



VIRGIL RHODES
TELL CITY IND

EASY ESSAYS

By PETER MAURIN

Radicals of The Right

I. Shouting a Word

Fr. Parsons says:

1. There is confusion of mind.
2. When there is confusion of mind someone has only to shout a word and people flock.
3. When Mussolini shouted discipline people flocked.
4. When Hitler shouted restoration people flocked.

II. The Right Word

1. Mussolini's word is discipline.
2. Hitler's word is restoration.
3. My word is tradition.
4. I am a radical of the right.
5. I go to the right because I know it is the only way not to get left.
6. Sound principles are not new.
7. They're very old; they are as old as eternity.
8. The thing to do is to restate the never new and never old principles in the vernacular of the man in the street.
9. Then the man of the street will do what the intellectual has failed to do; that is to say, "do something about it."

III. No Unity of Thought

1. Henry Adams says in his autobiography: "You cannot get an education in modern America because there is no unity of thought in modern America."
2. And he found out that the thing applied to modern England and modern France.
3. But looking at the Cathedral of Chartres and Mont Saint Michel he found out that one, was able to get an education in thirteenth century France because there was unity of thought in thirteenth century France.

IV. Philosophy and Sophistry

Mortimer Adler says:

1. Modern philosophers have not found anything new since Aristotle.
2. Modern philosophers are not philosophers; they are sophists.
3. Aristotle had to deal with sophists in his day and age.
4. What Aristotle said of the sophists

(Continued on page 2)

More About Holy Poverty, Which Is Voluntary Poverty

CLARIFICATION of thought is the first plank in the Catholic Worker program.

There can be no revolution without a theory of revolution, Peter Maurin quotes Lenin as saying. Action must be preceded by thought. There is such a thing as the heresy of good works, "these accursed occupations," as St. Bernard calls them, which keep people from thinking. To feed the hungry, clothe the naked and shelter the harborless without also trying to change the social order so that people can feed, clothe and shelter themselves, is just to apply palliatives. It is to show a lack of faith in one's fellows, their responsibilities as children of God, heirs of heaven.

Of course, "the poor we will always have with us." That has been flung in our teeth again and again, usually with the comment, "so why change things which our Lord said would always be?" But surely He did not intend that there would be quite so many of them. We also have to repeat that line now that war is on and there is plentiful occupation.

"Surely these men on your breadline, these men living in your house, could get work if they really wanted to?" And again and



again we must say, "The poor ye have always with you." These are the lame, the halt, the blind, those injured in industrial accidents, and those who have been driven to drink by our industrial order, and the refugees and veterans from class, race and international war. There are those, too, who refuse to cooperate in this social order, who prefer to work here with us without salary. We could not do without them.

THE great message which Peter Maurin has for the world today is the message of voluntary poverty, a message which he has preached by word and example. He is the most truly poor one among us. And because he has chosen to be poor, he has remained free; he has had time to think. He has lived a rich and abundant life because of that very poverty. "I think your most vital message is the praise of poverty," John Cort writes this month. But it is the most misunderstood message.

"Poverty and Pacifism" was misunderstood, and quite a few letters came in about it, but they were without rancor. On the other hand, "Cake and Circuses," which I wrote for the October issue just before the election, called forth many protests. "That you personally could have had part in it or sanctioned it, I cannot believe," one reader writes. "That the CATHOLIC WORKER should have been the instrumentality of its dissemination troubles me—how deep you will divine from the fact that I write you now and in so profoundly disturbed a mood, even after the passing of so many months." (This letter came in February.)

To answer this letter I shall have to reprint most of it, and then, of course, my answer will not satisfy.

"THAT mothers of six children can 'go on a binge of department store buying, movies and cigarettes, candies and radio, and even sometimes a car,' all on one hundred and eighty dollars a month, strikes me as ridiculous; certainly the six children and their mother will not live very long 'if they just do without the necessities,' and the limits of 'ruining up debts' are not very remote, surely. From the former heads of the A.M.A. (does he mean the American Manufacturers' Association?) such matter would not seem strange, but it is almost unthinkable coming from a group concerned with the welfare of the poor and disadvantaged. But I find equal cause for concern, the nature of the CATHOLIC WORKER considered, in the fact that this editorial should have been published on the very eve of the presidential election and that in it the CATHOLIC WORKER should have written that Mr. Roosevelt would be elected by the votes of 'millions who are bought and paid for.'"

"Frankly, I cannot conceive that the bitterest partisanship could have stooped much lower. To print such an editorial under the caption of 'Comments on the news in the light of faith,' is to be guilty of sacrilege; to write of it as done in the 'light of the folly of the cross' is blasphemy."

This is a comparatively mild letter compared to another received from a priest whose mother raised a large family and who is now receiving money from the three sons who are away at war.

First of all, let me apologize for the brevity of the editorial, which

(Continued on page 2)

PETER CALLS IT DYNAMITE

[Excerpts From Speech By Rt. Rev. John A. Ryan Before the Catholic Economic Association, Chicago, Ill.]

What a blessing it would be for America if our leaders in Congress, in business, in labor, in the press, in religion and elsewhere, could forget the "cash nexus," the dollars-and-cents standard, when they come to consider the problems of relief and rehabilitation! And this applies to domestic conditions as well as to foreign situations. Would that our leaders could bring themselves to consider all these problems realistically, in the light of human needs, and with a knowledge of the fundamental facts and possibilities of our economy, instead of constantly asking themselves the sordid and misleading questions, "how much will this cost?" "how are we going to pay for these things?" Inscribed on the statue of Edmund Burke, in the city of Washington, is this sentence, which he once uttered somewhere: "Magnanimity in politics is not seldom the truest wisdom." Paraphrasing these words, we might say: "In economic matters, whether national or international, the practice of generosity and brotherly love is frequently good sense and good business."

The Ethical Aspect

According to Catholic moral teaching, the common right of property is superior to the private right. When the two rights mutually conflict, or seem to conflict, it is the private right which must yield. Hence a starving man has a right to seize and use as much of his neighbor's goods as is necessary to relieve his immediate needs. Of course, this principle supposes that the needy man cannot supply his wants through more orderly means. And

the owner of the goods in question is morally obliged to permit the man in need to take possession of the amount necessary to prevent death by starvation.

Hence the moral claims of the needy European peoples belong in the field of justice as well as charity. And the obligation of the United States likewise falls under both virtues. For the superiority of the common right over private rights of property is not confined within national boundaries. It applies to all the goods of the earth in general against all the states of the world in general. When God created the earth He did not apportion the rights to it along national or political lines. Nor has He done anything of the kind since. He has not conferred exclusive rights to any portion of the earth upon any people who happen to occupy any given region at any given time. He did not give the natural resources of the United States exclusively to the present inhabitants of the United States. Like the resources of every other country, they are the common heritage of all the children of men. To be sure, the nationals of every state have a prior claim upon the created goods within its boundaries, but their claim is not absolute or exclusive. It is analogous to the right of the private owner as against other individuals. Just as the common right of property is morally superior to the private right; just as the social element in ownership takes precedence, in some situations, over the individual element, so the common right of mankind to the natural resources of a particular country is sometimes superior to the right of that country's inhabitants. Undoubtedly, the practical application of this principle is very difficult, but the principle itself is incontestable. To recognize it is

(Continued on page 8)

No Oil For the Lamps

By David Mason

Bitter arguments and near-riots around the trucks of bootleg oil peddlers in Chinatown and Little Italy, aged women scouring the streets after midnight for bits of wood, coal and oil dealers hiding from importunate customers, citizens of all classes besieging and beseeching helpless officials of the city, state and Federal governments for assistance in getting fuel. Whole families crowding around gas stoves which give out very little heat, or huddling over small coal stoves filled with paper. These are some of the details in the picture of the metropolis during the past two months, months which have given a perfect demonstration of the city's inability to sustain itself in the face of adverse conditions.

The very storms and freezing weather which have increased the city's need for fuel have also prevented us from getting it. Snow-blocked railroads have been unable to move coal to us, and the inadequate amount which has been stored here has often been frozen so hard that it might just as well have been in the mines. Storage of an appreciable supply for a city of more than eight million persons is a practical impossibility; coal

and oil are only two items in the city's hand-to-mouth existence.

Our own situation, here at St. Joseph's House, has been very bad. This morning we have burned the last few scraps of the ton of coal which was delivered to us three weeks ago. Our dealer has promised to do what he can today or tomorrow. "What he can do" has been very little so far during the crisis. We had no coal at all for about ten days, through the coldest winter weather. Before that, for two weeks, we had to buy it from a little cellar dealer on Hester Street who sells it by the 100-pound bag. That coal costs us \$26 a ton, \$8 more than Mary Frecon writes that she had to pay in Harrisburg, but then Harrisburg is close to the Pennsylvania coal fields, so the price she paid is far more exorbitant proportionately.

The cellar dealer's supply was exhausted, and still no prospect of relief from our regular supplier, so in desperation we sent a telegram to Mayor LaGuardia. After that was sent, I decided to go to City Hall, hoping there might be some agency there which would be able to help. I did not intend to visit the

(Continued on page 7)

CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)
ORGAN OF THE CATHOLIC WORKER MOVEMENT

PETER MAURIN, Founder
DOROTHY DAY, Editor and Publisher
115 Mott St., New York City-13
Telephone: Canal 6-8498

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

More About Holy Poverty

(Continued from page 1)

surely should have been clarified and treated at much greater length. It is no wonder that people misunderstand, and it is no wonder that such brevity, such shortness, sounds arrogant, and uncharitable. We owe it to our kind and charitable readers to try to explain at greater length what in our stupidity, and presumption, we wrote so briefly.

In the first place, it shocks us that so many do not understand those basic principles of personalism, personal responsibility and voluntary poverty which have for the past twelve years been emphasized monthly in the CATHOLIC WORKER, and in the lives of those who have worked in our thirty-two houses and ten farms. (Now there are ten houses and ten farms.)

I will try to explain. Samuel Johnson said that a pensioner was a slave of the state. That is his definition in his famous dictionary. Of course, he himself was glad of his pension, human nature being what it is, and poverty being hard as it is.

WE believe that social security legislation, now hailed as a great victory for the poor and for the worker, is a great defeat for Christianity. It is an acceptance of the idea of force and compulsion. It is an acceptance of Cain's statement, on the part of the employer. "Am I my brother's keeper?" Since the employer can never be trusted to give a family wage, nor take care of the worker as he takes care of his machine when it is idle, the state must enter in and compel help on his part. Of course, economists say that business cannot afford to act on Christian principles. It is impractical, uneconomic. But it is generally coming to be accepted that such a degree of centralization as ours is impractical, and that there must be decentralization. In other words, business has made a mess of things, and the state has had to enter in to rescue the worker from starvation.

Of course, Pope Pius XI said that, when such a crisis came about, in unemployment, fire, flood, earthquake, etc., the state had to enter in and help.

But we in our generation have more and more come to consider the state as bountiful Uncle Sam. "Uncle Sam will take care of it all. The race question, the labor question, the unemployment question." We will all be registered and tabulated and employed or put on a dole, and shunted from clinic to birth control clinic. "What right have people who have no work to have a baby?" How many poor Catholic mothers heard that during those grim years before the war!

Of course, it is the very circumstances of our lives that lead us to write as we do. We see these ideas worked out all around us. We see the result of this way of thinking on all sides. We live with the poor, we are of the poor. We know their virtues and their vices. We know their generosities and their extravagances. Their very generosity makes them extravagant and improvident.

PLEASE do not think we are blaming the poor when we talk so frankly about their failings, which they, too, will acknowledge. They do not want people to be sentimental about them. They do not want people to idealize them. I think they realize pretty well that they are but dust, and one of our jobs, too, is to make them realize that they are also a little less than the angels.

We are not being uncharitable to them when we talk about a binge of department store buying. Did I say that? What I meant was installment-plan buying. Who do we blame for such installment-plan buying, for the movies, cigarettes, radio, magazines, for all the trash, the worthless trash with which they try to comfort their poor hard lives. We do not blame them, God knows. We blame the advertising men, the household loan companies, the cheap stores, the radio, the movies.

The people are seduced, robbed, stupefied, drugged and demoralized daily. They are robbed just as surely as though those flat pocketbooks of those shabby mothers were pilfered of the pennies, dimes and nickels by sneak thieves.

The people say proudly, "We got it coming to us. We pay taxes. This ain't charity. It's justice." And they hug their sweets, their liquor, their movies, their radio, their dissipations to them, in a vain endeavor to find forgetfulness of the cold and ugliness, the leaking plumbing, the cold water, the lack of coal, the ugly housing, the hideous job, or if they are housewives who stay at home, from the wet diapers, the smelly clothes and beds, the shoddy mattresses and blankets and furniture that the children break to pieces, the crowded quarters where the poor mothers' heads reverberate with the din of the not too healthy children.

Yes, they pay taxes, and it is the city and the state and the federal government that is robbing them and pilfering them, too. They are taxed for every bite they eat, every shoddy rag they put on. They are taxed on their jobs, there are deductions for this and that; there are the war bonds, eighteen dollars for a twenty-five dollar war bond, paid on the installment plan. And they are not only being taxed, but they are being seduced. Their virtue is being drained from them. They are made into war profiteers, they are

forced into the position of usurers. The whole nation, every man, woman and child, is forced to become a profiteer—hideous word—in this war.

SOME of our readers wrote indignantly, "Do you think \$180 is exorbitant for the government to pay? They should be paying much more. I do not see how they can live on that, prices being what they are."

What I tried to say was that that puny, insignificant \$180 which looms tremendous in the minds of the poor, was not enough for essentials. Could they rent a decent house to live in? Or could they buy a house? Pope Pius said that as many of the workers as possible should become owners. Is there any chance to become an owner on a hundred and eighty dollars a month?

Peter Maurin likes to talk about the treason of the intellectuals. With the expose of waste and inefficiency on the part of government, of graft and the spoils system ("You take this job in return for the help you gave me in getting elected") I should say that not only advertising men, not only the manufacturer robs and cheats the poor, but also the government. How quickly graft and scandals are forgotten! In Russia graft, corruption and waste in government circles are considered treason, and men have paid for it with their lives. And our Catholic employers and politicians speak at Communion breakfasts, and as long as they prosper they are held in honor; as long as they are in power they are respected. They go to Communion, they go to Mass. You must not judge them. If you speak ill of them, you are being uncharitable.

Yes, the poor have been robbed of the good material things of life, and when they asked for bread, they have been given a stone. They have been robbed of a philosophy of labor. They have been betrayed by their teachers and their political leaders. They have been robbed of their skills and made tenders of the machine. They cannot cook; they have been given the can. They cannot spin or weave or sew—they are urged to go to Klein's and get a dress for four ninety-eight.



BOUGHT and paid for? Yes, bought and paid for by their own most generous feelings of gratitude. Of course, they feel grateful. In spite of their talk about taxes and justice, they are grateful to the good, kind government that takes care of them. St. Teresa said that she was of so grateful a temperament she could be bought with a sardine. St. Ignatius said that love is an exchange of gifts. The government gives its paternal care and the people give their support to that particular governing body. Naturally they do not want change.

But who is to take care of them if the government does not? That is a question in a day when all are turning to the state, and when people are asking, "Am I my brother's keeper?" Certainly we all should know that it is not the province of the government to practice the works of mercy, or go in for insurance. Smaller bodies, decentralized groups, should be caring for all such needs.

The first unit of society is the family. The family should look after its own and, in addition, as the early fathers said, "every home should have a Christ room in it, so that hospitality may be practiced." "The coat that hangs in your closet belongs to the poor." "If your brother is hungry, it is your responsibility."

"When did we see Thee hungry, when did we see Thee naked?" People either plead ignorance or they say "It is none of my responsibility." But we are all members one of another, so we are obliged in conscience to help each other. The parish is the next unit, and there are local councils of the St. Vincent de Paul Society. Then there is the city, and the larger body of charitable groups. And there are the unions, where mutual aid and fraternal charity is also practiced. For those who are not Catholics there are lodges, fraternal organizations, where there is a long tradition of charity. But now there is a dependence on the state. Hospitals once Catholic are subsidized by the state. Orphanages once supported by Catholic charity receive their aid from community chests. And when it is not the state it is bingo parties!

THE poor mother of six cannot reject the one hundred and eighty dollars. She cannot say, "Keep your miserable, puny, insufficient \$180 which you give me in exchange for my husband." She has poverty, involuntary poverty.

But we must reject it. We must keep on talking about voluntary poverty, and holy poverty, because it is only if we can consent to strip ourselves that we can put on Christ. It is only if we love poverty that we are going to have the means to help others. If we love poverty we will be free to give up a job, to speak when we feel it would be wrong to be silent. We can only talk about voluntary poverty because we believe Christians must be fools for Christ. We can only embrace voluntary poverty in the light of faith.

DOROTHY DAY.

EASY ESSAYS

(Continued from page 1)

of his own day could be read with profit by modern philosophers.

V. The City of God

Jacques Maritain says:

1. "There is more in man than man."
2. Man was created in the image of God; therefore there is the image of God in man.
3. There is more to life than life this side of the grave; there is life the other side of the grave.
4. Science leads to biology, biology to psychology, psychology to philosophy, philosophy to theology.
5. Philosophy is the handmaid of theology.
6. To build up the city of God, that is to say, to express the spiritual in the material through the use of pure means, such is the task of professing Christians in this day and age.

VI. Integral Humanism

1. Through the influence of Maxim Gor'ki the Marxists have come to the conclusion that Marxist writers should be more than proletarian writers; that they should be cultural writers.
2. Waldo Frank thinks that the cultural tradition must be brought to the proletarian masses, who will appreciate it much more than the acquisitive classes.
3. What the Marxists call culture Maritain calls Socialist Humanism.
4. But Socialist Humanism is not all Humanism according to Maritain.
5. In a book entitled "L'humanisme integral" Jacques Maritain points out what differentiates Integral Humanism from Socialist Humanism.

VII. Thought and Action

1. Integral Humanism is the Humanism of the Radicals of the Right.
2. The Radicals of the Left are now talking about Cultural tradition.
3. The bourgeois idea is that culture is related to leisure.
4. Eric Gill maintains that culture is related to work, not to leisure.
5. Man is saved through faith and through works and what one does has a lot to do with what one is.
6. Thought and action must be combined.
7. When thought is separated from action it becomes academic.
8. When thought is related to action it becomes dynamic.



Background for Peter Maurin

By DOROTHY DAY

Peter at Breakfast

THIS noon I met Peter down at St. Andrew's Church and we walked along the Bowery to the Eclipse Restaurant, where he usually has his breakfast. The Eclipse is a large, square, unattractive store, larger than the usual coffee shop, with the walls painted a swampy green and the lights not very bright. This is probably a good thing because wherever one looks, all is dirt and neglect.

Floors are dirty and covered with sawdust. Cockroaches chase each other in all directions. I don't mean that they are thick, but wherever you look, between the piles of bread, on the counter, under the edges of the tables, on the floor at your feet, on the wall where you hang your coat and see always a scurrying insect. It is the same in our own Houses of Hospitality, most of them.

Not that this condition is known only to those on the Bowery. One of our friends, a priest at a Benedictine priory, in order to comfort us when we were having coffee in our kitchen at Saint Joseph's House, told us about the cockroaches in their kitchen where they have a good deal of help. "Only the other night," he said, "I had missed supper and was looking for a snack in the ice box and there were so many cockroaches swarming over the box I was afraid to open the door for fear of letting them in. So I went to bed without anything to eat."

And last week I spoke in the hall of a Catholic institution where huge water bugs scurried this way and that around the floor at my feet. The priest who sat next to me killed one but after we saw three or four others we didn't bother. These were the large, light-brown, variety, not like the big black water bugs you find in Florida which the natives there dignify with the name of palmbug.

I certainly don't think the poor ever get used to cockroaches, bed bugs, body lice, fleas, rats and such like vermin that go with poverty. They merely endure them, sometimes with patience, sometimes with a corroding bitterness that the comfortable and pious stigmatize as envy. Someone asked Peter once why God had created bedbugs, and he said: "For our patience, probably."

THE restaurant was filled with small tables, all of them crowded. Peter and I sat down with two Negroes. These left during the course of our conversation, and two sailors, heavily tattooed, took their places. They might have been Scandinavian, Finnish, Russian—it's hard to tell the nationality of these men.

On the walls were half a dozen cracked mirrors, some of them completely broken in half, and on the fragments, painted with chalk, food was advertised.

Pig ears, spaghetti, bread and tea, 15c.

Fried mush, one egg, coffee, 15c.

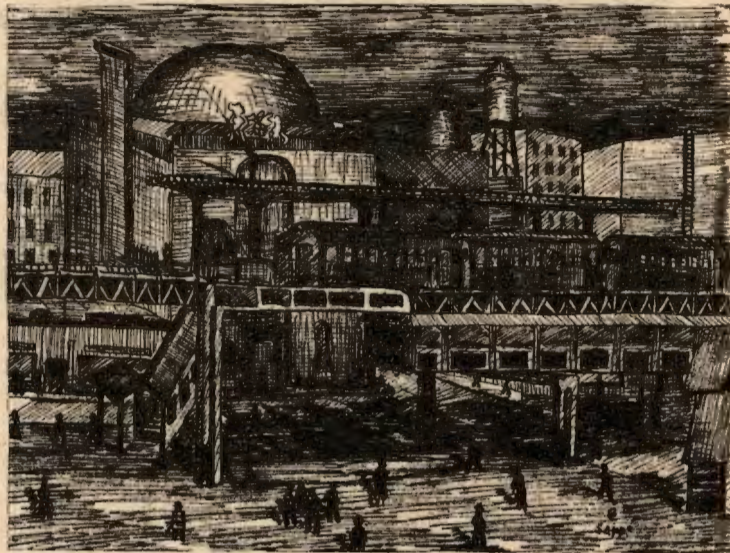
Peter ordered lamb stew which came at once, a huge bowl of it with three slices of bread and a very large mug of coffee for 20c.

It seemed to me that, at every table around everyone was eating the same lamb stew, and when I ordered fried mush and an egg the waiter shook his head uncomprehendingly and said: "Lamb stew," so I ordered it too. It was hot. There were a few pieces of potato and carrot, plenty of meat and plenty of grease.

Over on a counter there were desserts, and here they served not one baked apple, but three. Evidently they cater to robust appetites.

Eustace, of Camden; Bishop O'Hara, of Kansas City, who is head of the conference; Bishop Boyle, of Pittsburgh; Bishop Ryan, of Bismarck, North Dakota. I don't know how many he saw, I don't imagine, in a huge congress of this kind, there was much chance to talk.

Peter did not look in the least tired, but, of course, he looked rather dirty, traveling as he had done, jumping from New York to Boston, then back to Philadelphia and then home again. His



The Bowery Near Chatham Square

Arthur Sappe.

WE were looking at the daily paper as we went in, containing a story of a mine strike; also an account of the C. I. O. Convention.

We began talking of labor leaders, and Peter said: "Murray seems to be a religious man. John Lewis is a Welshman and the Welsh are very much akin to the Bretons. They are often mystics but mysticism may go in the wrong direction. From God-centered, they may become man-centered. Murray is a Catholic. They say he prays. I don't know about Lewis. I hear he has no religion. There may be the will to power. His mysticism may take that form but I don't know. Murray has made a very important analysis of unemployment. People fail to realize the importance of intelligent analysis of a situation before anything can be done about it."

Since Peter was hungry he talked more or less in fragments so we had no time on this occasion to talk in detail about the labor situation. I mentioned that we had an engagement for next Monday with Helene Isvolsky, the author of "Soviet Man Now" and "Dark Before Dusk," which I had read with much interest. Also she has had a few articles in *Commonweal* recently. Her father, Peter said, was a Russian diplomat and formulated the foreign policies in the time of the Tsar. He was minister to France at the time Poincare gave Russia carte blanche in the Balkans. These were the days when the alliances were built up that brought about the great war.

"He was too Machievellian a statesman. Helene Isvolsky has been in Paris since the World War, I understand. Jaures, head of the Socialists in France, accused Isvolsky of trying to bring war. Someone killed Jaures two days before the war began."

Peter went on eating his lamb stew with great appetite. He had been traveling all night, coming from Philadelphia, where the Catechetical Congress had been going on the last few days. I had asked him to go down there because many Bishops are very interested in Peter's ideas. Bishop

shirt was wilted, and his suit crushed and unpressed. It hadn't been cleaned for a long time because he had no other suit.

AS Peter finished up the last crumbs of his bread and the last drops of stew, he looked around him and called attention to the type of workers. "Not many loafers here," he said. "Contractors come down here to the Bowery and get these men for railroad jobs or contracting jobs. Sometimes there is intelligent conversation with intelligent criticism. I worked with one of these gangs going out of Chicago to Peoria once. They didn't give us our pay. Only paper, that we were supposed to cash when we got back to Chicago. We had to take a box car back and we were arrested for that and thrown in jail. We had to walk a good part of the day and we took corn from the fields and ate the raw corn." I thought of Christ and His disciples, as he said this.

"I was with a Finn from Helsingfors. As soon as he got to Chicago he drank up all his money. These workers don't get much, and many of them drink."

"How did you make out at the Socialist meeting at Boston?"

"All right," said Peter. "The other speaker tried to bring a philosophy of private property from the Pope's encyclicals. I gave him the philosophy, the essence of it. Of course, they would only give me 20 or 25 minutes, so I had to keep it short."

"Do you remember which essays you gave?"

"I only took a few. Of course, I had to select here and there to give the essence. I started with the idea of *Folk Schools*. Then *Logical and Practical, Real Man, Better and Better Off, Big Shots and Little Shots, Two of a Kind, Tug of War*. I told them I am the son of a peasant who could neither read nor write and so I am pre-capitalistic. Yes, I am pre-capitalistic and I don't like capitalism and I don't like Socialism, which is the child of capitalism. That is father and son. I don't like the father and I don't like the son."

"How many were there at the meeting?"

"Not many. They didn't advertise it."

"That's good. We don't like advertising."

"That's all right. I told them about the fallacy of saving and the wisdom of giving—*He Left So Much, The First Christians, Self Organization, On the Farming Commune, Firing the Boss, Then The Land of Refuge, Free Guest Houses, Rural Centers in Ireland, The Irish Scholars*, and I told them they don't have to keep up with the Irish politicians. They can keep up with the Irish scholars, and go in for Irish Communism.

"That's a good, positive program for Boston."

"I TOLD them of the Communism that was brought by the Jesuits to the Indians in Paraguay, and by the Franciscans to the Indians of Texas, Arizona, New Mexico and California. A fellow who was interested said, 'How is it that they got out of Paraguay?' and I was telling him that the Indians in Paraguay didn't like the white people. They were keeping away from the Jesuits because they were white. Because the whites robbed them and made slaves of them. And so the Jesuits formed there that communal life and gave them guns and told them to shoot whites when whites tried to force them into slavery. So friends of the white people

better conception of guilds than most people.

"There were no guilds in rural districts. What they had was an ideology. The ideology of the Gospel.

"The encyclicals try to convert an acquisitive society into a functional society. We personally renounce the acquisitive society altogether. It is a question of techniques.

"If the others are eager, they would start associations of Catholic employers. They don't. They just talk about it. They would have the cooperation of the A. C. T. U., which fosters changing an acquisitive society into a functional one. We go back, it is simpler. We go back to the simple life. Even Thoreau was talking about it, and Gandhi is an admirer of Thoreau.

The National Catholic Welfare Conference used to be connected with the Rural Life Conference. The Catholic Rural Life Conference talks about homesteads. We favor communes. What we foster did exist one time. We go back.

"IT was the same with the House of Hospitality. We had to prove to the Bishops it could be done. The Bishop of Sacramento says it almost does itself. It is not like people asking for money and saying, 'rely on my judgment.' It's people who give of themselves to the leaders themselves.



Arthur Sappe.

were complaining to the Bishops in Europe against the Jesuits exciting the Indians; and the Pope, who was a Franciscan, suppressed the Jesuits because they had given arms. There was an old man from Austria there who knew all about it, who even knew the name of the Pope. About 70 years old.

"Then I gave them a philosophy of history and that interested them. They don't know those things. That gives them a light. Glass, the Socialist, put it this way. He said that we were Christian communists—but he was trying to figure out the encyclicals on the social order. These encyclicals, I told him, were trying to make an acquisitive society functional. We consider this society a product of capitalism and we are trying to go back to a functional society; they had one once, before it had decayed into acquisitiveness.

"The original guilds had the idea. There is a pamphlet, *The Sound Old Guilds*, the Paulist Press publishes it. Glass had a

"Some will tell me that is not in the encyclicals. They don't know the encyclicals. The one on St. Francis for instance. Ours is Franciscan and Benedictine stuff.

"They have abandoned Franciscanism and so we will show them the way by proving it can be done.

"The idea is now people don't work if they don't get wages. Even the workers become just as acquisitive as the Chambers of Commerce. We know some workers who can't take it. Some get drunk. They become intoxicated with the spirits. We think they can become intoxicated with the spirit and wouldn't care about spirits any more. Father Gillis says things are becoming worse. But when things become worse people cease to be indifferent. That is the hardest thing to contend with—indifference. People are preoccupied about this world. About people living in this world. If we were more preoccupied about the next world, maybe it

(Continued on page 7)

I. The Condemnation

[A]

GOD is condemned by Caesar, not willingly but in fear. We often resist truth because acceptance would "break up the happy home," as we guess. In this case the fear was of the mob—The mob inflamed by the religious leaders and financiers and financiers. By the religious leaders because Jesus had condemned their hypocrisy and insulted their privilege (the turning out of the money changers had occurred only a few days before. . .) By the politicians and financiers because Jesus had stormed against riches. Woe! Woe to you rich men. . . And against those who sought power grinding the poor. . . buying cheap and selling dear. Producing for profit rather than for use.

[B]

Let us consider how often we refuse justice because of fear, and how often we put the gaining of money before good work, and how often we pander to the rich and great, envying their power. How often do we condone what we know to be unjust?

II. Jesus Receives the Cross

[A]

GOD accepts the condemnation with the most abject humility. He will not only accept the punishment, but also He will deign to carry the very instrument of His suffering. Thus He becomes not only an object of pity, but of ridicule. The fool who carries his own halter. . . But the cross is more than a thing of torture. It is the whole created material world. The four arms stretch out to embrace all things made. . . God is not only punished by the world but on the world. The world He has made punishes Him, and it is the whole world—not only Palestine in the year 33. He does not only die in Jerusalem but throughout the whole universe. The only limit to His humiliation is His own creation.

[B]

Let us consider our own lack of humility, and let us also consider the ignominy we inflict on others—on our employees and servants, and not only physical indignity, but moral and intellectual indignity also—we employ them simply as instruments of profit-making, we regard them simply as "hands," sentient parts of our machines, we have deprived them of the dignity of economic freedom and of intellectual responsibility as workmen. And we do not only inflict the indignity of subhuman labor upon them—We also brand them with the mark of that indignity—with the tickets and cards of servile insurance and compulsory education—We make them carry their own cross.

III. Jesus Falls

[A]

AND His humility in such that not only does He accept condemnation without protest—not only does He accept the ignominy of ridicule—He accepts also the ignominy of weakness. He will not even accept the honor of walking proudly to His punishment. He is not a dignified criminal of whom it will be said, "He walked upright without flinching to the scaffold." He accepted the indignity of the lowest and weakest. "There is no beauty that we should desire Him."

[B]

Let us consider this matter of humility. It is the absolute foundation. Pride is the root and ground of all sin. Humility then is the root and ground of all virtue. Virtue = strength. How then can humility be the ground of strength? Because all good is of God. Humility is reliance on God. Pride is reliance on ourselves.

IV. He Meets His Mother

[A]

WHO was the Mother of Jesus? Queen of Heaven—Tower of Ivory—Seat of Wisdom—And now this Queen's Son passes by His Mother on the way to His cruel and shameful death. The Queen of Heaven shares in His humiliation.

[B]

Let us consider how we also must share. It is not meet for us to assume that because He died for us all that therefore He was humble for us all. In the dark age which is upon us we shall find our mistake. Could He not have called on ten thousand legions of angels to fight for Him? And He did not.

And shall we think to make a Christian triumph by products of our commercialism—guns, bombs, poisons! We can only obtain such things by calling in the financiers and borrowing their money. Shall we thus "make the world safe for Christianity"? Mary, carpenter's wife, Mother of Jesus, pray for us.

V. Simon Helps Him

[A]

A MAN from the country—a stranger, a passer-by. Not one of the cheering mob of Jerusalem citizens. A sort of good Samaritan—an outsider—a defenseless person to help the defenseless—Jesus scorned by His own people, deserted by His intimate friends.



[B]

Let us consider whether the work of Christ is in our own time not being done more by outsiders than by us. We are professedly Christ's friends. Have we not fine churches and fine vestments? Are you not respected members of the community? We have members of Parliament and big cathedrals. What right have we to be respected? What right have we to big cathedrals in London and Liverpool? Are London and Liverpool Christian cities? From Westminster to St. Paul's is there one single thing that you can call holy? What are we Christians doing? What right have we to condemn outsiders when we are neglecting the work ourselves?

VI. Veronica Wipes His Face

[A]

SHE, a woman, dares to brave the anger and ridicule of the crowd. Perhaps, being a woman, she had not so much to fear from men's violence—Nevertheless, whereas Simon was compelled to help, Veronica's act was an act of pure and voluntary charity.

[B]

Let us consider how often we suppress our instinctive impulses to help or comfort those we love or in whom, in our hearts, we believe, because of fear of ridicule or contumely or disgrace. It is easy to be on the winning side—on the safe side—on the side of the police. How easy it is to be deceived by the argument that the law is, on the whole, just—That "poor in the lump is bad"—How easy it is to think that riches are the reward of virtue. We like to think of ourselves as ordinary, respectable citizens. We dress and behave as the rest of the commercial world, we even think in the same way. We don't want to be conspicuous. We want to be thought well of by the world. The wounded Christ is passing—We are too respectable to wipe His face. ("Not every one that saith to me, Lord, Lord. . .") We must take Christ in our arms as well as in our hearts.

VII. Jesus Falls the Second Time

[A]

BUT the world is hard to convince. Perhaps He only stumbled the first time. Perhaps few saw Him. It was meet that the indignity should be displayed to all. We are proud of it—and complacent. Here He comes! Where is He? He's fallen down again. What a sorry procession—"The most abject of men."

[B]

Let us again consider humility. For not only do we rely on our own strength—we rely on our own worth. "Thank God I'm not as other men—extortioners—" "Whatever else I am, I'm not mean—" "One loves one's men. . ." "God knows I don't want to be uncharitable, but. . ." "After all, one has one's position to keep up. . ." "I don't claim to be clever, but. . ." Other people's virtues are not so obvious to us as their faults. Our own faults are less conspicuous to us than our virtues.



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VIII. He Speaks to

[A]

ALL creation is female to God. Hence it was meet that our people should be an address. And what a frightful prophecy! As though the crucifixion could be

The crucifixion of God was done in the green wood.
What shall we do in the dry?

[B]
Let us consider how we make mock of the gospel of Love and Justice.
They took the Body of Christ and crucified it.
But we take the very gospel and desecrate it.
They crucified the Son of Man.
We crucify humanity itself.
Oh consider, consider.
And it is not simply pain and hunger that we inflict on the poor—"the broken down and powerless"—that is the least part of the evil we do.
Think of the millions in our industrial cities condemned to do



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work unfit even for machines. . .
How can we ask of them that when they are not working they should live according to goodness, and beauty and truth when we degrade their minds all day long.
Oh man, oh woman!
In these latter days, in this dry wood, how have we defaced the image of God?

IX. He Falls the Third Time

[A]
YET again, very near the place of execution.
He is hardly strong enough to reach it.
God Himself—not strong enough to walk—
Hardly a fine enough specimen even to be nailed up. "He emptied Himself."
There is not one single effort to appeal to our sense of dignity.
He is condemned to be crucified.
He is hardly worth crucifying.

[B]
"He emptied Himself."
So also should we. . .
Let us consider—especially in these days of mechanical triumph—of transport, telegraphy, domestic comfort and amusement—
How we rely on our own cleverness.
We think ourselves independent.
We have, we say, conquered "Nature" and brought it into subjection.
But we have not conquered greed and avarice and lust for amusement.
We threaten our neighbors with wars more terrible than ever waged in the past.
We bring the whole force of our cleverness to the support of our greed and lust for commercial advantage.
The power of money is the ruling power of the State because it is the ruling power of our own hearts.
Even the poor are more ready to trust in material remedies than to "seek the Kingdom of God and His justice."
He had compassion on the multitude.
But He said to the multitude:
"He that loseth his life shall save it."
Our social reformers whether Communist or Fascist, are also moved by compassion for the multitude.
But they are also enthralled by man's material triumphs.
They desire to make the poor richer.
But Christ wishes to make the poor holy.
Are we Christians on the side of Christ?

Do we not generally side with the materialists?
Are we Christians notorious for our love of holy poverty?
Do we not cling to our possessions with all the tenacity of merchants and men of business?
Do we not forget that the Christian doctrine of private property is not the aggrandizement of the individual owner?
"A man should not regard his material possessions as his own, but as common to all. . ."
We forget the needs of others and the common good.
We think to be self-sufficient—"Stand on our own feet"—
"Let him that thinketh himself to stand take heed lest he fall."

X. He Is Stripped

[A]
It was the custom of the Romans to crucify men naked.
Clothes are for dignity and adornment; the angels of our imagination are so adorned.
To strip a man naked is more than an affront to his modesty; it is to deprive him of all status and all evidence of the freedom of will which marks man off from the beasts.



s to the Women

o God."
at our Lord's last address to the
address to women especially.
!
d be improved upon.

[B]
Let us consider how we also thus spurn our fellow men. It is not only criminals that we spurn.
If we deprive any man of what is due to the dignity of humanity ("Child of God, and if child heir also") we are in effect stripping him for his crucifix as Christ was stripped.
And man's principal dignity is his responsibility—the consequence of his free will.
In our industrialism it is chiefly man's responsibility as a workman that is destroyed.
He is no more than a "hand" an instrument for the profit of his master.
We may not be able to do much to alter our world—
To be anti-communist is no good at all.
Unless we are against the evil system of which Communism is the necessary and inevitable consequence.
How many of us Christians take any trouble to discover why millions of workers are in revolt against capitalism and money rule?
What dignity and adornment is there in the life of the factory hands of Birmingham?
We have stripped our fellow men naked.

XI. He Is Nailed to the Cross

[A]
A T last the climax of His indignity is reached.
He is nailed, spread out, naked on a pair of boards.
What other king has thus given himself to his people?
Let us admit that the pain was frightful.
But was it to inflict pain that they did it?
Not at all. They knew not what they did.
They were preparing to display God to the World—
God denied, God ridiculed, God hated.
Not the soldiers, not the Romans, not even the Jews—it was not any man or group of men that deliberately and knowingly did this thing.
It was God's submission to the utmost evil that could be done to Him—the sum of all the evil of which man is capable—that is what crucified Jesus.

[B]
Let us consider our part in this thing.
It did not happen merely in the year 33, and so it is not merely a thing of the past.
There is no time with God.
It is as much happening now as then.
Even the self-styled atheists in Russia are not denying God as we Christians deny Him when we think well of ourselves—when we think ill of our neighbor, when we deprive the laborer of his wages—when we think our private property is an absolute and not simply a trusteeship for the common good—For "the earth is the Lord's and the fullness thereof."
Thus we nail God to the cross.
Thus we spread Him out so that everywhere they may know that we have brought God to nought.
We have nailed Him down helpless on His own creation. . .

XII. He Dies on the Cross

[A]
T HE cross was lifted up.
Jesus died upon it.
We may note He died in a few hours and not, as was common, after days of lingering agony.
He was not just a hard-bitten murderer, a man almost as insensitive to pain in himself as to that of others.
Moreover, He was worn out before reaching Calvary.
But these things were unimportant.
The sufferings of Christ on the cross are not the chief thing.
His whole life had been one of suffering.
The chief thing now to be thought of is that He is lifted up.
"And if I be lifted up, I shall draw all men unto me."
The standard is raised.
His own executioners raised it.
He is shown to the world.
His own judges showed Him.
They knew not what they did.
"Father forgive them"—He Himself said.

[B]
Let us consider what is thus signified.
The sign of the cross is against the sky.
It is painted, carved, on the face of heaven.
It is on the very door of eternal life.
"He that loses his life shall save it."
We now see that this is not simply an injunction to self effacement.
It is the very basis of the universe—
The warp and woof of its texture.
"Unless the seed fall into the ground and die. . ."
With the lowest things, so with the highest. At every moment of the day, in every place, in all our ways and works—that is the principle of God's creation.
All things are a sacrifice—everything is sacrificial.
Nothing, nothing, nothing can be won except by the giving of oneself.
Against the sky it is written.

THE STATIONS OF THE CROSS

(Continued from page 5)

XIII. He Is Taken Down From the Cross

[A] HIS body is laid in His Mother's arms: Mary, the second Eve, represents redeemed humanity. She acted for us.

[B] By her reception of His dead body she accepts Christ for us. It is the sacramental act. It is not sufficient to see with the eye—to make an intellectual act only. Man is matter as well as spirit—both real. We must act bodily as well as spiritually.

XIV. His Body Is Placed in the Tomb

[A] THE cross was on the hill. The tomb was in the garden. "Unless the seed fall into the ground." It was necessary that He should be buried in order that we might know that He died. It was necessary that He should die—in order that we might live. And we can live if we die also.

[B] Let us consider once more the whole sum. Christ came that we might have life. . . . He showed man that only he that loses life can save it. He showed this by His own life and death. He taught this by every possible word and act. Now in our own time it is still true—it is still the foundation. We live in a time racked by widespread misery, discontent, war and fear of war. We live in a time, famous, as no former time has been, for its material triumphs. Can we not put these things together? Can we not see that our material triumph, because it is hollow in itself, is the very cause of our spiritual and physical misery? We have gained the whole world and lost our soul. Man is a social animal and the human family is the basis of the social structure. All of our politics, nations and states derive from the family. The social problem is therefore the root problem. Unless the social problem be solved on lines compatible with the nature of man it cannot be solved at all. Our modern industrial commercial states flout human nature at every point. What is man? To us Christians has been given the answer—"Child of God, heir also." But we betray our trust, We acquiesce in the betrayal of our fellowmen. We are complacent in front of their degradation. Instead of leading them in their righteous rebellion against their inhuman lives we waste our energy condemning their theories. We say we are Christians. Very soon it will be true to say that the only thing known about Christians is that they are anti-communists. "This is true religion and undefiled: to visit the widow and fatherless in their affliction and to keep unspotted from the world." The world, getting and spending. The world, of trading and money making. The world ruled by finance, money lending and investment. The world of machines whose only object is the production of quantity. "The bread you hoard is the bread of him who hungers," says St. Basil. But our own society is based on hoarding, saving, investment—production for profit rather than for use. This is an unchristian society. In such a society Christians can only be passive resisters or active rebels. Otherwise we shall be swept away—false stewards who have betrayed our Lord. Woe to you, Scribes and Pharisees. Woe to you, rich men. Woe to you, hypocrites. But glory to You, oh Lord, Who by Your holy cross have redeemed the world.



No Oil For Lamps

(Continued from page 1)

Mayor's office, but was steered toward it by a police officer.

While I stood outside the wicket, explaining my errand, a man in uniform rushed in, carrying a large camera. "Is the Mayor coming here to meet Henry Wallace?" he asked the man to whom I was talking. "You're early," was the reply, "they're not due until 1:15. And Henry Wallace is coming here to meet the Mayor," he added, with significant emphasis.

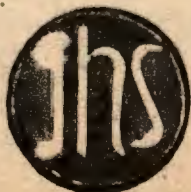
Well, I thought, the Mayor won't be paying much attention to our telegraphed appeal, meeting Henry Wallace and doing all the other important things he has to attend to. But we did receive a reply the very next day, informing us that he had referred the matter to the Department of Health. However, I had visited the office of that department meanwhile, at the direction of the gentleman in the Mayor's office. There I was shown a stack of letters and telegrams, all with the same appeal. "Forty tenants freezing. Please help us get coal." "How can I run my barber shop without heat?" "Five children in my home have to stay in bed all day to keep warm." Many more, all the same, all demonstrating the city's utter inability to provide itself with the bare necessities.

I went to the Solid Fuels Administration office, on the fifty-fifth floor of the Empire State Building, and was told that we would be helped, but later it developed that they wanted us to use "reclaimed coke," bituminous coal which started out to be coke but changed its mind. This would be totally useless in our little stoves, and I refused. All week I tried frantically to get coal, but to no avail. Each government department or agency which I called or visited referred me to another one. I noticed, incidentally, that the offices which I visited were always comfortably heated. One way to keep warm, I thought, was to continue to visit the offices. But that would solve only my own problem. There were all the men and women in the house, who needed fuel for both heat and cooking. And there was the paper to be mailed, which could not be done in a freezing office.

We did get one ton, at last, but that was three weeks ago. It was very poor coal, and mixed with much dust, but we were glad to get it.

Martin, one of our helpers, did more than anyone to help meet the emergency. He brought in wood continually, which he gathered from many blocks around. It was mostly thin, light stuff, but it did help tremendously. Martin paid a visit to Maryfarm the following week, and while he was there he demonstrated the superiority of the farm over the city by cutting down several trees for fuel. I believe he would have brought them in to Mott Street, if he had any way of moving them. The important fact about what Marty did is that he brought in wood which burned while I was burning up wires, phoning to officials, and it was his burning wood which kept us warm.

Today we go to press, and tomorrow the paper will be here, ready for mailing, but it is a question whether we will have any heat in the office. It is all in the hands of St. Joseph.



OUR MENTAL HOSPITALS

New York State's mental hospitals are, as far as buildings and equipment and grounds are concerned, among the best in the country.

And they are a monument to the late Alfred E. Smith, who, as Governor, did more than any other to promote their improvement and expansion.

It was at the General Election of 1923 that the voters of New York State approved the first 50-million-dollar bond issue for that purpose, thanks chiefly to Governor Smith's efforts.

The money provided by this and subsequent bond issues financed the construction of the Pilgrim State Hospital at Brentwood, Long Island; the Marcy State Hospital in Northern New York, and the Rockland State Hospital at Orangeburg, besides providing funds for the improvement and enlargement of the previously constructed institutions, including the Veterans Memorial Hospital at Kings Park.

Hundreds of acres of land were purchased for these hospitals in healthy locations, ostensibly for the benefit of the patients. Unfortunately, however, the patients have not been allowed to get the full benefit of these ample and picturesque grounds, but have been—the great majority—kept locked up in cheerless, oppressive wards, where the only view they can obtain of the sky and the scenery is through the barred windows of the locked wards. Be it understood that these patients are not violent or otherwise dangerous patients—not dangerous to themselves or to others—but men and women and children, victims of the stress and strain of our modern civilization.

Our careful study of the problem, all our experience and observations, convince us beyond any reasonable doubts that certain obstacles of long standing must be removed before any really sound changes for better can be permanently brought about. In this issue we shall name five of them, which to our knowledge are conditions precedent to any lasting change for the better, and we trust our Legislators will act favorably.

First, Stop compelling patients to work at unsuited and uncongenial tasks, without any pay, or even recognition, or thanks, on a so-called voluntary basis, but in reality on an "or else" basis. We shall furnish in future issues "bills of particulars" on what the "or else" signifies.

Second, Abolish the existing "parole system," both in hospital and after patient leaves hospital. That hospital administrators, supposed to be well versed in human psychology, should have foisted such an opprobrious term on victims of nervous-mental ills, with all its criminal connotations, speaks volumes for their intelligence and good will.

Third, Stop taking away patients' "parole cards" without giving them fair notice, or telling them what they are supposed to be guilty of. Give them a chance to defend themselves in front of their accusers and judges, or have someone in their confidence represent them before they are sent to the worst bastilles of despair.

Fourth, Stop adding to family's or relatives' distress by having "reimbursement" bureau trouble them for money while patient is in hospital. The sorrow and embarrassment of having a loved one in a place regarded as "lunatic asylum" should be enough to satisfy even the most sadistic of bureaucrats, without hounding the people at home.

Fifth, Recognize patient's right to be represented either by an organization or any individual.

This recognition of patients' right to be represented, heard, and heeded—when right—should extend to having at least one member of board of visitors who has, or has had, a patient in the institution, and should also include representation at the conferences of the department heads and hospital officials. J. B. E.

Background

(Continued from page 3)

would solve the problems of this world, too. People are beginning to pay attention to the priests and Bishops now. The papers feature those things now.

"Gerry was saying the Bishops' statements seemed to please everybody. Their position makes for it. We, have to present these ideas in such a way they would—that is where intelligence wins—that the religious orders would again profess those things. But they have become like the professors that don't profess. They say that they are not practical. Now they admit the House of Hospitality was practical. And my cracks—logic with cracks—are not considered to be wise-cracks and they give me a hearing. So I got Bishops reading my stuff. When the Abbott of Saint Meinrad's was here, he asked me "Where do you get all

This is another chapter from "About Peter Maurin," by Dorothy Day. Every now and then we will run a chapter (not consecutive ones). We would like to be able to tell you when the book is going to come out, but we are trying to make up our minds whether or not to publish it ourselves. We would like to bring out a cheap, paper-covered edition which would be within the price reach of all. But wartime and paper priorities and printing bills make us hesitate. If we had a printing fund (and anyone who is interested in our publishing the "Peter" book can let us hear from them) we might go ahead.

those ideas? I told him I didn't get them—they got me. Now they give me a hearing.

The secretaries wouldn't listen to me but I have succeeded in getting over their secretaries. Because they think I've got something on the ball. Through carrying out the farming commune program we prove we may be able to bring the Franciscans back to Franciscanism. And if you bring the Franciscans back to Franciscanism you will have the stuff for the Jesuits, too, as well as the Benedictines. When the Jesuits and Benedictines and Franciscans get our line of practicality then the Knights of Columbus will get it too. And when the Knights of Columbus get it, then the Free Masons will get it and the Free Masons will be both free and masons. Masons because they will construct. When press them, is not? Because the ideas get me I got to expect people expect that from me."

MEETINGS AT MOTT STREET

Discussion meetings will be held every Friday evening at 8:30 o'clock through the Lenten season, at the Catholic Worker House, 115 Mott St. Everyone is invited.

Life With the Conscientious Objectors

By ARTHUR SHEEHAN

The Rosewood State Training School group of conscientious objectors at Owing Mills, Maryland, has grown to thirty-two. This group, which is one of the two units under the direction of the Association of Catholic C.O.s, has had a very difficult time in getting its quota of thirty-five filled.

The work is among subnormal children who are feeble-minded. Many are imbecilic. There are about twelve hundred patients in this institution. Many of the children stay in "cottages" and the conscientious objectors work as attendants in these cottages, often having a whole cottage to care for alone. The work, sometimes very depressing, is hard and the hours of work are long. The men work twelve-hour shifts due to the shortage of help at the institution. Because Maryland hasn't the financial resources of the larger States, the doctors in charge have to work under great handicaps.

Ray Pierzchalski, one of the C.O.s working at this hospital, referring to the depressing character of the work, said the other day that it was three months before he could enjoy a meal at the place.

Despite the difficult work, only a few of the men have asked for transfers to other institutions. A few of the fellows have had health breakdowns under the strain and have received medical discharges. The work can truly said to be heroic, particularly when you realize that these men receive 50 cents a day for their work and have to get their recreation, their clothing and incidental expenses out of this 50 cents.

Continual efforts on the part of the religious agencies helping the C.O.s to get pay for these men, at least equal to basic army pay, have met with a flat refusal from Selective Service, although a national poll, according to Time magazine, showed that the people of the country favored pay for the C.O.s.

There are thousands of C.O.s in mental hospital work and in forestry work and they have saved the Federal government and the State governments millions of dollars in salaries and

expenses, yet these men haven't yet received minimum justice from the government. On the contrary, over a quarter of a million dollars earned by them and paid into the United States Treasury by farmers whom they have helped have been kept from the men because of a ruling by the Comptroller General's office. Information comes to us that the American Federation of Labor has started an investigation of this condition.

The argument of Selective Service on the pay issue has been colored by its fear of the American Legion starting a campaign against the C.O.s.

In the Alexian Hospital on Belden Avenue in Chicago, the second group of C.O.s under the direction of the Association of Catholic C.O.s is doing all the different types of hospital work. The nursing school there, with the exception of one man, is completely filled with C.O.s. This, of course, doesn't include the brothers studying nursing.

The men in the nursing school must spend a certain portion of their time studying subjects relating to their nursing work. Other men work in the office, in the hospital store rooms, and as clerks in various departments or as porters.

A group of the men in this unit are preparing themselves for possible relief work overseas if permission is ever granted. They study relief methods and different languages such as German or Chinese according to the area in which they hope to work.

Many of the Catholic C.O.s are scattered in different camps under the direction of the Friends, Mennonites and Brethren. A number are at Trenton, N. D., a Friends' camp which is a Farm Security Act project, devoted to the rehabilitation of poor farmers.

With the permission of the Bishop in whose diocese they are located men at this camp have helped to renovate the mission church near the camp. We haven't seen the result of their work but according to the letters received an excellent job has been done. At the Warner, N. H., camp, conducted by the A.C.C.O., a group of the C.O.s had built a chapel and made it all ready for

services when the camp was moved. The experience gained in this project seems to have helped considerably in this second chapel project.

At the Rosewood unit in Owing Mills, Maryland, the Catholic paper for conscientious objectors is published. It is called THE CATHOLIC C.O. and the subscription price for a year (four issues) is 25 cents. Four issues have already been published. As the work of the C.O.s became more varied and they became scattered throughout the country, it was decided to start the paper to act as a common bond and source of information.

Up in Canada, the Catholic Pacifist Association, with its headquarters in Montreal, has put out a very fine pamphlet titled "Blessed Are the Peacemakers." It contains a brief history of Catholic pacifist and conscientious objection to war movements throughout the world, besides a history of the Church's opposition to war. One priest who was impressed by this pamphlet has asked that we try to get copies to every English-speaking Bishop in the world.

Besides the civilian public work camps which we have described above, there are a number of hospital projects where men who have passed one-third of their sentence in prison have gone after their parole. There is a group of nineteen Catholic C.O.s in a Hartford Catholic hospital and smaller groups are in Catholic hospitals in Bridgeport, New York and Elizabeth, New Jersey.

It is very difficult to keep in touch with all of the Catholic C.O.s in prison because individual permission must be obtained for each man to receive mail from outside. Several Federal prisons were visited and the wardens and parole officers were most cooperative in trying to facilitate the men's paroles to approved hospitals. There are over twenty-five Federal prisons, so the difficulties in reaching the men can easily be imagined.

In the eastern prisons we have been able to keep in touch quite a bit with the men but only occasionally have we been able to make contacts with men in the western prisons.

concerned; those who strive to keep up with the currents of fashion, and at the same time wish to avoid anything hostile to Jesus Christ; conformists, he calls them.

Picturing various aspects of social life, he shows how far we have fallen from Christian living in family life, where the birth rate is low and the divorce rate high; in the relations between Negro and white, where the white people deny both justice and charity to Christ's colored members; in Catholic labor journals, which so often fear to mention the supernatural; in sociology, where we strive to imitate those who seek a science of society which is completely "objective," meaning irresponsible; finally in international life, in war, where we accept without question the aims and actions of our governments. He quotes a pastoral of the German Bishops, urging their people to fight the nation's battles, and then quotes a similar letter from the American Bishops. Pius XII has called for a "peace arising from a free and fruitful agreement"; that is, a negotiated peace, but few Americans have backed him up in this, as has Father Furfey.

Needless to say, Father Furfey's conclusion is in accord with Cardinal Pacelli's, who had continued: "Until hearts are penetrated by the spirit of Bethlehem, by the example of Nazareth, by the doctrine of the Sermon on the Mount, by the 'I have compassion on the multitude,' all the

official statutes, all human arbitration will remain doomed to impotence at the great risk of arriving one day at the full bankruptcy of their promises."

Exception must be taken to one section of the book, where, in referring to a retreat given by other priests, he seems to present their position inaccurately; besides, it is scarcely the place to argue the various presentations of the spiritual life.

JOHN DOEBELE.

Enemies Unknowing

"We live in an age so depraved that were a stranger to compare the words of the Gospel with what in fact goes on, he would infer that men are not followers of Christ, but His enemies... and the worst of it is that they don't know it." (St. John Chrysostom, A.D. 375.)

Books by Eric Gill

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We Need a Liturgical Cook Book

By Stanley Vishniewski

There is a great need for a liturgical cook book. (Perhaps the Grail family can compile it). A cook book that will look upon cooking as one of the corporal works of mercy, that of feeding the hungry. We know that there are hundreds of good cook books, and there is nothing that this writer enjoys better than reading the tempting recipes for frying steaks and chickens. But there is a serious defect to these delightful studies that militates greatly against their effectiveness, and that is their common way of treating cooking as just a necessary evil in order to prepare food to serve an unappreciative audience.

But cooking which takes up the greatest part of a mother's day should be treated with much more respect, for it is one of the works of mercy. It seems a pity that women who spend most of their days over hot kitchen fires (or am I before the times?) preparing meals should fail to realize that their work can be sanctified. That their cooking can be a prayer.

And it is to make women aware of this important truth that a liturgical cook book is proposed. As envisaged, the book would teach that cooking can be a prayer, and that one's duties in the kitchen can lead to sanctity. The recipe for soft boiled eggs would be one *Salve*. Or should it be three *Aves*? Beans should soak from Compline to Prime. Bread should be baked for the space of one visit to church.

It would also give the recipes for cooking all the special dishes that have grown to be associated with feast days. And it would give a brief description of the customs that have arisen.

The cook book would give the recipe for making poppy loaves and *plotkeles*. The Poppy-Loaf is made by the Lithuanians for their Christmas Eve celebration. I still have fond memories of my grandmother grinding the poppy seeds while the rest of us set the table for the traditional Christmas Eve twelve-course supper. The *plotkeles* are thin wafers that are broken and eaten by each member of the family before the feast.

It would give the recipe for making "All Souls" cakes which

the Belgians eat on All Souls Day.

It would give the recipe for making *paczki*, which is a kind of fried doughnut that the Polish people make on their *Zapusty* or Fat Thursday (the Thursday before the beginning of Lent).

Neither would it forget *szalon cukor*, a fudge-like candy which the Hungarians make to be served at Christmas.

And so it would follow the course of the liturgical year, giving the appropriate recipes for the special dishes that have come to be associated with the feasts.

A Social Catechism

A Catholic Catechism of Social Questions by Rev. T. J. O'Kane: Individual copies 15c; Special Discounts for schools; Catechetical Guild, 128 East Tenth Street, St. Paul 1, Minn.

Teachers of sociology and study club leaders would do well to consider this pamphlet in connection with their teaching. Originally published by the Catholic Social Guild of England, the Catechetical Guild has done an excellent job in revising and abridging it to fit the American scene.

The question-and-answer method of teaching, provided it is not of the parrot-like fashion, is an excellent means of imparting knowledge. Father O'Kane has done an excellent job by means of this method of distilling and making concrete the social encyclicals of Pope Leo XIII and Pope Pius XI.

Question 65 reads: Is it sufficient for the Catholic to know and accept the teaching of the Church on social questions?

The answer is: It is not sufficient for the Catholic to *know* and *accept* the teaching of the Church on social questions; he must *put it into practice*, and he must begin by applying it to his own life. "Faith without works is useless" (James 11, 20). The individual must be a Catholic in thought, word and *action*. To call one's self a Catholic, and even to accept the Church's teaching, without putting it into practice merits the condemnation which Jesus Christ passed upon the Pharisees, who "talk but do nothing" (Matt. XXIII, 3; Luke XI, 52).

Dynamite

(Continued from page 1)

the first step toward an effective solution of the problem of the "have" and "have not" nations.

Emphatic Statements of Pius XII

This doctrine has been clearly and emphatically laid down by Pope Pius XII in more than one place. In the encyclical *Sertum Laetitiae*, November 1, 1932, he said: "the goods which were created by God for all men, should flow in an equitable manner to all, according to the principles of justice and charity."

In his discourse commemorating the fiftieth anniversary of *Rerum Novarum*, June 1, 1941, the same Pontiff declared:

Every man, as a living being gifted with reason, has in fact

from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man and to the juridical statutes of nations to regulate in greater detail the actuation of this right. This individual right cannot in any way be suppressed, even by other clear and undisputed rights over material goods.

In his radio message to the whole world, December 24, 1941, the Holy Father stated:

Within the limits of a new order founded on moral principles there is no place for that cold and calculating egoism which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favored by nature are not permitted access to them.

The sum of the matter is that a generous and adequate contribution by the United States to the relief and rehabilitation of the devastated countries of Europe would promote our own economic welfare and would comply with the clear obligations of the moral law.

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BOOK REVIEW

THE MYSTERY OF INIQUITY. By Rev. Paul Hanley Furfey. Bruce Publishing Co. \$2.

Few men in the United States have echoed the voice of Pope Pius XII these last cruel years as faithfully as has Father Furfey, and when he writes a new book, he has a heavy claim upon our attention.

In "The Mystery of Iniquity," he portrays the struggle between the forces for good and the forces for evil in our society, developing a theme which Cardinal Pacelli had outlined as: "While our souls contemplate this gigantic drama and our hearts beat faster at the spectacle of this duel where the *mystery of grace* and the *mystery of iniquity* meet each other, the irresistible force of our faith and our love, fanned by the breath of divine grace, forces the Creed from our lips, no longer as the calm psalmody of days of quiet, but as the virile hymn of days of battle."

Cardinal Pacelli described as agents of the mystery of iniquity the militant godless, together with the "formless mass of those who, without being personally hostile to Jesus Christ, allowed themselves to be tossed by the currents of fashion, to become at the end the unconscious accomplices of incredulity and the fight against the Church." It is with the latter that Father Furfey is