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. Mortimer Adler 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 to the hungry, clothed the naked and shelter the harborless without also trying to change the social order so that people can feed, clothed and shelter themselves, is, just as the Jews, to apply palliatives. It is to show a lack of faith in one’s fellows, their responsibilities as children of God, heirs of the promise of the future. Of course, “the poor we will always have with us.” That has been sung in our teeth again and again, usually with the comment, “so long as we don’t do anything about it.” But surely He did not intend that there would be quite so many of them. We also have to repeat that now that there is on earth 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 we have always with us.” These are the preachers, the priests, the blind, those injured in industrial accidents, and those who have been driven to drink by our industrial order, and the workers from whom we receive such nest egg and international aid. There are those, who, refuse to cooperate in this social order, who prefer to work here with us without salary. We could not get along 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 with a knowledge of the fundamental values of life and the spirit of poverty. John Courtney writes this month, “The very storms and freezing weather which have increased the number of people crowding around gas stoves which give out very little heat, or burning their doors and windows filled with paper.” There are some of whom the picture of the metropolis during the past two months, month by month, has been a demonstration of the city’s inability to sustain the face of adverse conditions.

The very storms and freezing weather which have increased the number of people crowding around gas stoves which give out very little heat, or burning their doors and windows filled with paper.

It

PETER CALLS IT DYNAMITE

[Excerpts From Speech By
Bt. Rev. John A. Ryan Before
the Catholic Peace Congress
at Chicago, Il.]

What a blessing it would be for the millions if the leaders of the United States and the United Nations would choose to have no inclination to lean perfectly to the right or to the left.

The Ethical Aspect

According to Catholic moral teaching, the common right of property is subject to the extreme right of self-defense, and it is right and just to appropriate the property of the other, if it is necessary to prevent the man in need to take possession of the amount necessary to prevent death by starvation.

The Moral Aspect

Hence the moral claims of the other, if it is necessary to prevent death by starvation.

The laws of the United States do not provide for a prior claim upon the created goods within national boundaries. It applies to all the goods of the earth in general against all the states or individuals who have them. When God created the earth He did not apportion rights to it. When national or political lines, for He has done anything of the sort. The poor we will always have with us. That has been sung in our teeth again and again, usually with the comment, “so bring themselves to consider all the possibilities of the light of human needs, and with a knowledge of basic material facts and possibilities of our economy, instead of confused restoration confusion of mind. I am a radical because I know that there is no unity of thought as eternity, philosophers, no unity of thought as eternity. The Right Word

“Frankly, I cannot conceive that the bitterest partisanship could be more destructive to the common weal than the excesses of our ‘professionals’ association’ in this country, which has been stored here has been frozen so hard that it might just as well have been in the molasses. Because of ingenuity, we have the three supply the city of more than eight million persons in a practical impossibility; and oil and are only two items in the city’s hand-to-mouth existence.

Our situation, here at St. Joseph’s House, has been very trying. This morning we have burned the last few scraps of the $26 a ton, $8 more than Mary McFarlane Little had to be delivered to us three weeks ago. Our present budget is as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gas</td>
<td>$26.00</td>
</tr>
<tr>
<td>Electric lighting</td>
<td>$8.00</td>
</tr>
<tr>
<td>Clothing and bedding</td>
<td></td>
</tr>
<tr>
<td>Food</td>
<td></td>
</tr>
<tr>
<td>Rent and utilities</td>
<td></td>
</tr>
</tbody>
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It

No Oil For the Lamps

By David Mason

Bitter arguments and near-riots were left behind when the steel barons of both countries covered the ground. A fact is, that Harrisburg is close to the Pennsylvania border and that Harrisburg is said to be home to some agitating group, which would be able to help. If we did not, I decided to visit the

PETER CALLS IT DYNAMITE
forced into the position of usurers. The whole nation, every man, woman, and child, is forced to become a profiteer—filthy words in—

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 or that prices being what they are.

What I tried to say was that that puny, insignificant $180 which homes are now getting can save the minds of the people, 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 have a home. In those days they were not the only advertising men, not only the manufacturer and chemist and drugstore, but also the poor man, the poor woman. How quickly the glib talk and empty promises are forgotten! In Russia, graft, corruption and waste in government, by official treachery, and men handling the business as if for their own lives. And our Catholic employers and politicians speak at Communion breakfasts, and as long as they prosper they are held in high respect. They are in power they are not in a position to say they belong to Communism, 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—we are urged to go to Edwin's and get a dress for our ninety-eight.

Bought and paid for? Yes, bought and paid for by their own best 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 not speak ill of them, that they should be more decent. In spite of their talk about taxes and justice, they are grateful. In spite of their talk about taxes and justice, they are grateful.

We believe that social security legislation, now hailed as a great step forward, is only a first unit of society is the family. The family is the first section of the Radical's of the Right.

The bourgeois idea is that culture is related to leisure.

Eric Gill maintains that, "Art is related to work, and its relations to theoretical reflections.

There is a confusion between what they are now talking about Cultural tradition.

What the Marxists call culture is related to work, and its relations to theoretical reflections.

But Socialist Humanism is not all Humanism according to Marxism.

In a book entitled "L'humanisme integral" Jean Baudrillard points out what differentiates Integral Humanism from the Marxian model. We are now talking about Cultural tradition.

The bourgeois idea is that culture is related to leisure.

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, "Art is related to work, and its relations to theoretical reflections.

5. Man is saved through faith and through works and has a lot to do with what he is.

6. Thought and action must be combined.

7. There is no separation from action it becomes academic.

8. When we say that art is related to action it becomes dynamic.
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.

I don’t think it’s a good place with sawdust. Cockroaches chase each other in all directions. I don’t mean that they are thick, but wherever you look, on the counter, under the edges of the tables, on the floor at your feet. Where there is dirt, there you hang your coat and see all the scurrying insect. It is the same in every corner of Hospitality, most of them.

But: that condition is known only to those on the Bohemian side of the street. The priest who asked Peter once why God had created bedbugs, and he comprehendedly said: “For our patience, probably.”

And last week I spoke in the hall of a Catholic institution where huge water bugs scurried this way and that around the floor. I sat next to me—killed one but after that the mixture was too much for me. We didn’t bother. These were the light, large, brown, variety, not like the others with wings and the proper name of cockroach, but the name of which I can’t find in Florida where the natives identify the name with palmbeast.

I certainly don’t think the poor ever get any of the free food, though we are to understand that on the whole, even in the Russian gipsy quarters in Kalamazoo, Russian, Italian, and many other darker poverty. They merely endure them, sometimes with patience, sometimes with bitter intolerable reason. That the comfortable and the well-fed quarter is as bad as the other, one 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 ever so crowded. Peter and I sat down with two Negroes. These left dining room tables were mentioned in conversation, and two sailors, heavily tattooed, took their place. They gaped like the other customers. There was a Finnish, Russian—It’s hard to tell the nationality of them more. On the walls were huge cracked mirrors, some of them containing the chinamans who posed in the fragments, painted with their heads and shoulders.

Pig ears, spaghetti, bread and tea, 10¢.
Fried mush, one egg, coffee 10c.

Peter ordered lamb stew which I was against, and a large bowl of it—three slices of bread and a large piece of meat. It seemed to me that, at every table around everyone was eating lamb stew, and each one seemed to be the same, one large bowl of it—three slices of bread and a very full plate of lamb stew. It is, I believe, a little out of the way. It was lamb stew—two pieces of potato and carrot, plenty of meat and plenty of grease.

Over on a counter there were dearest, and here they served not one baked apple, but three, and they seemed to ration to refugees.

The Bowery near Chatham Square

We were looking at the daily papers in, so I ran down 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 L. Lewis is a Catholic and the Walz are very much akin to the Bretons. They are often mystical but mysticism may go back to the Bretons. They believe in the power of will. Their 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 sent for a large plate of lamb stew, with a ring of bread, and we had no time on this account to talk in detail about the going on in the last few days, such as that we had an engagement for a large part of the evening with some Irovsky, the author of “Soviet Man Now” and “Dark Before Dawn,” which I had read with much interest. Also she had a few religious communistic recently. Her father, Peter said, was a Russian diplomate and formulated the foreign politics in the time of the Tsar. He was minister to France and the ambassador to the Russian State in Berlin. These were the days of the old Russia when the Tsar didn’t have any real authority. It was a big government built up in that brought about the great war.

He was too Machiavellian a statesman. Helena Irovsky has written a book on “Soviet Man Now,” I understand. Jaureg, head of the Socialists in France, an American Irovsky of trying to bring war. Someone killed Jaureg 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 I was very interested in Peter’s ideas. Bishop Hussey, of Camden; Bishop O’Hara, of Kansas City, who is head of the conference, Bishop Boyce, of the advenist, Bishop Ryan, of Bismark, North Dakota. I don’t know if I should have taken a note down there, but I didn’t know what was going to happen. Peter did not look in the least tired, but, of course, he looked tired after the conference I had just been to, jumping from New York to Boston, then back to Phila­ philia and then home again. His shirt was wrinkled, and his suit looked as though 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 piece of meat, I asked him around him and called attention to the type of workers. “Not many leaders here,” he said. “Contractors come down here to work, and get these men for railroad jobs or construction.”

Sometimes there is intelligent conversation with intellectual criticism. I worked with one of these gangs going out of Chil­lco in Oregon. I thought they would give us some pay. Only paper, that we were supposed to do when we went back to Chicago. We had to walk a long part of the day and we took corn from the fields and ate the raw corn.” I thought of Christ and His disciple, as he said this.

“I was with a Finn from Hel­sinki who has been up all the night partying recently.”

“Do you remember which es­say?”

“I only took a few. Of course, I had to select here and there in that way.”

Peter asked me what I thought of the idea. There is a pamphlet, “The Sound Old Guilt,” the Paula Press publishes it. Glass had a

“Not many. They didn’t ad­mit it.”

“That’s good. We don’t like mis­adventures.”

“That’s all right. I told them about the falsity of saving and the waste of it.”

I told Peter 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 Jesuites formed these tribes that came out and gave them guns and told them to shoot whites who tried to force them to slavery. So friends of the white people were complaining to the Bishop in Rome against the Jesuits ex­ecuting the Indians; and the Pope, who was a Franciscan, sup­pressed the Jesuits because they had given arm. 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, a philosophy of men’s work.”

“I look only a few. Of course, I had to select here and there in that way.”

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“Some will tell me that is not in the encyclical. They don’t know the encyclical. The one on St. Francis for instance. Our Franciscan and Benedictine stuff.

“They have abandoned Fran­ciscanism and so we will show them the way by proving it can go.”

“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.”

Peter asked me what I thought of the idea. He knew some workers who can’t take it. Some get drunk. They become intoxicated with the spirits. They think they can become intoxicated with the spirits and wouldn’t care about spirits. I have never met Pills with the idea of work, or even the idea of work, or even the idea of work.

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I. The Condemnation

[\text{A}] OD 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 politicians and financiers. By the religious leaders because Jesus had deadened 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 rich.

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 panders to the rich and great, envious their power. How often do we condone what we know to be unjust?

II. Jesus Receives the Cross

[\text{A}] OD accepts the condemnation with the most abject humility. He will not only accept the punishment, but also He will design 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 machine. 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

[\text{A}] OD 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 underwent 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 is 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

[\text{A}] W HO 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 shall we find our mistake. Could He 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, polisols? We can only obtain such things by exiling 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

[\text{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 professionally 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

[\text{A}] S HE, 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 "pour 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....") Ye must take Christ in our arms as well as in our hearts.

VII. Jesus Falls the Second Time

[\text{A}] B UT the world is hard to convince. Perhaps He only stumbled the first time.

Perhaps few saw Him. It was not 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."

[\text{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.

VIII. He Speaks to His Accusers

[\text{A}] A LL 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
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 women!
In these latter days, in this dry wood, how have we defaced
the image of God?

[A] Yet again, very near the place of execution,
He is hardly strong enough to reach it.
God Himself—not strong enough to walk—
Harshly a fine 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.
Every part of man is 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 enslaved 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?
Are 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?
But we 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.

[B] Let us consider how we also thus spur our fellow men. It is not
only criminals that we spur.
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] 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 Life 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] The 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-driven murderer, a man almost
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 note 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.
"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.
TO STAMP OUT CONSCRIPTION

October 31, 1945

Dear Editor:

I have been putting on a strenuous campaign to see that everyone coming to this office fills out the conscrip- tive part in attempting to defeat the permanent conscription bills rallies, etc. If you will forward me a thousand stamps, I have designed a stamp and had over 100,000 copies of it being distributed by the Ameri- can Friends Service Committee, the Fellowship of Reconciliation, the National Peace and Freedom, and the Socialist Labor Party. It is being distributed the most by the Fellowship of Reconciliation. They sell for $1 each and would very much like to be interested in distributing them to you or your subscribers. If you will provide four to five individual orders here providing not less than fifty are ordered at a time.

Sincerely in Christ,

C. P. S., Camp No. 76,

[Address]

[signature]

[Note: This letter is dated October 31, 1945.]

HARRISBURG

1017 W. Seventh St.
Harrisburg, Pa.
January 31, 1945.

Dear Dorothy,

We recently received eight or nine cartons of clothing from the Catholic Worker, express prepaid, and thank you for your kindness. We are interested in the boys' clothing, and in this lot there are some good coats, pants and other garments which were badly needed, and were given to Fr. Bob's for a rest and change.

It is a long time since we heard from you, and I wonder if it was the call John Campion made at Mot Stree which prompted you to write to us. Mot Stree, I am heartily glad to mail this letter to our poor children.

The Catholic Worker has an old house in the same place. I had to give up my job last March, and I have had to strive myself in working an office all day and a farm all night. I am afraid the rest I decided to come here to live and spent a few nights each week to earn more money. These days I spent more time here now and again I am prepared to the fair- day and Sunday when I go to Bob's for a rest and change.

Sincerely yours in Christ,

Mary Frecon

P.S.—I just received a pack- age from Mr. Faust, 6531 Lake- wood Ave., Chicago, Ill. It was addressed to you here, and as it contained used garments for girl and boy I concluded it was meant for us to give away. Also six bars of soap.

PHILIPPINES

Philippine Islands,
December 22, 1944.

Dear Friends,

I have become convinced (I suppose one might say in the hard way) that modern citizens are not for Christians.

Let me say, first, that I allowed myself to be persuaded—because, at the time, my mind was con- clusive in these sentiments of pacifism and likewise conscription itself.

With almost three years in my mind, I am not able to consider reading and contemplation. During these 34 months, at no time do I recall ever having heard the war referred to as any kind of Christian prac- tice. To those at home pursuing their inquests in the same pacifism, I will recall them to the Four Freedoms that many, and, at least, every now and then refer- red to the Four Freedoms. As we cut out the necessary to have Christianity, to permit it to function in a sphere of freedom, we have started a war that prevent us from watered-down variety summed up in the Four Freedoms. Christianity is a good social bulwark", or, in other words, serving the interests of the so-called, existent, capitalistic economic structure.

The reasons why I am discussing is so vast that I must immediately narrow down to specific points that I have observed upon a Christian soldier's consciousness and expression of his faith.

How can peace exist for a Christian principle? Clearly, one cannot fight for something in which he does not believe. I know the members of the army, including Catholics, have a cynical, materialistic phi- losophy (if it may be dignified by that appellation that once round the bang of life), or no philo- sophy at all. These latter consider themselves victims of mechanica- lism circumstances when, as a mat- ter of fact, they are victims of that cynical materialism which is the basic evil of our times. Ninety-nine percent do not in- tend to do anything about post-war problems; so again, that field will be left principally to the politicians, (in the bad sense). This leaves us, therefore, with a definite duty to do all in our power to prevent the genuine Catholic way of life.

Even the bounds of natural law and natural goodness is trampled.

The subject I am discussing is how we can get the kids stay in bed most of the time. I have been a living study of modern...
THE STATIONS OF THE CROSS
(Continued from page 3)

XIII. He Is Taken Down From the Cross

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 the 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 this purpose, thanks chiefly to Governor Smith's efforts.

The money raised by this and subsequent bond issues financed the construction of the Pilgrim State Hospital at Bremiwood; Long Island; the Marcy State Hospital in Herkimer County; 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 the hospitals in healthy locations, ostensibly for the benefit of the patients. Unfortunately, the patients have not been allowed to get the full benefit of their surroundings. The picturesque grounds, but have been—the great majority—kept locked up in the wards, where the only view they can obtain of the sky and the scenery is through the barred windows of the locked wards. So it understood that these patients under the name of mental hygiene will be helped, but later it de-

The world ruled by finance, money lending and investment.

The world, of trading and money making.

The secretaries wouldn't listen to me. I got Bishops reading the "Peter" book and informing us that he had represented, heard, and promoted their improvement.

Second, Abolish the existing "parole system", which is a fraud, and after patient leaves hospital.

That hospital administrators, supposed to be in the best interest of the human psychology, should have been asked such an ambiguous term on victims of nervous-mental ills, with all its criminal ramifications, speaks volumes for their intelligence and good will.

Third, Stop giving many patients "parole cards" without giving them any sort of fair notice telling them what are they supposed to be guilty of. Give them a chance to defend themselves in front of their accusers and judges, or have someone other than their confidants represent them before they are sent to the worst beatings of despair.

Fourth, Step adding to family's or relatives distress by hurting "reimbursement" bureaux trouble them for money while patient is in hospital. The narrow and embarrasement of having a loved one in a place regarded as "mental asylum" should be enough to satisfy even the most abject of bureaucrats, without haunting the people at home.

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

This recognition of patients' right to make his own decisions and be heard—when right—should be extended to the attention of the governors and Bishops. A panel of board of visitors who has, or should be, a picture of the institution, and should also include representation at the conferences of the doctors and the hospital officials.

J. B. E.

Background
(Continued from page 3)

a would solve the problems of this world, too. People are beginning to give attention to the actions of Bishops now. The papers report:

"Orry was saying the Bishops' statements seemed to please everybody. Their position makes possible for it. We have to present these affairs in such a way that is where intelligence wins—that the religious orders would take up such things. But they have become like the professionals in the political field. We say that they are not practical. Now they admit the House of Representatives. They have cracks—logic with cracks—themselves. We do not know what to do with them and their cracks and they give me a hearing. So I got Bishops reading the "Peter" book. "Saint Meurad's was here, he asked me "Where do you go!"

This is another chapter from the story of Dorothy Day, Every now and then we will run a chap-

We would like to be able to do more in this way. We don't feel we are coming out, but we are trying to make up our minds as to the best way to help ourselves. We would like to Our humanness has not been lost. This thing is coming to out, but we are trying to make up our minds as to the best way to help ourselves. We would like to reach and be (Continued from page 15) While I stood outside the New York State's mental hospitals, I learned that one thing known about the problem, all our experience and observations, showed us that there are very many doubts that cer-

In this issue we shall name five of them, which to our knowledge are considered to be the last thing that can happen to these institutions. And we trust our Legislators will act first. WA.

What is man?
To us Christians has been given the answer—

"Child of God, heir also."

But we betray our trust.
We are traitors of the betrayal of our fellowmen.

We are complicit 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 have betrayed them.

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 undeniably, to widow the fatherless and in their affliction to and kept unsought 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 hungergs," says St. Basil.

But our own society is based on hoarding, saving, investment—production for profit rather than for use.

This is an unscholarly 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.
We owe it to our Scribes and Pharisees.
Woe to you, rich men.
Woe to you, hypocrites.
Blessed are the poor, for theirs is the kingdom of heaven.
Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Blessed are the merciful, for they shall receive mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the children of God.
Blessed are the persecuted for righteousness' sake, for theirs is the kingdom of heaven.
You are the salt of the earth.
You are the light of the world.
Whoever, therefore, breaks one of these smallest commandments shall be called least in the kingdom of heaven.
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No Oil For Lamps
(Continued from page 3)

Mayor's office, but was steered toward it by a police officer.
While looking for the wicket, explaining my errand, a man in uniform rushed in, carrying a large camera. "Is the mayor here?" I asked him. "He showed me that only he that loses life can save it."

And he died.·

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

The cross was on the hill.
The tomb was in the garden.

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.

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 taught this by every possible word and act.

Now and in our own time it is still—true it is still the foundation.
We are governed and misled 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?

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MEETINGS AT MOTT STREET

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

February, 1945
Life With the Conscientious Objectors

by ARTHUR SHEEDAN

The Roswell State Training School, a government sanitarium, is one of the outstanding institutions of the country. The work of the children stays in the minds of those who have been there. There are about twelve hundred patients in this institution. Most of the children are in the care of the Catholic Church. We have a heavy claim upon our church. The work of the Catholic Church in this field is of utmost importance.

The men in the sanitarium are being treated for mental and physical conditions. The men work twelve-hours a day, six days a week. They are paid very little, and the work is hard. Many are tired. There are about twelve hundred patients in the sanitarium. The men work twelve-hours a day, six days a week. They are paid very little, and the work is hard. Many are tired. There are about twelve hundred patients in the sanitarium. The men work twelve-hours a day, six days a week. They are paid very little, and the work is hard. Many are tired. There are about twelve hundred patients in the sanitarium.