

CATHOLIC WORKER

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OUR COUNTRY PASSES FROM UNDECLARED TO DECLARED WAR; WE CONTINUE OUR CHRISTIAN PACIFIST STAND

DAY AFTER DAY

Since ours is the only paper published by a group of Catholic pacifists in the world, and since we are trying to print as much material as possible which throws light on our point of view, we may seem to be overly crowded with one subject. But in this issue there are letters from some of our groups, telling of the works of mercy which are still being carried on; and on the farm page there is a story written by the manager of the Easton Farm, Larry Heaney; there is the delightful article on "Herbs" by Graham Carey, one of the leaders of the decentralist school. There was an article on Racism in Harrisburg, an atrocity story about the victims of class and race war here in America, but we did not use it because we felt it was unintentionally an incitement to class and race war. It was too long and too terrible a tale.

News of the Month

It has been a month terrible in the history of our country and even now as we listen to the radio, and read the newspapers, it is hard to believe that we are in the grip of such a gigantic struggle. It is not only a colossal battle over the face of the earth,

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In Addition to the Weapons of Starvation of Its Enemy, Our Country Is Now Using the Weapons of Army, Navy and Air Force—In a Month of Great Feasts, a Time of Joy in Christian Life, the World Plunges Itself Still Deeper Into the Horror of War

Dear Fellow Workers in Christ:

Lord God, merciful God, our Father, shall we keep silent, or shall we speak? And if we speak, what shall we say?

I am sitting here in the church on Mott street writing this in your presence. Out on the streets it is quiet, but You are there too, in the Chinese, in the Italians, these neighbors we love. We love them because they are our brothers, as Christ is our Brother and God our Father.

But we have forgotten so much. We have all forgotten. And how can we know unless you tell us. "For whoever calls upon the name of the Lord shall be saved." How then are they to call upon Him in whom they have not believed? But how are they to believe Him whom they have not heard? And how are they to hear, if no one preaches? And how are men to preach unless they be sent? As it is written, 'How beautiful are the feet of those who preach the gospel of peace.' Romans x.

Seventy-five thousand CATHOLIC WORKERS go out every month. What shall we print?

We can print still what the Holy Father is saying, when he speaks of total war, of mitigating the horrors of war, when he speaks of cities of refuge; of feeding Europe. . .



We will print the words of Christ who is with us always, even to the end of the world. "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in Heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust."

We are at war, a declared war, with Japan, Germany and Italy. But still we can repeat Christ's words, each day, holding them close in our hearts, each month printing them in the paper. In times past Eu-

rope has been a battlefield. But let us remember St. Francis, who spoke of peace and we will remind our readers of him, too, so they will not forget.

In the CATHOLIC WORKER we will quote our Pope, our saints, our priests. We will go on printing the articles of Father Hugo who reminds us today that we are all "called to be saints," that we are other Christs, reminding us of the priesthood of the laity.

We are still pacifists. Our manifesto is the Sermon on the Mount, which means that we will try to be peacemakers. Speaking for many of our conscientious objectors, we will not participate in armed warfare or in making munitions, or by buying government bonds to prosecute the war, or in urging others to these efforts.

But neither will we be carping in our criticism. We love our country and we love our President. We have been the only country in the world where men of all nations have taken refuge from oppression. We recognize that while in the order of intention we have

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On Specialization By Peter Maurin

I. A College Professor

1. Ten years ago, I asked a college professor to give me the formulation of those universal concepts embodied in the universal message of universal universities that would enable the common man to create a universal economy.
2. And the college professor answered: "That is not my subject"
3. College professors enable students to master subjects but mastering subjects does not enable people to master situations.
4. College professors are specialists who know more and more about less and less and if they keep on specializing they will end by knowing everything about nothing.

II. A Negro Student

1. A Negro student had a father who was a Baptist minister.
2. The Baptist minister gave to his son

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IN THE VINEYARD

IV. The Cause of the Trouble

By Fr. John J. Hugo

To take up where we left off last month: since the lifelessness that is characteristic of so many Catholic organizations is due to their want of charity, which betrays itself in the ways that have been enumerated, it remains to show why such a want exists among Christian people, even among those who consider themselves leaders in the work of the apostolate.

If I were to point out the reason for it on my own authority, my views would certainly be astonic to many, and would, perhaps, also seem trivial. Therefore, as a doctor consults with distinguished men of his profession to make sure of a diagnosis, I will call upon the insight and wisdom of one of the great spiritual geniuses of modern times, in order that this diagnosis of the spiritual ills of our day may be thoroughly reliable. In a sermon that was intended to be an appraisal of religious fervor among the Christians of his time, Cardinal Newman was forced to con-

clude that this fervor was not great even among professedly religious people. He ended his sermon by pointing out the cause of spiritual tepidity and torpor, warning his listeners that the explanation would seem startling, or, to use his own word, "fanciful." Here is the passage:

Cardinal Newman

"These are some of the proofs which are continually brought home to us, if we attend to ourselves, of our want of love to God. . . If I must, before concluding remark upon the mode of overcoming the evil, I must say plainly this, that, fanciful though it may appear at first sight to say so, the comforts of life are the main cause of it; and, much as we may lament and struggle against it, till we learn to dispense with them in good measure, we shall not overcome it. Till we, in a certain sense, detach ourselves from our bodies, our minds will not be in a state to receive divine impressions, and to exert heavenly aspirations. A smooth

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Archbishop Writes, Promising Prayers For War Objectors

Encouraging Philippine Letters Arrive Before War Is Declared

Archbishop's House,
Manila, P. I.
30 - VII - 1941.

Dear Fellow Worker in Christ,
(or Miss Dorothy Day)

I am sending \$10 from a distance. It is more a sympathetic gesture than anything else. But I am glad to see lay people putting their Christian priesthood into action. When all the members of the Mystical Body of Christ recognize their duties to become Saviours of Society like the Lord Jesus, then soon we shall have the True Life, universally in the world.

We are doing what we can

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CATHOLIC PACIFISM

By Fr. W. E. Orchard

Pacifism was never in worse plight. It never has been a widely held idea. It had some support in the early Church, but after Constantine's conversion opinion changed and St. Augustine's ruling became generally accepted. It has been revived in modern times, but almost always by small sects, or professed by those who on other points are heretics. The last war discovered that many persons of all kinds of religious opinions, and none, were willing to take their stand and suffer as pacifists, and, after it was over, thousands more professed themselves such, including many persons of considerable intellectual, if of more dubious religious standing. But since this present war threatened and broke out, prominent pacifists of all kinds have been renouncing their one time position, some of them to become so belligerent that they now hold the support and waging of war as a clear Christian duty, not to speak of its being a test of caring for truth and justice, freedom and democracy. It is

widely held that Catholic pacifism is a contradiction in terms, and, if not a defined heresy, such a fundamental error that it savours of heresy, so that no instructed and loyal Catholic can also be a pacifist.

Not So Simple

The matter is not quite so clear as that. The absolute pacifist can claim some among the early Fathers as supporting his conviction that no Christian should bear arms or take part in war. It has long been Canon Law that no cleric must shed blood, and the Third Order of St. Francis originally forbade its members to bear arms.

It is only what is called the general teaching of the Church that it is not sin to make war, if it has a just cause, if it is justly waged, and of it seeks a just end. This is neither infallible nor finally settled teaching. Consequently there still rages among those outside the Church a discussion whether the New Testament, Christ's teaching and example, forbids or permits, sanctions or even demands that in

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Catholic Pacifism

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some circumstances a Christian should take part in war.

It must be admitted by any competent student that the case is arguable because the bearing of certain statements one side or the other is not clear or indisputable. It may seem strange to some who look on from outside that the New Testament should have left things so; but it might be noted that it is equally ambiguous on the subject of the permission to own slaves; hence a similar discussion when that subject was to the fore. The truth is of course that the New Testament looks rather to spiritual valuations and personal light than to minute legislation.

Just Wars

With Catholics the issue is generally narrowed down to whether the cause is just; but since the Papacy now generally refuses to adjudicate on this issue, in effect it is left to the competent authority of each country, which naturally proclaims its cause is just.

Indeed, if Catholic teaching were left at that point, it could be claimed that it was useless, if not positively harmful, because it has only driven every belligerent to proclaim its cause just. This can always be done by circumscribing the conditions and selecting the evidence, when any war can be made to appear just to its own nationals.



This gives to every war, and to all parties in it, a conviction which adds moral incentive to war, sanctions almost everything, and inevitably prolongs it. What gets overlooked is that, according to the general teaching of the Church as summed up by St. Thomas Aquinas and later theologians, the means of waging war must also be just, while the end sought must give some assurance of securing justice.

Modern Conditions

It is there, and especially under modern conditions, that critics of war can certainly raise issues; indeed it has been claimed by a modern Catholic authority that if these necessities are rightly pressed then there has never been a just war and it is likely there never will be.

For the mass and mechanized methods of modern warfare, especially torpedoing merchant ships without warning, or bombing from the air, are indisputably unjust, while the starvation of whole peoples into surrender is beyond discussion from any Christian standpoint.

Indeed, "If thine enemy hunger, feed him" might never have been written in the Old or confirmed by the New Testament, while instead of its being understood how that would "heap coals of fire on his head" this seems to have been taken to be the alternative commended! Moreover in the modern mentality of nations any idea that any other nation should teach them justice or punish them for misdeeds, only

calls up counter accusations, and gives to them all the right of self defense, since each proclaims they will destroy the other.

Retaliation and retribution, victory and vengeance are vowed, no voice is allowed to be raised on behalf of humanity, or to call an end to the insanity, until one side cracks up, or general exhaustion ensues, and then the next war is prepared and plotted.

It is no wonder that natural instinct, any knowledge of history, actual participation in the horrible incidents every war on every side produces, or some feeling for our common humanity impel some to declare they will have no further part in it.

Only when danger threatens and is increased by what each side threatens the other, everyone rushes to join in the general slaughter, until, by a kind of blood letting, humanity is restored to sanity once more, and it is then discovered it could have been settled without this, while this has settled nothing.

Patriotism

Nevertheless when once strife begins, and everyone is in danger, can any Catholic, religious person, patriot, not to say decent human being, refuse to obey a call to arms? What is the question anyone must face very seriously, for if he refuses to take up arms, or serve in some equivalent way, or at least openly support the war by speech, or speeches, he will find himself not only very much disliked, but suspected of a lack of patriotism or, what is worse, of deficient moral or even religious sense.

Must We Fight

No one can deny that if a man has a natural right to defend himself, his property, his friends and his country, he also has a natural right to decide not to. If Christianity proposes any other considerations, it does not take that right away, it only raises the issue whether sometimes, for higher reasons, a man may not be called upon to surrender his rights; and, of course, it lays down no one will be saved on the ground of his rights, nor will the world ever be redeemed on the basis of justice; for that, charity and self-sacrifice are necessary. The Christian who is also gifted with common sense may well question whether war even defends anyone successfully, and if he has any historical knowledge may question whether war has ever defended those spiritual values which some of us hold under the general title of liberty, still less those grouped under the general category of faith. True liberty is mostly an inner thing, and no one can take it from us but ourselves, while faith is generally terribly damaged by war. It is not only that so many lose their faith in God's providential ordering of the world, and in Christ's power to redeem it, but they lose faith particularly in the Church, just because even Catholics then so often become mostly nationalistic in their outlook and their judgments, and no one is left to speak on behalf of humanity, unless it is the Pope, who has to speak very carefully and even then his own people take their lead from elsewhere.

Yet the difficulty is for those who decide that for the sake of humanity, their country, the honour of Christ, and the integrity of the Church, they can give

no kind of support to war as we now know it; for they are condemned to do nothing, and when asked, have no alternative to propose that anyone would consider for a moment. Even if they repudiate the word pacifist as a solecism, or as a term that pledges them to something too absolute, and so prefer to be called pacifists, that is peace-makers, they will hardly earn the beatitude promised to them this side of the grave, for they will not be allowed to do anything now that would make for peace. Some might imagine that if they were given the International Broadcast for an hour they might say something to all about the need of repentance and restitution, of all turning to God, of concern for humanity, of consideration where the general slaughter will lead anyone; but of course they would not be allowed, and so this most valuable means of speaking above the din of battles and over the divisions of nations is left to those who jeer and boast and threaten, which only exacerbates everyone the more.

Victory or Peace

The priest or minister is allowed to claim in most countries that he is doing a work not even national defense must interfere with, and so anyone else might rightly claim that he is living a life of Christian witness and sacrifice that any other line of action would only cloud and confuse. For the Gospel must still be preached, and if we cannot just now to every creature, then to those nearest, fighting against the temptation to hate and vengeance that other sources are sedulously inflaming. But even if one is forced to do nothing at all, there are times when that has its value; it is often what God seems to do, just nothing: letting the world go the way it has chosen until it sees where it leads, and then cries to Him for deliverance. To do nothing is a witness, however painful to those who can do nothing else, and however annoying to those who are just doing anything, but manifestly with no more real effect on the issues, immediate or future. And of course there is a work they may be doing which no one will see, and no one will know what it wrought, until all is revealed: they can pray that God will turn the hearts of rulers, deliver humanity, send forth the Spirit of Justice and Charity, and lift up before men's eyes the cross Christ endured so that all men might be forgiven and made one. Will anyone who believes in God or has any faith say that is nothing? It will only need some few, how many God alone knows, to pray that purely and persistently, and the war will come to an end, and in such a way that no one will be left to boast of victory and war will be discredited forever; for "the Lord alone shall be exalted in that day."



Two Letters From An Archbishop

(Continued from page 1)

here to spread Catholic Action: knowledge of God in theory and practice. Pray for us.

Your humble servant,
† M. J. O'DOHERTY,
Archbishop of Manila, P. I.

Archbishop's Palace,
95 Arzobispo St.,
Manila, P. I.
Nov. 16, 1941.

Dear Miss Day:

Many thanks for your letter of September 6, the anniversary of my appointment to this Archdiocese, just twenty-five years ago. I had been a bishop of another diocese during five previous years, that is to say, from the nineteenth of June, 1911. I am so glad that you got some consolation from my "long-travelling letter," as Homer would say. (I used to be a Greek professor forty-four years ago.)

It was grand to read of your retreat at Easton. It is time for the big, beloved lay world to realize that a monopoly of spirituality must not be left to those who are called to the religious life as a vocation. How wonderful a treasure God is for those who will just "think in their hearts." We have only to put out our hands to take possession of the treasure. I will certainly pray for your works at Harlem (1) and Stoddard (2).

In your latest letter you asked me if you might publish my former letter. Now I forget what I wrote to you in my letter of August, but I am hoping that it was good Catholic doctrine. It is always my intention to write according to the Mind of Catholic Tradition and teaching, and so if I ever have said or written anything different, I sincerely retract it. So in the present case all I have to say is, that if you read my letter again and give it your approval, you are quite free to publish it as far as I am concerned, if you think it worth while.

In union of prayers and good wishes for the holy season, I am

Yours devotedly in Christ,

† M. J. O'DOHERTY,
Archbishop of Manila.

1. The Harlem referred to in the Archbishop's second letter is St. Anthony's House, run by John Fleming.

2. The Stoddard referred to is the Civilian Service Camp No. 15, Stoddard, N. H., operated by the Association of Catholic Conscientious Objectors.

Life or Death

"All social action that does not make the land central must be considered fundamentally insufficient. If in the eyes of the Vicar of Christ the decay of Marriage is a consequence of the Flight from the Land to the Town, this decay must be arrested by a return Flight from the Town to the Land; in other words by a Mosaic Exodus. Do not discredit this argument by the despairing cry of 'Logic.' It is not Logic. It is life—or death."

Vincent McNabb, O. P. Blackfriars, November, 1941.

"Blessed Are the Poor In Spirit"

1. We do not come down to poverty and to the poor as who should say: we have dealt justly with other matters as befits their superior importance and now we will deal with the poor in their importunity.
2. "Blessed are the poor in spirit"—these are the first words of his first recorded sermon or speech to the people.
3. They are in the very forefront of his teaching.
4. What have we before that?
5. The first recorded words of Jesus are: "do penance" (Matt. 4, 17)

Do Penance

1. "Come ye after me and I will make you fishers of men" (Matt. 4, 19)
2. With what hook shall they fish?
3. The doctrine of penance.
4. For what are we to do penance?
5. For our neglect of the love of our fellowmen.
6. How have we shown that neglect?
7. By loving ourselves more and seeking riches and power
8. There is no escape from this doctrine and all the prophets and apostles and saints reaffirm it.

Pretend Not to Understand

1. "Religion clean and undefiled is this" says James
2. "To visit the fatherless and widows in their tribulations, and to keep one's self unspotted from this world."
3. Does this mean blessed are privation and destitution and disease?
4. How can it mean this?
5. For he had compassion on the multitude and healed their diseases.
7. Why do we pretend to ourselves not to understand?
8. We are betrayed by our concupiscence and seek to justify ourselves.

The Blessing of Poverty

1. Is it not clear beyond the possibility of a doubt that whatever other things may or must be said of the teaching of Christ and of the witness of His saints, it is the blessing of poverty which is the central fact of Christian sociology?
2. Love is the fulfilling of the law.
3. Sin is ill will, and particularly the ill will which is expressed in the neglect of our brothers and our neighbors.
4. "Thou shall love the Lord thy God—and thy neighbor as thyself."

ERIC GILL.

An Open Letter to President Wilson

By
BEN SALMON

The following article, originally published by the Baltimore Amnesty League in 1920, is reprinted here as a study in history.

Fort Douglas, Utah,
Oct. 14, 1919.

Woodrow Wilson, President
of the United States
Washington, D. C.

Mr. President:

A few months ago the King of Italy granted amnesty to 40,000 military prisoners. Among those were several thousand conscientious objectors and radicals who opposed the government during the war. But in America, approximately 10,000 citizens languish behind bars, due principally to some trivial infraction of military discipline, accident of birth or fealty of conscience.

Permit me to suggest some reasons why it were both wise and just for you to grant amnesty.

Nearly a year of my incarceration was spent in the "Disciplinary Barracks" at Fort Leavenworth. I write from personal knowledge of occurrences while I was there and concerning subsequent events from authentic information.

Nearly all of the soldier-prisoners are guilty of nothing but insignificant offences, such as absence without leave. Practically all who were absent without leave were convicted of desertion. As to the rest a typical example is the case of a soldier who was sentenced to forty years for refusing to give an officer a package of cigarettes. Of course, there are a few cases of actual criminality, which is not surprising. If it is possible to manufacture criminals, Fort Leavenworth is one hundred per cent efficient.

The "Hole"

At Fort Leavenworth I spent fifteen weeks in the "hole" with twelve soldiers condemned to death, and I know what tortures they endured. The "hole" is a modern dungeon of sepulchral silence. It is in the basement of the seventh wing. On March 25, 1919, the Commandant, Colonel Rice, pointed out these men to Adjutant-General Harris, then visiting the prison, and told him in my hearing that carrying out of the death penalty awaited only your return from France and approval of the sentence.

Before I left Fort Leavenworth I heard that fourteen of the witnesses against these men had confessed to having committed perjury.

The only man guilty of any offense in this group had done nothing worse, intentionally, than assault and battery. He was Donald Fisher. In the course of a fist fight with Shelby Hiele he had knocked his antagonist down. In falling, Hiele's head struck the protruding lug of an iron bed. This caused his death. Fisher offered to plead guilty of murder and let himself be hanged if his fellow-prisoners, all innocent of connection with the affair, should be released. But he was told by an officer, "We cannot accept your offer. We are going to hang seventeen men." That many were indicted and tried. Twelve were con-

victed and sentenced. I have not heard what has happened to them.

One of the men under sentence was William Scheiman, decorated by the State of Indiana for distinguished service. He was doing time in Leavenworth because he was brave enough to go to the bedside of his dying father, in spite of the refusal of his commanding officer to give him leave.

Harold Keyes condemned because he not only refused to perjure himself as a witness for the prosecution, but tried to induce other witnesses to be equally honest.

During the four and one-half months I spent in the "hole" four prisoners hanged themselves; scores became insane, some of them raving maniacs, and a large number of others died in the "hospital." Those who escaped disease and death became weak, emaciated, physical and mental wrecks.

Once I smuggled out a letter telling how the prisoners' mess fund was being robbed of \$700 a day. Colonel Rice threatened to have me court-martialed. But he never did. My statement was true, and to try me was not safe. You can imagine how poorly 3,000 prisoners were fed. The total amount of food given each one daily cost but sixteen cents. At the same time they were brutally overworked and mistreated. Underfed and overworked the influenza killed seventy of them in one month. This was a death rate nineteen times greater than that of New York City during the same month.

C. O.'s

Consider next the case of the conscientious objectors. They have taken precisely the same position that you took in several addresses. "The example of America must be a specific example of peace," you said immediately after the sinking of the Lusitania. On February 2, 1916, at Kansas City, you said: "We can show our friendship for the world and our devotion for the principles of humanity better and more effectively by keeping out of this struggle than by getting into it." On September 5, 1919 you said at St. Louis: "The seed of war in the modern world is industrial and commercial rivalry. This war was a commercial and industrial war. It was not a political war." In these statements you have voiced the opinions and convictions of conscientious objectors. We have adhered unflinchingly to our belief. Commercial rivalry, "the seed of war in the modern world," cannot be uprooted by war. On the contrary the seed is by that means multiplied and sown on fertile ground. So history proves and so time will show concerning the latest effort.

Conscientious objectors have political, humanitarian and religious grounds for their principles.

Political objectors are serving in prison as George Washington and his followers would have served rather than kill fellow colonists at the behest of Great Britain. They refuse to kill fellow workmen in a "commercial and industrial war." However, they are quite willing, if necessary, to wage war against such real enemies of America as the profiteers.

Their activities show their willingness to give their lives for the wage-slaves' freedom. You cannot crush the spirit of such men by imprisonment. You only strengthen their determination to fight for justice. You, of all men, should be with them, not against them.

"But," it is said, "the objectors should have obeyed the will of majority (political majority rule), but the opinion of the majority was not ascertained nor asked. No popular vote was allowed on the question of our entrance into war. It is quite evident that a majority was opposed to war, as otherwise you could have raised a volunteer army."

Would you participate in a war to establish Bolshevism in the United States or any other country? I believe you would be conscientiously opposed to doing so. And if you were imprisoned and tortured for adhering to your beliefs, you would feel that your constitutional rights, your moral rights, your inalienable human rights had been ruthlessly trampled upon. Yet you have acted in such manner in the handling of political objectors to war.

A "Just War"

A "just war"—if there could be such a thing—would not require conscription. Volunteers would be plentiful.

Humanitarian objectors oppose the killing of their fellowmen. They feel that organized murder is neither an expedient nor practicable solvent for the suspicions, jealousies and revenge that hurl men into mortal combat with each other. It is conceded that deadly weapons are the worst instruments that can be used in settlement of disputes between members of a family or between neighbors. When resorted to, the result is sure to prove that it would have been better, even for the victor, to have left them alone. The humanitarian objector reasons that it is the same with international disputes. He feels that the cause of humanity can best be advanced by loyalty to an ideal. He believes that the greatest good to the greatest number can be accomplished by enduring insult and persecution at the hands of those blind to the righteous course.

Religious objectors are such through their faith in God. They believe the best way to preserve the nation's honor is to avoid dishonoring God, the best way to conquer an enemy is to treat him as God prescribes. The religious objector helps his country more in one hour than a regiment of military men could in a hundred years, for God holds the destiny of nations in the palm of his hand. To serve Him is to ensure the country's future.

I am an objector on religious, humanitarian and political

grounds. If I had no religious scruples, common sense humanitarianism would keep me from slaughtering my fellowmen. If I had neither religious nor humanitarian motives, then I would refrain for political motives.

I do not belong to a religious sect whose ministers oppose war, but I belong to one whose Creed forbids its members from participation in war. Clergy and laity will dispute this declaration now, but some day will admit that my attitude is correct and practical. I am a Catholic, or as some would have it, a Roman Catholic; not an apostate, but what is known, in the Church as a "practical Catholic." I am a member of St. Catherine's parish, Denver, Colorado, and was a member of the Knights of Columbus until expelled for publishing an article against war. Expulsion from the Knights of Columbus does not in any manner affect one's communion with the Church.

My religious stand is based on God's command, "Thou Shalt Not Kill." Some argue that "in olden times God commanded men to slay the enemy." Well, God may command us to do one thing at one time and another thing at another. That is His affair. But there has been no command from Him for thousands of years that permits deviation from the command "Thou Shalt Not Kill." Christ reiterated this command on many occasions.

The Catholic who tries to justify the taking of human life by quoting from the Old Testament, as do the compilers of the Catholic Encyclopedia in the case of capital punishment, might with equal force argue in favor of divorce. But though the Old Testament sanctions divorce the Catholic Church properly insists that Christ's prohibition takes precedence. So consistent Catholics will not let Old Testament quotations lead them into the war game.

"This is the Law"

In Matthew 7:12, we are told "All things that you would that men do unto you do even so unto them, for this is the Law and the Prophets." Christ says "This is the Law." Do we want other nations to wage war against us? Suppose our statesmen err, do we want other nations charitably to show us the error of our ways, or do we want them to annihilate us because our representatives "rather misrepresentatives," blundered? Christ tells us not to resist evil. Should we obey or ignore him? If His policy is correct then war is wrong. If "overcome evil with good" is not a practical method for handling national and individual ruptures then Christ is wrong and the Temple of Christianity falls.

When the Government orders me to do what is righteous I will obey with pleasure. But when I am ordered to do what is iniquitous it is my duty to disobey. If the state requires a citizen to violate God's law he must ignore the state. Loyalty to God is loyalty to your country. The trail-blazers of Christianity flaunted themselves in the face of pagan emperors and openly paid homage to the living God. The religious conscientious objector, ignoring commands of the modern pagans, refuses to yield to militarism's decrees.

A letter of a New York Chinaman, recently printed in

the New York World, contains the following, which was reprinted in a subsequent issue of the Denver Catholic Register:

"If a Chinaman may be permitted to suggest, would it not be possible to found a better and more lasting peace upon the Ten Commandments than upon the Fourteen Points?... Why does not the West now, after 1,900 years, try the experiment of founding a state upon the teaching of its Christ? We Chinamen believe that trade restrictions beget war. The West has been at war for and because of its markets ever since this modern civilization was created."

"When the guns of Germany worked destruction to the cathedrals of France, we heard you weeping aloud in your market-places because of the architectural beauties of Rheims and Louvain. Not one voice was raised in honest protest because of the desecration of the Inner Tabernacle. I attack not your Christian religion, nor would I compare it unfavorably with our Confucianism. You, however, do not practice your religion. With you a commercial relation comes in all things: the moral relation is forgotten."



"Lasting peace will come only when you accept honestly the teachings of Christ whom you now only pretend to worship."

In essence, the Chinaman suggests: "Actions speak louder than words."

The Peace Palace

In the city of The Hague, Netherlands, in the year 1889, The Hague Peace Council was established in what is known as the Peace Palace, erected at a cost of millions of dollars, ten millions of which was donated by Andrew Carnegie.

A peace propaganda was inaugurated with a view to establishing world peace. That the great nations of the world were interested in the movement is evidenced by the part they played in the peace undertakings in general and the donations to the peace palace. The grand stained glass windows in the Court of Justice came from England; the massive gates at the park entrance from Germany; the gorgeous marbles of the interior from Italy; the silk tapestries in the Council Chamber from Japan; the priceless porcelain vases from Greece; Gobelin tapestries from France; a vase of jasper from Russia; marble statuary from the United States; costly carpets from Turkey; with minor gifts from all the minor nations of the world.

(To Be Concluded)



CATHOLIC WORKER

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THE CATHOLIC WORKER MOVEMENT

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Our Stand

(Continued from page 1)

tried to stand for peace, for love of our brother, in the order of execution we have failed as Americans in living up to our principles.

We will try daily, hourly, to pray for an end to the war, such an end, to quote Father Orchard (Oct. 28 Commonwealth) "as would manifest to all the world, that it was brought about by divine action, rather than by military might or diplomatic negotiation, which men and nations would then only attribute to their power or sagacity."

"Despite all calls to prayer," Father Orchard concludes, "There is at present all too little indication anywhere that the tragedy of humanity and the desperate need of the world have moved the faithful, still less stirred the thoughtless masses, to turn to prayer as the only hope for mankind this dreadful hour."

"We shall never pray until we feel more deeply, and we shall never feel deeply enough until we envisage what is actually happening in the world, and understand what is possible in the will of God; and that means until sufficient numbers realize that we have brought things to a pass which is beyond human power to help or save."

"Those who do feel and see, however inadequately, should not hesitate to begin to pray, or fail to persevere, however dark the prospects remain."

"Let them urge others to do likewise; and then, first small groups, and then the Church as a whole, and at last the world, may turn and cry for forgiveness, mercy and deliverance for all."

"Then we may be sure God will answer, and effectually; for the Lord's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear."

Let us add, that unless we combine this prayer with almsgiving, in giving to the least of God's children; and fasting in order that we may help feed the hungry; and penance in recognition of our share in the guilt, our prayer may become empty words.

Our works of mercy may take us into the midst of war. As editor of the CATHOLIC WORKER, I would urge our friends and associates to care for the sick and the wounded, to the growing of food for the hungry, to the continuance of all our works of mercy in our houses and on our farms. We understand, of course, that there is and that there will be great differences of opinion even among our own groups as to how much collaboration we can have with the government in times like these. There are differences more profound and there will be many continuing to work with us from necessity, or from choice, who do not agree with us as to our position on war, conscientious objection, etc. But we beg that there will be mutual charity and forbearance among us all.

This letter, sent to all our Houses of Hospitality and to all our farms, and being printed in the January issue of the paper, is to state our position in this most difficult time.

Because of our refusal to assist in the prosecution of war and our insistence that our collaboration be one for peace, we may find ourselves in difficulties. But we trust in the generosity and understanding of our government and our friends, to permit us to continue, to use our paper to "preach Christ crucified."

And may the Blessed Mary, Mother of beautiful love, and of fear, and of knowledge, and of holy hope, pray for us.

Sincerely yours in Christ,

The Editors.

EASY ESSAYS

By

Peter Maurin

(Continued from page 1)

Baptist theology, but no science.

3. And the son wanted to know science.
4. In the University of Pittsburgh the Negro student learned several sciences without correlation.
5. And the Negro student was complaining about the University of Pittsburgh for having failed to give him a correlated knowledge.

III. Henry Adams

1. Henry Adams went to four American universities without acquiring a correlated knowledge.
2. He went to England and failed.
3. He went to France and failed.
4. But in France, looking at the Cathedral of Chartres and the Mount-Saint-Michel he realized that one could have acquired a correlated knowledge in thirteenth century France.
5. And he wrote a book entitled: "The Cathedral of Chartres and the Mount-Saint-Michel now published by the American Society of Architects"

IV. Dr. Herbert E. Cory

1. Dr. Herbert E. Cory is now Dean of the Department of Liberal Arts of the State University of Washington.
2. The problem of specialization used to worry him when he was an atheist and a Marxist.
3. With the help of a Jesuit he found the solution.
4. And this led him into the Catholic Church
5. You can find the presentation of the correlated knowledge of Dr. Herbert A. Cory in his book entitled: "The Emancipation of a Free Thinker."
6. Bruce of Milwaukee is the publisher.

Racial Appeal in This War Seen as 'Two-Edged Sword'

New York, N. Y., Dec. 30.—The danger in the possibility that in the heat of war excitement capital may be made of racial differences between the United States and Japan, is noted in an editorial in the current Interracial Review, publication of the Catholic Interracial Council.

Stating that "our nation finds itself engaged in formal warfare with a non-white race," the review points out that any appeal to racial prejudices in this war might become a "two-edged sword."

"A subtle appeal, from the other side, can be made by the enemy countries to the very real sentiment of resentment and bitterness among the Negroes in this country who are conscious of the contrast between our profession of democracy and the way they see it fulfilled in actual practice," it is stated.

DAY AFTER DAY

(Continued from page 1)

against other nations, but it is also the slow beginning of the toppling of the finance capitalist system. Already a Voice speaks in Washington and even Congress is forced to listen and assent, "without controversy." There will be some debate, it is conceded, over the rise in prices, "a matter which is of interest to every housewife's heart," the radio commentator said this morning.

But aside from housewifely concerns there is supposed to be no free discussion on what is taking place today, involving countless millions of men, women and children, half the national income and the very form of our government itself.

AT 115 Mott

At St. Joseph's house, Maryhouse, and the office of the CW, the work has gone on as usual, rather more hectic on account of the holidays. Friends overwhelmed us with gifts, and there was plenty of food for the feast days, and also many gifts of clothes came in. If shelter were only as easy to get! Our houses are always crowded and there are always extras to pay for in a Bowery lodging for the night.

Our semi-annual appeal had gone out late in November, so there were many letters to write. And then Christmas presents began to come in, and we have indeed had a hard time to keep up with the mail. We beg our friends to pardon lateness in answering their letters. (Julia begs me to mention that while she was home for the holiday, some of her mail disappeared so please forgive her if she seems to be remiss in answering our friends.)

There was much work to do, cooking and feeding people, and there were the sick to visit. Steve Hergenhan is still at Roosevelt Hospital able to sit up for fifteen minutes a day now. He says he dreams of cold spring water, of sour milk "clabber" just out of the cool cellar at Easton. Edith Fox, one of the girls in from Maryhouse has been in the hospital since Christmas and will be home tomorrow. She is a Swede, with bright blond hair, only twenty, and she has been helping us, selling the paper on the street. One more country represented in our midst. We like to emphasize nationalities in order to emphasize the universality of Catholicism.

There were other illnesses amongst us and family duties to perform. There were visitors from early morning to late at night, friends from seminaries and colleges who were home on vacation.

So Excuse Us, Please

All this is to get our correspondents to excuse us for seeming remissness in answering the mail. We do, indeed, thank our good fellow workers who remembered our work. May God bless them all.

During the month there was again some travelling, and speaking engagements. December first I spoke at St. Flinbar's in Brooklyn, at St. Patrick's in Elmira, visited the house in Baltimore and friends in Montreal.

I had intended to make a west coast trip beginning this month, to cover our houses in Seattle and Sacramento and San Francisco. But I am afraid that trip will have to be postponed until April, due to some pressing engagements here in the east, one of

them an invitation to speak by Bishop Cushing of Boston. I am looking forward to a more leisurely trip in April, when I can cover more of our houses and groups, and not have to hasten back.

Reading during the past few months, mostly during traveling, whether by train, bus or subway, was "The Family" (novel) by Federova; True Devotion by de Montfort; Graham Greene and Sigrid Undset; Darkness at Noon by Koestler; Raissa Maritain's story of hers and Jacques student days and their friendships; Jacques Maritain's St. Paul.

For spiritual reading the New Testament and Father Hugo's notes on Father Lacourt's retreat and my own notes taken during our retreat this summer, and Maritain's St. Paul.

Catholics Send \$300,000 To Pope to Distribute in Christmastime War Relief

Washington, Dec. 20.—His Holiness Pope Pius XII is distributing \$300,000 to bring urgent Christmastime relief to sorely distressed victims of the war in more than a dozen countries.

This became possible when the Bishops' Relief Committee here in the United States put the sum of \$300,000 at the Holy Father's disposal early this month. The money had been collected in the Passion Sunday Bishops' Relief Appeal and Pope Pius XII desired that it be made available at this time, to bring solace and comfort to people in want.

Polish sufferers constitute a large percentage of the war victims receiving aid at Pope Pius XII's hand. The Holy Father has allocated \$47,000 to be disbursed for relief in Poland itself. He has also designated \$20,000 to be used in Ireland for the relief of Polish and other refugees. Two allotments of \$15,000 each are made for Portugal and Russia, respectively, to assist Polish sufferers in those countries. Bishop Joseph Gawlina, Chaplain General of the Polish Army, who, until recently, has been in England, will have charge of the disbursement of Papal relief among the Poles in Russia, it was stated.

Pope Pius XII is disbursing \$25,000 for Christmas relief among the Slovenes and Croats, \$30,000 in Greece, \$20,000 in England, \$20,000 in Scandinavia, \$20,000 in Baltic countries, \$20,000 in France, and \$25,000 in Belgium, Holland and Luxembourg.

The Holy Father also has set up an emergency fund of \$43,000 for the immediate distribution of relief among other peoples wherever this is possible.

By placing the sum of \$300,000 to the credit of the Holy See, the Bishops' Relief Committee added considerably to the actual succor which American Catholics have been able in recent years to extend to suffering peoples abroad. Through the facilities available to the Holy See, the money will be expended directly in aid of the people it is sought to help. The money will extend still further the very notable assistance which has already been given to suffering peoples through the intervention of His Holiness wherever he has been permitted to assist.

+ From The Mail Bag +

Boston House Of Hospitality

The Boston Catholic Worker has temporarily curtailed hospitality because we were forced to vacate the house at 328 Tremont street "on or before January 1, 1942." We could not upset the Christmas dinner, so we had very little time left to pack up and leave the place to the new tenants. We also found it impossible to find another location for a headquarters.

So until further notice we have suspended activities, even the soup line. Seven men are living in a small tenement on Castle street.

Before the end of January we hope to have arranged for a regular meeting place. Lectures, as soon as the program is arranged, will probably be at St. Helena's House. And we have several important lectures scheduled. Notification will be by mail.

All mail for the Boston Catholic Worker may be addressed to 53 Pembroke street, care of Jane A. Marra.

We take this opportunity to extend our heartfelt gratitude to our many benefactors and friends who have aided us so generously in the past.

We assure you that it is our earnest desire to acquire a larger house and resume the work of hospitality in a manner worthy, as far as our poor efforts can make it, of Our Lady in whose hands we have placed the future of the Catholic Worker in Boston.

You were most generous to us in December. Through your interest and help we served over 4,500 meals during the month. Over 200 nights' lodgings were given and warm clothing distributed to men, women and children. We are going to find a depot where food and clothing will again be distributed. At present we are holding on with the bare hold of the small tenement where we can take care of seven men.

It is a sad commentary, indeed that we have suspended hospitality "because there was no room" in Boston. "The



poor we still have with us" and they look pleadingly at us as they ask, "Is the house closed for good?" Our faith in God's Providence, in the necessity for the work of hospitality, and the continued cooperation of you, our Friends in Christ, gives us courage to answer, "We will reopen at a better location in the very near future."

With best wishes to you all for a Happy New Year and our deep gratitude for your aid up to now, hoping to have much

better news in the very near future, we are

Very sincerely yours,
In the Mystical Body of Christ,
Boston Catholic Workers.
Jane A. Marra.

Oregon

Dear Friends:

I have enjoyed reading your paper as it comes now and then in my mail and I am thankful that here is a group that hasn't given itself over to hysteria in these times and that has a sane, courageous humanitarian attitude toward the problems of our people and our nation. I believe we must practice democracy in America if we are to keep it. This is also true of Christianity, is it not?

As I am called upon for so many contributions I can do very little for you at this time, in fact, nothing except a 50-cent piece to help perhaps on postage (spent on me). The Methodist Church, its work for C. O.'s and other groups to which I belong, the W. I. L. and F. O. R. have prior claims on my resources. And these are but a few of the demands at this time.

But I want most earnestly to command you for the help you are giving to the unfortunate in many ways and places and I hope that you will be given health and resources to continue. Particularly now, with war already upon us, I look to see need and want in increasing measure in America.

Very Sincerely Yours,
Mrs. M. D.

Illinois

Bourbonnais, Ill.,

Dear Catholic Workers:

That letter of yours dated Nov. 24 is a great message. It made me feel as if I were working right with you. Your report of the amazing fact that you have thirty-five houses and ten farms is most remarkable. Does it not seem as though God has doubly blessed your efforts?

I was going to send you about a dollar and a half when I thought of asking others to help me bring it up to \$2.50 since it costs no more for the M. O. and stamp. So I got ten cents from my little daughter Josette, five cents from her little friend Dorothy Boudreau, 25 cents from Dorothy's mother, ten cents from my friend Mrs. Wm. LaMarre, ten cents from my sixteen-year-old daughter Carolyn, and ten cents from her friend Theresa Lecuyes. Also the following subscriptions . . .

Mrs. LaMarre tells me that she hasn't received two numbers of the CATHOLIC WORKER. I think I sent that subscription sometime in September. Will you please see about it?

I hope this long letter won't take too much of your time. Maybe you could persuade some of your readers to do as I did and collect from their neighbors. It is a good lesson in charity, especially for the young. I am trying to make all my acquaintances and my children Catholic-minded and charitable to those who have less than they have. It is the key to happiness and Heaven.

Mrs. A. Plante and Her Neighbors.

Army Camps

Dec. 5, 1941.

News of the Japanese bombing of Pearl Harbor made a very appropriate background, the other Sunday, for my reading of George Bernard Shaw's "Major Barbara"—for "Major Barbara" made a very appropriate background for the broadcast of news, I'm not sure which. But the CATHOLIC WORKER had already made a better background for the cinema version of the play.

After seeing the excellent motion-picture (suggested sub-title: "She Was Only a Munition-Maker's Daughter, But She Blew Up Like Anybody Else"), I was going to write this article on it, when I thought I'd better read the printed version to see if Shaw's ending hadn't been altered, as it was in "Pygmalion." I found that in print Shaw not only expressed the same idea in the very same dialogue, but in his introduction stated it harder and more clearly. Both play and print show him in the unusual act of unprovoked self-defense.

Save the Saved

Major Barbara, to sum up, leaves the Salvation Army in discouragement when the Army accepts a large contribution from her munition-making father, Sir Andrew Undershaft. Then, on seeing her father's plant and the prosperous, happy community which he maintains for his workers, she decides to stay and convert, not hypocritical "rice Christians," but the prosperous, happy people, who needn't take a dive for a bowl of soup and a night's lodging.

And the moral, says Shaw, is that poverty is the worst of sins, because there can be no progress while people are hungry. Therefore any means to wealth is justified if the wealth is distributed.

Therefore, to cite the example in "Major Barbara," tons of wealth-destroying explosives are shipped over the world, and nations double their colossal debts, so that the happy little town of St. Andrew's Perivale may continue to set the world an example of good living.

Therefore the Salvation Army (and presumably, The CATHOLIC WORKER), is to shelve any objection to the source of wealth, if it can have a hand in distributing it. Therefore, also, the Salvation Army (and The Catholic Worker) are to quit preaching pie-in-the-sky and to preach pie here and now.

Pie in the Sky—Now

Well, the CW has always been outspoken about demanding pie here-and-now as well as pie-in-the-sky; and it has counted charity a universal cause, and refused donations from no one. But in practice, CW's will tell you, these two doctrines seem to interfere with each other, and there is a notable decrease in filthy lucre as the demand for pie-here-and-now grows clearer. Shaw holds that the greedy rich man soothes his conscience by donating to the poor; but rich men seem to understand that the CW is not particularly anxious to soothe their consciences.

Fabian Shaw

Shaw is a Fabian. He believes, like a horse-gambler, that you must use the system completely in order to beat it. And like the horse-gambler, he will lose because the odds are against him, and the men who run the system have not the slightest intention

of giving up their winnings. However, they are willing to let him preach, as long as he practices what he preaches—and he does. He believes in the holiness of wealth, and he has attained his ideal, while we are still muddling with the beginnings of our teaching.

Economic Freedom

But, thank God, we have a beginning. We have our feet on the ground. That is the basis that draws men to The CATHOLIC WORKER—that it not only ends somewhere, but begins somewhere. In the farming communes we have a true economic system as independent as it can be of capitalism, and able to grow into full independence. Is poverty a Crime? "There is no poverty on the land."

Major Barbara's father gets off one or two epigrams on the doing of bad things for the best reasons—which he seems to think is the curse of our civilization. So do we. We think it is the curse of Shaw. He and the world have forgotten the promise, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you."

The Little Way

Our little patches of the Kingdom of Heaven may seem a slight basis for trying to rock the Kingdom of Undershaft. Our puny spades and plows may seem like silly tools for attacking the root of all evil. It was not Christ, but an earlier man, a wise and resourceful man (he was slain, incidentally, in the spread of civilization), named Archimedes, who knew Nature well enough to say: "Give me a lever and a fulcrum, and a place on which to stand, and I can move the world."

A Soldier.

December 2, 1941.

Dear Editor:

What a joy, to be called (even in a mimeographed form letter) "Fellow Worker!"

Enclosed please find five dollars (\$5.00) and share my added joy by knowing it really hurts.

I wrote the Governors of California and New Jersey on behalf of the unjustly held men.

Your paper (especially Father Hugo's page) is a real consolation here. I've been trying to keep in touch with Lazarus here by working on Saturday afternoons for Father John Prendergast, who is a member of the North African Mission Society, and conducts a colored school in a little obscure lane here in Macon. He is aided by four Blessed Sacrament nuns. The name of the small Church and school (serving about 300 Negroes) is St. Peter Claver's.

God bless you and keep you well and in His continued Grace. Pray for us boys who look to people like you for the only Christian understanding and help left in the world.

Devotedly in Christ,

J. F., Pvt.

November 29, 1941.

Dear Editor:

Enclosed please find one dollar, which I hope will help a little.

I am sorry that I have not sent anything in such a long while, but since I have been in the Army, I, too, have been poor and not able to give what or when I wished.

Your CATHOLIC WORKER has been a great comfort to me, and I am grateful for your sending it.

Sincerely yours in Christ,

R. J. S., Pvt.

The Association of Catholic Conscientious Objectors

Stoddard, New Hampshire

We are at war.

"Be appeased, O Lord, and look upon the sacrifice we offer up: that it may deliver us from all the evil of war, and establish us under Thy sure protection. Through our Lord, Jesus Christ, who liveth and reigneth with



Thee in the unity of the Holy Ghost, world without end. Amen."

Prayer from the Mass in Time of War.

We can all offer prayer and ask forgiveness. That is perhaps most important, that we give and ask forgiveness. Father Orchard, in the Commonweal of November 28, points out that, "Our Lord bade us when we start praying to forgive, if we have ought against anyone; while the Our Father insists in the strongest way that prayers for our own forgiveness must be accompanied by our forgiveness of others."

And since we are all more or less guilty, we feel that in asking for Peace, we must ask for a Peace without Victory. We ask that all members of the Association of Catholic Conscientious Objectors and all others interested in Peace to join together in a common prayer for "Peace without Victory."

We of the Stoddard Camp feel that, as C O's who cannot join in the world-wide war effort, our work must be prayer. By prayer and fasting, as by the other Works of Mercy, we can cooperate with our fellow-men as we would like.

In order to remind ourselves and to discipline ourselves, we have felt the need for a definite schedule of prayer. We ask all of you to join us at these times in these prayers.

6:40 a.m.—St. Francis' Prayer for Peace.

The Proper of the Mass for the day, Meditation.

7:00 p.m.—Reading of the Oration from the Mass for Peace.

Reading of a chapter from a spiritual writer.

Compline.

Because of our distance from church it has been impossible for us to attend Mass each morning. As the nearest substitute we have chosen the reading of the Proper. We are thus able to unite our thoughts with those who are actually present at Mass. And the mediation offers opportunity to consciously direct our work for the day towards God. It also gives us time to digest and to apply to ourselves the lesson to be learned from the particular feast for the day.

Dwight Larrowe.

+ + +

The Cause of the Trouble

+ + +

(Continued from page 1)

and easy life, an uninterrupted enjoyment of the goods of Providence, full meals, soft raiment, well-furnished home, the pleasures of sense, the feeling of security, the consciousness of wealth—these, and the like, if we are not careful, *choke up all the avenues of the soul*, through which the light and breath of heaven might come to us."

Worldliness

In one word, the cause of lack of fervor, and the reason, accordingly, why Catholic organizations are ineffective in their fight against paganism, is *worldliness*. This it is which inwardly and secretly destroys the life of Christians and nullifies the spiritual effect of their work.

We lack life because we lack the love of God, and we lack the love of God because we are filled with the love of creatures. That is what worldliness is—a merely natural love for the creatures of the world. This earthly love, innocent as it may seem, has an immediate and disastrous effect on our spiritual lives; for we have but one heart, with a finite capacity for love, and the love that we give to creatures weakens and reduces the love that we have for God. Not that there is any opposition between creatures and Creator, but there is a rivalry for man's love. A woman must love her husband exclusively—she may not share her love among several men; similarly the soul, which is the spouse of Jesus Christ, if she is truly to love her spouse, must relinquish mere earthly loves; and the measure in which she does this is the measure of the perfection of her love for God. The soul who persists in loving earthly things is called by the Scriptures an adulteress.

Creatures

Every Christian talks vaguely against worldliness and the love of earthly things. New-



man makes the accusation definite and shows us exactly what we must beware of—the comforts of life, good food, soft raiment, the pleasures of sense, the consciousness of wealth. These are precisely the things that we are most naturally prone to enjoy, and which our particular civilization supplies in profusion; yet they are undermining our spiritual strength, and we must learn to dispense with them in good measure if we would recover that strength. To increase our fervor and fill our societies with new life, we must deprive ourselves as far as possible of these earthly goods; when this is impossible, we must at least detach our affections from them inwardly, thereby fulfilling the Scriptural injunction to use the things of the world as though we used them not.

It is necessary to add a foot-

note to the above remarks: contrary to what is said by persons who wilfully misunderstand this doctrine, to condemn worldliness is not for a moment to teach or to imply that the creatures of the world are evil. In saying that our want of love towards God is caused by too much love for God's creatures, I am fully aware that they are God's creatures and that they are therefore good. The point is that we are not for this reason to become attached to them and consume our energies in a purely natural enjoyment of them. Why not? Because Almighty God desires that we love Him with our whole hearts. Merely to keep the first and greatest commandment, the Christian must be unworldly, must practice what the spiritual masters call contempt for the world; not because he believes that the creatures of the world are evil, but because his love belongs, not to creatures, but to their Creator.

Detachment from creatures, moreover, is an *elementary condition* of the Christian life. "I say, then, Philothea," wrote St. Francis de Sales, "that although it be lawful to play, to dance, to dress, to feast, or to be present at innocent comedies, yet to have an affection to such things is not only contrary to devotion, but also extremely hurtful and dangerous. The evil does not consist in doing such things, but in a fond attachment to them." This passage is from one of the opening chapters of the *Introduction to the Devout Life* where the Saint is setting down the conditions necessary for entering upon a devout life. When, therefore, starting from the fact that creatures are good and created by God, we go on to conclude that they are here for us to be enjoyed in a purely natural way as the pagans enjoy them, then we have jumped from an unassailable Christian doctrine to a frankly pagan principle of conduct. We are making the maxims of paganism the rule of the Christian life; while professing Christianity we practice paganism.

As a child I learned from my catechism that man is created for God; that man's happiness consists, not in the enjoyment of natural goods, but in the love of God; that, finally, creatures were given to man that he might know and serve God and thereby come to an ardent love for Him. Nowhere in the catechism did it teach that creatures are here to be used by man in creating an earthly paradise. And the Scriptures distinctly say: "The kingdom of heaven does not consist in food and drink, but in justice and peace and joy in the Holy Spirit." (Rom. 14, 16).

Things of This World

Yet how common it is to hear from Catholics, "God made the things of the world for us to enjoy," or "The things of the world are good, and therefore God intends that we should enjoy them." These are the principles of paganism, not of Christianity. And the quality of the reasoning by which they are established is parallel to this: "Rain is good, and therefore we should stay out in the rain; to do otherwise is slighting the goodness of God." Similarly the worldly, tepid Christian argues that, since God made all creatures, it is practically a Christian duty to enjoy them, and he that would renounce

their enjoyment by mortification is a Manichee. What a pleasant way to interpret the doctrine of One whose central teaching was, "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and fol-



low me." Desire is truly father to the thought; the concupiscence of the flesh, by an almost imperceptible twist in logic, produces from a Christian teaching a maxim of conduct that is diametrically opposed to the Scriptural, "Do not love the world, or the things that are in the world."

In previous articles I have deprecated the too close association of amusements and athletics with the work of the Apostolate. You see here the reason. I do not hold that these things are wrong in themselves—they are indifferent; but once we allow our affections to become wrapped up in them—and it is almost impossible for our weakened human nature to avoid it—then we begin to suffer spiritual harm; for they lessen our love for God and this is the very life of the soul. There is not here a question of right or wrong; of sin or the absence of sin; it is entirely a matter of love, i.e., whether our hearts are attached to creatures or to God. When apostles allow their affections to rest on mere worldly trifles, the good that they started out to do for souls will remain undone, the glory that they had vowed to win for Christ will never be gained.

Worldly Detachment

Detachment, not only from sin and affection to sin, but also from what St. Francis de Sales calls "unprofitable amusements" is necessary for one who wishes to live a devout Christian life; and can anyone who is not leading such a life pretend to be an apostle? As examples of "unprofitable amusements" the Saint names "play, dancing, feasting, dress and theatrical shows." What would he think of Catholic action that is centered in elaborate programs of such "unprofitable amusements"; or that uses them as the starting point for what in all simplicity is called a spiritual program, claiming that they are the bait by which men can be won to Christ? As though worldliness could be used to intensify the practice of a religion whose very heart is unworldliness.

Any plans to increase the love of God through an appeal to the love of creatures is as surely doomed to failure as an attempt to walk off in two opposite directions at once; such programs of spiritual regeneration are like the conduct of a man who, to get the more quickly to his destination, would hurry off resolutely in the opposite direction. They result in a degree of spiritual intensity similar to that of a Catholic club that I heard of recently, whose one rule prohibits drunkenness and whose

apostolic zeal expresses itself in two bingos and a dance each week.

The Interior Life

When men forget that Christianity calls them to an interior life of virtue and charity, they seek to intensify their fervor, not by ridding their hearts of earthly affections, which is the only way that can succeed, but by multiplying religious practices and devotions. As aging women seek to retain the appearance of youth and vitality by putting on rouge, just so, organizations whose spiritual life has been sapped by worldliness seek to maintain a semblance of spiritual health by increasing external practices. The effort is useless; it results in a nauseous mixture of paganism and religious externalism. True Christianity demands a change of heart, "Unless you turn . . . you will not enter into the kingdom of Heaven." The change is truly a change of heart; this means that the affections of the heart must be diverted from creatures, to which they are naturally attached, and turned to God who claims them exclusively. Would you have God bless your work? Then follow the Scriptures: "Turn to the Lord with all your heart."

What happens to our religion when we attempt to practice it without this interior preparation and conversion? Once more I quote Newman:

"We must, at least at seasons, defraud ourselves of nature, if we would not be defrauded of grace. If we attempt to force our minds into a loving and devotional temper, without this preparation, it is too plain what will follow—the grossness and coarseness, the affectation, the effeminacy, the unreality, the presumption, the hollowness (suffer me, my brethren, while I say plainly, but seriously, what I mean), in a word, what Scripture calls the Hypocrisy, which we see around us. . . ."

Hypocrisy! Such is the word chosen by Newman to describe those Christians who, against the clear teaching of Jesus, persist in believing that they can love God and mammon. It is a strong word—and so are the other words that he uses strong—from one whom we think of as mild and gentle. However, it is no stronger than the Scriptural teaching, from which indeed it comes: "Adulterers, do you not know that friendship with this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God." (Jas. 4, 4.)

(The passages from Newman are from his "Parochial and Plain Sermons," Vol. 5, Sermon 23; those from St. Francis de Sales are from "The Introduction to a Devout Life," Part. I, Chap. 23.)

What Tophet is not Paradise, what Brimstone is not Amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage bed to this damnation—to be secluded eternally, eternally, eternally, from the sight of God.

John Donne.

Cardinal O'Connell's New Year's Message:

"It might seem strange considering the conditions in which we are living today to repeat the beautiful, old salutation which we heard so many years, 'A Happy New Year.'"

"We must remember happiness comes from within. Man may be surrounded with every sort of condition that might indicate happiness, and yet, he is very unhappy. On the contrary, one may be surrounded with all sorts of difficulties and trials innumerable, and still be happy. Now that's the thing for us Christians always to remember. Peace and happiness are from God to the soul."

"The martyrs were happy, giving their lives for their faith. Everybody around them was amazed to see a smile on their faces as they gave their lives to God."

"Now, the purposes of Almighty God will not be defeated. Our Lord and Saviour, Jesus Christ, was born to bring peace to the world, and He will bring peace to the world, notwithstanding whatever unlikely conditions appear here on this earth, because He brings a peace beyond understanding, a peace of the soul."

"And so, beloved children, fear nothing; God is with us. And when God, in His power, and His love, and His peace, is in our hearts, we can still wish you 'A Happy New Year,' which I do from my heart. May God's blessing be with you."

"Humanity Has Greater Need of Saints Than Of Statesmen"

Speaking at the conclusion of a seven-day retreat in which he offered prayers for world peace, Pope Pius XII last Sunday declared that "humanity has greater need of saints than of statesmen."



"In the present stormy times humanity and particularly the Church have greater need of saints than of statesmen," the Pope said. "In the present grave days it is not enough that sanctity, with its fine qualities, remain hidden in the shadows of cloisters or among humble Christian people. No, it is necessary that sanctity shine above all in those to whom the secret will of God has assigned the formidable responsibility of His Church or the collaboration of the Church with government."

St. Martin remained in the army two years out of love for his captain, then he laid down his arms, saying that in future he would only be a soldier of Christ.—Acta Sanctorum.

BALTIMORE C. W.

St. Anthony's House.

Dear Fellow-Workers:

For nearly fifteen months St. Anthony's House of Hospitality in Baltimore has been a scorn and derision to its neighbors. During that time five of us have fed and sheltered the very least of Christ's brethren, the publicans and sinners whom He came to call to repentance. We have tried to relieve the immediate physical needs of 150 to 300 poor and unemployed men, to show our respect and love for men who are made to the image and likeness of God, living temples of the Holy Ghost. We have been poor managers, we have been inefficient, we have been lacking in discipline, we have sacrificed the comforts (such as they are) for the few in order to help many. We are poor in helping the poor. We know our weakness, our limitations, and can only thank God that He looks at our intention and not so much at the action.

Poverty Means Dirt

Our neighbors have endured much from us and from our men. We do add to the confusion and uncleanness that may exist in a neighborhood. And we bring much with us. But our resources are very limited. We do not always have the means to keep clean. The police department and health department keep after us. In December, 1940, Jon Thornton, Harold Keane, and Frank Smith were charged with running a disorderly house. The charge was due mainly to the fact that Negroes and white men sat side by side at the table, slept side by side in the dormitories. After hearing a plea from Father Roy in criminal court Judge Solter threw out the case. Through the winter months there were constant arrests of men who gave 119 W. Barre street as their address. Many did stay here at one time or another. When a new magistrate was shifted to the Southern District Jon Thornton and I were summoned at the complaints of the neighbors. We were warned to be more stern with the men. Our chief difficulty was overcrowding. We permitted too many men to sleep on the floor. Some of the men took advantage of our laxity and on the first Sunday of Advent were causing a disturbance in the yard. Our neighbors called the police. They jailed 34 men, all who were in the yard. The only offense of most were that they were waiting in line for a bowl of soup.

Poverty Means Smells

Next morning Judge Reamer dismissed six men who told good stories and sentenced 26 to from 25 to 50 days in jail. Two escaped with five-day sentences. The trial itself was a farce. No attempt was made by the complainants to pick out the ones guilty of making a disturbance. I was questioned about how we financed the place, and said that we rely solely on God's Providence through the patronage of St. Anthony for our help. On Dec. 17 Jon Thornton and I were summoned again in the Southern District. This time we were charged with violating a city ordinance which requires that every individual or organization soliciting for charity be licensed by the Charities Solicitation Commission. Again the neighbors repeated their complaints, an inspector from the health department issued the complaint and finally a representative of the

that we had not filed our application for a license.

Judge Reamer was convinced from the testimony that we were a menace to the health and welfare of the community. But he did not have the authority to close us so he advised the neighbors to take the case into a higher court. His chief objection seemed to be a concern about the sense of smell.

Concept of State

On Dec. 18 Judge Waxter, head of the department of public welfare, graciously allowed a round-table discussion concerning our problems. He had made an inspection of the house and was outspoken about his impressions, all bad. He felt we were doing a disservice to Baltimore residents in keeping them in such conditions, while admitting we might be giving some aid to transients. During the discussion our ever-faithful lawyer, Rowland



Watts, Father Roy, and Dorothy Day did the talking while John Doebele, Sister Peter Claver and I were listeners. Judge Waxter referred to the state as the "soul and conscience of the people." He believes the state should set a level in regard to decent conditions for the poor, however meager that might be, and not allow anyone to fall below that. Which is all very fine in theory. Then he posed the question: "What would happen to the Catholic Worker movement if the State would immediately assume the responsibility for transients?" Miss Day tried to explain that there would still remain a duty for Christians to perform the Works of Mercy, to be their brothers' keeper. She also spoke of the ideal of setting up Works of Mercy centers on a parish basis and told Judge Waxter of the practice of each bishop during the Middle Ages in setting up hospices to care for the temporal and spiritual needs of the poor.

Then the neighbors secured a bill of complaint against John Thornton, John Doebele, Smitty, and me, that we are operating a "public nuisance." If the judge passes in their favor they will be granted an injunction which will close as on Jan. 12. But we hope to be moved by that time. We have told our neighbors and they are happy about it. St. Anthony had better give us some fast action. The house will have to be smaller because John Doebele leaves for the Stoddard camp on Jan. 6th and I will follow him shortly. All things are working together unto good. We are grieved that a new house will mean keeping a much smaller number of men. But perhaps we can keep feeding as many as ever through the unfailing support of our good Sisters.

In Christ,
Jim Rogan.

New York Pacifists To Hold Conference

On Saturday, January 31st and February 1st, the United Pacifist Conference of New York area will be held at Labor Temple, 14th Street. The tentative schedule of conferences and speakers includes the names of A. J. Muste, Secretary of the Fellowship of Reconciliation, and Doctor Fred J. Libby who will be the speakers at the first conference on Saturday afternoon. The evening conference will be on the problems of conscientious objectors and Evan Thomas and Paul Comly French, secretary of the National Service Board for Religious Objectors will speak. The Sunday afternoon conference will have Jesse Wallace Hughan and other speakers who will lead discussions on the problems of pacifists in war-time.

Sunday evening, there will be a mass meeting open to the public. It will start at 8 P. M. This conference will have as speakers Miss Dorothy Day, editor of *The Catholic Worker*, Roger Baldwin, director of American Civil Liberties Union and Douglas Steere.

The first three conferences will be open to members of affiliated groups and their friends.

Anti-Migrant Law Repealed

The Supreme Court has ruled unanimously that the California Anti-Migrant Law, used during dust storm years to check the influx of "Okies" into that State, is unconstitutional.

Fred F. Edwards, defendant in the case, received a suspended six-month sentence for taking his jobless brother-in-law, Frank Duncan, from Texas to California, where Mr. Duncan found employment after ten days.

The California Anti-Migrant Act made it a misdemeanor to "bring or assist in bringing into the State any indigent person who is not a resident of the State, knowing him to be an indigent person." Justice Douglas, speaking also for Justices Black and Murphy declared: "It would permit those who were stigmatized by a State as indigents, paupers or vagabonds to be relegated to an inferior class of citizenship. It would prevent a citizen because he was poor from seeking new horizons in other States. The result would be a substantial dilution of the rights of national citizenship."

Justice Jackson stated: "... We should say now and in no uncertain terms that a man's mere property status, without more, cannot be used by a State to test qualify or limit his rights as a citizen of the United States. 'Indigence' in itself is neither a source of rights nor a basis for denying them. The mere state of being without funds is a neutral fact — constitutionally an irrelevance, like race, creed or color."

Invalidation of California's "Okie" law will void similar statutes in twenty-seven other States, according to the American Civil Liberties Union which presented the appeal in the case.

BOOK REVIEWS

MECHANIZATION AND CULTURE

By Walter Marx. Published by Herder Hook Co., St. Louis, Mo. Price \$2.

The materialistic way of life, oftentimes called the industrial civilization, under which we have been and still are living, is crashing to its doom. Its end was inevitable. It contained within itself the elements of its own destruction. No power on earth can save it. Certainly no Heavenly power will intervene to preserve it. It was based on Godlessness and greed; it trusted in men and it worshipped money.

The cumulative effect of this short-lived civilization on the land, the natural resources and the people of the United States is described vividly in the book under review. The land has



been plundered and in many cases irreparably ruined, the natural resources wantonly depleted by ruthless money worshippers who thought only of themselves and never of the welfare of future generations. What part the tractor and the combination harvester played in the destruction of the soil you will learn from the book.

Machine and Unemployment

You will also learn of the part played by machinery in displacing human hands in industry, in creating unemployment, in regimenting human beings, in making of them the "joyless automatons" that many of them are today, in destroying human initiative and independence, in producing unhealthy bodies, unhappy and maladjusted minds, neurotics, lunatics and restless middle-class women who, because of the many "labor-saving" devices, have been stripped of their ancient skills and have nothing but boredom in their place.

Ralph Barsodi, Arthur Penty, T. S. Elliott and Stuart Chase are quoted extensively by the author in support of his contentions which are based largely on facts and figures. Whether or not you are enamored of the present condition of things, you should read this book, especially at the present time when we are, undoubtedly, parting company with an epoch in world history and entering on the threshold of a new culture or way of life. It will help you prepare for what is to come, the new culture, which the author realizes is inevitable and which he briefly touches upon in the closing chapter. It must, as he says, be animated by a profound faith in God and a broad conception of the universal fellowship of men.

(Rev.) C. Duffy.

THE EMANCIPATION OF A FREE THINKER

By Herbert Ellsworth Cory. The Bruce Publishing Company, Milwaukee. \$3.00.

This book should be required reading for college professors, especially those who see the answer to everything in the heavens and on the earth in electrons and ions and waves and space that curves. It is a book that justifies education, that is, liberal education which is truly liberal as Professor Cory's education was liberal.

This professor traveled a long and varied intellectual path and saw many milestones of the mind. He started in New England with a New England conscience and "a gentle, nebulous Christianity" that "sustained" him "for something like the first eighteen years" of his life.

But this thin Christianity faded before the blasts of nineteenth century unbelievers whose works he conned. First liberalism, next Marxism and finally an experimental atheism were to take him down spiritually and intellectually in swift descent. It was the study of biology in the laboratories of Johns Hopkins University that brought the beginning of light. From then on, English literature, sociology, philosophy and finally theology were to give him ever-increasing rays until that day when he received his first Holy Communion as a Catholic and was to know happiness, real spiritual happiness, for the first time.

This book isn't for quick reading. It is one for browsing and contemplation, so many facets has the author's thinking. It is happy in phrasing, beautiful at times as when he describes the doctrine of the Mystical Body of Christ in a mosaic of Pauline texts. Of one chapter "Orientation," Father Husselein, editor of Science and Culture Series, has said, "It is perhaps unsurpassed anywhere." This chapter describes the harmony of nature.

St. Augustine broods over the book in page after page until at the end the author calls upon the Doctor of Grace to draw the threads of the story together by explaining the "City of God." "Thou hast made us for Thyself and our hearts are restless until they rest in Thee."

All roads lead to Rome and the author shows why. "It was only when I was ready to be received into the Church by priests who were in no hurry to receive me that I realized that I was expected to weigh Catholic authorities in the balance with other authority with relentless reason." The book is evidence of this relentless search.

Arthur Sheehan.

One's Own Holding

"Of all the goods that can be the object of private property, none is more proper to nature than is the land, the holding in which the family lives and from the produce of which it draws all or part of its subsistence."

"It is in the spirit of RERUM NOVARUM to state that as a rule only that stability which is rooted in one's own holding makes of the family the vital and most perfect cell of Society."

THE LAND



FARMING COMMUNE

ALL IN A DAY'S WORK

Daily there are discussions here on the farm. As we take stones up the grassy slope on the west end of the CATHOLIC WORKER land, we talk. Of late distributism-homesteading has been to the fore in our conversation and more spirited debates. The ideas propounded by Belloc, Gill and Penty are figuratively tossed hither and yon. The technicalities of house construction are not neglected in our verbal considerations. For the task at hand is the building of a stone house. It is just that more fundamental ideas come first. "Ideas rule the world" is often said with verity. And the meaning of this work in itself is a primary concern of everyone; or it should be.

Without a philosophy of work...well, look at what we got. This progressive destruction of all values is much explained by the prevalent view of labor as a commodity. Man has made of himself a hunk of cheese. His labor is bought at market price and his dignity as a son of God is swept out of the window. The worker is given a dizzy whirl by industrialism. He doesn't know particularly what he is doing or why he does it.

Creativeness — craftsmanship — oh well, let's all collect stamps.

Philosophy of Labor

Labor is a gift—a divine gift—the means by which men become whole men. Or in other words the way to perfection. Without work he cannot grow—except in physique. When men are deprived of their creativeness as they have been by mechanization, they are oppressed. Capitalist oppression is pretty thorough-going. Hitler tore a page from the same book of directions in subjugation.

Eric Gill's battle cry published in some of his works touches the roots of the problem. "The artist is not a special kind of man, but every man is a special kind of artist."

By supernature through Christ men are called to be saints. By nature we are called to be artists, imitating the Divine Creator. Failure to achieve creativeness and sanctity—these are the twin tragedies of all time.

What Is Art?

The artist is a doer. "The doing of useful things according to right reason" is an accepted definition of art among Christian thinkers as it is a translation of St. Thomas' own definition. Farmer, social agitator, shoemaker, blacksmith, mural painter and such-like workers are all artists; that is, those of them who are yet responsible for useful work and do it according to right reason.

Certainly the commercial farmer is more a business man than an artist. Many of the social agitators are irresponsible—following a party line. They are not real artists. Shoe-making and blacksmithing as crafts are just about obsolete. Mural painters are not extinct.

The Whole Man

When the American worker begins to grasp the meaning of

work—the exercising of his faculties, intellect, will, senses and bodily members for self-development, and the production of beautiful and useful material articles, he will strive to be an artist. To do a thing that needs doing is the exercise of the creative power. The making of a hammer, the tidying of a room, the cleaning of an outhouse, all these are things that need doing and can be done according to right reason—intelligently, that is they can be works of art.

The housewife can be an artist if she skips the cans and gadgets and goes to work intelligently and manually. The machine has invaded the home with women's evasion of housework. The workers escape from the factories in the late afternoon to enter partially mechanized homes. Cooking, sewing, mending and cleaning are domestic crafts that have slipped terribly. Exotic foods and various gadgets have made a mess of the culinary art. Mechanization and accompanying false standards erased the other household arts. Now the can opener is more important than the cook's intelligence.

Maryfarm

Our life here at Maryfarm gives us opportunities to practice various crafts. The drawing of water from the well is an art, though very simple. Building work, planting gardens, gathering the hay, weeding gardens, storing things for the winter, cutting out and shaping tool handles, saving seeds for next year's crop—all these are arts if practiced intelligently. Slovenly work is never artistic work as the notion of doing a thing well or skillfully is necessary to a right view of art and workmanship. St. Benedict calls farm tools instruments of salvation for his monks. His followers were responsible workmen and nurtured a craftsman tradition, threads of which yet are found. Yes, the Christian worker should prize his tools—instruments of salvation, they are. This notion of the sacredness of things is not limited to tools.

Peter Wust, Germany's great Catholic thinker has written of the holiness of things—a kind of natural piety that the Greeks and Romans possessed and then gradually lost in part. However, it was not until our own day that men have become so completely blind to the sacramental nature of the universe. Men no longer see God in His Creation as they also fail to bring God into their economics and politics.

Resurgence

Soul and body, saint and artist, material and spiritual, the Catholic synthesis is being rediscovered today by thinkers in many countries. Eric Gill, a down-to-the-earth thinker attacked the problem of work so shunned by the intellectuals. His logical renditions of Work and Culture, Work and Leisure are pertinent essays, applicable, happily to our major social diseases. Gill has a small but intense following in

America. His ideas, sound and conclusive, need to be diffused among people everywhere.

Work and Pray

The supernatural is built on the natural. This is a truth that is terribly forgotten. The foundation of the spiritual life in a sense is the natural life of man. If he lives in an unnatural manner, it is asking much of him to call for

good spirituality in him. Prevent a man from using his faculties in his labor and you very likely wound him spiritually. Creative work is the important need of man. Bread, clothing, housing are all purely animal needs also, but creative work is distinctly a necessity of man's. Responsible manual work, the making of something with the hands and

mind, both actively employed, is the road to sanity and sanctity. Handwork is given mentally deficient people in many asylums to make them whole, intellectually sane. Fourteen centuries ago St. Benedict counseled manual work of like nature for his monks to make them whole spiritually—sanctified.

Larry Heaney.

Herbs of the Field

By GRAHAM CAREY

God put man in a garden to dress it and keep it. Man has been expelled from the original Paradise, but plants are still a most necessary part of that natural world which is made for his physical support. Plants are made for him to use, not to abuse. This means he must know what they are, know the truth about them. And it means he must desire their goodness and use them for what they are good for.

These strengths or virtues of the plants are for food and medicine, clothing and the fulfillment of other needs. The truth about plants is known, their goodness desired and their beauty is appreciated. When plants were thought of as herbs these abstractions were all in their proper relations.

Herbs were good, true and beautiful because they were what they were, and man was more or less as he ought to be. But man became less rather than more what he ought to be, less disinterested and less intelligent, that is to say, less human. He divided plants up into classes.

The plants of the botanist are things to be known about. The botanist, as such, cares not for goodness or beauty, but only to get his categories accurately lined up with the facts. To him plants are particular examples of his categories, or as he calls them, specimens.

Industrialist

The plants of the commercial Farmer are things to be profited from, things that can be marketed with financial advantage. As such the commercial farmer cares not for truth or beauty, but only to grow crops which will help him to meet his payroll and show a profit. To do this he specializes in those plants which produce most cheaply the greatest quantities of the substance he wants. He ignores all other plants as out of place in his scheme and calls them weeds. Weeds are plants that interfere with the profits to be derived from crops.

Florist

The plants of the gardener are things to be enjoyed for their beauty. The gardener, as such, cares not for truth or goodness but grows only those plants which are thought of as pretty or attractive. All other plants, because they interfere with his aesthetic scheme, he considers as weeds. The plants he propagates are called flowers.

As all natural plants are extremely beautiful it is curious to see how the distinction between flowers and weeds was worked out in practice. What seems to have happened is this: Familiar plants were

chosen, familiar either because they were cultivated for use, as the larkspur, dahlia or sunflower; or familiar from their symbolism as the rose or lily. Brightly colored plants were chosen, especially those with showy blossoms. Strongly scented plants were chosen.

Order and Beauty

Now neither familiarity nor size, nor bright colors and strong and sweet scents have anything directly to do with their beauty. This was at once evident when we see that the gardener is increasing size and bright color actually decreased beauty. Beauty is the resplendence of order, but as we see on examining the "improved" varieties of flowers, order has been distinctly diminished and beauty with it.



WATER CRESS

So modern man, who has divided his own life into pigeon-holes and thus maimed its unity, has treated plants in the same way. In pursuing the thrill of knowledge cut off from use he has made of plants specimens. In nursing profit rather than use he has turned plants into crops and weeds. In pursuing a romantic retreat from the world his pride and his greed have made, he has turned plants into flowers and weeds.

But neither specimens, nor crops, nor flowers, nor weeds are really plants. They are only plants under certain aspects—the aspects of classification, profit, thrill or the aspect of interference with profit and thrill.

There is nothing wrong with this except in the separation. Life is an organic whole. We are right to separate its parts if we are careful to reassemble them. If we distinguish without reuniting them we have killed the life.

But God placed man in a garden that he might be happy. He did not put him in a botanical laboratory plus a grain factory plus a flowery dream spot. He put him in a garden

where he could be instructed by knowledge, served by goodness and refreshed by beauty all in the same operation.

The old word herb, though today it has acquired a rather romantic flavor, reflected the normal holistic attitude to plants. Even the "sweet, pot and medicinal herbs" of the modern seed catalogue are not too dim a survival of the older attitude. Herbs are merely plants looked at from a holistic point of view, as things to be known, used and enjoyed all at once, as things which have survived the intense sifting and combing processes of recent centuries.

From Herbs to Society

If the over-specialization of modern industrialism and of world trade with its attendant evils (which in this year of 1942 we really ought to be beginning to be aware of) are ever to be undone, we must return to the holistic view of life, and also of plants. We must learn the virtues of the plants we have, and use them for food, medicine and clothing, rather than sell ourselves in slavery to the money power and armed violence, in order to enjoy the properties of exotics. We believe that the exotic plant is superior to the native, not because we have tried the native and found it wanting, but because those who are our economic masters, and wish to remain so, tell us that it is superior. In our complete ignorance we believe them and do as we are told. We even engage in suicidal wars in order to defend access to plants that we consider vital to our happiness and well being, without even attempting to find out whether these plants are vital or not. If we investigate we discover that the claim of the trader is not true. But few investigate and we continue to believe the falsehood.

It is a perfect example of truth making free and falsehood making slaves. We believe a lie—that we cannot live in decency and comfort without a vast system of overseas trade—and we therefore sell ourselves and our children into slavery and death to defend that vast system against those who would either overthrow it or rob us of it.

So the lovely word herb is one of the keys to the understanding of this problem.

Man can live today, as he has lived in the past, in his own garden. He has lived in it well in the past and today he can live in it, even better. But he can only do so if he will relearn the past and lost knowledge of plants, find out how many uses there are for how many plants which today we call weeds in mere ignorance of their virtues.