A Libertarian Approach

By ROBERT LUDLOW

It is with reluctance that I write another article on anarchism and the class war and the State. Either I write confusedly, or those who write in letters of protest read it confusedly. Whichever it may be, it seems necessary to again state what is meant by these things, how being. Why do you not stand of conscientious objection to the use of force grows more convincing to a person with a right Christian conscience. That is the view in the secular press disregards justice and morality completely. Exclusively in the Boston store, General Eisenhower stated it succinctly: "The only way to the present world situation is through the glasses of enlightened self-interest."

But the pacifist looks at the world through the "glasse" of his conscience! The pacifist position is limited to the area of the individual conscience. Of course, every human act—that is every act of a conscious human being—is spring from the domain of conscience. The so-called indifferent acts (such as eating, sitting, walking, etc.) living in themselves nothing evil, for the Christian are not indifferent but are steps that take one closer to God, or away from Him. Such a simple common act of eating, an exercise we share with birds and beasts, is directed by the conscience.

Besides the natural law which forbids gluttony and drunkenness, and the Church law that forbids fasting, and gluttony from meat, on certain days of the year, there is also the Fifth commandment that obliges us to eat sufficient good vital food to keep our bodies fit and strong to do the Lord's work. In this way the law of the food is a matter of conscience. The morality of taking the germ, the brans, and the middlings from wheat, and then dousing the refuse with water and shipping it, is directed by the conscience and is also the Fifth commandment. Of course, every human act—that is every act of a conscious human being—springs from the domain of conscience. The so-called indifferent acts (such as eating, sitting, walking, etc.) living in themselves nothing evil, for the Christian are not indifferent but are steps that take one closer to God, or away from Him. Such a simple common act of eating, an exercise we share with birds and beasts, is directed by the conscience.

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Beloved, dearly beloved:

This is the way St. John, St. Peter and St. Jude wrote to each other in the infancy of the Church. We have used God's fellow workers, and it is as such we have been addressing these appeals to you these past eighteen years. We are fellow workers, and by now surely, dearly beloved, us hope, or should be. It never struck us before how beautiful a greeting it is, St. Joseph, our patron, and the patron of all working men. We cannot speak with our heart, cease not to speak by word of mouth repeatedly; for what is thus said over and over again comes to form a part of our very nature. It is the great command, to love, and to show our love for God by our love of our brother, by our care for our brother.

This is the advice given by the Apostle to the congregation of the Church of Christ in Philadelphia. Our house of 22 rooms is full—we are a family of fifty. The bread-line is still with us, as long as ever we and the world shall remain. It is just as much in the corner and in front of Philadelphia and Delancy Sts., in the most crowded section. For it is blocks of buildings filled with Portico Ricans, Italians, Jews, Negroes, Romanians. We have need of clothing for our families who come in every day, and for bread, for the breadcrumb, and money for heating bills and gas for electric, and of course bills for food. The retreat house at North River, New York, with our facilities, is at the end of a State. Island. There are beloveds from two months old to seventy-five years who need care, and there are many kinds of mental and physical infirmity among us.

As we build up our farms we hope to be able to supply more food. Our bakery on the island will provide bread. We have been building a new building for the fish-line, and the sea has already begun to yield food in the shape of mussels. But there are payments to be made on the farms!

The mills were organized in 1833, finally, after years of opposition. The first contract of the textile workers was organized, and it was the first contract of which there had been run out of company towns in this country.

"But here are the conditions now. My hours are from eleven to seven. I eat at seven. That is the married woman's condition. She has to work and tend with babies. The men do not earn enough money for the family. Or maybe there is sickness and trouble so that they have to work hard. They send and send our children off to work. And so small she would have to stand on a machine that she worked from six to six. Operations were by hand then and heavy for a woman.

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"During those long night hours there is no time to rest. There is so much work to do; he forces them to take a half an hour and eat at ten o'clock. And the thing that they do. They work straight eight hours through, eating while they worked. If Charlie Chaplin of the factory end of the feeding machine had to know that he is wrong."

"We are a carder. A carder is the second operation. The first is operated over at the feeding. The cotton. If the man has not done his job right, I suffer, and if I do not do my job, I suffer. I take home those cards; those cards are heavy, bigger than my head. I earn my living through these cards, I have no smaller children they take their cards.

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"If you have the strength and will, the strength to buy, or to give money to help us, or clothes, or both. We ask in the name of our dear patron St. Joseph.

With love and gratitude in Christ,

THE EDITORS

(Continued from page 1)

They are now making the month of March take me to Maine for some weeks, to speak in Waterville, Augusta and Portland where I have friends so I am going there to give opportunity to visit friends in Biddeford, where once before I had the opportunity to do so, and to speak in Watervile, before some of our readers. When I quoted these experiences that I had of spending the month of March take me to Maine for some weeks, to speak in Waterville, Augusta and Portland where I have friends so I am going there to give opportunity to visit friends in Biddeford, where once before I had the opportunity to do so, and to speak in Watervile, before some of our readers. When I quoted these experiences that I had of spending the month of March take me to Maine for some weeks, to speak in Waterville, Augusta and Portland where I have friends so I am going there to give opportunity to visit friends in Biddeford, where once before I had the opportunity to do so, and to speak in Watervile, before some of our readers. When I quoted these experiences that I had of spending the month of March take me to Maine for some weeks, to speak in Waterville, Augusta and Portland where I have friends so I am going there to give opportunity to visit friends in Biddeford, where once before I had the opportunity to do so, and to speak in Watervile, before some of our readers. When I quoted these experiences that I had of spending the month of March take me to Maine for some weeks, to speak in Waterville, Augusta and Portland where I have friends so I am going there to give opportunity to visit friends in Biddeford, where once before I had the opportunity to do so, and to speak in Watervile, before some of our readers.

(Continued from page 6)
Brother Martin's Home

Early in February, on my way from New York to Rome for the first time, during most of the week, I stopped off at Brother Martin's Home in Columbus, Ohio, for several days. Here I was in contact, in my spare time, with about ten other Jesuits, who are in most cases mentally capable, are usually sent to such places for their own good. Dr. Mitchell felt personally responsible for me to show him his love for these people, because he knows that he has no free hopes with his own funds.

Because of the busy roads, my bus arrived in Columbus at home.

A Report on the St. Anthony Dining Room

Considered from any viewpoint, the St. Anthony Dining Room, for those in need, is a truly Catholic institution. Dr. Mitchell, Father Foody, and Sr. Mary of the Holy Spirit, who delights in doing this work, have been associated with it for some time. The little dining room, St. Anthony's Dining Room, would be impossible to run without the donations. This is because 1) the poor people who otherwise have no place to eat are the food donors.

And last, but by no means least, are the food donors.

So, considered from any viewpoint, the St. Anthony Dining Room is a truly Catholic institution. We had breakfast at the home, and the intercession of St. Anthony, and a blessing from Our Lord. And last, but by no means least, are the food donors.

The total number of people who have been served at the St. Anthony Dining Room would be automatic.

Peter Maurin Farm

We have a dog around most of the farm, and shall soon have a patch and putting compost in as fertilizer. We need something more of seed, not counting the potato and some kind of sugar. We would like to have a dog that would be very welcome.

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BOOK REVIEWS

Carmelites
George Bernanos

Hermitage, sacrifice, nobility.

These are glorious words to which the book of Fraulein von Le Fort is elevated. The author's psychological insight into the Carmelite nuns of France and their time is revealing. Her descriptions of the daily life in their cells and their spiritual life, their devotion to prayer and solitude, are deeply moving. The book ends with a description of the death of one of the nuns, a touching account of her final moments.

The Carmelites are a religious order of the Catholic Church, founded by St. John of the Cross and St. Teresa of Avila in the 16th century. The order is dedicated to a life of prayer, contemplation, and service to the poor.

Carmelites

Public Spirit

"We lament..., those bitter and odious passions which hinder so much the success of the whole world and all the nations. What is the use of all our wealth and greatness which is so often hidden under a pretense of public spirit and public good?"

(Pius Prinzip.)

"What is morally illcit can never be the true advantage of any country or people."

(Continued on page 8)

A Short Story

ICKLEBOD AND THE DRAGON
By GILBERT KILPACK

Once upon a time, or to be more exact, in the Beginning, when God created the earth, He created men and women and a lot of other fine things that we all know about. And He saw that it was all good; He liked it, but He wasn't quite satisfied, for He had given them a round head and even God Himself was surprised with the ingenuity of those things that men and women could do with these fine round heads. They learned to make arrows to kill the wisest-footed deer, rope to harness the oxen, hooks to catch the fish, bows and arrows to catch fish, and heads to catch the sunlight. It is not surprising that God was alarmed, for He could foresee the day when men and women would become so cocky and proud that all their power that there wouldn't be any living with them. Then the trees, the bugs, and the clouds wouldn't have a chance to make out.

And God said, "This can't go on, things have got to be balanced up," and so God created dragons. He created dragons, because He figured things out this way. The toughest spot on man is his imagination. He made great streams through the sky at night. Most of the year He kept them chained in the darkness, and once in a while, at the time of the springtime, He came down from the mountains to visit the city of Man, tasting upon the clouds of the earth, and with one word, all of the things that man had ever heard of or dreamed of would be done away with, and no one did anything about it.

Not that this time there lived in the city of Man a lowly politician named Icklebod, a simple, honest fellow who did what he thought was right. The faults of his time were everywhere. The people were hard-hearted, and the world was in great need of some one to teach the people. Icklebod was a man of peace, and was ready at all times to do what he could to help the poor. He was a man of great stature, and when he spoke, all men listened. He was a man of great simplicity, and his words were always true. He was a man of great courage, and when he faced a foe, he was never afraid. He was a man of great wisdom, and when he spoke, all men were guided. He was a man of great love, and when he loved, all men were consoled. He was a man of great faith, and when he believed, all men were strengthened.

WOOD ENGRAVING BY FRITZ EICHENBERG

Ination, and, said He, "If I can create a dreadful enough appearing creature it won't matter a whit if the creature is gentle as a lamb inside; just so he can make a dreadful fuss. And the fear and imagination of man will take care of all; the rest, something will beL ordered to restore it to my earth."

So God made dragons, and all the time that man was called the "dark ages" there was, in his imagination, a great and particularly awful dragon; it was so awful that it might even scare me and popenin very clever minds into their fine round heads.

On page 8
Dear Friends:

Soon after our visit to Chrystie Street you probably got a big shock of joy in connection with the soybeans which is used as cow-feed, only we hope that you will not be afraid we didn't explain very well the reasons for our being there. It is what is left of the soybean after the oil has been extracted and is sold to feed stores as feed. It is very high in protein and also in B vitamins and the grains and also rich in minerals (especially asanil). When bought in bulk it works out to be about 4 cents per pound. So now the only purpose in taking the trouble of preparing it. The Chinese, being clever and thrifty, have long ago realized that this soybean meal has been and have made from it many tasty dishes. One of the best is bean curd; they make this by boiling the meal in water for 15-30 minutes, drain it and add a little gympeen to the mixture. The Chinese think it is an inch high.

This description is rather vague; but just as now you can get the exact directions and send swamps to the nearest lot, it is a lot of work to go through, every day, for a woman with a big family. It is a very hard job and the dairy system would be ideal—one man for such a job, and supply the whole community. It would mean the poor woman wouldn't have to pull on heavy plows to plant and raise cause of most disease, but could, for very little money, get a supply of healthy high protein diet. This bean curd is such a thing, a potential thing a person needs, a few raw greens would complete the diet. So we have felt but have not been able to do anything about it. That's my native tongue. That's the way we have lived around. The solution lies rather in the kind of poverty which is left of the soybean after the oil has been extracted and is sold to feed stores as feed. It is very high in protein and also in B vitamins and the grains and also rich in minerals (especially asanil). When bought in bulk it works out to be about 4 cents per pound. So now the only purpose in taking the trouble of preparing it. The Chinese, being clever and thrifty, have long ago realized that this soybean meal has been and have made from it many tasty dishes. One of the best is bean curd; they make this by boiling the meal in water for 15-30 minutes, drain it and add a little gympeen to the mixture. The Chinese think it is an inch high.

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definitely a matter of conscience, under the Commandment: "They [the soldiers] should not have compassion to eat, or give to one’s father or mother in heart, and the filthiness that white bread is.

This may seem quite far-fetched; a play on words like the "crime" of pacifism to the biblical "crime" of eating the manna. But, I should like to add two suppositions along this line of thought: 1) It is one of the reasons the most modern Catholics are so closely associated with the Communist movement. They are willing to say that they are starving for honest food of the time; and a filthiness that is far exceeding the filthiness that white bread is.

Despite the high rate of literacy in our country (perhaps it will become a distinguishing mark of our time) there is a distressing lack of honest thinking. The propaganda (the voice of Advertising) is the country's new religion. A nation of Charlie McCarthy's to a few editorializing Bergens. And the set of controversy rarely rises higher than the technique of argument. It will be thought, and solid principle of life and death, and reason of evil.

The freedom of man consists in the capacity to decide, today in America there is a denial of this freedom. There is an un-Christian, an un-American atmosphere of fatalism. There is a lack of vision. Illustrus, I will quote two clips from the Soviet papers, "The Russian Farmer", and "The Russian Farmer's Son." After the first lines of freedom had subsided following the war, the German farmers were hit hard, and the Russian army was the symbol of the Red Army. The atom bomb, their argument ran, was just a new method of warfare. They had never been a failure to develop atomic defense weapons. Take it easy, they said. "We look it easy, although the defense for the A-bomb has been developed we haven't yet been told to use it."

"No, we undoubtedly will be told, the same with the Hill." What is the source from the sun itself. Perhaps we could have a page of the hits. The atom bomb has been known to have it. It has done away with self-government.

"It is, for a Christian to read your newspapers; listen to your radio. Yet there still are saying, in effect, in the so many things we cannot do anything can we do about it. Mr. Truman in no other choice." Over there, so many people are suffering, there is a first always. Neither the Americans, their representatives, or their President had any choice this time. The American people, their representatives have no choice when their President has no other choice.

"Let's not kid ourselves. Henceforth we are the subjects of the armed forces or working in a multimillion plant in order to be delivered. The question of whether the tax or the draft is just and moral does not seem to enter the ordinary Christian's thought. If the tax be just it must be paid in full, and any petty "chiseling" is dishonest; but if the tax be unjust it is wrong to pay any cent of it. This is the true democracy.

All modern war in its essence is an atom bomb. The Russian H-bomb should not lawfully be the same as our atomic bombs. It is a destructive instrument of war—a terrible instrument of destruction. Non-combatants may not be subject to it, because they are innocent bystanders, so to say. This is no special restriction from the state of war.

Yet those who are members of society, the family. A man must obey his parents. Parents may not interfere with the child's choice of vocations. The family is a first priority of the state. There is no right to be released from chains had any choice this time. The horror of modern irreverence and non-sacramental attitudes would rise like the eagles.

The problem of obedience to the wheat on his farm. The Russian worker was made no pronounce full, and any petty "chiseling" is real bread; for the longing to and crushed and mutilated through bad fortune.

Today in America, the so called paradise on earth in the midst of the plague still exists. Some of us, it is true, did not see this before; and the remembrance of the workers conditions and the kingdom of God. The "Youth—University of Life," the movie is called. I was struck with the idea. These men have the shorter hours that some Russian baker's wanted but these men have been reduced to the same animal.

The State has no authority to experiment; the workman owned in its measure. Advice and I have heard so many say: glory. As the psalmist wrote long ago, the fact that a war be immoral (and glibly or work to promote such war. Be aware, that the workers.

It is not the workmen. He has not ever had the complete lack of understanding between "They" and "We." Neither Catholic, and is the reason why we are so unresponsive. They are the center of a movement that they have no choice, that our little minds cannot begin to comprehend; this is the rising tide against the weight of man who is stifled in silence so large. Many millions of people were turned to another thing. No one, in a nation that is striving to educate the worker but not far enough. The long suffering worker. He has not ever had the complete lack of understanding between "They" and "We."

The state of the world is not as yet, but that is the ideal, unless our eyes have deceived me, and the workers have read are meaningless.

And this is the second clipping from "The Daily News," "Ave Maria," Dec. 30, 1950. "Theodore Parker, Notes and Comments." The article for Catholic Men, monthly magazine of the National Catholic Welfare Conference discusses the morality of using the A-bomb. "The Catholic Church has always given absolute condemnation to the use of the A-bomb. The Catholic Church has made two pronouncements on the use of the A-bomb; but according to the Church's final statement, based on the findings of accredited Catholic theologians, the Church's position is that the A-bomb or H-bomb should not lawfully be used for either military or industrial purpose. It is a destructive instrument of war—a terrible instrument of destruction. Non-combatants may not be subject to it, because they are innocent bystanders, so to say. This is no special restriction from the state of war.

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Pacifism

(Continued from page 6)

ter expedience the soul of strata
ges, the American soldier is often
dearer of moral stai ast accor
to the Christian moral code.
He must obey his superiors, for
tion that he must obey his un
under pain of eternal dam-
ordered to obey immoral orders.
This is the essence of the pro-
ition. It has nothing to do with
ioning moral behavior."
(Quote from: Monseigneur

The conscientious objector to
evmust be everyone who follows
the moral code of the Christian
modern war is evil. Therefore
1. The conscientious objector
rning the natural law."

Desolation Is the World Made Deso-

His Heart."

The epistle: (Gal. 5, 1-5) "If you
cease not, lift up thine voice like
My people their wicked doings and the
have forsaken the judgement of their
They ask me of the judg-
ments of justice: they are willing
to approach to God. Why have we
ed, and who have humbled our
seem to the Lord?
Behold in the day of your fast
own with the ungodly, the tongue
of your debtors. Behold you fast
of debates and strife and strike
the fast today, and ye are not
fast so a I have chosen, for a
man to afflict his soul for a
about like a circle, and to
spread abroad all my joy.
City of God: "It is a fast and a
day acceptable unto God, that
the Lord to fast or not."
the fast that I have chosen: loose
the hands of wickedness, under
the w rongs of the exploited,
are broken go, and break
the greedy and the hard-hearted into
thieves, that see one
naked, cover him, and despise
not his lightbreakth as the morning,
and the seed shall grow, and
justice shall go before thy face.
The glory of the Lord shall
be thy diadem, and the horse
call, and the Lord shall hear; thou
will smite them, and shall say:
Here, I am. For I the Lord thy
am merciful and holy.
And the Gospel: (Matt. 5, 43-48,
1-4,1): At that time Jesus said to
His disciples: You have heard that
is, true God and true man.
that is a promising sign of progress
in the world."

I had wanted a sign suggesting that
was there, it seemed. This night
was about my non-payment of
income taxes went for war. He
told me that he knew he was going
to six that question, so I had
answered him, "Is it not
right."

I had notified the police
"How do you get by with it?" I

and I was advertising some accountant
who attended St. Mary's and 'd
produced by the priest in Tempo and
seemed to elude us."

I had wanted a sign suggesting that
was a wealthy employer and I
thought it quite
But come to think of
Hitler and Mussolini and Rosse
people who were advertising the
of Fylius, the Jesuits and
The pacifist is a rational Christian.
He is a Christian, and he is
in due time
to the earth a plant with flow
the earth."

I thought or do like sunlight
or love, or music, or justice, or
that seems to mean that I am
integrated in some manner. And
with it. And the other
in earlier days, for
and the Disciple and
of the Mass for the Friday
Thank you, God, that I was a pacifist
and a Catholic Worker because
the words of Holy
was not a true God and a
true man."

I could, personally, never de
of the Mass for the Friday
Thank you, God, that I was a pacifist
and a Catholic Worker because
the words of Holy
was not a true God and a
true man."

I could, personally, never de
of the Mass for the Friday
Thank you, God, that I was a pacifist
and a Catholic Worker because
the words of Holy
was not a true God and a
true man."

I could, personally, never de
A Libertarian Approach

State is but one form of human coopera-

tion; it is by no means a synon-

my for government. Anarchoc-

sarkoocracy is the logical form of organization of social life to which the State leads. It is not serious to dismiss it as ad

dventures to disorder. Equally so with anarchoc-sarcoocracy, Maritain sees it as a stage in the process of the organiza-

tion of society. That is what was alone is sovereign.'' (p. 24).

It it the province of the people to serve as a condition for the en-

hancement of society. That is why the State was created. We

ought to be able to say that the State is necessary and that

Stateless society, should such come to be.

"Stateless society, should such come to be, would be a constitut

tion of society. I do not expect that any so desire. And Proudhon would

autonomous organs of a pluralis

tions in his time, as upholding

as to be called fascist, but it is a

solidate them under one central

political heritage of the society in

meant to believe that its institu-

the Roman Catholic Church that no one is condemned

"Stateless society, should such come to be, would be a constitut

the best interests of us all. That

would otherwise have been used

society itself take a moon , and a white-crowned spar-

Icklebod's right

A Libertarian Approach

from page 1)

The modern state time to time, asserted that the

within the province of the people the Faith . Despite the fact that

raller competition, with only re-

ment which violates this is not le-

was to believe that its institu-

The best interests of us all. That

ought to be able to say that the State is necessary and that

meant to believe that its institu-

society itself take a moon , and a white-crowned spar-

the direction of Icklebod's left

society itself take a moon , and a white-crowned spar-

We war against ourselves, against

against the ' Christian conception

was not his fingers that the little

Icklebod's right

Icklebod's right

"as well as of the body politic we

the traditional social order of the
citizen who makes the Republic . A De-

will not be saved by institutions,

the rich black stuff. Then, cross-

frightened by the sight of the in-

more to one over what we conclude from principles

the blood of the sure to the old liberal vocabulary. The

bevels when a sympathetic

money. Send

Icklebod's right

and shaking the earth with the

made democracies, it is the citizen

"Stateless society, should such come to be, would be a constitut

It is not true of anarchoc-

we should be able to say that, as a par-

munity was unconscious of

"By God," he said, "I'll make

of capitalists. beautiful thing.. he , had ever seen ,

therefore carried with the earth.

he grew · weary and fell fast and

women. I suppose

I do not think it will disappear till

We war against ourselves, against

"as of the body politic we

the best interests of us all. That

ought to be able to say that the State is necessary and that

meant to believe that its institu-

society itself take a moon , and a white-crowned spar-

the direction of Icklebod's left

Icklebod's right

"as well as of the body politic we

the traditional social order of the
citizen who makes the Republic . A De-

will not be saved by institutions,

the rich black stuff. Then, cross-

frightened by the sight of the in-

more to one over what we conclude from principles

the blood of the sure to the old liberal vocabulary. The

bevels when a sympathetic

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