal was cooked—mostly beans and rice. A Bakery, very neat, and the sheeps heads were special. Each really does his own cooking. Much more could be added but I fear it would only be censored.

Letters for Gerry

Tell Jack about the only things I used were those extras he purchased. Tell him also to save me one of his suits—I could just about wear it.

My health is tops, the desert is wonderful, I get to mass daily and try to make another half hour.

Yours in Christ,

GERRY

(rather now Griffin of the Seven Seas)



Japanese

54 Ellsworth St.,
Hartford, Conn.,
November 16, 1942.

Dear Miss Day:

In the November issue of the *Catholic Worker* there is an article entitled: "Fellow Citizens Can Be Helped by Hospitality." It deals with the Japanese situation and caught my interest because of my recent conversations with a man who had spent this past summer as a member of the War Relocation Association, a Federal Agency. He is a Protestant Minister and head of a Theological Seminary. In the efforts of his special group to accommodate children of Japanese ancestry who wished to continue their education in Colleges of the United States, he became intimately acquainted with the entire Japanese problem.

I wrote him as soon as I read the article and received a delayed reply the contents of which I write here.

"If the Japanese young man of whom you speak was evacuated from the West Coast and is now in an assembly or relocation center, he or his friends should get in touch at once with the Japanese American Students Relocation Council, 20 South Twelfth Street, Philadelphia, giving all the facts in his situation.

If he is not an American-born evacuee, he would not come within the program of that Council, but a letter to the Director, Dean Robert W. O'Brien, might bring some information as to helpful contacts which he could make.

If he is not an evacuee under restrictions, but wishes to carry on with graduate study, he is at liberty to apply for admission at any school he wishes to attend."

I hope these lines will give encouragement to those who wished to help.

Yours for Christ,

Stephen T. Tilley.

St. Ambrose: "Those who would live after the Gospel ask not for revenge. They leave it to him who has said: Vengeance is mine. It is unfitting for Christians to pay back evil for evil."

Bowery Purge

Several weeks ago Mayor LaGuardia, in his campaign for municipal purity, issued orders that the Bowery was next on the list, and that action be taken immediately to tone down the "sore spot" of the city. It is the first time any attempt has been made to clean up the Bowery. The reason given was, that due to the manpower shortage, these men could be used in the Defense Program. Just re-claim them and put them to work. As easy as that. Of course you can throw back the ones you can't use.

"Give 'Em 60 Days"

Now we're not denying that the boys on the Bowery should be helped. But to attempt it in this fashion is utterly foolhardy, not even good business. "Throw them into the workhouse".

"Give them all sixty days, that will straighten them out". But that's been tried before, and with little success. I dare say a good many of the fellows have been in the workhouse before, and have served 30 to 60 days, but the problem has not been solved for them. No, drastic action like this cannot be taken. We have got to get to the root of the problem. It must be approached at least along democratic lines, with some regard for the fellows affected.

The Real Culprits

A few suggestions would be to crack down on the establishments that deal in stolen goods, in front of the noses of the law. Entrepreneurs who deal in second hand clothing; thieves markets; unscrupulous pawn brokers; confidence men; and all other birds of prey, and there are plenty that circulate around the Bowery to get the few dollars that are there. Opportunists who have no consciences; labor agencies, who hire men for hard menial work, and then cheat and defraud them of their just wages. The Bowery-man is ground under a large heel, and he can't move.

Bowery Vultures

But the blame is placed solely on the Bowery Boys. While it's true that they are not entirely blameless, (but then who is) still by attacking them we are not solving the problem. The "sore spot" of New York, is not actually the sore spot, it's those men that are working behind the scenes that are the 'sore spot.' The bootleggers, pawnbrokers, labor agencies, second-hand clothes dealers, (with a N. Y. City license), confidence men; opportunists all.

We know, we're just off the Bowery.

We think the Mayor is just attacking the symptoms not the roots. Whatabout discrimination, class hatred, crooked unions, and the entire economic setup in our fair city? It's "dog eat dog", and some are bound to lose the fight; hence Bowery Boys.

Jack Thornton.

"The rich man is always sold to the institution which makes him rich." Thoreau.

DAY AFTER DAY

(Continued from page 1)

those years before The CATHOLIC WORKER, when drift wood gathering was the most important part of the days—when we used to look at each other and say ominously, "the wind is rising," and all visitors were called upon to gather wood.

And I cannot speak of the beach without thinking of Teresa. She said this morning on her daily postcard, "We had a swell time at Upton, St. Benedict's Farm, Sunday. We chopped and sawed wood all afternoon, etc." It was a picnic that the De Bethune Workshop went on, for the Thanksgiving holiday, and a picnic meant not only the Thanksgiving feast, but finding a job to do for others. Peter Maurin likes to emphasize the Christianity inherent in some of our slogans, such as "What can I do for you?" sometimes with joking truthfulness turned into, "What can I do you for?"

It certainly is a solution to the world's problems, this idea of looking around to see what you can do for those around you, a true expression of the second commandment, and the only way we have of showing our love for God whom we have not seen, by our love for those whom we do see. "Love is an exchange of gifts." And "love is the measure by which we shall be judged."

Please Excuse

These moralizings I fall into are for myself—I am just talking to myself, reminding myself of how simple life is, in a moment when things seem very complex. So don't mind me. We all reprove each other every so often for being didactic, preachy, pious, hypocritical, full of rash judgments. This, then, is part of the perfect joy of living together, of the common life. One of the healthy correctives, stimulants, incentives, clarifiers.

It is hard to write editorials these days. The most important issue being discussed by Fr. Hugo must take the place of the editorial. We used to write editorials on our neighbors, the weather, the little pear tree in Tompkins square, a walk on the waterfront, but in these grave days, such procedure would be flauntingly trivial. Not that we do not feel it necessary to continue to bring in such atmosphere, for the "composition of place," as the spiritual writers say. But we do it in this column, and on the farm page. We do not mind being personal—that is, most of us with the journalistic sense do not because we recognize that we are anonymous in our universality.

Gossip

Always there are changes these days in all our houses and groups around the country. People being scattered in all directions, what with the war.

Peter Clark, who has had charge of the coffee line in the morning for so long, is working in Baltimore, and Franklin Smith, one of the boys who was in charge of the Baltimore House of Hospitality (which is closed) is with us running the coffee line and taking care of the clothes. Now we have only about four hundred in the morning for the line, and about a hundred for lunch and two hundred for supper. It is hard to be exact, as it is a shifting population. At any rate it has gone way down in numbers.

Joe Zarrella has been accepted by the American Field

Service, and Louis Murphy, head of the Detroit Catholic Worker activities (two houses and a farm) is hanging around in a beautiful AFS uniform waiting to be shipped, and meanwhile helping both the Field Service and us. Dave Mason, one of the heads of the Philadelphia Catholic Worker is here with us, waiting to be called to jail, since he refused induction, objecting to conscription and refusing to accept it even to the extent of a conscientious objectors' camp. Carl Paulson, who lives on St. Benedict's Farm, at Upton, Mass., is now at Danbury Federal penitentiary, his status as a c.b. not being considered proven.

Eddie Bergin, of Dunwoodie Seminary, calls this the gossip column (I pay him back by mentioning it) and I must justify these mentionings by saying that our friends and readers all over the country ask for such news for their encouragement. If we followed the true journalistic tradition, we would write separate stories, headlined, detached in tone, impersonal, yet propagandist. We wish to influence people, of course, but we believe so firmly in vocation that we recognize how the word "propaganda" came to have its sinister connotations. We print the story of the women who would not register separately because forty-eight names are too long for this column, which always is overlong, and to let the government know beforehand our point of view. Most of us cannot go to Washington to testify before the senate military committee, or the hearings on the manpower bill. As to the fewness of our numbers, forty-eight are far more than twelve, that holy, significant number. As Silone said, one voice crying out against injustice breaks the unanimity of the acceptance of that injustice.

"Extremism" Again

We have many friends among the seminarians around the country and a few weeks ago one of them wrote me from the middle west. "The general attitude on Pacificism? The attitude is mainly unfavorable. The ones who answer most strongly say in the main the Pacificism is the changing of a counsel to a precept—that it is the ideal for the Christian but may not be imposed as an obligation. The rest are pretty much swept along by the tide of friends and relatives who are fighting and by the solid fact to which they cling—the Japanese attack last December. All criticism of the Catholic Worker attitude on war is tempered by the stout qualification that the CW's know how to bring Christian charity to the man in the street."

We ought to keep on writing about counsels and precepts each time we hear such an objection.

Means and Ends

Fr. Hugo says that the precept is the end, the counsels the means to that end. He gave us a conference on the subject at one of our retreats with him. The counsels (of poverty, chastity and obedience) are looked upon as the best means to the end toward which we are all obliged to aim, perfection.

As to our obligation, to make

perfection our end, Pope Pius XI said in his encyclical on St. Francis de Sales, "The Lord Himself declared it when he said, 'Be ye therefore perfect, as your Heavenly Father is perfect.' Let none think that this is addressed to a select few and that others are permitted to remain in an inferior degree of virtue. The law obliges, as is clear, absolutely everyone in the world without exception." (Acta Stae. Sed., Vol. XV, P. 50.)

Fr. Hugo went on to say, quoting St. Thomas, that in the order of intention we must aim at perfection. In the order of execution, if we tried faithfully to correspond to the graces we receive, the Lord would take into account our weakness and infirmity and we need not worry about measuring spiritual progress.

He used the simile of a gunner aiming at a city. The gunner takes into consideration the lay of the land, the velocity of the wind and shoots high over his mark in order to reach



it at all. If we do not aim high, we will reach nowhere.

As to the counsels—poverty, chastity and obedience—Fr. Joseph Woods of Portsmouth Priory has pointed out in various conferences of his, that at different times in our lives we are under obligation to practice the counsels, and the counsel of chastity we are obliged to practice at all times. Strange though it seems, people confuse abstinence with chastity. Married people must be chaste according to their state in life.

The soldier must practice obedience to a much greater degree than the civilian, but civilian is also expected to be obedient to lawful authority. The child is expected to be obedient to the parent. These are precepts for them.

So little attention has been paid to the precept of obedience that totalitarianism is the result—an over emphasis on the idea of authority. Plenty is being written today about authority and freedom, not only because of the state of the world, but because of the state of the home, the school.

I thought as I read the seminarian letter, "We expect so

The Weapons of the Spirit

(Continued from page 4)

it must likewise be primarily moral and spiritual. The cure cannot be anything that is applied to the mere externals of human life or society; nor can it be any merely human means, however efficacious. Spiritual and supernatural means must be brought into play. "For though we walk in the flesh, we do not war according to the flesh." (II Cor. X, 3.) The trouble is in the human heart, which is turned toward creatures. An opposite movement must be begun and the heart redirected to its Creator. Therefore the prophets cry out in troubled times: "Turn to the Lord with all your heart." (I Kings, 7, 3.)

Other Ways

No doubt, in order to bring about peace, we must as Pious XI says, "make use of all lawful means at our disposal." Yet he adds at once that "mere human means and expedients are not enough." (*Caritate Christi Compulsi*). Further, the Popes never place war

much of men of God. We expect them not to judge men, yet not to uphold the lesser means such as resorting to force to make social change, or to defend oneself. And certainly not to uphold such means as blockades, bombardment of open cities, etc. Have the men of God taken to upholding the arm of the state, justifying the state? We expect men of God to cry out against the iniquities of war, to mitigate the horrors of war, as Pope Pius beseeched in the Spanish conflict. We do not expect them to be upholding the modern shambles of war. Nor do the army men. It is the state which again and again uses the Church.

From the letters we have received throughout the country from men in the service, what they wish to hear are the words of a St. John, high and clear above the combat, "My little children, love one another." Even the words of Christ Himself, pleading with them to remember His counsels.

And indeed they hear these words, but they do not hear them from the bishops, their shepherds. No, they hear in the depths of their hearts, the call to prayer. There is an account of such an incident in Time magazine of last week, of soldiers caught helpless in the midst of an inferno of battle saying the Lord's Prayer.

Our Father

Thy Kingdom come! And they know as they pray that His Kingdom will not be coming by such means as they are using.

Thy will be done. And it is certainly not His will, this war, nor does it come from doing His will.

Love

Anyone can sign himself with the sign of the cross, may say "amen," and sing "alleluia," may present himself for baptism, visit churches and help to build them. The only thing which distinguishes the children of God from the children of the devil is love.

—St. Augustine.

even among the natural means to be used in bringing about a new order of justice and charity and peace.

Even after the outbreak of World War I, Pope Benedict XV protested: "Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good will, and let arms meanwhile be laid aside." (*Ad Beatissimi*).

Again, he said, still more insistently: "Nor let it be said that the immense conflict cannot be settled without the violence of war." (July 28, 1915). Similarly, after the beginning of World War II, Pope Pius XII said of the problems that had brought it on that they "were not unsolvable" but that a solution had been prevented by "deep and apparently irremovable distrusts." (Dec. 24, 1939). That is what we have just said: the love of earthly things leads to distrust and division and, finally, if it is not checked, to destruction.

Leaders Not Solely Responsible

Third. The leaders of the nations generally receive the blame for war, as though they alone are responsible for it and others are mere unfortunate victims. But God does not punish an entire nation (or nations) for the sins of a few leaders. Without doubt the leaders are primarily responsible, simply because they are the leaders. Nevertheless they do but personify attitudes and tendencies, aspirations and ambitions, that are diffused throughout a whole people. The worldliness that causes war is spread everywhere today and is found in the hearts of innumerable men, women, and children, as well as in those who control governments. The innocent victims of war, much as we may sympathize with them, are too often themselves guilty of that turning towards creatures which has brought war upon us all. We read in the Old Testament that God punished the Jews by war, first because their king had sinned, but also because the people had sinned with him "and the Lord shall give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin." (3 Kings, XIV, 16).

Change of Heart Needed

Pope Pius XI advises us, if we wish to get the roots of the modern trouble, to consider these words of Our Lord: "All these evil things come from within." (Mc. 7, 23) From within what? Obviously, from within the heart. Jesus had just said: "Understand you not that everything from without, entering into a man cannot defile him. Because it entereth not into his heart... The things which come out from a man, they defile a man." To eliminate war, not only must the conduct of leaders be reformed, but also the hearts of those whom they lead must be purified of the dross of earthly affections. "Prepare your hearts unto the Lord, and serve Him only." (I Kings, 7, 3).

"Grant Peace In Our Days"

(Continued from page 1)

fore "it came to pass", Mr. Churchill put his name to a document called the Atlantic Charter in which, in very vague and platitudinous terms, he promised a wholesale reformation on the part of Britain and a conversion to ideals of justice hitherto completely lacking in Britain's treatment of weaker peoples. Incidentally, the signatories to the document, in its first clause, renounced all "aggrandizement, territorial or other" but they did not say one word about returning to their lawful owners the "aggrandisements" of the past. The third clause states that the signatories "respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self government restored to those who have been forcibly deprived of them."

Freedom For All

Under the heading of all peoples would come India, the Federated Malay States, Java, Sumatra, Borneo and all the other peoples and territories held and exploited by foreign usurpers. According to the terms of the Atlantic Charter all these peoples would get their freedom and self-government would be restored to them. All of China would belong to the Chinese, India would belong to the Indians, Gibraltar would be restored to the Spaniards from whom it was forcibly stolen by Britain, Britain, Holland, France, and the United States as well as Germany, Italy and Japan would confine themselves, as justice demands, to the territory and government of their own countries and, while trading, helping or co-operating with other and weaker peoples, would not interfere in any way with the possessions and internal government or freedom of these peoples. That is as it should be and as God ordained it should be.

"The Devil Got Well"

But "it came to pass" what Mr. Churchill aimed at while he signed the Atlantic Charter, and now let us see his interpretation of that grandiloquent document. Speaking at the Lord Mayor's dinner in London on Nov. 10, 1942, he said: "Let me, however, make this clear, in case there should be any mistake about it in any quarter: we mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire."

The Curse of Empires

United States troops are now in Europe and in Africa, in Asia and Australia united with Britain and fighting, if words mean anything, under the direction of the other signatory to the Atlantic Charter, for a better world based on ideals of justice, and Mr. Churchill tells the world, now that he has the United States with him, that the Atlantic Charter means nothing, that the British Empire, which does NOT "respect the right of all peoples to choose the form of government under which they will live; and which does" NOT "wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them" by it, must go on forever, a provocation to others

to become Empire builders, too, plunderers and despoilers of the rights of others and, therefore, a source of war as long as the idea of Empire lasts.

Minding One's Own Business

If there is to be no more war, there must be no more Empires, British, Dutch, German, Italian, French, Japanese or American. Freedom of all peoples, great or small, without interference of any kind from outsiders under any pretext whatever, each country, great or small, minding, primarily, its own business and confining its governing activities to its own borders, is the only way to have peace, and that kind of peace is based on justice of the Christian variety, not the man-made kind which is always mixed up with covetousness and self-interest and is not justice at all.

A Bishop's Pamphlet

In a pamphlet published by the Herder Book Co., 15 and 17 South Broadway, St. Louis, Mo., and compiled by Most Rev. Joseph H. Schlarman, Bishop of Peoria, is contained the present Pope's "Five Fundamental Essentials" for Peace. Space does not permit quoting them but they are, substantially, similar to what is written above. Readers should acquaint themselves with them and then do whatever they can to see to it that they form the basis for the Peace Conference which will one day come and that this time, unlike the last, they will be written in practical terms into the Peace and observed by all the signatories.

The Pope's Words

The pamphlet contains also the present Pope's Peace Allocution on Christmas Eve (1941), public and private prayers for peace including the Litany of the Saints, an exhortation to a Family Mass Crusade for Peace with Justice, and an introduction by the Bishop in which he quotes the words of the Pope: "Back to the faith in God in the light of which each individual and each community find their strength and proper measure of right and duty. Back to the wise and unshakable forms of a social order which, in affairs of national as well as international import, erect an efficacious barrier against the abuse of liberty and against the misuse of power."

"Down to Your Knees!"

"Down to your knees!", writes Bishop Schlarman, "all of us—priests, and people, Catholics, Gentiles, Jews and Protestants. We are all in this World Civil war together. The Lord will not be satisfied until we are all of us down on our knees, no longer telling Him where He gets off, but taking orders . . . Israel often sinned and was punished, but when it repented peace returned. Peace will return to the world when we and the world repent. We pray. We do our part. God will do the rest."

The title of the pamphlet is "Public Prayer Front Devotion" and the price is 15 cents.

C. D.

From Summi Pontificatus, October 20, 1939:

"Pray everyone, pray uninterruptedly: 'Pray without ceasing' (I Thessalonians v:17).

Catholic Action

(Continued from page 1)

3. So the Bishop asks the faithful to feed the hungry clothe the naked shelter the homeless at a sacrifice.
4. Feeding the hungry clothing the naked sheltering the homeless at a sacrifice was the daily practice of the first Christians.
5. The daily practice of the Works of Mercy is what we can call Catholic Action No. 2.

IV. Social Reconstruction

1. We are asked by the Holy Father to reconstruct the social order means the creation of a Catholic society within the shell of a non-Catholic society with the philosophy of a Catholic society.
3. Catholic bourgeois made the mistake to try to keep up with non-Catholic bourgeois.
4. Catholic reconstructors must create a Catholic technique in harmony with Catholic thought.
5. Social reconstruction by Catholic laymen and women is what we can call Catholic Action No. 3.

V. Three Kinds

1. Catholic Action No. 1 or the teaching of Christian Doctrine must be carried out with the Bishop's supervision.
2. Catholic Action No. 2 or the daily practice of the Works of Mercy can be carried out with or without the Bishop's supervision.
3. Catholic Action No. 3 or the reconstruction of the Social Order through the foundation of new Catholic institutions must be left to the initiative of Catholic men and women.
4. The function of the Bishops is to be not directors but moderators.
5. Political action is not to be considered as Catholic Action.

Thomas Jefferson To John Adams

January 21, 1812.

Every family in the country is a manufactory within itself and is very generally able to make within itself all the stout and middling stuffs for its own clothing and household use. We consider a sheep for every person in the family as sufficient to clothe it, in addition to the cotton, hemp and flax which we raise ourselves. We use little machinery. The spinning jenny and loom with the flying shuttle can be managed in a family; but nothing more complicated. The economy and thriftiness resulting from our household manufactures are such that they will never again be laid aside; and nothing more salutary for us has ever happened than the British obstructions to our demands for their manufactures.

Appeal for Lepers

Every year the Society of the Propagation of the Faith asks all Catholics to remember the most pitiful of all humans, the leper. Through the Society, these unfortunate men and women can subsist for a day on ten cents. The heroic missionaries who give their lives ask you to give a little from your substance.

The Catholic Worker urges its readers to give generously to this worthy cause. You have been generous to us; we beg you to consider, now, those far away.

Send gifts to the Propagation of the Faith, 109 East 38th Street, New York City.

In Mexico

In January of this year 400 Catholic Mexicans who believe that Christian principles should form the basis of a satisfactory way of life, that Mexico should solve its own problems without any interference from abroad, that it does not need foreign capital but can live sufficient unto itself, and that its land can produce enough to feed its population,



moved into the barren and sun-baked peninsula of lower California.

Government Helps

Near Santo Domingo they established their colony on land that they were permitted to use by the Government which, following the lead of President Camacho, assisted them in other ways, building a road, providing trucks to bring the Sinarquistas, as these people call themselves, the last stage of their journey from La Paz to the colony, a distance of 200 miles, and supplying them with a well drilling machine to open a deep well.

At a cost of \$14,000 its hundred families have lived for ten months. Their crops have been harvested from this hitherto barren soil and the people are moving out of their brush huts into houses built of brick which they make themselves. More than \$2,000 was spent on transportation. A tractor cost more than \$1,000 and they paid nearly \$3,000 for two trucks. They plan to trade the tractor for another truck as soon as they can get some mules for the plowing. Another \$2,000 was paid for machinery and tools and the remainder went for food and clothing.

In addition to farming, the colonists have industries which, at present, serve their own needs; they bake bricks, tiles and pottery, burn lime and are planning a cotton spinning mill.

In the heart of the colony is

MOTT STREET MEETINGS

This year, as in the past, the meetings on Wednesday evenings have been going on although we had gotten a late start. In keeping with the aims and purposes of the Catholic Worker, we have these meetings each week and follow them by a round table discussion. Clarification of thought, as Peter says, is an essential part of the Catholic Worker movement.

Last month we had several lectures on the "Liturgy," by Father Wm. O'Connor, of St. Joseph's Seminary. The talks by Fr. O'Connor were both interesting and enlightening, and we thank him for them. Last week we had Fr. Deacy of the Cathedral, who spoke on "The Mass and Calvary."

The meetings are held in the Coffee Room, on Wednesday evening, at 8:30. Everyone invited.

the Church of Holy Mary of Mercy built by the colonists with bricks made by them.

Common Good Sought

"We are one family economically," the leader is quoted as saying, "because in the first few months it was impossible for anyone to sustain himself alone. Nor is any one permitted to work at whatever takes his fancy, because in this case he would have to stop doing services of importance to the common good." Each work group has a chief, the best and most intelligent worker. These chiefs form the council which meets whenever a new problem arises. Every eight days there is a meeting of the colonists "to decide democratically—not by a majority of votes but by common accord—" the affairs of the community.

Christmas Cards

By ADE BETHUNE
29 Thames Street
Newport, R. I.

BETTY CLENDENNING
1114 Fairmount
Phoenix, Arizona

MARY K. FINEGAN
73 Oakdale Drive
Rochester, N. Y.

DOROTHY GAUCHAT
Our Lady of the Wayside,
Conrad Road, Avon, Ohio

MARY PAULSON
St. Benedict's Farm
Upton, Massachusetts

50 Cards and
Envelopes, \$1.50

ADE and BETTY Also
Have Larger Cards at 50
for \$2.50.

Send to 29 Thames Street,
Newport, R. I., for Sample
Set of 26 Assorted Cards.
\$1.00

THE LAND

Irish Bishop's Letter

In the year 1881 the Bishop of Meath, Most Rev. Thomas Nulty, addressed a pastoral letter to the priests and people of his diocese. It was entitled "Back to the Land" and here are some of the things contained in it.

A Common Inheritance

"The land, therefore, of every country is the common property of the people of that country, because its real owner, the Creator who made it, has transferred it as a voluntary gift to them. The earth, however, He gave to the sons of men."

"Now, as every individual in that country is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of a country that would exclude the humblest man in that country from his share in the common inheritance would be not only an injustice and a wrong to that man, but, moreover, would be an impious resistance to the benevolent intentions of his Creator."

The Bishop went on to show that no man can claim absolute ownership (the right to use or dispose of a thing in any way he wishes), to something which he does not produce himself, and that non-users and non-improvers can have no rights in land. Then he continued:

Who Produced It?

"But who, it may be further asked, has a right to demand a rent for the natural fertility of these lands, which no man made, and which, in fact, is not the result of human industry and labor at all? The answer here, also, should be, he who has produced it."

"But who produced it? God. If God, then, demanded a rent for the use of these lands, He would undoubtedly be entitled to it. But God does not sell His gifts or charge a rent for the use of anything He has produced. He does not sell; but He gives or bestows, and in bestowing His gifts He shows no respect of persons."

"Usufruct, therefore, is the highest form of property (or ownership) that individuals can hold in land."

Henry George's Support

The above are quotations from the letter which was later, at the instigation of Henry George who was then in Ireland, printed by the Ladies' Land League and circulated all over Ireland with telling results. In the words of Henry George, it went "all over the country and some of the priests are distributing it, and all the English papers are reprinting it as an outrageous official declaration of Communism from an Irish Bishop."

The Cry of Communism

Of course it is not Communism. It is common sense based on the Christian principles of charity and justice which covetous land grabbers and violators of the rights of others do not wish to hear about and which, in their hypocrisy, they are always ready to label or smear with the word Communism.

The letter has since been published in pamphlet form and is obtainable from the Henry George Foundation of Great Britain, 4 Great Smith St., London, S. W. 1, England. With cost of mailing the price would probably be 20 cents in U. S. currency. C. D.

Short Breviary

The Benedictine Fathers of Collegeville, Minn., are publishing the second edition of "A Short Breviary." Originally intended for the use of their brothers, it has been and will be enthusiastically accepted by the laity. The first edition of 5,000 copies was bought by eager Catholics who found that this English adaption of the Divine Office was the answer to their vague spiritual yearnings. Other Catholics who, likewise, sense a void in their spiritual life will find in this Breviary the satisfying completeness that comes with joining in the official prayers of the Church. Sometimes the words "Official," "Liturgical," seem so forbidding that these sincere, although uninformed, Catholics cling to their private devotions. They avoid liturgical prayers for their suspected solemn rigidity. There are so many beautifully phrased private prayers, so thrilling in their ardor, why circumscribe by set formula the uplifting of the heart to God? The vision of the wellspring of inspiration in the Liturgy must be shown to them that they, too, may rejoice. The prayers are simple enough for those in their teens yet profound enough for the most scholarly and spiritual. Far from being dry dust they flame with the ancient beauty of the centuries. There is no joy so ardent, no sorrow so bitter, no need so desperate, that the prayers of the Liturgy do not express with majestic beauty.

For the Family

The Breviary is unexcelled for family devotions. Young and old can grasp the grandeur and significance of the Liturgical Year as prayed by the family group. God, Our Lady and Saints become intimate instead of aloof "models." Family bonds are knit more closely by these prayers of dramatic simplicity and suggestive beauty, while at the same time, we are conscious that "we must attach our loved ones by the unbreakable bonds of the charity of Christ to the Mystical Body—our one true family" (St. John Chrysostom).

"Strong Meat"

"A Short Breviary" is as exquisite in its translations and format as in its purpose. The use of red and black inks to divide paragraphs and headings, very readable type, sturdy covers and vari-colored ribbons add to the appreciation of the readers. Footnotes explain the meaning of the different hours. The price (\$2.89) places it within the reach of those who need its "strong meat"—our working Catholics, our high school and college students. H. K. G.

Books to Read

Practical Farming For Beginners; Highstone—Harpers Farm Family Prosperity National Catholic Rural Life Conference.

FREEDOM ON THE LAND

(Continued from page 1)

To keep farmers
From starving on the farm!
One-crop farming
Not only starves the farmer
But it starves the land,
Scoops out Dust Bowls,
Puts Deserts on the March.

III. Production for Needs On the Family Subsistence Farm

One produces primarily
For the needs of oneself and family.
Only the surplus is sold.

This is no new scheme
Evolved by modern crackpots.

It is the oldest
Most fundamental kind of farming.
It is the only true farming.

On a Family Size Subsistence
One needs three cows,
Several hundred chickens,
A few pigs, a team of horses.

An acre or less
For the garden,
Four or five large fields
For pasture, hay and grain,
In size, depending on fertility,
From 20 to 100 acres in all.

Some tools and equipment:
A plow and harrow and cultivator,
A mower, and hayrake, and wagon,
A few hand tools, not much else.

Sufficient land, animals, tools.
Equal independence.

IV. Cows, Chickens, Pigs

The cow
Carries the burden—
On her bovine back rests
The success of the farm.
She supplies abundant food
Rich in protein and minerals:
Milk and butter and cheese
For the family,
Skim milk for the chickens and pigs,
And cream or butter to sell—
One source of a steady cash income.

The chickens lay the eggs
To eat, to hatch, to sell—
A second source of cash income.

The pigs provide a year's diet
Of pork, ham, bacon, sausage.

V. Vegetables, Cereals, Fruit

The kitchen garden grows
Vegetables, fresh for the table in summer,
And dried or canned for winter.

The fields grow:
CORN for pigs and chickens,
And corn meal for the family,
And corn stover for the cows.

WHEAT for the chickens,
And flour for the family,
And straw for the animal's bedding.

OATS for the horses,
And oatmeal for the family,
CLOVER for the cows,
And TIMOTHY for the horses.

And BARLEY for everyone.



FARMING COMMUNE

Thanksgiving Night

"It is truly meet and just, right and profitable unto salvation that we should at all times, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God."

The kitchen is quiet after a busy, carefree day. Down the hill, up the hill, over the hill our families came with pies and potatoes, carrots and chickens and children. This day of thanks we all broke bread together at the lower farm house. Father Magee, of quiet kindness, said the Grace. Vividly did the significance of the prayer "Grace" touch our hearts. In this simple act of gratitude for our daily bread was sweetly echoed the graces God has given to us all. It is a privileged grace to be here in the "common unity" of a farming commune. Despite different temperaments, backgrounds, ideas and occasional disagreements, there is a peace and serenity rarely found in crowded cities. The joy of unhurried hours in which to pause for play and prayer, to reflect and repair our failings.

New Meaning to Things

Commonplace trifles of life assume a new meaning. Fire, food, even matter-of-course soap and water were never so enjoyable as when we come in warm and dirty from outside work on the farm. Through the charity of an Easton friend, there is a kitchen stove which is a housewife's delight, as it heats and bakes, qualities not always found in the same stove. John Fillinger starts a fire every morning while everyone else is still asleep and what luxury to run downstairs to meet its cheery glow! The mailman's visit is a gay occasion as letters from friends and relatives are the links of happiness between days. Though conscious of our union with others in thoughts and prayers, the letters add the stimulating joy of personal contact.

Along the field edges
Grow the berries.
And a few fruit trees
Supply the fruit.

VI. Security

Prices on the market
May be high or they may be low,
But the larder is always filled.
Feed may be high
But the stock is well fed.

The one-crop farmer
When times are bad
May go hungry, may lose his farm,
But the subsistence farmer
Though he have no bank account,
Is secure. And his children too.

We feel that is the way
God wants us to live.

We think of the soldiers at mail time, especially those who have no friends or relatives. The army authorities say that mail is the most welcome present to those soldiers far from home and family.

The Glory of God

At Maryfarm, we have so many, countless, revelations of God's gentle power and majesty. One of the exquisite joys of country life is the ever-changing tokens of His presence, a joy unmarred—rather enhanced—by the poignant recollection of our own ungrateful faults. Everywhere lovely mirrors reflect heaven's beauty. The liquid splendor of rose-gold clouds, the velvet star-dipt skies, spider-webs agleam with dew, delicate laciness of a weed, a child's shining happiness—all strengthen our desire to serve better their Creator.

The crisp cold of the mornings and evenings foreshadow the winter days soon here, with their placid routine of woodchopping, study, and plans for the spring planting. The fun of spring is in the winter because the gardens and crops are all perfect—in our imagination—with such minor details as hoeing and weed-pulling too remote to consider.

Winter Work

The crops are in for the year. The men cut the cornstalks for the stock, and John did the fall-plowing. The richly-brown earth turned up in the path of the plow holds the promise of a ripe harvest. Plowing requires much patience for the earth is so full of rocks that the plowman is continually stopping to discard another one. To this rank amateur, the infinite work on a farm is a daily surprise. Live-stock requires as much care as a family—there is much more to food-growing than planting and harvesting—wood doesn't chop itself into stove-size hunks for the always-hungry fire. Victor and Eva extracted the honey from the bee-hives and we all have golden-smooth honey on the table. Victor is making fine progress on his well and is taking advantage of fine weather to finish it. Father Magee came up to bless it on the feast of St. John of the Cross. Father explained that it was a happy choice for St. John fell down a well when he was small and was rescued by the Blessed Virgin.

If those so many in number, so hopeful in thought, so weak in action, who are considering doubtfully "City or farm?" only knew the freedom of body and spirit in the country, there would be a flight from the city!

HELEN GOTT.

Maryfarm,
Easton, Pa.