

CATHOLIC WORKER

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For a New Order

By Peter Maurin

I. The Age of Reason

1. In the seventeenth century, a Frenchman by the name Descartes discarded Thomistic philosophy and formulated a philosophy of his own.
2. Saint Thomas' philosophy starts with Aristotle and help the reason to accept Revelation.
3. For Saint Thomas Aquinas reason is the handmaid of faith; not so for Descartes.
4. The eighteenth century became known as the age of enlightenment or the age of reason.
5. An American by the name Thomas Paine wrote a book entitled: "The Age of Reason".

II. The Age of Treason

1. The use of reason was discarded by the intellectuals of the nineteenth century.
2. Romanticism, positivism, pragmatism, one after another became the fashion in the nineteenth century.
3. In a book entitled: "The Treason of the Intellectuals" Julien Benda, A French Jew, says the intellectuals gave up the search for truth and consented to become the paid propagandists of nationalists as well as capitalists.
4. So the age of reason of the eighteenth century was followed by the age of treason of the nineteenth century.

III. The Age of Chaos

1. And we are now in the age of chaos.

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Chicago Hospital Works of Mercy For ACCO Camp

Association of Catholic Conscientious Objectors Starts Second Project

On the 5th of March the Association of Catholic Conscientious Objectors opened a second camp. Civilian Public Service Camp No. 26 is a part of the Alexian Brothers' Hospital, 1200 Belden Avenue, Chicago, Ill.

We had 36 men in camp at Stoddard when we were given the opportunity to send some men to this hospital in Chicago. The hospital wanted 20 men. Twenty Stoddard men wanted hospital work. But Selective Service allowed only twelve men to go from here. John Doebele, who was drafted from the Baltimore House of Hospitality, is the assistant director under the superintendent of the hospital. There will be about eight men sent from other camps in the Midwest. They will come from Brethren and Quaker camps. All these men will be in charge of the Association of Catholic C. O's and the hospital. They have agreed to stay as long as they are needed or until six months after the duration.

The work may be anything from janitor work to registered nursing. It is understood that the Brothers will train some of the men towards a registered nurse degree. All will work for \$2.50 a month spending money. Their room is provided and board and laundry. They will work just as do the regular employees of the hospital.

Two other men are awaiting assignment to a mental hospital in either Massachusetts or Connecticut. Six more are waiting for other general hospitals to open. We are also working and praying for some sort of farm work. Feeding the hungry is, after all, a work of mercy. And there is great need now for food.

PIUS XII

Pius XII: "It seems that the world has forgotten Christ's message of peace—the voice of reason. We of the Christian brotherhood have been obliged to see a series of irreconcilable acts, irreconcilable both in regard to international rights and to principles of national rights and to the most elemental sentiments of humanity, acts which show in what chaotic and vicious circles has the sense of justice been deviated from useful consideration. . . .



"Atrocities and illegal use of means of destruction even against noncombatants, refugees, old people, women and children, and disregard of human dignity, liberty and life are acts which cry for the vengeance of God, as does ever more extensive and methodical anti-Christian and even atheistic propaganda, mostly among young people.

"To preserve the church and her mission among men from every contact with such anti-Christian spirit is our duty, and this is also our sacred and intimate wish as the father and teacher of the faith."—Christmas, 1939.

II

Pius XII: "Is this perhaps the tremendous hour in which God weighs merits and demerits? Now that the present war has reached such an intensity of battle and destructive progress and its ruins have assumed gigantic proportions, the external and material damage cannot be compared with the destruction of the spiritual and moral patrimonies."

III

Pius XII: "May all belligerents, who also have human hearts molded by mothers' love, show some feeling of charity for the sufferings of civilian populations, for defenseless women and children, for the sick and aged, all of whom are often exposed to greater and more widespread perils of war than those faced by soldiers at the front.

"We beseech the belligerent powers to abstain until the very end from the use of still more homicidal instruments of warfare; for the introduction of such weapons inevitably results in their retaliatory use, often with greater violence by the enemy. If already we must lament the fact that the limits of legitimate warfare have been repeatedly exceeded, would not the more widespread use of increasingly barbarous offensive weapons soon transform war into unspeakable horror?"—Easter, 1941.

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Conscript Women Future Prospect Unless Protested

Vigilance Needed lest State Interferes with Women's Vocation

A bill to amend the Selective Service and Training Act of 1940, which provides for the registration of all women between eighteen and sixty-five, was introduced in the House last week by Congressman Baldwin of New York. Its purpose is "to provide complete information as to the capacity and availability of the registrant for service, civilian and military, in connection with the prosecution of the war."

The Most Reverend John F. O'Hara, Auxiliary Bishop of the chaplains and men in the U. S. armed forces, is "opposed to putting women in the army," according to a speech before the Holy Name Society of the Police Dept., March 22. According to the N. Y. Herald Tribune, "The Bishop's remarks were interpreted as official Catholic Church disapproval of the 150,000 member Women's Auxiliary Army Corps authorized by the House of Representatives and now being considered by the Senate."

"Any proposal to put women in the Army must be the concern of all of us," said Bishop O'Hara.

With regard to registration, two points of view have been expressed by women, the first that the government had a right to call for the registration of its citizens; that registration as such involved no question of conscience. This group plans to register, and to object on grounds of conscience to being conscripted, just as the conscientious objectors among the men did.

The second point of view is that if registration is for the express and definite purpose of preparing for conscription for war, it is part of the whole war system and should be fought at this point.

DAY AFTER DAY

* Often this column is used to repair mistakes, to take care of odds and ends that come up at the last minute before going to press. We will start it off at this time by making a belated appeal, first for the Bishop's relief fund for war victims; and, second, for the New York Catholic Charities drive. Neither of these appeals appeared in the last issue of the paper, where they belonged, because of the terrific press of work. Sometimes there are births and deaths, immediate cases of need, that absorb all our attention, and we overlook most important work to be done. It is because the works of mercy are so important a part of our program.

But now—the dead has been buried, the child has been born, the family in need has been housed and fed, the old man has been put to bed, the demented one has been listened to—and somehow this morning all is calm and quiet and there is time to sit and write. So we beg you, all our readers, to remember how great a place almsgiving plays in our salvation. We sow our earthly treasures to reap heavenly ones; we show our love for our God by our love for our brother. Our Lord Jesus comes to us in His most degraded guise, buffeted and spat upon. He comes to us suffering, and we must help bear His cross like Simon, wipe His face like Veronica, suffer with Him like his mother, wait with Him like John at the foot of the Cross—yes, and rejoice with Him in His resurrection. Those who sow sparingly will reap sparingly. We are all of us trying to put off the old man and on the new. We are trying to strip ourselves and the poor

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IN THE VINEYARD

VII. Negative Christianity

By Fr. John J. Hugo

Alice, after her adventures in Wonderland, was not long content, but soon wished to explore the marvels of Looking-Glass Land. What first caused this desire was the looking-glass in her own home; to her it was more than a looking-glass—it was a window opening out upon a new and surprising world. There was, indeed, a certain similarity between her own parlor and the world whose antechamber was revealed there; only in the latter everything was exactly backwards. The books, for example, explained Alice, "are something

like our books, only the words go the wrong way: I know that, because I've held one of our books to the glass, and then they hold one up in the other room." One day Alice found her way through the looking-glass, and what she found there was even more surprising than what she had expected.

Alice's fanciful journey is but a dim suggestion of the amazing and altogether real experience of the Christian who passes from the realm of the natural to that of the supernatural, from man's world to God's world. We know

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CUPBOARD LOVE

From Peace News,
London, England,
Feb. 20, 1942

Pity the poor British Government. Well-meaning people urge it to feed the Belgians, Greeks, and goodness knows how many other starving and defeated Allies. Now it finds that it must worry about starving not only in German occupied countries, but in Allied-occupied lands as well.

In the case of the European countries Mr. Dalton—Minister in charge of stopping anything reaching anybody on the Continent—retorts that the Germans have requisitioned the food in conquered territories. Which makes it rather

awkward when a food shortage occurs in places occupied by our armies.

The problem is acute in the Arab countries, which form our vital Libya-Levant-Caspian front. The inhabitants are by no means as grateful as they ought to be for our protection. The sheiks are surly and suspicious.

"A factor which will affect the attitude of the Arab peoples to the defenders of this front is that of food supply," admitted The Times incautiously on Feb. 4.

Cuts No Ice

Naturally, a crusade for Christianity cuts no ice with

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In the Vineyard: VII.—Negative Christianity

(Continued from page 1)

that God respects man's nature, and that divine truth does not contradict human truth. Therefore, upon entering God's world we might expect to find a glorified replica of our own or that ours is but a diminished likeness of God's). For this reason, when one begins to follow Jesus in earnest, hoping thereby to penetrate deeply into the kingdom of God, one is likely not to be quite prepared for what he will find.

Despite the harmony that exists between the natural and the supernatural orders, we find, like Alice, when we look from our world into God's, that everything is much the same there, only exactly backwards. Here, for example, when men seek for wealth, they devote their energies to business and finance; but in the spiritual world the way to obtain riches is to cultivate poverty, "Blessed are the poor in spirit . . ." With us, if we wish to be filled, we eat and drink; in God's world, the way to get filled is to go hungry, "Blessed are they that hunger, for they shall be filled." In our world when men seek after joy they avoid what is painful; in God's world it is just the reverse, "Blessed are you who weep now, for you shall laugh." Men count themselves blessed when they are praised and honored; with God it is "Blessed shall you be when men hate you, and shut you out and reproach you . . ." (Lc. 6, 20-22). In man's world the proud are exalted; in the kingdom of God "he that humbleth himself shall be exalted." (Lc. 14, 11). With us the first are first and the powerful have authority; with God "the last are first" and "whoever humbles himself is the greatest." (Matt. 19, 29; 18, 4). In our world men seek wisdom and studiously avoid folly; in God's world one obtains wisdom differently—"If anyone of you thinks himself wise in this world, let him become a fool, that he may come to be wise." (1 Cor. 3, 18). In man's world we obtain love by loving, in God's world by abandoning love: "And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold." (Matt. 19, 29). Men, on their part, preserve their lives with medicines and massages and special diets; in God's world, "he that hates his life in this world keeps it unto life everlasting," (Jo. 12, 25).

Alice's experience is nothing compared to that of the Christian who, shaking off worldly ideas and human prudence, enters into the topsy-turvy universe described by Jesus. Another comparison (perhaps a better one than that of the Looking-Glass Land) that helps to understand how the mere human spirit feels on the threshold of the strange world revealed by Our Lord is the wonder of a child when he first hears about the men on the underside of the earth, the antipodes, and begins to ask about them. Do they stand with their heads up in the air as we do? How can this be since their heads are down? How can they walk with their feet on the ground when, in fact, their feet are up? How can these antipodes ever be upside right when it is perfectly clear to us that they are upside down? In

order to be upside right they would have to stand on their heads! How is it possible for an antipode to climb a hill, since, to do so, he must go down? How could one ever get down a hill since, to achieve this, he would have to go up? It is all very confusing to the child mind; but not nearly so confusing as it is for the natural mind to understand how a man can get rich by making himself poor, how he obtains joy by accepting sorrow, how he can obtain everything by giving up everything, how he can win everlasting life by dying to himself.

Servants

Yet so it is. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20, 26) "Here is our rule," said Cardinal Newman commenting on this text. "The way to mount up is to go down. Every step we take downward, makes us higher in the kingdom of heaven. Do you desire to be great? make yourself little. There is a mysterious connection between real advancement and self-abasement. If you minister to the humble and despised, if you feed the hungry, tend the sick, succour the distressed; if you bear with the forward, submit to insult, endure ingratitude, render good for evil, you are, as by a divine charm, getting power over the world and rising among creatures. God has established this law." (Parochial and Plain Sermons, Vol. VI, Sermon 22).

Not Negative

My purpose in speaking of this truth at the present point is to show the true and only source of Christian life. I have spoken of positive Christianity and have answered the objection of those who think that emphasis on self-denial is a too negative approach to the soul. I have pointed out that positive and negative Christianity are inseparable, that they are in fact one and the same thing, and that, in the order fixed by God, negative Christianity comes first. Here I wish to go further. I wish to show that what is called negative Christianity is not negative at all, at least in the ordinary disagreeable acceptance of that term, but is rather the principle of all spiritual growth and fruitfulness. The Christian who slights the duty of penance to obtain joy will one day see his joy turned into sorrow. But he who generously accepts the burden of penance will one day see his "sorrow turned into joy." "For he who sows in tears shall reap in joyfulness."

Handle of Faucet

Would you have positive Christianity? Would you have supernatural life and joy and riches and love? The way to get them is clear. You get eternal life by death to your life here on earth. You get joy through meekness in affliction. You get riches by renouncing all things. You obtain love by severing yourself from the love of earthly things. If you desire to advance in the love of God; if you wish to promote the work of Christ, by spreading the divine life and love in the world, you see how it is to be done in this law fixed by God. It is not to be done by your speeches or articles or books,

not by your charming personality or your cleverness in organization. These can no more bring about spiritual effects in the souls of men than a wire can cause the electricity that lights a house; or than a brush can cause the genius that is evident in the painting of an artist. What alone can give supernatural value to your work is fidelity to self-denial and penance, the minute self-sacrifice of a life that is wholly consecrated to God, increasing detachment from the world and its vanities, meekness in bearing injury, patience and humility and endurance in trials. When you make your speech or write your article or plan some project you are merely turning the handle of the faucet; the living water which alone can slake the thirst of needy souls comes from quite a different and distant source.

Tend the Roots

Walking in a garden, we admire the beautiful flowers and foliage. Beneath the ground are the roots—slimy, dirty, and unpleasant. Nobody admires them; yet they do all the work of nourishing the plant. The visible works that men perform in the apostolate are like the flowers—how admirable are the speeches and projects devoted to the cause



of Catholic action! Yet these have roots, which are likewise unseen and invisible; and the roots are the secret sacrifices and trials which, when done in faith and love, nourish the divine life in our souls and increase it in our works. Is it necessary to add, as a point of practical counsel, that our business is to take care of the roots, leaving to others the pleasure of admiring the flowers?

Pruning Needed

This comparison with the garden has another application, one which was given to us by Jesus himself. Detachment, mortification, trials—these are like a pruning knife in the hand of God, who, like a good gardener uses them to get more fruit from us. The gardener prunes his trees in order to make them increase. He cuts them shorter in order that they may grow taller; he thins them out in order that they may grow more thickly; he cuts off the fruit that he may get more fruit; he cuts off living branches in order to increase the tree's vitality. It doesn't quite make sense (thus fitting in very well with the scheme of things in Looking-Glass Land and the country of the antipodes), but it happens just the same according to laws immutably fixed by the Creator. The same laws operate in the supernatural world: "I am the true vine, and my father is the vine-dresser. Every branch in me that bears no fruit He will

take away, and every branch that bears fruit he will cleanse, that it may bear more fruit" (Jo. 15, 1-2). Alas for the soul that does not submit to the pruning knife; its fruit at best, like that of a tree grown up without care, will be scattered and dwarfed and tasteless.

How foolish it is to say, as so many do: "Let us hear nothing of this odious duty of detachment and self-denial. There are more pleasant things to think of. The saints were not gloomy but joyous. Let us be more positive in our outlook. Let us speak more of divine life and love and joy. Then, filled with the desire for these things, the renunciation will take care of itself."

Man's Work

This is like saying that, if only the farmer is anxious enough to have fruit, the pruning will take care of itself. An error on such an immense scale is most certainly diabolical, since, being the exact opposite of the truth, it is quite worthy of the father of lies. Besides, it has such mischievous results that the devil surely must be blamed for it—none of the good people who repeat it could be so malicious. If heeded, this line of argument would release us from the only spiritual effort that it is possible for us to make. Not mortification, but divine life and love and joy can be taken for granted. These are God's gifts, the fruits of His grace, and they are supplied in profusion by the divine Goodness to those who are disposed to receive them. The part assigned to use by God is simply to empty ourselves that we may be able to receive His gifts. In other words, mortification and renunciation are man's part in the work of sanctification; and much grace is necessary for us even to accomplish that. *Precisely the thing that we must not take for granted is the practice of negative Christianity.* This is the work that God has put into our hands and, if it is neglected, there will be no growth or fruitfulness. It is all very well to dream of the treasures of heaven. But they are in God's possession, not in ours; to get them, we must stop dreaming and set to work; and our work is to cast out of our hearts the treasures of earth.

Pruning Painful

It is a delusion to think that we can take this self-emptying for granted, no matter how much we appreciate the excellence of spiritual goods. The process is too painful, and our nature is too little fond of pain. One can imagine that a tree, if it could talk, would object strenuously to being pruned, despite assurances from the farmer that greater fruitfulness will thereby result. How loudly the little dog objects to having his ears and tail clipped, although the operation will make him a prize winner! Yet not more loudly than Christians to the pruning knife of penance and tribulation! Even generous souls, eager for sanctity and the extension of God's kingdom would naturally prefer not to suffer, and they perpetually are in danger of shrinking back from the sacrifices demanded from them. What then of those souls who have but started on the way of holiness, or those who have not started at all? Would it be

safe for them to "take self-denial for granted?" Surely it will be some little time before they will be praying with the saints, "to suffer and be despised for the sake of Christ."

Joyful Discipline

There is another idea that needs to be refuted in the error that we have been considering; it is the notion that penance is gloomy and that insistence on mortification is pessimism. Or rather, we should admit the truth of this contention—for pagans, for those who live by the rule, "Take thy ease, eat, drink, be merry" (Lc. 12, 19). It is sad indeed for them to be deprived of their only pleasure! It is different with those who live for God—who, spurning the consolations that come from creatures, listen to Him who said, "Come to me . . . and I will refresh you." For these, penance is not a cause of gloom—it is a means ready at hand for acquiring the one true joy. "Now all discipline seems for the present to be a matter not for joy but for grief; but afterwards it yields the most peaceful fruit of justice to those who have been exercised by it." Therefore, "let us run with patience to the fight set before us; looking towards the author and finisher of faith, Jesus, who for joy set before Him, endured a cross . . ." (Heb. 12, 11 and 12).

Topsy Turvy

If living in the kingdom of God, we persist in living by the laws that reign in man's world, it will be to our own great discomfort and loss. If we do not recognize that God's world is all topsy-turvy in relation to ours, or if we refuse to acknowledge it, then we will always be like those who seeing Christ did not see and hearing Him did not understand. We will be as unable to grasp His teaching as we are to read printing that is reflected in a mirror. Worse yet, we will never be able to follow Christ very far into the kingdom of God. For if it is true that we can possess heavenly goods only by giving up earthly things, then it is true, conversely, that he who fails to recognize this law and holds on to the things of earth will thereby deprive himself of the goods of the spirit. If we refuse to get rich by practicing poverty, then Christ says to us, "Woe to you rich, for you are now having your comfort." If we refuse to fill ourselves by hunger, as Jesus bids us, then we must hear from Him, "Woe to you who are filled, for you shall hunger." If we insist upon possessing laughter and gaiety here, then, "Woe to you that now laugh, for you shall mourn and weep." If we do not "rejoice and exult" in persecution, but rather delight in the popularity and praise of men, here is the result in the supernatural world: "Woe to you when men shall speak well of you" (Lc. 6, 24-26). If we demand to be first, then in God's world we will be last; if we desire to be exalted then certainly we shall be humbled. If we are proud of earthly wisdom, living by mere worldly prudence, then we are fools in God's sight; for "the wisdom of this world is foolishness with God" (1 Cor. 3, 19). If we continue to cherish our love for earthly things, then "the love of the Father is not in us"; for "the friendship of this world is enmity with God." Finally, if we are too concerned with our life in this world, then of us it is true that "he that loveth his life shall lose it."

LETTER FROM CHICAGO

Civilian Camp No. 26

1200 Belden Ave.
Chicago, Ill.

I've written over and over again since being transferred here that the mercies of the Lord have been multiplied over us. Our group is quite content. John and I feel that the greatest privilege is to be living under the same roof as Jesus in the Blessed Sacrament. Four of us have been getting up for Mass every morning at 5:45. The Brothers have all been in chapel for half an hour by that time for meditation. Their spirit is edifying.

Joe S. has decided against being a nurse; he is the farm boy from Michigan who has two brothers determined to be C.O.'s. One is married and filled out his questionnaire as a C.O. but was deferred. The other is not yet registered. Brother Jude will find some manual labor for Joe; that seems to be more his vocation.

Andy Hall says the hospital reminds him of a medieval castle. There is a warmth about it that makes us forget entirely that it is an institution. Dr. Latz, the chief of the hospital staff, welcomed us the first night we were here in his own name and in the name of the whole staff. We were given thorough physical exams, including chest X-rays.

Brother Cornelius is our teacher in the nursing class, which takes up two hours every morning and several afternoons during the week. As soon as our uniforms arrive, we will be sent on the floors and put theory into practice. The classes are a good combination of theory and practice. In making the beds, we took turns as patients. Peter might be happy to hear that this is a type of education which teaches us how to master situations instead of how to master subjects.

John and I have spent most of our free time at St. Joseph's House. John Cogley will be married on Easter Monday to Theodora Schmidt. Al Reser will then have the responsibilities alone; he is doing a heroic job. Marty Paul wrote that he was classified 4-E. I hope there will be someone left at St. Isadore's Farm.

At last we have learned the technical names for the three types of lice which frequented St. Anthony's House of Hospitality. They are called pediculus capitis, pediculus corporis, and pediculus pubis. The treatment recommended for head lice is hot vinegar or kerosene, and for the others, an application of blue ointment or a drug which is called cupress. Most of the men at our house used to get rid of them with a hot shower and then by boiling their clothes. One of our C.O.'s discovered in a medical journal that St. Anthony never washed his feet. He couldn't understand that, because cleanliness is next to Godliness. I didn't think of it until later, but Jesus said that to eat with unwashed hands does not defile a man, and He denounced the Pharisees for making clean the outside of the cup when inwardly it was filthy. Holiness doesn't depend upon having clean feet, but a clean intention, the motive of pleasing God in everything we do.

Did Dwight mention Father Mann of East Jaffrey, N. H.? He came to Stoddard the Sunday night before our group left. He was impressed with the na-

ture of our stand against war and our intention to follow the counsels of perfection as closely as possible. He told us of a saying which he remembered from his seminary days in Montreal—that you can't live on the first floor and on the second floor at the same time. In other words, you can't live a natural and a supernatural life at the same time. On Monday morning we had the dialogue Mass. Father read the prayers slowly, because it was his first experience with it. Surely we are more keenly aware of our share in Christ's sacrifice as we become more



ST. JOHN OF GOD

A. de Bethune

closely identified with it. Father Mann's home is in Kane, N. H.; his parish, in East Jaffrey.

Perhaps our unit will be prompted to work later as the Brothers did. They started as a group of laymen in the twelfth century to bury the dead during the Black Plague. Pope Sixtus IV approved the Congregation in 1472, when they took as patron St. Alexius, a nobleman of the fifth century, whose feast is July 17. This hospital is under the patronage of St. John of God, whose feast we celebrated on March 9th.

We remembered the whole C. W. movement at Mass on St. Joseph's day. Will write again soon. Pray for us.

In Christ,

Jim Rogan.

P. S. Dr. Latz mentioned to us that a similar experiment was successful in Montreal during World War I, but he gave no details. The C.O.'s were put in one of the hospitals there.

Could Ade do a cut of St. Alexius?

Books for Bellevue!

The Social Service Auxiliary of Bellevue Hospital is starting a library for the patients in the general wards. This has been done in many other hospitals and has proven a great success. Doctors have come to realize the value of books as a therapeutic aid, especially in these troubled times. The hospital has been most cooperative and has given us ideal quarters. Our great need now is books and magazines.

If you who read this have any books, please telephone REgent 4-6260 and we will call for them and be most grateful.

Mental Hospitals

Need More Help;
Why Not C.O.'s?

Letter Answers Objections to Unpopular Works of Mercy

Editors,
THE CATHOLIC WORKER
Friends:

Catholic Conscientious Objectors have a God-sent opportunity to volunteer for service in our mental hospitals, helping sufferers from nervous and mental troubles regain sufficient strength to go out in the world and again become self-maintaining and self-respecting members of society.

Any fears that by working in a mental hospital one may become an inmate are really without any rational foundation. Employees are on duty in the wards only eight hours per day, six days a week. They are provided with cheerful living quarters, employees clubhouse with pool and billiard table, ballroom, library, card room and lounges. In addition they have bowling alleys, tennis courts, handball courts and soft ball fields.

Working Conditions Good

And besides all the above recreation advantages employees have two hours to themselves to every hour they put in on wards.

Moreover, there are many jobs other than ward duty, such as on the hospital farms, gardens, around the various shops, the Occupational Therapy Dept. and so on. Then there are clerical jobs, chauffeuring, etc.

But over and above all these advantages and safeguards for the employees of mental hospitals, there is the basic truth that only a small minority of the inmates are really completely Non Compos Mentis—that is, only a small majority are totally bereft of reason—contrary to the old and erroneous popular belief.

Furthermore, the employees being obliged to stay around hospital only eight hours of the twenty-four, have ample opportunity to go elsewhere, in entirely different environments, when they might want to "Get away from it all."

So much from the Temporal point of view, now for the Spiritual.

Catholics should look upon the opportunity for service in our mental hospitals as God-given, to practice Christian Charity, perform corporal and spiritual works of mercy, plus mortification and doing penance.

Our Brothers

Such opportunities should be welcomed, particularly by C.C.O.'s since all the inmates are also children of God.

Under existing conditions they certainly are the least of His brethren.

Truth is that the majority of the inmates of our mental hospitals are the victims of our economic and social disorders and injustices. Most of them have "Never had a break." And they haven't any behind the locked doors and barred windows of these outwardly attractive buildings. With rare exceptions they are in the doleful state so well described in the Divine Comedy, particularly the Third Canto.

All Christendom but Catholics especially, have many Mea

LETTER FROM STODDARD

Civilian Camp No. 15

Civilian Service Camp No. 15
Stoddard, N. H.

We have passed a winter in camp—or nearly so.

The snow is beginning to melt—the sap is rising in the maples—it is sugarin' time. It is the time just before winter is gone and before spring is quite, quite here. There may be one more storm before planting time. But it is coming—spring is on the way. There is even one green sprout already showing in the flat by the window where Mrs. Hower planted the tomato seeds.

It is also the season of Lent. It is the time during which we are to absorb more fully the teachings of Christ. The seeds decay and die; and new life springs forth in brightness. So we are to die to worldly things and to bring forth a desire for the Word of God. It is like a regeneration of the whole Christian world. A time for repentance and for learning.

Easy to Fast

It should be easy to fast—hard not to. When we think of the children of Belgium living on two meals a day; the people of Poland boiling down certain barks and the hides of animals; the people of Greece, common people, dying by the hundreds; men suffering agonies in the East, in Russia, in Africa, in England and on the seas—it is but selfishness that we do not sell all our goods and give to the poor. "...let us not love in word, neither with the tongue but in deed and in truth." 1 John 3, 18.

So we are doing this forest work—work which will be of great benefit to future generations. But there are other works, perhaps more immediately important to do. There are the broken victims of the war itself—there are millions in Europe and Asia who need food, clothing, shelter—there are the evacuated Japanese in California who need homes and

work—there are the sharecroppers of the South who still need help. There are innumerable works of mercy to be done, works of justice really (since the suffering is the result of injustice), right here at home. Sometimes we would rather be doing those works than chopping trees.

But many of us would have done nothing about these problems even were we home. We would have held our little jobs, our office jobs, our bank jobs, our teaching jobs. We would have talked of charity, of reform, of injustice—and done nothing more than send a dollar to the Community Chest or to the Red Cross. The real meaning of suffering in the lives of people, of our brothers under God, the real meaning even of the war, would probably never have come home to us. We would have continued to speak vaguely of reform and never have thought of the obvious thing, of self reform.

But, like Simon of Cyrene, we have been forced to help. The soldiers were wrong to have forced him, yet he was more than glad to have helped. We have been forced to do work that is of benefit to the nation. It would be better were we all apostles of charity, helping on our own initiative. But we are like Simon. We are glad to be giving our time and wish we could help more directly—we who did nothing before.

It has been suggested that the camp be called Camp Simon to remind us of this, our ideal. To remind us that we who are conscripts can do more than is asked, take less than is offered, be motivated in our work by love rather than fear. Perhaps jail is better, but we have chosen camp. Let us hope we can be Christian slaves and work not because of fear, but for the love of our neighbor, and for the greater Glory of God.

Dwight E. Larrowe.

Culpas to recite, for this execrable treatment of our fellow members of the Mystical Body, particularly when we have the glorious example of St. Dymphna, of Gheel, Belgium, before us, and have had for more than one thousand years.

Decentralization

Anyone at all squeamish about working in a mental hospital may easily dispel their fears by studying the success of the St. Dymphna and Gheel principles and practices, and learning how the problem has been so commendably solved there. Gheel has, for centuries, not only successfully met the problem of how to work with, and help, sufferers from nervous and mental afflictions, without contracting the maladies, but has gone a great step further in placing the majority of the sufferers in the homes of local families, where they are Christianly treated. So successful has been this policy that the people of Gheel and surrounding territory esteem it an honor to be entrusted with the care of the sufferers.

Abstracts from an address on March 2, 1887, by Clark Bell, Esq., President of the Medico-Legal Society of New York, to members, et al.

"A word about Gheel. It is a town in Belgium, about 50 kilometers southeast of Antwerp. Here almost every household

takes from one to three insane persons, to take entire care of them.

"These people, their mothers and fathers before them, for centuries have had the care and charge of the insane, as members of their families.

"The system is wholesome, congenial family life, and that, for the insane, has a great therapeutic value, and doubtless is the secret of its success. The sufferers have the utmost freedom, no bolts, no bars, no restraints of their personal liberty.

"The cures are wonderful and remarkable. In 1885 there were 1,653 patients in Gheel living in homes of private families.

"And patients receive remuneration for the work. Dr. Peeters, the superintendent, declares their policy of compensating patients for their work is based on the principle that the laborer is worthy of his hire.

"Notwithstanding the unusual freedom of action granted the patients no homicide has occurred since 1850 (Mr. Bell was speaking in 1887).

"The principal therapeutic agency employed at Gheel is music.

"Music has exercised wonderful curative and tranquilizing powers on the disturbed intellect. The ancients gave much greater play to the therapeutic value of music than we have, so far.

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DAY AFTER DAY

(Continued from page 1)

and suffering give us this opportunity.

Fr. Lacouture says:

"If we cannot see Jesus in the poor man, we surely cannot see Him under the poverty-stricken veils of bread. The reason the world does not love the poor is because the world does not see Jesus in poor—no faith. Faith is finding God where the senses do not see Him and where they are least able to see Him."

So we beg you all to remember the poor and the suffering, and send your contributions now to the Bishops Committee for the Relief of War Sufferers and to the Catholic Charities of New York. Both can be sent to the latter address, Madison Avenue, New York City.

Fr. Lacouture's retreats.

The spiritual guidance we have received from Fr. Lacouture's retreat, as given by Father John J. Hugo, Mt. Mercy College, Fifth Avenue, Pittsburgh, is invaluable. Eighty-five of the Catholic Workers made the retreat either in Pittsburgh or on Maryfarm, Easton, Pa., last year. These are six and seven-day retreats, made in complete silence. The retreats will be given again this summer, and information concerning them may be had by writing Fr. Farina, St. Anthony's Village, Oakmount, Pa. The schedule is as follows:

July 5th to 13th—for women.

Aug. 2d to 8th—for women.

July 19th to 25th—for men.

Aug. 9th to 16th—for men.

All retreats begin at 8 o'clock Sunday evening, and close the following Sunday morning, except the August retreat for women, which will close Saturday afternoon.

Since the Fathers who give the retreats and the Sisters who provide hospitality for the guests believe in sowing, they do not make any fixed charge but each retreatant is asked to give what he can afford. Those who say with Peter, "Silver and gold have I none," can give prayers.

General MacArthur

As I left the house this morning, I took a General MacArthur button away from Jimmie Brazel, one of our fellow workers, who is our air warden. I did it in order to make a point, as Peter would say. Here is one of our earthly heroes, admired and loved by all for his integrity as a soldier, his holding out in the

face of gigantic difficulties. He has captured the imaginations of all. His picture is hung in public places, people hang breathlessly on his words, undoubtedly they remember him in their prayers.

It is true that much hero worship is misplaced, exaggerated, even hysterical. But it is also true that war makes the common soldier realize the tremendous adventurous capabilities of man. Farm boys, laborers, the man in the street is suddenly trained to fly the ocean, to risk his life daily. What is cheered as remarkable in one in peace time is expected of the multitude in time of war. Gruelling hours, constant work, in medical corps, in kitchen police, often heroic sacrifice (these are times when by compulsion soldiers are expected in theory to practice the counsels of poverty, obedience and chastity. If you speak openly of the tolerated and organized brothels and saloons situated near the huge camps, you are traitorous. These things are not supposed to enter into the picture of our heroes' lives.) And if the physical capabilities of our citizens is tapped to such a degree, then what about the spiritual? They have been consistently neglected and neglected, too, by our Churchmen.

Pope Pius XII

What about our Holy Father as one of the heroes of the day? Do we wear buttons to remind us of our spiritual leader? Do we hang on his words with breathless interest and greet his every utterance with joy? Do we examine what he says, weigh his words, follow his leadership? Do we meditate on what he has said, do we ponder it prayerfully, do we try to serve under his banner as valiant soldiers of Christ? If we did there would be far more pacifists today, far more conscientious objectors. Read the quotations which we use in the paper. And if you object to quotations, do not read the pamphlet issued by the N. C. W. C. in Washington, 1312 Massachusetts Avenue, N. W., entitled "The Pope and Peace," ten cents, which is filled with magnificent quotations from the Holy Father. Read instead all his encyclicals, his letters, and make a collection of them. He is our leader, he is the representative of Christ upon earth.

Traveling Again

April fourteenth I expect to start out on a trip to the West Coast. The things I want to

talk about are Prayer in War-time; the rural life movement in America and our farming communes; on feeding the hungry in our cities; on decentralism as a way of changing the social order; on all the peaceful means, in fact, to be used to change the social order, beginning here and now. I haven't got a cent to pay my fare. I could go from engagement to engagement, and pay my bus fare that way (many people ask me how I get money to travel when I speak for voluntary poverty). It costs forty-five dollars to go from New York to Los Angeles, with all your meals thrown in, on the All-American bus line. A round trip, covering the whole West Coast, would be about a hundred I guess. If you go from city to city and pay your way from each point instead of buying a round trip, it would be like buying coal as the poor do, by the one hundred-pound bag instead of by the ton. Such is the extravagance of the poor!

From the Mailbag

Mrs. Sheed is quoted to have said that I have split the House of Hospitality movement from top to bottom by "my" pacifism. The Baltimore House is closed, first because of the interracial aspect of the work there, and second because two of the boys in charge were drafted and are now in the Alexian Brothers Hospital in Chicago, working for \$2.50 a month. The Milwaukee House is closed, because all the boys were drafted and there was no one left in the group to live in the house. The San Francisco House was closed because Dick Bourret was working and (he wrote) financial help for the house was lacking. Twenty-eight houses are still running, eight not under our auspices. Many times I have seen the report of forty houses, and this has meant that people were counting the houses that have closed, those that were not under our auspices, and the farms, some of which were given up for lack of workers.

Our circulation remains at 75,000 after cutting down our bundle list drastically. We wish always to be truthful in regard to the extent of our work, and it is too bad that exaggerated statements get about.

The work suffers far more by the withdrawal of support, both in work and in money, from those who claim we are helping the undeserving poor, than it does from our pacifism.

Little Joys

After this somber paragraph, let us now close with joyful news. There is a new baby on the Easton Farming commune, the first son born to the family of James Francis Montague. The three little girls are Maureen, Eileen and Patricia, and they are three, two and one year and one month. The mother is well and happy. She went to the hospital with her knitting and "The Master of Hestviken" clutched under her arm. We sent her also a box of peanut brittle and the "Life of Mother Cabrini," by Fr. Martindale. (It is Mother Cabrini's Columbus Hospital that Helen goes to have her babies.)

And out in the little park across the street from the women's house there is a trace of green on the tops of the privet hedges, and you can crane your neck and look up and see the buds swelling on the trees. There are buttonwood trees in the park, with their little round



By courtesy of Fr. Stedman, publisher of "My Lenten Missal," illustrated by A. de Bethune

Y flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. This is the bread that has come down from Heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever.

Federal Farm Aid Cut By House; Write Senators

The action of the House of Representatives last week in curtailing aid to small farmers of low income, aid which would increase their living standards and their capacity to produce the additional food we need so urgently, was very disturbing to those who have followed the remarkably fine work of the Farm Security Administration for such farmers.

False Economy

The debate brought out clearly that the loans, advice and services of the Farm Security Administration constituted one of the most constructive investments which the Federal Government could make; they were keeping low income farm families off of relief and restoring them to independence; they were enabling the farmers aided to increase their production vastly; such increased production was more needed now than ever before; the overhead cost of servicing these loans was low and the repayments on them were astonishingly high. In the face of this convincing testimony the House made drastic cuts in Farm Security appropriations, in a reactionary wave in the name of a false "economy."

Twenty million dollars was cut from the forty-five millions recommended by the Appropriations Committee for loans for qualified tenants to purchase farms. It was shown that 99 per cent of these loan funds are being paid back and that they are enabling tenants to become independent producers and greatly to increase their production of foodstuffs which are now so urgently needed.

Migrants Hit

A cut of twenty-five millions was voted from appropriations for services and grants by the Farm Security Administration. Among the effects of this would

balls hanging therefrom. They are sometimes called sycamore, sometimes plane trees. That is my favorite word for them, since it recalls the Blessed Mother, who has been called "the plane tree beside the still waters."

I am writing this on the Feast of the Annunciation, this most wondrous of all feasts, and I am begging her to bless this paper, which is the expression of our work, to bless the work, the Houses, the Farms, the breadlines and, finally, to bless this littlest, latest one among us, James Francis, Jr.

be the elimination of the Farm Debt Adjustment Service which has negotiated reductions of over one hundred million dollars in the past debts of low income farm families. It would mean also reducing funds for grants to families which have been stricken by drought or crop failures from ten million dollars to about four million. Such grants put families, stricken by disaster but eager and able to be efficient productive units, on an even economic keel so that they can move forward into production. This cut also would mean the elimination of the operation of migrant camps which are equipped to serve about 100,000 families moving from place to place to contribute their share in the harvesting of greatly needed crops. A more blindly shortsighted action can hardly be imagined. This cut also would mean drastic reductions in the supervisory force of the Farm Security Administration for its invaluable work in lifting farm families out of the mire of poverty and starting them toward the goal of self-sufficiency, where they can contribute substantially to the needs of themselves, their children and the Nation. It has been estimated that 30 to 40 per cent of the vastly increased production of foodstuffs which we require can come from such low income families with the aid of loans and advice.

Dandelion

(Continued from page 8)

WORKER is trying to heal, is sometimes thought of in terms of neglect of the Corporal Works of Mercy. When we Christians ceased to regard the burying of our dead as a personal duty, the undertaking profession grew up to fill the vacuum we had left. In the same way we have to a large extent turned over the duties of feeding the hungry and curing the sick to specialists, who fill the spaces in society once occupied by common men and women instructed in traditional skills. This specialization has not been without its value, but it can never take the place of an intelligent and benevolent society working in a sound tradition. We are grateful to modern medicine for its alleviation of the sufferings caused by modern living, but we must not leave the job entirely to the medical men. We must ourselves try to regain some, at least, of the ground that the secularization of life has lost to us. To learn some of the uses of the common plants around us, one after another, may not be much, but it is at least an assertion of our responsibility for our own health and that of our neighbors. It is a step in the right direction.

Hearing for Panchelli, Woodworth and Brown

A recent letter from Anthony Panchelli, union seaman framed by the Hague machine in 1937, tells us "for your information, my case, as well as that of my two shipmates, is to be taken up the Board of Pardons for the State of New Jersey at their April meeting in Trenton. If there is anything at all you can do in my behalf, such as a plea to the Board, etc., I sure would be grateful. As you know, it has been five long years now since I entered these prison walls and I feel sure that I have been punished enough. So, if there is anything you can do for me and my shipmates at this crucial time, all of us will be eternally grateful."

Anthony Panchelli, Edward M. Woodworth, and Donald N. Brown, west coast seamen, docked in New York in December, 1936, during the seamen's strike. They are members of the Marine Firemen, Oilers, Wipers, and Water-tenders of the Pacific. They joined the strike as soon as their ship docked. On New Year's Day, 1937, the three seamen were walking in Hoboken. They got into conversation with Frederick Schwartz, who said he could get them jobs as scabs on one of the struck ships. A fight ensued, and the police, arriving almost immediately, arrested the three seamen.

Frameup

They were kept incommunicado for 72 days, during which the police tried to force them to sign a false statement that the strike committee (whose leaders had meanwhile been arrested on a charge of conspiracy) had ordered them to beat up Schwartz. The police told them that they would get light sentences if they signed the statement, but would "rot in jail" if they refused. In spite of this threat, and in spite of police brutality so severe that Panchelli spent most of the 72 days in a hospital, the men refused. The strike committee had to be released for lack of evidence, but Panchelli, Woodworth, and Brown were sentenced to 14 to 15 years in prison. The charge was robbery!

On the testimony of Schwartz alone the men were convicted of stealing \$21.80 which he alleges he had on his person before the fight. The record of the trial shows no proof that the money ever existed. The police who arrested the men and took them directly to the station house searched them immediately and did not find it. None of the witnesses of the fight saw it. It was not found in the street. Schwartz himself testified that he did not see it taken from him, alleging that it was stolen while he was unconscious. On the basis of this trumped-up charge three men are serving fifteen years in jail, five of which they have already completed.

How to Help

Governor Charles Edison is a member of the Pardon Board and his vote on it is vital. Write to him at Trenton, New Jersey, asking for justice for these men. If a pardon is not granted now, it is unlikely that any request will

CUPBOARD LOVE—Vitamins for Victory

(Continued from page 1)

infidels; they think of their insides first. You can hardly blame them for they don't live in a very fertile region, and they know from experience what the presence of "occupying forces" means. They suffered "occupation" in the last war and some 300,000 of them died of starvation in Syria and Lebanon.

In this war one government has already been overthrown in Damascus following disturbances which began as a food riot. Four months ago a food crisis developed in neighboring countries.

Results of Occupation

Strange, is it not, that occupation by the Allies should lead to results so similar, in this respect, to occupation by the Germans? But don't jump to unpatriotic conclusions. Suavely the correspondent of The Times explains:

"The causes...were various. Local crops were poor last year, owing in part to a shortage of the fertilizers normally imported from abroad; it was feared that lack of shipping would prevent the meeting of local deficiencies by increased imports of grain and flour..."

But I expect the hungry Arabs are blaming us for the lack of shipping which has brought this about. After all, it's our war, not theirs...and I expect they heard Lord Woolton tell us on the radio that we should remain the best-fed nation in Europe.

Naturally the enemy is cash-

ing in on this situation...by taking a leaf out of our book. The Times complains:

"Axis broadcasters have been spreading the unfounded but superficially plausible suggestion that the shortage of basic foodstuffs is due to requisitions by the Allied armies..."

while we are trying to spread in Europe the "superficially plausible suggestion" that shortages are due to requisitions by the German Army.

Feed the Brutes

"The only effective answer to such untruthful propaganda" admits The Times rather sadly "is a steady supply of food." In other words, feed the brutes.

The authorities, remembering (perhaps) the French queen who lost her head because she was tactless with people who had no bread, are acting accordingly.

This obsession with food may seem rather un-English and sordid. But it contains a ray of hope.

After all, we are fighting for (inter alia) freedom from want. We are sending wheat to the Arabs, lest they get a wrong impression of us. We are sending wheat to the Greeks (enough to last them about a fortnight anyway) for auld lang syne.

A New Weapon?

But if you can buy an Arab's good will and retain a Greek's affection by shipments of wheat, surely the idea ought to be extended. Ideals may be suitable

nourishment for Englishmen, but foreigners stick to food. Let us give it to them whether they are in Allied-occupied territory, enemy-occupied territory, or even (whisper it) in Germany itself.

Let us inaugurate a gigantic campaign of generosity. Let us bring the Arabs right back to their peace-time level of almost-enough-to-eat. Let us not only send a niggardly shipment of wheat to Greece, but lift the blockade on food for all the occupied countries of Europe. And then, as a final master-stroke of political and gastronomic warfare, let the RAF drop delicacies to the Germans.

Show the world on which side its bread is buttered, and within a fortnight the whole lot would be literally eating out of Mr. Churchill's hands.

Can't Stomach It?

It may be true that an army marches on its stomach. But civilians have stomachs, too, see that they are filled and you won't need armies at all. (Remember that empty stomachs helped to get Hitler into power.)

Across the Atlantic the granaries are bursting with surplus wheat. Instead of planning to distribute it after the war we should get it to the hungry people now and in quite a short time the world would be so gorged and content it just couldn't go on fighting. It would get that comfortable after-dinner feeling of benevolence.

I present the Government with a new slogan: Vitamins for Victory.

Beet Growers Ask For Child Labor

Beet growers' associations in recent months have been urging relaxation of the child labor provisions of the Sugar Act. These provisions bar the employment of children under 14 years and limit to eight hours a day the labor of 14 and 15-year-olds. One beet grower's representative said in January:

"Since beet field labor is essentially a family setup, we must ask the cooperation of Congress and the Department of Agriculture to liberalize the provision of the child labor law for the duration of the war by reducing the age limit from 14 years, as it now stands, to 10 years. . . . This is an open-air job where farm boys and girls can work in their natural element during the summer, when aiding their parents does not interfere with their schooling."

Ten-Year-Old Workers?

According to "The American Child," published by the National Child Labor Committee, the beet harvest reaches its peak in late fall and has always seriously conflicted with school attendance. But aside from that there is the question of whether we have reached the point that we need the labor of 10-year-olds for war production. England, after nearly three years of war, still maintains a 12-year age minimum for agricultural work outside of school hours, and limits work under 14 years to two hours a day on school days and, in most communities, to four hours on other days.

Nothing New

The long history of child labor in the beet fields, the resistance of beet growers to any restriction on child labor, even in peacetime, even when agriculture was faced by a surplus rather than a shortage of labor cannot be ignored. We, at the CATHOLIC WORKER, see hundreds of unemployed every day. There is no labor shortage due to the war which makes it necessary for ten-year-olds to work for beet growers.

DEFENSE NEEDED FOR KING-RAMSAY-CONNER

On November 29, 1941, Earl King, Ernest Ramsay, and Frank Conner, labor men convicted on a framed murder charge, were paroled by the California Board of Prison Terms and Paroles. However, they are not free men even though they are allowed to walk the streets. Their parole is stringently restrictive; they cannot be active in their union; they cannot vote; they cannot marry; they cannot see each other.

Ernest Ramsay, a Canadian, is faced with deportation.

The King-Ramsay-Conner Defense Committee urges individuals and groups interested in justice for these men to petition Governor Olson for an immediate pardon, since it has been established that the men were convicted solely because of an unfair trial. Also write to the Board of Immigration Appeals, Naturalization, and Immigration Service, Washington, D.C., urging it to reopen the matter and refuse to deport Ramsay on a conviction obtained through the use of a plant on the jury.

Stay Granted To Odell Waller

Governor Colgate W. Darden Jr., of Virginia, has granted a stay of execution to Odell Waller, Negro sharecropper who had been sentenced to die on March 20th. Waller shot his white landlord after the landlord had refused to give the Waller family its share of the wheat crop. Though evidence indicated he had acted in self-defense, he was convicted of premeditated murder. The jury was drawn from a list which excluded all people who did not have the money to pay Virginia's three-year cumulative poll tax, and thus the jury represented landlord sentiment.

Appeals

The case was appealed to the Virginia Supreme Court which upheld the conviction despite the plea of self-defense and the argument that a jury composed of poll-tax payers exclusively was unconstitutional. The Workers Defense League has appealed the case to the United States Supreme Court. A favorable decision would lay the basis for knocking out the poll-tax system under which thousands of persons are unable to vote or serve on juries.

receive consideration for at least two years. The Board meets on April 7. Judge Robert Kinkead, who five years ago sentenced these men to the maximum term possible for robbery, wrote to the Court of Pardons: "I feel these three men are entitled to their liberty as a matter of justice." If you can help financially send funds to the Workers Defense League, 112 E. 19th St., N. Y. C.

Paddy the Cope

By Patrick Gallagher. Devin-Adair Co., 23 E. 26th St., New York. Price \$2.50.

The Irish have a flair for renaming or "nicknaming" people. Patrick Gallagher founded and built up in his native Donegal a co-operative movement which was known locally as the "Cope."

His autobiography is, in the words of Dorothy Canfield Fisher, who wrote the introduction, "a fascinating human story by a lively, devout, witty Irish country lad with a good head on his shoulders who grows up from the blackest poverty and ignorance into a brainy man of sound, straight-fibred character, of superlative use to his community. . . . the singing, lilted, starving, dancing, destitute Irish community, warm-hearted, neighborly, savagely exploited and then led on (by Patrick Gallagher) through co-operative effort to hope and economic security."

Early History

The author is a good story teller for he makes his story interesting, exciting and amusing from start to finish. It is written in simple, colorful, natural Irish-English. Rural life in Ireland and in Scotland where he spent his early manhood, conditions in industrial areas of the latter country and in the north of England, fairy music in Donegal, the Black and Tans and an attempted economic blockade to break the "Cope," are some of the things cleverly but naturally interwoven with the main theme.

Mutual Aid

As an example and incentive to others to "go and do likewise" the book is a godsend at the present time. Most people are agreed that a system based on rugged individualism,

"every one for himself and the devil take the hindmost," has run its course, and that co-operation, thinking of and helping others and being thought of and helped by others, will come into its own again. It did operate before in the early Church and during the middle ages, for the modern co-operative society is merely a revamped form of the ancient Guild. Let us hope that the motives that inspired the latter will be carried into its modern counterpart. If they are not, if co-operatives seek only the material welfare of their members and forget the rights and spiritual and physical welfare of others, they will solve nothing.

One Type

The Templecrone Co-operative Society ("The Cope") was fashioned on the Rochdale plan and called for share capital from its members. That is one type of co-operative. There are others possible in which no share capital other than Christian charity is necessary. Co-operative societies of small independent storekeepers are also possible and desirable. No one single type of co-operative is the answer to every problem or situation. All of them should be inspired by motives of Charity and Justice and recognize the right of individuals or groups to develop according to the peculiar talents or convictions of each as long as that development does not violate or jeopardize the rights of others.

These interjected remarks are no aspersion on Paddy the Cope, his book or his struggle for his fellowmen. He did a great job and now he has written a great book which I hope will be an inspiration to others. Fr. Clarence Duffy.

THE STATIONS OF THE CROSS

Composed From the Writings of
HIS SAINTS

By Raymond E. F. Larsson

Pictures by A. de Bethune

I: JESUS is Condemned to Death

AND STRAIGHTWAY, in the morning, the chief priests holding a consultation with the ancients, and the scribes and the whole council binding JESUS, led HIM away, and delivered HIM to Pilate. And Pilate asked HIM, "Art Thou the King of the Jews?" But He, answering, saith to him, "Thou sayest it." And the chief priests accused HIM in many ways. . . . And there was one called Barsabas, who was put in prison with some seditious men, who in the sedition had committed murder. . . . And Pilate saith to them, "What will you then, that I do to The Kings of the Jews?" But they again cried out, "Crucify HIM!" . . . And so Pilate, being willing to satisfy the people, released to them Barsabas, and delivered up JESUS, when he had scourged HIM, to be crucified.

LORD: Have mercy on us!

CHRIST: Have mercy on us!

LORD: Have mercy on us!

—O my soul, what dost thou?

My heart, what thinkest thou?

My tongue, why are thou silent?

O my Most Sweet Saviour:

My heart is rent asunder

With grief!

—St. Peter of Alcantra.

O HOLY BLESSED SAVIOUR JESUS CHRIST, WHO willingly didst determine to die for man's sake: Mollify mine hard heart, and supple it so by Grace that through the tender compassion of Thy Bitter Passion I may be partner of Thy Holy Redemption: amen.
(—Saint Thomas More.)

O MARY MY MOTHER:
Do thou obtain strength for me

to bear my cross in peace!
(—Saint Alphonsus.)

O MARY MY MOTHER:
Do thou obtain strength for me to bear my cross in peace!

—Saint Alphonsus.

II: JESUS Takes Up HIS Cross

AND THEY CLOTHE HIM with purple, and plating a crown of thorns, they put it upon HIM. And they began to salute HIM, "Hail, King of the Jews!" And they struck HIS HEAD with a reed: and they did spit on HIM. And bowing their knees, they adored HIM.

And after they had mocked HIM, they took off the cloak from HIM, and put on HIS own Garments, and led HIM away to crucify HIM.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

HAIL, TENDER LIMBS of my Lord Jesus Christ tormented in the Passion with manifold Pain for our Salvation! Hail, Adorable Head, crowned for us with thorns and stricken with the reed! Hail, most Worshipful Face, for us spit upon and smitten! (—Saint Gertrude.)

OREMUS:

LORD JESUS CHRIST, WHO didst stretch out Thine Hands on the cross, and redeem us by Thy Blood: Forgive me, a sinner, for none of my thoughts are hid from Thee. Pardon I ask, pardon I hope for, pardon I trust to have. Thou Who art pitiful and merciful: Spare me, and forgive!
—St. Ambrose.



III: JESUS Falls the First Time

AND THEY SHALL LOOK upon ME WHOM they have pierced: and they shall mourn for HIM as one mourneth for an Only Son, and they shall grieve over HIM as the manner is to grieve for the death of The First-Born.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

O GLORIOUS BLESSED TRINITY, Whose Justice hath

damned unto perpetual pain many proud rebellious angels, whom Thy Goodness had created to be partners of Thine Eternal Glory: For Thy Tender Mercy, plant in mine hard heart such meekness that I so may, by Thy Grace, follow the motion of my good Angel, and so resist the proud suggestions of those spiteful spirits that fell, as I may through The Merits of Thy Bitter Passion, be partner of Thy Bliss with those holy spirits that stood and now, confirmed by Thy Grace, in Glory shall stand forever: amen!

(—Saint Thomas More.)

PSALM 69:

MAKE HASTE to help me, O Lord: Let them be confounded that desire evils to thy servants!

O MY MOTHER MARY:

Do thou obtain strength for me to bear my cross in peace!
(—Saint Alphonsus.)

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

IV: JESUS Meets HIS Mother

HAIL, MARY, full of sorrows! Jesus Crucified is with



thee: tearful art thou amongst women, and tearful is The Fruit of thy womb, Jesus!

HOLY MARY, Mother of Jesus Crucified: Give tears to us, crucifiers of thy Son, now, and at the hour of our death: amen.
(—Saint Bonaventure.)

O MARY MY MOTHER:

Do thou obtain strength for me to bear my cross in peace!
(—Saint Alphonsus.)

PARDON ME

O Perfections of my God, for having preferred imperfect and vile creatures to Thee! Pardon me, O Justice of my God, for having outraged Thee by my crimes! Pardon me, O Holiness of my God, pardon me for having so long stained Thy Sight's

Purity by my sins! Pardon me, O Mercy of my God, for having desposed so long Thy Mercy's Voice! In deep sorrow and contrition, I cast myself at Thy Feet: have mercy on me: amen!

V: Simon of Cyrene Is Forced to Aid JESUS

AND GOING OUT THEY FOUND A MAN of Cyrene, named Simon: him they forced to take up HIS cross.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

O GOD: I most humbly pray Thee, that Thou wouldst deal with me not according to my sins, which have made me obnoxious to Thy angry Justice but after Thy Own Great Mercy, which far exceeds not only mine, but the whole world's offenses! And may it please Thee to extend relief in Thy Own Time, and in Thy Own Way, which always is



sure to be the best, through our Lord Jesus Christ's amen.
(—Saint Augustine of Hippo.)

CHRIST: Have mercy on us.

O ABYSS! O Eternal God-head! O Sea Profound!—What more couldst Thou give me than Thyself? (—Saint Catherine of Siena.)

O MARY MY MOTHER:

Do thou obtain strength for me to bear my cross in peace!
(—Saint Alphonsus.)

VI: Veronica Wipes THE FACE OF JESUS

HAIL, ADORABLE HEAD, crowned for us with thorns and stricken with the reed! Hail, most WORSHIPFUL FACE, for us spit upon and smitten! Hail, most gentle EYES, for us suffused with tears! Hail, Sacred Mouth, for us filled with vinegar and gall! Hail, most noble EARS, for us pierced with contumely and reproach! Hail, thou KINGLY NECK, for us buffeted! (—Saint Gertrude.)

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

O MOST COMPASSIONATE JESUS:—Have manifold Compassion on my manifold frailty! Vouchsafe to supply all my defects and shortcomings!
(—Saint Gertrude.)

CHRIST: Have mercy on us.

O MY SWEETEST SAV-

IOUR CHRIST: Who in Thine undeserved Love towards mankind, so kindly wouldst suffer the painful death of the cross, suffer me not to be cold nor lukewarm in love towards Thee! (—Saint Thomas More.)

O MARY MY MOTHER:

Do thou obtain strength for me to bear my cross in peace!

VII: JESUS Falls the Second Time

AND THEY SHALL SAY TO HIM: What are these wounds in the midst of THY HANDS? And HE shall say: With THESE I was wounded in the house of them that loved me.
(—Zach: XII: 10.)

LORD: Have mercy on us.



CHRIST: Have mercy on us.

LORD: Have mercy on us.

PSALM 53:

O GOD: Hear my prayer: give ear to the words of my mouth! Save me, O God, by Thy Name, and free me by Thy Strength.

LOOK DOWN, O LORD, with Pity and Compassion upon a most miserable sinner, doing things he ought not, and enduring things which he has most justly deserved, every day multiplying his offenses, and smarting hourly under Thy Correcting Rod for them! (—Saint Augustine of Hippo.)

O MARY MY MOTHER:

Do thou obtain strength for me to bear my cross in peace!

VIII: JESUS Warns the Daughters of Jerusalem

AND THERE FOLLOWED HIM a great multitude of people, and of women, who bewailed and lamented HIM. But JESUS, turning to them, said, Daughters of Jerusalem, weep not for ME, but weep for yourselves, and for your children. For behold: The days shall come wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us, and to the hills, cover us! For if in the green wood they do these things, what shall be done in the dry?

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

WOE IS ME, LORD, a child.



OF OUR LORD JESUS CHRIST

of wrath, a vessel meet for dishonor, begotten with uncleanness, living in misery, and dying in distress! Wretch!—What Am I?—

LORD: I will cry out unto Thee, before I pass away, if peradventure I may abide in Thee, before I pass away; if peradventure I may abide in Thee and not pass away. I will tell Thee my misery: I will not be ashamed to acknowledge my vileness before Thee. Help me, my Strength, by Whom I am sustained! Succor me, my Power, by Whom I am upheld! Come, my Light, by Whom I see! Appear, my Glory, through Whom I reign! Show Thyself, O Life, wherein I may live—O my Lord God! (—Saint Augustine.)



IX: JESUS Falls the Third Time

O MY PEOPLE: What have I done to thee? Or in what have I afflicted thee? Because I led thee out of the land of Egypt, thou hast prepared a cross for thy SAVIOUR!

—WHAT MORE ought I to do for thee, and have not done it?

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

O LORD GOD, LIGHT of my heart, BREAD of my soul, STRENGTH of my spirit: I loved Thee not; I fled from Thee, and went after strange loves. . . .

—Yet despite all this, Thou, O Most Amiable Lord, hast not forsaken me!

CHRIST: Have mercy on us!

O GOD: I have not the heart any more to leave Thee, O my Redeemer, my God, my Love, and my All! (—Saint Alphonsus.)

O MY MOTHER MARY:

Do thou obtain strength for me to bear my cross in peace!

X: JESUS Is Stripped of His Garments

AND THEY GAVE HIM wine to drink mingled with gall. And when HE had tasted, HE would not drink. And after they had crucified HIM, they divided HIS Garments, casting lots.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

Hail, SACRED MOUTH, for us filled with vinegar and gall! Hail, thou most noble EARS, for

us pierced with contumely and reproach! (—Saint Gertrude.)

CHRIST: Have mercy on us!

I CONSIDER how I was led astray by the accursed call of those who said and sang, "Come! Let us rejoice in the good that is still existing! We will crown us with roses, ere they wither, and the bloom of time shall not escape us!" —Those joys passed swiftly, and like a shadow vanished.—And what did they profit? What fruit? (—Saint Bonaventure.)

O QUEEN OF SORROWS:



Obtain for me sorrows for my sins! (—Saint Alphonsus.)

XI: JESUS Is Nailed to the Cross

AND IT WAS the third hour, and they crucified HIM. And the inscription of HIS cause was written over, The King of the Jews.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

LORD JESUS CHRIST, WHO didst stretch out Thine Hands on the cross, and redeem us by Thy Blood: Forgive me, a sinner, for none of my thoughts are hid from Thee. Pardon I ask, Pardon I hope for, Pardon I trust to have. Thou Who art pitiful and merciful: Spare me, and forgive!

CHRIST: Have mercy on us.

O LORD JESUS CHRIST! I adore Thee, wounded on the cross, given gall and vinegar to drink: I pray Thee that Thy Wounds may be a cure for my soul! (—Saint Catherine of Ricci.)

CHRIST: Have mercy on us.

O GOD: We Thy true children, who will abandon not our inheritance, from suffering we shall not flee! (—Saint Teresa of Avila.)

O QUEEN OF SORROWS: Obtain for me sorrow for my sins!

XII: JESUS Dies on the Cross

AND WITH HIM they crucify two thieves: the one on HIS Right Hand, and the other on HIS Left. And the Scripture was fulfilled, which saith: And with the wicked HE was reputed. And they that passed by blasphemed HIM.

LORD: Have mercy on us.
CHRIST: Have mercy on us.
LORD: Have mercy on us.
AND JESUS having cried out with a loud Voice, gave up The Ghost. And the veil of the temple



was rent in two, from the top to the bottom. And the centurion who stood over against HIM, seeing that crying out in this manner HE had given up The Ghost, said, "Indeed, this Man was The Son of God!"

LORD: Have mercy on us!

CHRIST: Have mercy on us!

LORD: Have mercy on us!

O MY JESUS! crucified for me: Empty THYSELF into me and wholly make THYSELF fast to me with the nails of THY LOVE! (—Saint Bernardino.)

LORD: Have mercy on us!

I offer myself to Thee, O Heart of my Jesus, with the intention that all my life, all my sufferings, all my action, all my being are to be employed in loving Thee, adoring Thee, glorifying Thee! (—Saint Margaret Mary.)

CHRIST: Have mercy on us!

O JESUS! JESUS! —No longer feel I my cross when now I think of Thine! (—Saint Bernadette of Lourdes.)

XIII: JESUS Is Taken from the Cross

AND WHEN IT WAS EVENING, there came a certain rich man of Arimathea named Joseph, who also himself was a disciple of JESUS. —And Joseph taking The BODY, wrapped it up in a clean linen cloth.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

O MY GOD! How much has Jesus Christ done for our salvation! He spent thirty-three years in toil, in labour: He gave HIS Blood, HIS Life. Shall we, through our own fault, be lost?

O LORD: I give Thee thanks!



for not having called me out of the world, when I had forfeited Thy Grace! Had I then died, what would have become of me, through all eternity?

—If we are lost, it will be entirely our own fault: and this will be in hell our greatest torment. (—Saint Alphonsus.)

OREMUS:

WRITE, O LORD, Thy Wounds in my heart: that in them I may read Thy Sufferings and Thy Love—Thy Sufferings, that I may bear all sufferings for Thee; Thy Love, that all love but Thine I may despise! (—Saint Augustine.)

MY JESUS:

Have pity on me! I will amend my life! (—Saint Alphonsus.)

O MARY MY MOTHER:

Do thou obtain strength for me to bear my cross in peace! (—Saint Alphonsus.)

XIV: JESUS Is Entombed

AND WHEN IT WAS EVENING, there came a certain rich man of Arimathea named Joseph, who also himself was a disciple of JESUS. —And Joseph taking The BODY wrapped it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

LORD: Have mercy on us.

CHRIST: Have mercy on us.

LORD: Have mercy on us.

EASY ESSAY

(Continued from page 1)

2. In an age of chaos people look for a new order.
3. What makes for chaos is lack of order.
4. Because people are becoming aware of this lack of order they would like to be able to create order out of chaos.
5. The time to create order out of chaos is now.
6. The germ of the present was in the past and the germ of the future is in the present.
7. The thing to do is to give up old tricks and start to play new tricks.

IV. The Age of Order

1. If we make

O MY GOD: I implore Thee, by all Thy Goodness, that my name may be written in Thee, for



in Thee I wish to place all my happiness and all glory, living and in very bondage to Thee: amen! (—Saint Margaret Mary.)

MY GOD:

Dispose of me, and of all that to me belongs according to Thy Good Pleasure: amen! (—Saint Teresa of Avila.)

LEAD ME

Not into temptation, but deliver me from the evil: amen.

THOU ART OUR FAITH,

Our Hope, our Charity! Thou art great Sweetness to us! Thou art our Eternal Life and Thou art Infinite Goodness, Great and Wonderful Lord God Almighty, Loving and Merciful Saviour! Now: amen. (—Saint Francis of Assisi.)

O ABYSS!

O Eternal Godhead! O Sea Profound! What more couldst Thou give me more than Thyself!

the right decisions in the age of chaos the effect of those decisions will be a better order.

2. The new order brought about by right decisions will be functional not acquisitive, personalist not socialist, communitarian not collectivist, organismic not mechanistic.
3. The thing to do right now is to create a new society within the shell of the old with the philosophy of the new which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

THE LAND

Herbs of the Field The Nettle

"The earth shall be filled with the fruit of thy works: bringing forth grass for cattle, and herb for the service of men, that thou mayst bring bread out of the earth, and that wine may cheer the heart of man." Ps. 103, 13.

The Nettle needs no description. Anyone who has once got his hands stung by the stems and leaves of this common weed (and most people will remember that experience at some time in their life), will not need to be reminded of its appearance. The leaves are something like those of the elm, the mulberry, and the hop, all of which are related plants. The irritating substance which the tiny pointed hairs inject into the skin is said to be bicarbonate of ammonia. If the leaves are cooked, or even well wilted in the sun, this substance disappears, and the nettle can no longer "sting."

It is apparently a fact that the juice of the nettle plant itself is an antidote for its sting, as is also the juice of the common dock, that so often grows near it. The old rhyme: "Nettle in Dock out; Dock rub Nettle out"; refers to this soothing effect of dock juice.

Food

The nettle is of great importance as a spring pot-herb. It is easy to digest and very healthful. Gather the young tops, six to eight inches long, being careful to wear gloves, and wash thoroughly in water, stirring with a stick. Cook in a saucepan, without additional water, for about 20 minutes, with the lid on. The greens may be eaten, or first chopped and rubbed through a fine wire sieve, and mixed with pepper and salt, butter or gravy. Boiled nettles are slightly laxative.

Nettles also make a good soup.

A nettle pudding, enough for six people, is made thus:

To one gallon of young nettle tops, well washed, add two good sized leeks (or onions), two heads of broccoli (or a corresponding weight of cabbage or Brussels sprouts) and one-quarter pound of rice. Chop the vegetables and mix with the nettles. Place all in a muslin bag, alternating with the rice, tie tightly, and boil in salt water long enough to cook the vegetables.

In Scotland nettles used to be forced under glass in the early spring, and blanched by earthing up like sea kale.

Do not eat nettles picked in the fall, as the leaves then are full of little crystals called "cystoliths," and are therefore gritty.

For Animals

Only the donkey is tough enough to eat nettles fresh, but when mown and wilted, and therefore stingless, cows are very fond of them. They dry into a very good hay, stimulating to the production of milk. In Russia and Sweden nettles are cultivated for this purpose. They can be cut at least twice a summer. There is considerable fatty matter in the dried leaves, and they are said to be as rich in albumenoid matter as is linseed cake.

During the first World War

the German army mixed dried nettle leaves in the feed of horses that were underfed, run-down, or suffering from digestive troubles.

Pigs fatten well on boiled nettles.

Finely powdered nettle hay mixed in the feed of turkeys and ordinary poultry makes them healthy, fattens them, and increases egg production.

In Holland and Egypt horse traders are said to feed nettle

STING NETTLE



A. de Bethune

seeds to horses, to give them a sleek and glossy appearance.

Drink

A refreshing summer drink, called nettle beer, is made from a decoction of the leaves, fermented with other plants.

Nettle tea is an unfermented decoction of the leaves, and is a well-known spring tonic and blood purifier. It has long been known as a defense against scurvy, a disease now understood to be due to a vitamin deficiency. The tea should not be taken too strong, however, as it is powerful stuff, like the ordinary tea of China, this tea is also useful for healing burns, when applied in wet compresses.

Medicine

The largest number of diseases, the cure of which is claimed for the nettle, probably is an indication of its very ancient use as a medicinal plant, and also of striking success in at least some of these applications. It was formerly used to stop bleeding, to relieve asthma, tuberculosis, chronic rheumatism, ague, goitre and diabetes. It was used as a stimulant to hair growth, as a reducer of excessive corpulence, and as an antidote for various poisons. We do not today know how much of this was medical fact and how much was fancy. Much has been learned by modern medicine, but we must also admit that much of value has been forgotten. Experiment only can determine to what extent discarded medicines should be reinstated.

One of the preparations (No. 504) used in the making of compost in the Bio-Dynamic method of farming, is a humus made from Nettles. Its effect here may be due to the iron which the plant contains in a most active and dynamic form. Just as iron in the animal organism helps the development of red blood cells and

of haemoglobin (the red principle in the blood), so in plant organisms it helps to develop the green principle—chlorophyll. Although there is actually no iron in an atom of chlorophyll, that molecule cannot develop without the presence of iron in the plant.

How little iron is necessary to develop chlorophyll can be shown in this experiment. The leaves of a plant which have lost their chlorophyll and turned yellow, by being kept away from light, will turn green in a few hours if they are painted with a 200,000 dilution of iron in water.

The nettle also has some relationship with calcium and potassium. The effect of preparation 504 may be in helping plants to maintain in themselves the normal balances of calcium, potassium and iron, balances which many domestic plants are less well able to maintain properly than are the wild ones. But the effect of iron is certainly part of it.

Soils that contain iron in a poisonous combination with lime can be cleared of this in a year or so by planting with nettles. The nettle is so hungry for iron, that it draws it into itself even in this harmful chemical form, and then turns it into an organic form beneficial to other plants.

Other Uses

Flies are said to dislike the smell of fresh nettles, and a bunch hung up in the larder is said to keep them away as long as it remains fresh.

The squeezed-out juice of the plant, or a decoction of the plant boiled out in strong, salt water, will curdle milk, and is used as substitute for rennet in the making of junket and cheeses.

In Egypt an oil is made from the seeds which is used in lamps.

Alum

In Russia two dyes are made for dyeing wool, a beautiful and permanent green from a decoction of leaves and stems, and a yellow from the roots boiled with alum. This yellow dye was also formerly used for dyeing eggs on Maundy Thursday.

It is said to be possible to make slightly leaky wooden tubs water-tight by rubbing nettle juice into the cracks, and letting it dry there.

The chief use of nettles in the crafts has been as a fibre plant. Especially in Northern Europe, before the introduction of flax, nettle fibre was spun and woven and used not only for cloth but for lines and ropes. It is interesting to notice how the names of plants are preserved in our every-day language. The two chief ways of catching fish are by means of lines and nets. The word line comes from *lineum* or flax, and the word net, from the original word for nettle. The ancient names of these plants, and the implications of their ancient uses, are in the ordinary words we use daily without thinking of them.

During the first World War, when Germany and Austria were short of cotton, thousands of tons of nettles were collected, and the fibre used in all sorts of cloth, coarse and fine, and in many other ways. In some of these uses it was

Also the Dandelion— Its Many Uses

"The earth shall be filled with the fruit of thy works: bringing forth grass for cattle, and herb for the service of men, that thou mayst bring bread out of the earth, and that wine may cheer the heart of man." Ps. 103, 13.

Food

In early spring the leaves of the common Dandelion are very rich in vitamins, and stimulating to the entire metabolism. They may be eaten either boiled or raw. In late spring and summer the increase in the white milky juice makes them bitter and unfit for food. Formerly these leaves were much prized as a spring tonic, especially in France and Italy.

The Dandelion is a biennial, that is it gathers nourishment in its first year, and stores up this nourishment in its root, which it uses up, in its second year, in the activity of flowering and seeding. In the fall you can dig up the roots of plants that have not flowered (first year plants), tie them in bunches and plant them in the cellar in boxes, in damp earth or sand. Keep them at as even a temperature as possible around 65 degrees F, water as little as possible to avoid fungus diseases, and keep them away from light. They will then grow leaves, tender and white, long before the spring, and give a supply of winter vitamins. Cut the leaves off and use them as you would the spring leaves. They may not be as health-giving as the spring leaves, but they are better, and cheaper, than canned vegetables.

When spring comes put the old roots in your compost pile, as

they attract the worms—"God's little plowmen."

Drink

From the Dandelion leaves a kind of beer may be made, from the flowers a wine, and from the roots a substitute for coffee. There is only space here to describe the last process.

Gather the roots of the first year plants (those that have not seeded) in the fall. Wash them carefully but do not scrape them. As with so many other roots (potatoes, carrots, beets, etc.) the goodness is largely in the outer layers. Roast the washed roots in the oven until they are the color of roasted coffee beans. Grind them and use as you would coffee.

Medicine

These same roots are a recognized drug. True coffee is a powerful heart stimulant, but Dandelion root stimulates the formation of the red blood cells. It has a relationship to the element potassium and the formation of starches in plants, and to the element silicon and the formation of organic silicates.

One of the preparations (No. 506) used in making compost in the Bio-Dynamic method of agriculture, is made from the Dandelion. It is believed to have the effect of enabling the compost pile to retain its nitrogen during the rotting process, and to help the plants nourished by the compost to assimilate whatever they need from the atmospheric dust in the air.

The Dandelion is believed to have originated in Northern Asia, and to have travelled into Europe and later to the New World in company with alfalfa. These two plants, whenever found, have always been together, and the Dandelion is thus a useful weed—indicator for land in which alfalfa will do well. The Greeks called alfalfa *Medike*, and our word *medicine* seems to have been derived from it. The name alfalfa, "the fodder" in Arabic, indicates that alfalfa was brought into this country by the Spanish on the South and West. If the English had introduced it we would call it by its English name, Lucerne.

Effects on Other Plants

The Viennese scientist Molisch, the pioneer in the study of plant interrelationships, discovered some 15 or 20 years ago, that apples give off a gas called ethylene. This gas has an interesting effect on plant growth. It stops the vegetative growth of plants in length, but increases their thickness and also stimulates them to produce blossoms and fruits, and ripen fruits already produced. Today a synthetic ethylene gas is used to give an appearance of ripeness to unripe bananas and oranges. But apples, and also dandelion flowers, produce ethylene gas naturally.

Honey

The Dandelion is an important plant for bee keepers, but the ruin of the Dandelion nectar usually comes at a time when it is used by the bees for rearing their brood, so the strong dark honey of Dandelions seldom gets to the table.

The general breakdown in our tradition that the CATHOLIC (Concluded on page 4)



DANDELION

A. de Bethune

found to be superior to the best Egyptian cotton.

Nettle fibre has also been used for making paper, especially in France.

However, much good we may get from nettles it must be remembered that in our lifetime our neighbors will probably continue to regard them as troublesome weeds. If we cultivate them, therefore, we should do so in a way that will not annoy our neighbors. It takes three years, with three cuttings a year, to completely eradicate nettles from a piece of ground. But if we can grow our nettles where they will do no harm to others, as in a small field surrounded by pasture, it seems unlikely that we would ever want to eradicate anything so useful.

Graham Carey.