CATHOLIC WORKER
Vol. IX. No. 3
January, 1942
Price One Cent

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

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

We can print still what the Holy Father is saying, when he speaks to the end of the world, 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 they 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 we can still repeat Christ's words, each day, holding them close in our hearts, each month printing them in the paper. In times past Europe 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, and invite our priests. We will go on printing the articles of Father Hugo who reminds us today that we are all "called to be saints." What we are other Christians, reminding us of the priesthood of the laity. We are still pacifists. Our manifested faith of 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 engaging in policies that would enable them to become leaders in the work of the apologists. We are at war, but we will not be in a state to receive the True Life, universally in our country.

Promising Prayers
Archbishop Writes, Promising Prayers For War Objectors
Encouraging Philippine Letters Arrive Before War Is Declared
Archbishop's House, 50 E. 30-7th P. L. 1941
Dear Fellow Worker in Christ (or Miss Dorothy Day)
I am sending $10 from a distance. It is more a sym pathetic gesture than anything else. But I am glad to see lay people joining their p. enthos into action. When all the members of the Mystical Body of Christ recognize their priesthood, and therefore their duties to become Saviours of Society like the Lord Jesus, then soon shall we have the True Life, universally in the world.

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 our 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 pretend 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 arbitrary: I would have, 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 conclude that this fervor was not great even among profoundly 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, "fantastic." Here is the passage:

"These are some of the proofs which are continually brought home to us, if we attend to ourselves, but we are not moved to love God... If I must, before concluding remark upon the mode of overcoming the evil, I must say plainly this, that, fancifully it may appear at first sight to say so, the causes of all are the main causes of it; and, much as we lament and struggle against it, till we learn to discern 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 express heavenly aspirations. A smooth

(Continued on page 4)

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 not more dubious religious standing. But since this present war there have been, broken out, prominent pacifists of all kinds have been renouncing their pacifist sentiments, to master situations.

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 clergyman may shed blood, and the Third Order of St. Francis originally forbade its members to bear arms.

It is only what is called the teaching of the Church that it is not an act to make war, it if has a just cause, if it is just waged, and only the means are just. 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

(Continued on page 4)

On Specialization
By Peter Maurin

I. A College Professor
1. Ten years ago, I asked a college professor about 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. "It is not my subject," he answered.

II. A Negro Student
1. A Negro student who was president of his class and who was a Baptist minister.
2. The Baptist minister goes to his son.

(Continued on page 4)

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

We are doing what we can to make sure of a diagnosis, when we speak to the end of the world, of mitigating the horrors of war, when we speak 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 they 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, but we can still repeat Christ's words, each day, holding them close in our hearts, each month printing them in the paper. In times past Europe 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, and invite our priests. We will go on printing the articles of Father Hugo who reminds us today that we are all "called to be saints." What we are other Christians, reminding us of the priesthood of the laity. We are still pacifists. Our manifested faith of 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 engaging in policies that would enable them to become leaders in the work of the apostolate. We are at war, but we will not be in a state to receive the True Life, universally in our country.

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There is no doubt that natural instinct, any knowledge of history, actual happenings in the world, or the incidents every war on every side produces, or some feeling for our common humanity inspire us to declare they will have no further part in it. Only driven every believer to realize that some who look on from outside, or who are put in the place of humanity, or to call an abundance of sophistry to cover up the general idea, or so prefer to be called pacifists, that is peace-makers, who will hardly earn the beautiful promises 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 Bulletin for an hour they might say something to all about the need of repentance and resignation of all turning to God, of concern for humanity, of considerations when 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 turmoil of the world, which they and others who jeer and boast and threaten, which only exacerbates everyone.

Victory or Peace

The priest or minister is allowed to claim in most countries to be able to use every form of national defense must intercede with, and so anyone else might be allowed to claim that he is living a life of Christian witness and sacrifice that any other form of action would only cloud and confuse. For the Gospel must still be preached, and if we cannot just to every creature, then to those nearest, fighting against the temptation to hate and vengeance that other sources are sedulously inflaming. But even more it seems to me that there is no way of all things, there are times when all has its value; it is little when God is inconsiderate and it will not be until the storm in the name of justice and charity. And has any his historical knowledge may question whether war has been and defend those spiritual values which some of us hold under the general title of liberty, still that those groups under the general category of faith. True liberty is most always in jeopardy and no one will like to take its place but ourselves, while faith is generally there has never been a just war and it is likely.

For the mass and mechanized methods of modern war, it is more than likely that merchant ships without warranty, and who are transportation, and this is a considerable advance from any Christian standpoint.恩典(Continued from page 1)

Some circumstances a Christian should take part in war. He will destroy his own soul.

Realization and retribution, victory and vengeance are vowed, not to avenge his soul of glory, or to call an abundance of sophistry to cover up the general ideas, or so prefer to be called pacifists, that is peace-makers, who will hardly earn the beautiful promises 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 Bulletin for an hour they might say something to all about the need of repentance and resignation of all turning to God, of concern for humanity, of considerations when 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 turmoil of the world, which they and others who jeer and boast and threaten, which only exacerbates everyone.

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January, 1942

The Catholic Worker

An Open Letter to President Wilson

By BEN SALMON

The following article, originally published in the New York Times in 1942, is reprinted here as a study in history.

Fort Douglas, Utah,

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

Mr. President:

A few months ago the King of Italy granted amnesty to 400,000 prisoners of war. Among those among those thousands were several thousand conscientious objectors, religious and moral protesters who opposed the government during the war. There are still approximately 10,000 Italian citizens languishing behind bars, due principally to conscientious objection to military discipline, accident of birth or fealty of conscience.

I permit you to suggest some reasons why it were both wise and just for you to grant amnesty to these persons. The following article, originally published in the New York Times in 1942, is reprinted here as a study in history.

Near a year of my incarceration was spent in the psychiatric barracks at Fort Leavenworth. I write from personal knowledge of occurrences while in prison, concerning subsequent events from authentic information.

Near the beginning of the prison regime are guilty of nothing but insignificant offenses, such as stealing, they are immediately physically all who were absent without leave were convicted of desertion. A typical example is the case of a soldier who was sentenced to forty days in prison for having an officer a package of cigarettes.

Of course, there are a few cases of actual criminality, but the percentage is negligible. If it is possible to manufacture criminals, Fort Leavenworth is one hundred percent efficient.

"The Hole"

At Fort Leavenworth I spent more than a year in what is known as "the hole" with twelve soldiers condemned to death, and I know within what conditions the condemned served. The "hole" is a modern dungeon of sepulchral silence. It is eight stories high, six stories underground. It has a seventh wing. On March 25, 1919, the Commandant, Colonel Rice, suspended an officer, Adjutant-General Harris, then visiting the camp, and told him, "I am not going to hear anything out of the mouth of any condemned man in this camp."

But I left Fort Leavenworth I heard that fourteen of the witnesses against these men were themselves revoked by France and approval of the sentence.

The only man guilty of any offense in this group which I knew nothing about intentionally, than assault and battery. He was a soldier convicted in the course of a fist fight with Sergeant Hiele. He had knocked his saturated partner. In falling Hiele's helmet struck the prouding lug of an iron bed. This caused a blow upon the head, he was offered to plead guilty of murder and let himself be hanged if his trial were attended by a feeling of connection with the affair, should be released. But he was told in no uncertain terms that we cannot accept your offer. We are going to hang him, and you are not belied and tried. Twelve were convicted and sentenced. I have not written what has happened to them.

One of the men under sentence was a fellow-countryman of Schuman, decorated by the State of Indiana for distinguished service. He was declared insane by Leavenworth because he was brave enough to go to the head of his regiment and say he had no intention of following the refusal of his commanding officer to give him leave. Harold was condemned because he not only refused to perjure himself as a witness for the government, but also tried to induce other witnesses to be equally honest.

During the first ten months I spent in the "hole" four prisoners hanged themselves in the same courtyard. Some of them raving maniacs, yet a large number of others died in the "hospitals." Those who escaped disease and death became weakened, emaciated, physical and mental wrecks.

Once I smuggled out a letter telling the prisoners' names were being destroyed in the destruction of their mail. I can imagine how poorly 3,000 prisoners were fed. The total daily cost to each one daily cost but sixteen cents. At the same time the prisoners were being starved and mistreated. Underfed and overworked the influenza killed sixty of them in ten days. 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 objector. They have taken precisely the same position that you took in several important cases. For example of America must be a specific example of poses, you said, "The object is the sinking of the Lusitania.

On February 12, 1919, the city of Leavenworth, Kansas, you said: "You are the friends of the world and our de-

With this in mind, let me consider the case of the conscientious objector. We feel that the case of the conscientious objector is not a prison case, but a political case.

Religious objectors are seeking through their faith in God. They believe the best way to preserve their faith, it is to honor God, the best way to conquer an enemy is to team him with the objector helps his country more in one hour than a regiment of mili-

The only thing that can be accomplished by enduring such and persecution is to bring us to the righteous course.

Religious objectors are seeking through their faith in God. They believe the best way to preserve their faith, it is to honor God, the best way to conquer an enemy is to team him.

If his policy is correct then war is war, to become a "welfare case"; or if it is not, then war is war.

"Lasting peace will come only when you accept honestly the teachings of Christ whom St. Paul says are a "simply talk to worship.

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

The Peace Palace

The city of The Hague, when furnished with its great cathedral of France, the Peace Palace, erected at a cost of millions of dollars, ten millions of which was do-

A peace propaganda was inaugurated with a view to establishing world peace. That in the great nations of the world were interested in the move- ment is evidenced by the part they played in the peace undertakings in general and the determinations to the peace palace. The grand stained glass windows near the Court of Justice were designed by the famous mosaic artists of the United States, Italy, and Germany. The golden chalices from China; a marble throne from Russia; and the furnishings from the world.

(To be Continued)
Our Stand

(Continued from page 1)

tried to stand for peace, for love of our brother, in the order of execution we have made 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 Commonweal) "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 it 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 save or to help.

"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, pray and cry for forgiveness, mercy and deliverance alike.

"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 like to emphasize nationalities and bitterness among the nations...

EASY ESSAYS

By Peter Maurin

(Continued from page 1)

Baptist theology, five. But in France, however, the student learned several sciences as a preparation. 5. And the Negro student was also active in the University of Pittsburgh for being hired to give life to that correlative knowledge.

III. Henry Adams

1. Henry Adams went to four American universities without acquiring a correlative knowledge. 2. He went to England and failed. 3. He returned to France and failed. 4. But in France, however, the student learned several sciences as a preparation. 5. And he wrote a book entitled "The Works of Henry Adams." 6. The student was now 29 years old.

IV. Dr. Herbert E. Cory

1. Dr. Herbert E. Cory is now chairman of the Department of Liberal Arts of the Catholic University of Washington. 2. The problem of specialization must be confronted. 3. In the words of a Jesuit he found the solution. 4. And this lead him to a position in the New York Church. 5. You can find the presentation of the correlative knowledge of Dr. Herbert E. Cory in his book entitled "Christianity, Science and the American City." 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 many Americans may be made of racial differences between the United States and Europe, was brought out in the current Interreligious Review, publication of the Catholic Church, in the mail.

Stating that "our nation is engaged in a formal warfare with the "good white race," the review points out that racial prejudices in this war might become a "two-edged sword."

"The State Plantations from the other side, can be made by the enemy countries to the very end of the war..." the review states. "And the bitterness among the Negroes in this country who are conscious of the contrast between our profession of democracy and the way they see fulfilled in actual practice, it is stated."

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

Washington, Dec. 20.—His Holiness Pope Pius XII is discharging a burning Christmastime relief to sorely distressed victims of the war in Italy and in other countries.

It has become possible when the Bishop's Relief Committee here in the United States put before their Father the proposal of Father Father's early disposal this month. The money had been sent to Father Father's Relief and Pope Pius XII has designated, among others, Bishop Cushing of Boston, who has been given to suffering peoples.

The Holy Father has allocated $47,000 to Catholic organizations in Poland itself. He has also designated $20,000 to be used in France for the relief of Polish and other refugees. Two allotments of $15,000 each are for Belgium and Luxembourg, respectively, to assist Polish sufferers in those countries. The Holy Father has also designated $20,000 to the Bishop General of the Polish American Catholic Union of the United States, who has been in England, will have charge of the dispensation of relief supplies for Poles in Russia, it was stated.

Pope Pius XII is discharging $20,000 to Catholic organizations among the Slovaks and Croats, $30,000 in Greece, $20,000 in England, $20,000 in Scandinavia, $20,000 in Baltics and $25,000 in Belgium, Holland and Luxembourg.

The Holy Father has set up an emergency fund of $3,000 for the immediate distribution to other countries where this is possible.

So Excuse Us, Please

All this is to get our correspondents to excuse us for seeming remissness in answering the mail. We are pouring out all our good fellow workers who remember our God. May God bless them all.

During the month there was once again some more encouraging engagements. December first I spoke at St. Patrick's in Brooklyn, New York. Second I visited the church of St. Marcellus in the Bronx. Third I visited the Church of the Holy Sepulchre, the place to the Holy See, the money will be expended directly in the United States to assist the various Catholic organizations and to assist us in our efforts to help. The money will extend still further the very notable assistance which has already been given to suffering peoples through the intercession of His Holiness wherever he has been permitted to assist.
Boston House of Hospitality

The Boston Catholic Worker has temporarily curtailed hospital hospitality. We were forced to evacuate the house at 3:30 a.m. Dec. 22. Before January 1, 1942.

This was a week before the Christmas dinner at which I had very little time left to pack up and leave the place to the new tenants. We hope to find another location for a headquarters.

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.

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

We take this opportunity to extend our gratitude to all our 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.

It was most generous of us to let you have 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 increased hospitality because there was no room in Boston. "The poor we still have with us" and they look pleadingly at us as if we were the only ones with food for good! Our faith in God's Providence, in the necessity for our hospitality, and in the continued cooperation of you and our friends has given 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,

Mrs. M. D.

Oregon

Dear Friends:

I have enjoyed reading your latest edition of The Catholic Worker. It has given me much food for thought.

I especially enjoyed the story of Pearl Harbor. I am not sure why, but the picture of a ship and the forest made a better background for the Christian version of the play.

After reading the Roundup's motion picture (suggested subtitle: "The General's Daughter, But She Blew Up Like Anything Else"), I was impressed by the way they emphasized that even a small thing can bring about the downfall of a great nation.

I hope that we will all work together to prevent further disasters.

Mrs. Wm. LaMarre, ten cents outspoken about demanding peace.

So until further notice we will temporarily cease our activities, even at Castle street.

With best wishes to you all for a Happy New Year and our deep gratitude for your aid. We have been able to grow out of the small tenement where we were only able to take care of seven men.

Very sincerely yours,

Dec. 5, 1941.

Army Camps

Dear Editor:

I wrote the Governors of California and New Jersey asking them to help me bring it up to $2,50 which is the limit set for each soldier. I got ten cents from my little daughter Joseph, 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 Lecuyer. Also the following contributions:

Mrs. LaMarre tells me that she has received two numbers of The Catholic Worker and that I think she would like to subscribe to them.

Will you please see about it?

I hope this long letter won't take the time out of your day. Maybe you could persuade some of your readers to do as I have done. We have learned the value of doing this.

Mrs. Wm. LaMarre

Illinois

December 2, 1941.

Dear Catholic Workers:

I am grateful for your sending it to me. I thought of asking others to send it to me. I hope this long letter won't take the time out of your day. Maybe you could persuade some of your readers to do as I have done. We have learned the value of doing this.

Very sincerely yours,

December 2, 1941.

The Association of Catholic Conscientious Objects

Stoddard, New Hampshire

We are at war.

If you are, O Lord, and look with the eyes of God up: that it may deliver us from all the evil of war, and establish peace. 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 offer all prayer and ask forgiveness. That is perhaps most important, that we must keep up our prayer. Father Orchard, in the Commonweal on November 28, said, "It is a good time to come to God and to let him know we have surrendered. He will guide us when we start praying to forgive, if we have ought against anyone; while the Lord Father insists in the strongest way that our prayer for forgiveness must be accomplished 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 others interested in Peace to join together in a National prayer for "Peace without Victory.

We of the Stoddard Camp feel that, as C O's who cannot fight on the fighting side of war effort, our work must be prayer. By prayer and fasting, as by the work of the battle, we can dedicate ourselves to the work of the world.

We of the Stoddard Camp ask for the help of Catholic Conscientious Objectors who are working, and others interested in Peace to join together in a National prayer for "Peace without Victory.

The Peace of the Mass for the day, Meditation.

The Mass for Peace.

The proper of the Mass for the day, Meditation.

The Mass for Peace.

The Proper of a chapter from a spiritual writer.

Compline

Prayer from the Mass in Time of War

We are far from the Church but our distance from church it has been impossible for us to attend Mass each week. But you have taken the opportunity to continue your prayers. I have chosen the reading of the Proper. We are all able to unite our thoughts with those who are actually present at Mass. And the more we pray, the more opportunity we consciously direct our work for peace for the day towards God. It also gives us time to digest and to apply to ourselves the lessons we have been taught from the particular feast for the day.

Dwight Larrow.
man makes the accusation:

and may I say in this context, the enjoyment of the goods of Providence, full meals, soft rain Aim, what we must beware of—the condition and pleasures of sense, the feeling of security, the consciousness of wealth—than anything. 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 the world is 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 neutralizes 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 things of sense, the love of worldly things. This earthly love, innocent as it may seem, has an immediate and direct effect on our spiritual lives; for we have but one heart, with a finite capacity. We must realize that we that we give to creatures weaken the heart and the affections and from which we have for God. Not that there is any opposition between the love of God and the love of earthly things, 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 must love the spouse of Christ, Jesus Christ, if she is truly to love her spouse, most relinquish material objects, and infinitely increase the measure in which she does this is the assurance of the true affection 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 of the love of earthly things. New-

and soft rain, the pleasures of sense, the consciousness of wealth—than anything. 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."

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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. At this conference and speakers includes the names of A. J. Muste, Secretary of the Fellowship of Reconciliation, and Franklin D. L. Libby who will be the speakers at the first conference on Saturday afternoon.

The conference will be held to discuss the problems of conscientious objectors and Evan Thomas and Paul Comfy French, see an indigent person. Justices Board for Religious Objectors and the proceedings of the conference will be given by Wallace Hughes and other speakers who will lead discussions on the problems of pacifists in war-time.

The conference will be a mass meeting open to the public. It will start at 8 P. M. The plenary speakers Miss Dorothy Day, editor of The Catholic Worker, Miss Dorothy Day, director of American Civil Liberties Union and Mr. John D. Smith.

The first session will open with members of the audience, group and friends.

Anti-Migrant Law Repealed

The Supreme Court has ruled unanimously that the 1930's anti-migrant law that made it a misdemeanor to assist, shelter, or employ illegal workers, has been so cruel and unjust that the Court has ruled that the law is unconstitutional.

Frances W. Edelman, defendant in the case, was arrested for assisting a group of illegal workers. The Court ruled that the law was so cruel and unjust that it was unconstitutional.

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ALL IN A DAY'S WORK

Herbs of the Field

By GRAHAM CAREY

God put man in a garden to dress it and keep it. Man has turned his garden into Paradise, but plants are still a most necessary part of that garden. After all, plants are his physical support. Plants are made for him to use, not just for ornament. He must know what they are, know the truth about them. And it means he must desire their goodness and use them for his good.

These strengths or virtues of the plants are for food and medicine, and their beauty is for the fulfillment of other needs. The truth about plants is known, and the need for their beauty is appreciated. What more is the production of herbs these abstractions were all in their proper relations.

Herbs were good, true, and beautiful because they were part of man's work. To make a thing more or less as he ought to be. But man became less rather than more, he was less virtuous, less interested, and less beautiful. He divided plants up into classes.

The products of the botanist are things to be known about. The botanist, as a care, not as an art, is the one thing that is not only to get his categories accurately lined up with the natural order, but that is of any particular examples of his category, he is the one." He calls them, specimens.

Maryfarm

Our life here at Maryfarm gives us the chance to work on various aspects of the drawing of water from the well is an art, tools that are beautiful, the building art, the working of plants, gathering the hay, weeding gardens, storing the fruits of the land. The work of a Benedictine farm tools instruments of salvation for his monks. His work is not one of a man. He divided plants up into classes.

But neither specimens, nor particular a whole that we cannot live, but creative work is distinctly a whole that is to be preserved. God placed man in a garden that he might be happy.

Industrialist

The plants of the gardener are things to be profited from, things that can be marketed with financial advantage. As such the commercial farmer cares not for truth plants, for the distinction of crops which will help him to meet his payroll and show a profit. To do this he specifies in those plants which produce most of the quantities of the substance he wants. He ignores all other plants, whether the distinction of their scheme and calls them weeds. Weeds are plants that interfere with his profit and profits to be derived from crops.

Florist

The plants of the gardener are things to be enjoyed for their beauty. The gardener, floral, but not real artists. They are only plants under certain aspects—flowers, and that they have a romantic flavor, reflected the natural holism of agriculture or at least present his idea of life, we should be able to live in it even better.

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