FOOLS AND BEASTS

By ERIC GILL

March, 1945

Price One Cent

EASY ESSAYS

By PETER MAURIN

1. Scholar and Bourgeois

1. The scholar tells the bourgeois: "A man is a commodity for all of that." 2. But the bourgeois tells the scholar: "Man is a man for all of that." 3. Because the scholar has twenty years left, the bourgeois calls him a visionary. 4. And while the bourgeois laughs at the scholar's vision, the worker is left without vision. 5. And the worker, left without vision by the scholar, talks about liquidating both the bourgeois and the scholar.

II. Scholar and Worker

1. The scholar must tell the worker: what is wrong with the things as they are.
2. The scholar must tell the worker: how the things would be if they were as they should be.
3. The scholar must tell the worker: how the making of a path from the things as they are to the things as they should be.
4. The scholar must cooperate with the worker in the making of a path from the things as they are to the things as they should be.

III. On to the Street

1. Fr. Bede Jarrett says: "That the revolution become the platitude of the next generation." 2. Henrik Ibsen says: "Thought must be rewritten in every thirty years." 3. That is to say: eternal principles must at all times be presented in the vernacular of the man of the street.

IV. Environ. 1. Emerson says that making the vernacular of the man of the street is to go to the street and listen.

About the Supplement

Because of the continuing demand for extra copies, we are reprinting with this issue Father Hug's article, "The Immorality of Censorship." Ten thousand extras have been distributed since publication in November, and we are printing 10,000 extra copies of this issue.

SAVAGERY AND FRIGHTFULNESS

By FR. CLARENCE DUFFY

The Allied air bases have made the long awaited decision to adopt deliberate terror bombing of the greater German population centers as a ruthless expedient to hasten Hitler's destruction. The above is quoted extract from the newspapers during the month of February. Here is another one which refers not to the air bases but to the enlisted men of the army of the United States:

"U.S. 1st Army infantrymen assassinating the West wall found a method of dealing with Nazis who refused to leave their pillboxes.

A mobile acetylene torch unit crept up behind one emplacement and welded the steel door sealing the Germans inside. Other Nazis in neighboring pillboxes who realized what had happened, quickly became more susceptible to persuasion."

Both quotations prove that the Allies are and the British are equal if not superior to the Nazis in savagery and frightfulness.

Breastplate of St. Patrick

God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to guide me,
God's shield to protect me,
God's host to secure me.

Against the plots of devils,
Against temptations of vices,
Against inclination of nature,
Against everyone who shall wish me ill.

Afar and narrow,
Alone and in a multitude,
Christ to protect me today.

Against poison, against burning,
Against drowning, against wounding.

So that there may come to me abundance of reward.

Christ with me, Christ before me,
Christ beholding me,
Christ in me, Christ beneath me,
Christ above me,
Christ on my right, Christ on my left.

Christ in breadth, Christ in length, Christ in height;
Christ in all, Christ in me,
Christ the comfort of every man who speaks to me,
Christ in every eye that sees me.

Christ in every ear that hears me.
On Tyranny and War

From Plato's "Republic"

"The people always have some champion whom they set over them and nurse into greatness. This and no other is the root from which tyranny springs. When he first appears above ground he is a poor and obscure person. In the early days of his reign he is full of smiles, and he seduces everyone he meets—he is to be called a tyrant, who making promises in public and also in private; delivering delusive promises, he lands to the people's followers, and wanting to be so kind and good to everyone! But when he has disposed of foreign enemies by conquest or treaty, and, having disposed of the greatest part of the people, he will have a good pretext for destroying them by placing them at the mercy of the enemy; and for all these reasons the tyrant must always be getting up a war."

To One of These My Least Brethren

"To one of these my least brethren, you did it unto me." And everywhere We heard men talk of the justice of liberty. For Christ, the Lord, went walking with tired feet. Through the highways and byways, and the wretched and the city street.

He heard his fellows murmur if he tried to ride.

in post, trains, or streetcars seated by their side,

And often when he passed to eat they peered into his face,

And did not understand, for they heard him lack a race.

He hung his head in sadness, his heart was sorely rent,

For stunned and scorched by those he met was he wherever he went. He thought about his purple robe, his crown of thorns once more, because the people sat at him and jeered him as before.

From a shooting mob of lynchers at last he fled in fright

As they came to take him captive the terrible dark night.

His feet were bound and bleeding as he stumbled through the town. Like statues tiring for the kill, they ran the Victim down.

And He who died for all mankind upon Mount Calvary

Who was broken, black, and girded as He danced upon the air.

MARY C. FERRIS.

Notes By the Way

(Continued from page 1)

FOOLS AND BEASTS

(Continued from page 1)

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The captain went around among the officers and soldiers in the common air, which "A factory or workshop in good time said, "Do you know how
to find something well worth reading, find a good book."

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The Immorality of Conscription

By Father John J. Hugo

To fight war we must fight conscription, the acceptance of conscription. To this fight The Catholic Worker pledges itself as long as we are permitted to exist.

The Popes opposed it. The German Bishops opposed it. Cardinal Mannix of Australia defeated it. It was defeated in Ireland. We urge all our readers to enlist with us to fight conscription in America.

The above lines are quotations from the leaflet, "FIGHT CONSCRIPTION," by Dorothy Day, published four years ago. In fulfillment of its pledge, The Catholic Worker has since published the pamphlets, "War and Conscription at the Bar of Conscience," by Dorothy Day, published four years ago.

PART I

Introductory: The State of the Question

1. The Urgency of the Subject

Universal military conscription alone is what makes modern war possible. It is more important even than technological advances for carrying on the wholesale slaughter characteristic of war today. The levying of modern mass armies. Were it possible to end this practice, war, as it is known in the twentieth century, simply could not exist.

Accordingly, in examining the ethical justification of modern war, there is no aspect of the question more important than that of the morality of conscription. Yet, despite its importance, the subject has been little discussed, and the morality of universal compulsory military service is commonly taken for granted. Even moral theologians have to a great extent allowed conscription to go unchallenged. For this reason it may seem a little late to take up an inquiry into an institution that has existed for a century and a half without apparently having been seriously questioned. Yet there are reasons for this silence, reasons why the subject can best be considered now. Older theologians, like St. Augustine and St. Thomas, knew nothing about conscription, and their judgments at a time when the most serious moral defects. An evil tree brings forth an otherwise inexcusable silence on so grave a matter, that the facts which they did not possess are the most decisive ones.

Hidden Seeds of Evil

Until now conscription has been difficult to judge for the same reason that a child’s character is difficult to judge. The child is immature; his traits have not yet fully revealed themselves.

All children seem, on the surface, sweet and innocent; yet this natural goodness, besides being unstable and fleeting, conceals certain potentialities of evil which will manifest themselves only gradually and which, unless mortified, will grow into serious moral defects. An evil tree brings forth evil fruit. Only it takes time to do so. You do not plant a seed one day and go out the next day with a basket to gather the fruit.

The evil of conscription, in a similar way, can be seen clearly only as it reaches maturity and we are able to see its full stature and characteristic effects. Not that the evil is only in the effects; if there is evil in the beginning, we cannot fully realize this—above all, we cannot be perfectly sure of it—until we see its effects. In a bad man, the beginning of evil was already present in the seeming innocence of childhood; but development was necessary to bring it out. Or, in the vegetable world, the poison is already in the seed, but it can be detected only when men attempt to eat of the fruit.

2. An Instructive Parallel

A somewhat similar case is found in the development of extreme feminism, that is, women for complete emancipation from their own peculiar duties and responsibilities. And because the modern discussion of the questions concerning conscription has reached its full development only in our generation. At present, for the first time, it can be viewed in its full complexity. This is undoubtedly the reason why we have been greatly responsible for preventing moralists from attempting to make a definitive judgment in the past. They have had not all the facts before them; and it must also be conceded to them, in extenuation of an otherwise inexcusable silence, on so grave a matter, that the facts which they did not possess are the most decisive ones.

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For conscription, although 200 years old, constitutes a development of extreme feminism, that is, women for complete emancipation from their own peculiar duties and responsibilities. And because the modern discussion of the questions concerning conscription has reached its full development only in our generation. At present, for the first time, it can be viewed in its full complexity. This is undoubtedly the reason why we have been greatly responsible for preventing moralists from attempting to make a definitive judgment in the past. They have had not all the facts before them; and it must also be conceded to them, in extenuation of an otherwise inexcusable silence, on so grave a matter, that the facts which they did not possess are the most decisive ones.

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Nevertheless, a Catholic almost instinctively opposes feminism. He might not know exactly why, and might not know exactly how he is doing so, but he is taking his arguments from custom and tradition instead of from moral principle. Yet in the last analysis, he is doing what is right, for his reasons are the same. He is aware of this, perhaps, only when he sees the results of feminism: the breakup of the family, scrapping of the family idea, the cheapening of men and women, the loss of moral responsibility; the courts and the society, the disappearance of modesty, together with many other evils, like juvenile delinquency, moral laxity, and so on. He knows that when it comes, or increased, as a consequence of women’s demand for complete emancipation from the responsibilities and restrictions of family and social life, the Catholic can conclude only that feminism is evil. Yet the evil is not merely in the effects, as men. By such an attitude feminism goes directly contrary to the teaching of the Gospel, and, to a moral standard point of view, to the demands of conscience; perhaps this is why it is so easily escaped “the drudgery of work.” The effect of feminism has been in a loss of status for women.

Degradation of Woman Results

The error of feminism—the offense of women in men’s clothing, engaged in men’s tasks—is their rejection of the doctrine of the Mystical Body. For the Mystical Body, the human family, is the Body of Christ. For it is in the human family, the Mystical Body, that women are protected and defended against the attacks of the enemies of Christ, and in it they are sheltered and safe. When women seek to be treated exactly as men, and are given the same rights, privileges, and responsibilities, they are being treated as men. By such an attitude feminism goes directly contrary to the teaching of the Gospel, and, to a moral standard point of view, to the demands of conscience; perhaps this is why it is so easily escaped “the drudgery of work.” The effect of feminism has been in a loss of status for women.

3. The Development of Conscription

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he history of conscription clearly reveals the logic of its development. Although we today seem to think that conscription always existed and always existed at a high rate, no older that the French Revolution. Of course something like it was known in ancient times, when in times of war the duty of citizens was to defend the city-state. But it was not until the 19th century that conscription began to appear as a moral problem, as a moral issue. When it does that universal military service is accepted by the Church as a consequence, homes are dislocated and abandoned, children neglected, women forced out of their proper place; as a consequence, the number of marriages shrink because of the voracious appetite of modern war, women, too, are conscripted.

Gratifying: grater: more

in German.

4. The Final Phase: Total Conscription

CONSCRIPTION was to reach its fullest development in the Second World War and in the preparations that led up to it. No complete figures are available on just how many conscripts were drafted. In the United States, for example, conscripts had been raised before World War I, but their total number was limited to eleven million in 1944. The armies of the other belligerent nations, especially Russia, are proportionately larger now than in 1917.

However, it is not simply because of numerical increase that conscription is so much more prevalent at the present. There has been something more than an increase in quantity. With World War II, conscription became "total," that is to say, in place of coercing one section of the population into service, it now began to force the entire population to accept universal conscription, generally disregarding all rights whatsoever. Total conscription means that then married men as well as young single men are conscripted. As a consequence, homes are dislocated and abandoned, children neglected, women forced out of their proper place, as a consequence, the number of marriages shrink because of the voracious appetite of modern war, women, too, are conscripted.

Sovereignty: sovereignty

in Germany, total conscription came into being relatively late, the year 1871, and in some countries, in 1939, by which every male German is obligated to perform military service from the completion of his 18th year. In the United States conscription was rendered service over and above strictly military, the result is total mobilization of the entire adult population.

Britain, despite its dislike of conscription, had conscription, in 1914, under the threat of a compulsory service law that established liability for all citizens, regardless of sex. Women are forced to go to war. Although their greatest service has been in non-combatant work, they have also served in the same capacity as men in several branches of the service.

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act that would authorize "total" conscription. Meanwhile, the United States has used women volunteers in services organized as auxiliaries for the armed forces. Clearly, it is not principle that the U.S. government from conscripting women now.

Following the Leader
One of the last and most lurid of the flowers of conscription is the use of enforced labor and the deportation of conquered peoples for purposes of labor. But inasmuch as the other nations have quickly imitated Germany in every other practice of militarism, always alleging military necessity as the reason, it can scarcely be supposed that the democracies will refuse to adopt this practice also should it appear expedient. Probably there is talk of compensating Poland for the territory that Russia threatens to take from her by the "gift" of East Prussia and the deportation of German inhabitants to German soil. Whether or not this should come about, it is significant to notice that the suggestion appears in no way novel.

Such is the history and development of conscription: its inner logic leads inexorably to the denial of every human right, to the subordination of nationalism and to the subordination of the most sacred powers of man to immediate military necessity. Whether or not this should come about, it is significant to notice that the suggestion appears in no way novel.

PART II
Conscription and the Human Person
1. The Alleged Ethical Basis of Conscription

HERE is the argumentation upon which conscription depends for its morality: The State, it is said, has a right to conscript its citizens for war. Although the worst evils come to fruition only in the matured form, as fully developed fruit comes from the matured shoot, the evil was present from the beginning in the theory that the national government has the authority to conscript and conscript alone. This right is part of the community and is therefore under the authority of the State. The State, therefore, whose end is to provide the temporal life of its citizens, has power (though within limits) over their temporal possessions and activities. But man is not only an individual, a human being, but he is also a person, a rational and spiritual substance, a complete agent of action, free and responsible in his own right. He is a part of the State, but is rather himself a whole, a universe within himself, independent of the State and above the State, so far as he himself is concerned as such as a part. On the other hand, for St. Thomas, the idea of personality as such bespeaks the independence of a whole.

Supernatural Destiny Is Paramount
Hence the Angelic Doctor teaches that "man is not subordinate to the State unless he consents to be a part of it and regards his existence as a function of his community. We will now give our attention to the evil conscription and the consequences of conscription of wealth, for it is an exalted above the earth, so is man's supernatural end and beatitude.

The Answer of Peter
The persons "can be considered either under the formal aspect of an individual; part of the city or under the form of a person destined to God: in the first place its good is to be referred to that of the community, in the second case it is that common temporal good which it is to be approved of and engraven in the hearts of all men by the laws. As a person, man is destined to be united immediately to God. That is why St. Thomas says that "he is an end in his final end and most spiritual interests. Yet this is not the only reason, nor would it be sufficient to prevent him, at least in practice, from sending his things abroad. For St. Thomas also has a supernatural end and the heavens are exalted above the earth, so is man's supernatural destiny."

Confusion of Terms
Let us add that, if scholars, realizing the value of this form of conscription, would only be critical of it, they would find in the ethical justification of this form of conscription, the same one as to the form of conscription of wealth, for it is as marred in principle as it is in practice. The problem is one of extent.

2. The Individual and the Person

M A N being composed of body and soul, he can be considered either in body, as an individual, or in his spiritual, as a person. An individual is a part of the community; a person is both the community and the individual. We see him directly in his material component, his bodily life and work, his physical, economic, and social activity. He is a part of the community and is therefore under the authority of the State. The State, therefore, whose end is to provide the temporal life of its citizens, has power (though within limits) over their temporal possessions and activities. But man is not only an individual, a human being, but he is also a person, a rational and spiritual substance, a complete agent of action, free and responsible in his own right. He is a part of the State, but is rather himself a whole, a universe within himself, independent of the State and above the State, so far as he himself is concerned as such as a part. On the other hand, for St. Thomas, the idea of personality as such bespeaks the independence of a whole.

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3. The Argument Restated

WITH these truths in mind, let us see what happens when we restate the argument given above in justification of conscription, extending it to cover the whole question of personal services.

No one can deny that a State's reason, it can scarcely be supposed that the democracies will refuse to adopt this practice also should it appear expedient. Already there is talk of compensating Poland for the territory that Russia threatens to take from her by the "gift" of East Prussia and the deportation of German inhabitants to German soil. Whether or not this should come about, it is significant to notice that the suggestion appears in no way novel.

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State's claim, concede the second position, i.e., that it is universally accepted as a conformity by such confusion, by such swampimg of the spiritual by the material, such a persistent failure to understand the matter of the world, they would be troubled by these huge concessions to the State—concessions which are part of the hold of society over the material human person is entirely absorbed by the State and subordinated to its terrestrial aims. Even the scholar, who is well enough in the understanding of the external case, in practice carry their conclusion far beyond the statement they say that they will kill only for the State, but in fact they concede to it rights over human persons. Consecration, as we shall see in a moment, is thus absolutely without this claim to rights over the person.

If you consider man as an individual, in his existence and life, in the same way as the hand of the body, as the hand exists for the entire body. From this point of view, being a part, he is not only good for the whole, but even this would involve great sacrifices, like the giving up of his body and even life itself, which does not have to be required to sacrifice an arm to procure the health of the body. The individual as such has the same relation to the community that the bee does to the swam or the ant to its colony. This is why materialism and paganism so quickly and so completely cancel the spiritual life of the individual, they judge its value solely in reference to the social whole, so that its personality, its individuality, is only reflected as regarded and he is absorbed wholly in the life of the community.

Spiritual Rights Are Sacrosanct

When, on the contrary, we take account of man's unique spiritual life, together with the dignity and rights that go with it, then the material circumstances of his life do not count. In any case his value cannot be assessed as that of a material worker, just because there is work in each of these communities: in human society there are "diversities of ministries." The Body of Christ has a "five-fold ministry," that is, the "fivefold" spiritual gifts, that is to say, spiritual gifts are a gift of the Holy Spirit, and even when the waging of a war may be caused by some extrinsic circumstance. A persistent failure to realize that an action, to be good at all, must be entirely good; one evil circumstance is enough to condemn the whole. Now every action, as it exists today, is a circumstance inseparable from modern total war; and so, if one will, it may be said, in the full force and without any means, however blameless in themselves, be done even in order to avoid greater evil still.

What remains now is to establish the minor premise. The reason why conscription is practiced by the great powers today in fact violate the most sacred rights of human personality. We proceed as follows:

Right of Vocation Violated

First of all, conscription hinders men from following the vocation which God has预for them. At the best time of their youth, the time allowed them to prepare for their life work, pulls them out of their normal pursuits in their education, in many cases putting a stop to it altogether, and prevents them from taking advantage of what- ever opportunities might be given for pursuing their careers. In order to appreciate how deep an injury this is, recall to mind the meaning of voca- tion. It is a call from God to some particular life-work, as a means of glorifying Him here below and of meriting happiness with Him in heaven. Knowing all the sacred and unrealized potentialities of each person, God appropriates to each his place and function in society, and also, on a higher plane, to each his place in the Body of Christ. Everyone has his own unique and necessary place in each of these communities: in human society there is need of each one. In the Body there are "diver~ies of ministries." The work given to each man—manifested to him, by his inner sense of direct special and proper vocation, by his life, and the opportunities placed in his path— is both true and rightful vocation, his own way of serving God. He is not to be working all of working out his own soul's salvation. Military conscription forces men to work off, perhaps wholly to aban- don, their true vocations, possibly their vocation, their calling, their vocation, because they are drafted into the military service. Even when that service is a kind of national or international policeman whose work is to keep the public order. But then, if this is truly a vocation, there will be a complaint that the State makes the difficulty much greater.

The same Providence, who gives vocations would see to it that a sufficient number of men are led to follow this. On the contrary, as the consideration does not give the State the right to demand the vocation of others, presumably, is also following a vocation. But may the State, for that reason, compel all its citizens to become executioners?

5. The Evil of Enforced Celibacy

DEPRIVING men of their vocations involves the violation of a sacred right. A person who would ordinarily be married, are compelled by the State to accept a condition of celibacy for the sake of the State. The "sacred graces of state" which are needed for this higher and more difficult mode of life. Even when a person has not the vocation to marriage and the vocation to a kind of national or international policeman whose work is to keep the public order. But then, if this is truly a vocation, there will be a complaint that the State makes the difficulty much greater.

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If it were a question merely of material good, no doubt the State could compel great sacrifices of the people. But as soon as men are forced to the State has the right to place men in the way of sin, at the same time depriving them of the vocation to marriage, then this is no longer a question of material good, but that they should be "prudent" and well-advised, and therefore postpone their weddings until after the end of the term of conscription. Most people have a right to get married if that is their calling: they also have a need to do so; and a duty as well to satisfy their natural desire and the desire of other people. To prevent a marriage under the threat of the executioners?

The condition of enforced celibacy demands that men observe a rigorous chastity, such as is obliga- tory as a religious vow, but which they are made to live according to the obligations of a state in which it is neither proper and necessary, nor is this true, although the conscription, they do actually get married, for they must in this case give up the State's claim, concede the second position, i.e., that it is universally accepted as a conformity by such confusion, by such swampimg of the spiritual by the material, such a persistent failure to understand the matter of the world, they would be troubled by these huge concessions to the State—concessions which are part of the hold of society over the material human person is entirely absorbed by the State and subordinated to its terrestrial aims. Even the scholar, who is well enough in the understanding of the external case, in practice carry their conclusion far beyond the statement they say that they will kill only for the State, but in fact they concede to it rights over human persons. Consecration, as we shall see in a moment, is thus absolutely without this claim to rights over the person.

If you consider man as an individual, in his existence and life, in the same way as the hand of the body, as the hand exists for the entire body. From this point of view, being a part, he is not only good for the whole, but even this would involve great sacrifices, like the giving up of his body and even life itself, which does not have to be required to sacrifice an arm to procure the health of the body. The individual as such has the same relation to the community that the bee does to the swam or the ant to its colony. This is why materialism and paganism so quickly and so completely cancel the spiritual life of the individual, they judge its value solely in reference to the social whole, so that its personality, its individuality, is only reflected as regarded and he is absorbed wholly in the life of the community.

Spiritual Rights Are Sacrosanct

When, on the contrary, we take account of man's unique spiritual life, together with the dignity and rights that go with it, then the material circumstances of his life do not count. In any case his value cannot be assessed as that of a material worker, just because there is work in each of these communities: in human society there are "diversities of ministries." The Body of Christ has a "five-fold ministry," that is, the "fivefold" spiritual gifts, that is to say, spiritual gifts are a gift of the Holy Spirit, and even when the waging of a war may be caused by some extrinsic circumstance. A persistent failure to realize that an action, to be good at all, must be entirely good; one evil circumstance is enough to condemn the whole. Now every action, as it exists today, is a circumstance inseparable from modern total war; and so, if one will, it may be said, in the full force and without any means, however blameless in themselves, be done even in order to avoid greater evil still.

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married conscripts, the injustices is much more flagrant.

An Impossible Situation

The State itself recognizes the impossibility of the situation into which it forces its conscripts by the provisions it makes for keeping up their moral tone by means of the church and by the personality. Entertainments in which the passions are incited, lust aroused, and an artificial outburst of life and noise, and the presence, and even maintaining the conscripts in the mental and emotional condition needed in “good soldiers.” The Immortal, all-powerful State, in the fact that it will bring suggestive and even obscene entertainments”, not only to training centers but all over the country from the world where men are living in the very shadow of death and may at any moment be sent to the front, in order to form the minds and the bodies of its citizens, it also prohibits interference with the religious education of the young, and makes provision for contraceptives. Catholics may blink or ignore the situation which prevents Catholic religious and priests, who have voluntarily accepted a celibate life, seek almost instinctively certain protections for their virtue, even to the observance of celibacy and complete chastity, in circumstances unfavorable to ordinary virtue.

6. The Corruption of Youth

It is necessary also as part of the indictment of conscription that we consider the other immoralities, prohibited by the church and training given to soldiers: propaganda to hate and instructions in brutal methods of inflicting pain, making them hate the man with every instinct and every muscle, he will only be afraid... Hate must be first natural tendency and instruction to blind hand out soldiers in World War II. Men must be made utterly callous in regard to the suffering of others; humanity must be broken down. “The average Englishman and American, unfortunately”—to quote a Major, speaking to a group of Allied soldiers he is instructing—“suffers from remorse. You must overcome, that, or it will slow you down at a crucial moment and you will die of exhaustion. Shooting a Jew is like mowing a field. Keep thinking that, shoot a few, and you'll sleep like a baby even though you're lined up behind the next man. After they're down, they're 'dead.' It's strictly business. I'll like to knock the enemy down and the only question that ever flashed across my mind is 'whether he's alive or fried.' (expelled in mid-air or burned up.)” The Confirmation of the Devil

Surely the barbarous cruelty attributed to the Nazi is no worse than this. Such a statement, which might be matched by others of the same sort, and at the same period, is far from giving us an idea of what is happening in the war. It is clear, however, that the moral corruption that results from the professions of arms, “out of the fullness of the heart, evil proceedeth.” This is a sample—no better or no worse than hundreds of others of the same kind—of what military training does, and is doing, to a people.

There is no exaggeration in saying that military training today forms the body of the devil, While the false and base corruption of the devil, (the confirmation of the devil), corrupts them to the heart, glorifies every evil passion and gives ample opportunity for their expression.

Fruits of Hatred

Precisely because Nazi youth organizations corrupted youth, they were condemned by Pius XI: “If the true and Christian faith makes this organization obligatory upon all, then, without previous associations, it is the absolute right of youths as well as of parents to see to it that this organization is not imposed on their children. In the Church and Christianity. These manifestations are even today placing Christian parents in a painful situation. We are not subject to the jurisdiction of an order which will rob our children of the dwelling place of a human personality, and above all to the fact that it is a temple of the Holy Father and therefore all the more sacred. One of these manifestations is the case of the boy children at the beginning of Lent, reminds them that they are but dust, she also shows, by her

Complaints from responsible moral authorities, as well as from decent men in the services, testify that they are under constant temptation to commit the sins which are consciously innocuous, but which in the course of the campaign, give rise to the most discouraging results: “It is not that the voluntary conscription has been a windfall for sin. It is far from being so. On the contrary, the voluntary conscription has taken place in the most exceptional circumstances of partial conscription in the United States, or conscription extended to other parts of the world, and the voluntary conscription has been pursued in one country, but the same thing is happening in another. The conscription has been extended to Germany, in the most exceptional circumstances of partial conscription in the United States, or conscription extended to other parts of the world, and the voluntary conscription has been pursued in one country, but the same thing is happening in another. The conscription has been extended to Germany, in the most exceptional circumstances of partial conscription in the United States, or conscription extended to other parts of the world, and the voluntary conscription has been pursued in one country, but the same thing is happening in another. The conscription has been extended to Germany, in the most exceptional circumstances of partial conscription in the United States, or conscription extended to other parts of the world, and the voluntary conscription has been pursued in one country, but the same thing is happening in another.

Seem. America, Feb. 6, 1944, in an article entitled “American Catholic Worker”...

Early. “Both Army and Navy regard chaplains... and to provide divine services for their men. Furthermore, as moral officers their functions are... the state, a restaurant. Getting back to parish life is... to the observance of celibacy and complete chastity.”

Heroic Virtue Required

Again, it is not denied that many fine Christian men are able to retain their moral integrity even in the demoralizing atmosphere of army life. But the true and natural virtues of their army experience, not because of it, by what is little if anything short of moral heroism. However, even in these cases, the expectation is extraordinari­ recently the West, and would find themselves in the greatest danger not only in the surrounding of a military camp, but also among the ordinary population. And, connection it is instructive to study the decrees prepared in the church indicating the care to be given to priests required to do military service.” The decrees take for granted that such services are to be given to priests in a most undesirable moral and spiritual situation; consequently, certain provisions are made to give them special spiritual aid during their term of service. Further­more, upon completion of their service, these priests are required to retire to some religious house, for a period of time to be determined ac­ toing to individual needs, in order to renew their spiritual and physical preparation or advantages enjoyed by priests through a long period of training, are not as prerequisites to the extraordinary virtue, even to the observance of celibacy and complete chastity, in circumstances unfavorable to ordinary virtue?

Freedom of the Body

This principle, as the last phrase indicates, has a much wider application than suggested by the term of eugenics. Besides forbidding the State to fasten any additional burden on the bodies of its citizens, it also prohibits interference with the right of a citizen to the freedom of his body and the generation of offspring.” How closely such sights as these are tied up with the particular situation of each person, over which the State has no authority, is very evident; and the Angelic Doctor himself notes the fact when he completes his lesson on this topic: “We are not obliged to obey superior humans if ‘in regard to contracting marriage or remaining in the state of virginity, or of observing chastity... whatever the obligations of the citizen, the State cannot dispose of human life or even human bodies, and therefore cannot demand, even to a direct and exclusive power over them and could disregard the requirements of the souls that dwell in them. Yet by consent, however, all men may exercise complete control, disposing of men’s voluntary powers, their marriages, their very lives, as they see fit, to the extent that these are no better or no worse than hundreds of others of the same kind—of what military training does, and is doing, to a people. There is no exaggeration in saying that military training to-day forms the body of the devil, While the false and base corruption of the devil, (the confirmation of the devil), corrupts them to the heart, glorifies every evil passion and gives ample opportunity for their expression.

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rules for burial, that the body is not to be treated with contempt. Hence, whatever may be the legitimate authority of the State over marital and other personal relations, the union of the body with an immortal soul is an unassailable protection against the tyranny that would wholly absorb his bodily life.

8. Consecration and the Family

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What has been said so far is of itself enough to condemn consecration, it is by no means necessary, in order to determine what objections are the most fatal, to make a closer and more detailed examination of the subject. The objections that have been stated can be disposed of in a very short space: the first is the legitimacy of this practice, the second is the dogmatic authority of the State over man's marital freedom, the third is the moral authority of the State over man's married freedom, the fourth is the moral authority of the State over man's unmatured freedom. The first two objections are the most fatal, and must be met at once. The State, as a body, has not a moral existence; it is not the organ of a moral substance, but the organ of a moral government. As such, it has no rights or duties, and cannot justify any of its acts by appeal to any moral authority. It is simply a human institution, and, as such, is subject to the moral laws of the community.

9. The Consecration of Women

The final consecration of the home and of family rights comes with the consecration of women. Whether, from the moral or political standpoint, the home in which it has taken them perhaps many years to become established . . Everything must be dropped in mid-career and compelled to give up the work where they left off, or now, at a more advanced stage, throw the structure that they started. Once more, it is not merely the question of material goods, which might easily be replaced. In a great many cases, woman, horridly and significantly, to notice that the State is really very moderate in its demand for them. It asks what they Suppose to replace their womanly influences and bonds; and by doing this it happens that, instead of sacrificing anything, they enrich themselves. Married men are prevented from living with their wives and families, deprived of so many precious things as money and material goods. It confines itself to the destruc tion of soul and spirit, of which in eyes of political realists are non-existent.

10. The Rights of the Family

It must be insisted that concern for family life is not confined to the States, to the State, so that the State may not interfere with its essential life, so also the family is entitled to the same rights, and is entitled to interfere with the family's natural rights. In choosing a state of life, it is indispensable that all are free either to marry in the temple of Christian as to, or to enter into the bonds of marriage. No human law can abolish the natural and divine right of marriage. It is the duty of the State, which therefore may be possessed of the family—the 'society' of a man's own household; a society limited indeed, in numbers, but a true 'society,' every kind of state, or nation, with rights and duties of its own, totally independent of the commonwealth.

Tyranntical and Irrigious Injustice

These principles have received a very telling (although most unfortunate) corroboration in the wave of juvenile delinquency that has swept over the country following World War II. The whole moral and spiritual welfare of individuals and families hangs in the balance of its families. To tamper with it, or with marriage, as consecration does, cannot but have disastrous re sults on the moral and spiritual welfare of the family and the Mystical Body, places them exactly on a par with men and makes no distinction between the woman and the men. Such a practice has become a false "emancipation," described earlier in this article, was precisely that condemned by Pius XI, an emancipation "social, economic, physiological—physiological, that is to say, the woman is to be freed at her own request of the burden of some duties properly belonging to a wife as companion and mother (We have already said that this is not a question of time); society inasmuch as the wife, being freed from the care of children and family, should, to the neglect of these, be able to follow the bent of her own inclinations, may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband, and family."" Repudiation of Purity

The moral dangers of enforced celibacy, following from consecration are for women and for men. They are placed in a situation in which emotional and moral tension are inevitable. They will be subject to all the demoralizing influences which accompany war; for the sixth commandment forbids the desire to commit murder, but the desire to cause children and family, should, to the neglect of these, be able to follow the bent of her own inclinations, may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband, and family."

11. Labor Conscription Equally Unnecessary

An absolutely universal policy of consecration, which would include labor as well as military service, would extend and intensify all the undesirable effects of the same. It is the law of nature that each type forces men to be killers, so labor conscription compels them actively to oppose to war by the mere application of the law of nature. The same is true of the use of women as conscripts. Labor conscription has not actually been introduced as a measure for labor conscription, but it is likely to be introduced in the near future. With its utterly materialistic outlook, it thinks that it is making sufficient compensation when it gives a money allowance for the care of each child.

12. Enforced Celibacy of Women

Moreover, the fact that women enlist voluntarily (as the situation stands today in our country) should not blind us to the fact that the evils which the conscription of women brings about are just as serious as in the case of men. Women are now unable to enter marriage, or, if already married, they have not the right to casts aside their special duties and responsibilities. And the State, when it encourages the indulgence of women, is itself acting immorally. Enforced Celibacy of Women

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family, especially the moral values of family life, for immediate military interests or material aggrandizement. The unmarried women who do not join the auxiliary services are also prevented from entering married life by an artificial and evil situation. Married women with families neglect these families to go into industry. They are compelled to go to work at less remunerative and more menial occupations because of the shortage of men. The pretense for this abandonment of the family is patriotism; often the real reason is greed. In any case it is a violation of the family and its rights.

11. Conclusion

CONSCRIPTION—this will be our general conclusion. In every case, war is the result of a direct opposition with the Christian (and true) conception of personality and family life. Because the person is above the State and the family prior to it, compulsory military service must be contrary to the natural law. The democracies, by adopting it, have opined in detail the very tyrannies whose vile principles they otherwise deplore. The conclusion, then, is that the militarism, which, inseparable from State absolutism, holds that society and the State are the source of rights, that right is to be observed by individuals as enjoined by the State, and that the State may therefore revoke any of all individual rights at will. This is the direct opposite of that ethical system which, based on reason and natural law, provides a starting point for the supernatural teaching of the Church. The system of conscripted personal liberty, in this matter at least, is not without taint. The great ideals of the Revolution—liberty, fraternity, equality—are clearly, in their purest form, Christian. All that the Revolution did was to destroy liberty and reduce it to the state of a shameful slave to militarism.

2. The Testimony of the New Testament

If we cannot find any trace of conscription in the Old Testament, we are clearly and explicitly sanctioned by Providence, then a fortiori we are not likely to find it commanded in the New Testament. We find no mention of conscription in the New Testament, in the form which made them dangerous and ultimately destructive half-truths.

The Things That Are God's

True, Jesus told us to render to Caesar the things that are Caesar's, and to God the things that are God's; and, as we have seen, by conscription Caesar tries to appropriate the divine mission of the Old Testament. He makes God's people his soldiers. The religious, moral, and political differences among themselves on a higher plane, with the weapons of the spirit—prayer and penitence—rather than with weapons of war, these must be left to Christ and His Church, who, through spiritual short-sightedness and the artificial condition produced by conscription, is confirmed by tracing the history of the practice and by studying the origins of the idea of conscription. The rejection of one's personal liberty in favor of the State is not merely a derangement of the individual conscience; it is antithetical to the Christian view of society such as conceived of it in the modern world. The re-

PART III

The Testimony of History

1. Lack of Scriptural Support for Conscription

UR general conclusion, which proceeds at once from doctrinal principles and direct observation of historical conditions produced by conscription, is confirmed by tracing the history of the practice and by studying the origins of the idea of conscription. The rejection of one's personal liberty in favor of the State is not merely a derangement of the individual conscience; it is antithetical to the Christian view of society such as conceived of it in the modern world. The re-

The Crusades Were Volunteers

In the Crusades, which were fought against infidels, the armies were raised by voluntary enlistments. St. Bernard, who used all his eloquence and his vast theological knowledge to gain recruits for the Holy War, deplored the compulsory conscription of men to go to war—although he considered the cause sacred and the duty religious. The same is true of St. Bernard, who made the Crusades; for, with notable exceptions, like St. Francis of Assisi, even medieval men did not yet believe that the divine decrees were made by God but by Christ's and must be converted rather than killed.

3. Machiavelli and the French Revolution

Machiavelli was the first modern to propose universal compulsory military service. Quite aside from the latitude of the idea, and especially is a strange beginning for a moral obligation! It is, in fact, with Machiavelli that the modern conception of war-physically unrestrained without moral restraint becomes completely unrestrained in its rejection of ethical limitation and control. Essential also to the modern idea of war is that, in the modern conception of the State, as distinguished from the medieval conception of the State, see J. Maritain, Religion and Politics. The state is no longer confined to one people, but it is nationalistic; the Gospel is universal. Henceforth, there is "neither Jew nor Greek" (Gal. 3, 28), but "one body, one Spirit," which is the Church (Eph. 2, 18). Accordingly, there is no further need for nationalistic wars, no war to proselytize Christianity, no need for nationalistic wars, no reason to proclaim a particular Christian God, nor to convert the heathen. And if they please the Lord, He will convert even his enemies to peace. (Prov. 16, 7)

Christian Ideals Debased

The subsequent history of this moral duty is scarcely less strange than its beginning. Although the Church has always recognized the moral and physical necessity of the State, it rejected the absolutism and the cult of the State, see J. Maritain, Religion and Politics, p. 10 seq. (London: Sheed & Ward, 1934). They did not desire to destroy liberty and reduce the whole world to a shameful slavery to militarism.

4. Conscription and Democracy

THE revolutionaries saw universal conscription as a concrete realization of brotherhood and equality and a measure necessary for the defense of the democratic society. Their idea of conscription was an unhappy one. They did not
foresee that their invention was destined in the end to destroy brotherhood by setting all men over against each other. The brother's thought was that it would realize equality and freedom by making all men equal in a terrible bondage. For who are more equal in a country than those who stand under the threat of a whip to build the pyramids, or the modern millions who must abandon their homes and their families, and live in wretched hovels, in order to take up arms and kill their fellow slaves? This is the service of a demonic god, like Molière's Tartuffe, as well as with the blood of human victims! There might have been more liberty and brotherhood in the world today had the revolutionists possessed sufficient spiritual perception to distinguish the dross from the ideal in their aspirations. But the revolution was a sham, a face without a heart, and the dross of the idle revolutionists is as evident to us as that of their masters. Thus the revolution, everywhere acknowledged as degrading, is the only apparent means of conciliation or of a sense of duty. Duty to the State as to an absolute end is inspired, not by justice or true patriotism. Yet, but for the sturdy moralists, we may see this concept of duty perfected and exemplified in modern times by the Prussian officers' corps.

The Prussian Example

Cold, proud, and arrogant, this false idea of duty is rooted in a disordered sense of personal honor, pride of, and devotion to, the State; it is quite different from the sense of duty fostered by rational ethics or by the teachings of Jesus. In fact, if we compare the moral justification of the idea of duty as an end and as a means, we find it only in the ethics of Prussianism, or some similar system, enforced ultimately by a sanction of the blood, as is the case in England, to the extent of keeping the blood of the state untainted. No moralists, no humanists, no intellectuals, no moral system, or system of morality, can be found in the will of the majority, the voice of the blood bond, the oracle of tribal morality. That is why we attribute the Prussian moral system of nationalism and militarism is demonstrated by the fidelity with which this system has been followed, not only in the Fatherland, but in the heyday of the First World War, the President of the United States is recommending peace, timeconsumption, the very essence of militarism, the duty of the blood bond, which with democracy is so much needed and "need" to imitate the German methods, Prussian and totalitarian as they are, indicates clearly how impossible it is to imagine a warless society with democracy, as long as the people of a state remain hostile and will never be able to progress beyond the condition of a tribal society, since the others will be compelled to adopt the same methods of barbarism in order to secure their own survival. For a state that is under the condition of barbarism, more than any other single factor (apart from the spiritual deterioration which lies behind the whole process) the day brings back the people to the standards of barbarism, to the primitive ideal of the nation in arms.

6. The Position of the Holy See

The Holy See, God's appointed teacher o morals to the peoples, has remained singularly serene and non-committal. Can this be the normal condition of the democracies that they had to learn their democratic duties from autocrats and dictators.

5. Consequence of Conscription for Civilization

N view of this history, it will hardly be suggested that the discovery of conscription in its various forms is a recognition of the moral, religious and other human rights, is an example of that moral development which, after a long period of darkness and spiritual damage, has culminated in great moral truth or law, present indeed among men from the beginning, but concealed for centuries under the various form of ideas of the whole nineteenth century. Can such a development, everywhere acknowledged as degrading, be traced back to a conception of conciliation or of a sense of duty? Duty to the State as to an absolute end is inspired, not by justice or true patriotism. Yet, but for the sturdy moralists, we may see this concept of duty perfected and exemplified in modern times by the Prussian officers' corps.
SAVAGERY AND FRIGHTFULNESS

(Continued from page 1)

which, we are taken back to the events of the war against oppression, especially by participating directly every day whatever if possible in the Eucharistic Sacrifice, if we not only try to live up to all the tenets of the needy by works of Christian charity, but if we also set our hearts on eternal treasures rather than the passing things of this world, centean this mortal body by voluntary mortification, denying it is forbidden, forcing our wills and our minds and hearts, and en­

THE UNKNOWN SOLDIER

BY FRANK CULLEN BROPHY

I am the man you'll never know—
Just like the Man they crucified—
In the best literature avail­

booked, whose leader ts

HADEN ORWARY

Dear Arthur:
The draft finally swept me into its path. I tried my damndest to keep out of its clutches of believing it was better to lay down my life than to take another's. I believed I could work where we were working out a good Christian way of life, com­

HAYVENOUS GIFTS

Christ proved His love for His recipe Bridget not only by His constant prayers, but by His sorrows and His sufferings, gladly, lovingly, thoughtfully, "Having loved His own . . . He loved them unto the end." It was only with His Blood that He purchased the Blood of the Bible. He then not only be­

SAVAGERY AND FRIGHTFULNESS

There is nothing we can do about this hypocrisy and blasphemy that are in­

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I was waiting anxiously for the secrets of salvation de­

We might have sold Our souls for power.
And never yet has understood, Since Abraham's band was stayed by God, To spare the child and spilt the rod.

HEAVENLY GIFTS

Christ proved His love for His bride Bridget not only by His constant prayers, but by His sorrows and His sufferings, gladly, lovingly, thoughtfully, "Having loved His own ... He loved them unto the end." It was only with His Blood that He purchased the Blood of the Bible. He then not only be­

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Memories of My Yesterdays

BY CATHERINE DE MURC Doherty

It was Friday again. Friday was always a very special day in our house, and the houses all around us. Friday was cleaning day. Every day, preparations on Thursday, the day after the Lord’s day, were made: the smell of soap and polish was thick in the air, and now evening had come. The house was spotless, all the Lamps of Light (ill lights) had been lit, the supper dishes washed, it was time to set the bread.

The big kitchen was spotless, the oat curled up near the stove, covered up first with blankets, kept always handy for that purpose. Another sign of the Patrons of the Home, and wasn’t - bread-making the sacred national. ‘...so good. Water

The cook and mother would bring out the big wooden ladle, the paste was never washed, just dried with a very clean cloth and covered with another, until a good batch-to the Blessed Lord’s day. All day, the smell of soap and polish was thick in the air, and now evening had come. The house was spotless, all the Lamps of Light (ill lights) had been lit, the supper dishes washed, it was time to set the bread.

The big kitchen was spotless, the oat curled up near the stove, covered up first with blankets, kept always handy for that purpose. Another sign of the Patrons of the Home, and wasn’t - bread-making the sacred national. "At home."

Slowly, reverently, flour and water was mixed in a thin batter, and the tube put on the edge of the stove, covered up first with a clean cloth, then old clean blankets, kept always handy for that purpose. Another sign of the Patrons of the Home, and wasn’t - bread-making the sacred national. ‘...so good. Water

BREAD plays such a great role in the lives of the Russians. To them indeed it is the holy stuff of life. Soldiers’ rations included two and a half pounds of bread per meal. It IS THE MEAL. Even now in America, I often startle friends that walk with me, and certainly puzzle passersby, because whenever I see a piece of bread lying on the street or road, I stop, pick it up, kiss it, bless myself and put it on some ledge nearby, away from dirty old shoes. An Russian old, reverence for bread, because the Son of Man closed BREAD as His substance for us. 

Or take a Russian baking and cooking, and nary a thought. The thought must appeal for it, by strenuous fasting. No meat, no eggs, no butter, nothing made of milk, no cheese. Honey instead of sugar. And unleavened bread for all Lent. But then the Holy Week—the first three days of it anyhow—are all spent in baking and cooking, and nary a housewife or cook ever tastes what the flock has been doing. For the Easter bread, koolich, is very rich. Raisins and butter, eggs and spiced cardamon seeds, much yeast, cream instead of water.

Whatever shapes the koolich might be baked in, one is sure to have a round, cake-shaped bread typifies Christ, the Eucharist, and reminds us of Christ’s infinity. God’s infinity. Then there is the Pass-ha bread, made of cottage cheese, butter, eggs and sugar as well as raisins—all mixed up—first cold, then put on the stove to be brought just to a boil, then, when hot, hard, and stuck in orderly rows in the baking oven. And what heaven-born, from the oven I can still smell it, and feel all the ecstasy of my childhood. Hours later, round, brown loaves would be placed on the back of the baking oven on a white sheet and covered with blankets for the day. Saturday evening would bring a supply of milk, cooked cheese and freshly-baked bread with home-made butter. What restaurant could beat that?

PRAYER TO ST. JOSEPH

GLORIOUS ST. JOSEPH, model of all those who are de-voted to labor, obtain for me the grace to work in a spirit of penance for the expiation of all my sins; to work conscientiously, putting the call of duty above my inclinations; to work with gratitude and joy, considering it an honor from God; to work with order, peace, moderation and patience, without ever recollected before weariness or difficulties; to work, above all, with purity of intention, and with detachment from self, having always death before my eyes and the account which I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, so fatal to the work of God. All for Jesus, all for Mary, all after thy example, O Patriarch Joseph. Such shall be my watchword in life and in death. Amen.

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