

CATHOLIC WORKER



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WORKS OF MERCY OPPOSE VIOLENCE IN LABOR'S WAR

Editor Tells Why Catholic Worker Helps Labor in Its Efforts to Obtain Justice from Employers

[DAY AFTER DAY]

Four men were killed in Harlan County, Kentucky, today. They are coal miners and by next week, I suppose, their deaths will be forgotten by the newspaper public. There are a great many coal miners killed every year and no matter how many times the numbers are printed in order to form public opinion, in order to enforce Congressional action on an inspection law, the number is forgotten, the law tabled, and violations go on. There are so many people being killed all over the world by aerial bombardment, by fire and flood and famine and pestilence, that only four down in Harlan County, Kentucky, doesn't make much difference.

Fathers, brothers or husbands, removed suddenly and violently from a sunny April day! And it had been such a cold ugly March, with its blizzards and icy roads and people confined to house and fireside. The houses of the miners are cheerless houses. Now the sun is shining, but four men released from winter see it no longer. We ask our Catholic readers to write down on a prayer card in their missals (together with the ten dead at the Memorial Day massacre, 1937), "Four men dead in Harlan County," bloody Harlan County. God grant them refreshment, light and peace. Light, yes, brighter than the brightness of these April days, and peace from this sad class war.

And Other Strikes

And more violence in Milwaukee where an armored car at the Allis Chalmers plant fired tear gas in a pitched battle with auto strikers who have been out since February. In Chicago and down in Indiana there was more violence with police beating pickets with three-foot riot clubs and baseball bats. Today Henry Ford's plant at River Rouge went out with representatives from many other auto locals of the union helping on the picket

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John Griffin In Psychopathic As "Punishment"

Our old friend John Griffin, who helped us on the first farming commune before he was taken ill, building a delightful garden and rustic shrine, was last week removed from Metropolitan hospital and taken to the Psychopathic Hospital on Thirtieth street.

Fortunately for him he was able to dispatch a note to two of his old friends saying that he was being taken to Bellevue. When we called up we were told there was no John Griffin there. Repeated calls failed to locate him. Finally toward the end of the week, Julia Porcelli, calling once more, was told that there was a John Griffin at the hospital, critically ill, and a prisoner. We went to the hospital to find that he was not our John Griffin, but that our friend was there under the name of James Griffin. By using the term "social worker" to describe our status, we were permitted to see him.

"Has he been very ill?" we

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The Canon Law And the Law of the Cannon

By PETER MAURIN

I. R. H. Tawney

1. In a book entitled: "The Theory of the Leisure Class" published in 1899 Thorstein Veblen said that there are no ethics taught to people in modern society.
2. About that time R. H. Tawney learned that there were high ethics taught to people in society when the Canon Law was the law of the land.
3. What H. R. Tawney found out about the history of ethics in the last 500 years, he put in one book entitled: "Religion and the Rise of Capitalism."

II. St. Thomas More

1. St. Thomas More believed in the Common Law.
2. The Common Law that St. Thomas More believed in was rooted in Canon Law.
3. Henry VIII believed that since he was a king he was the Law.
4. St. Thomas More did not believe in Henry VIII's interpretation of Common Law.
5. The Common Law as it exists in today's England has little relation to Canon Law.

III. Judge Cardozo

1. Judge Cardozo said that Common Law as it exists today in the United States does not make sense.
2. Judge Cardozo proposed to discard Common Law and go back to Roman Law.
3. If modern Common Law is bad, modern Roman Law is worse.
4. Hitler and Mussolini believe in Roman Law.
5. "To grab and to hold" is the aim of Roman Law.
6. "Divide to rule" is the motto of Roman Law-minded Lawyers.

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CHOICE OF UNION ISSUE IN BETHLEHEM STEEL STRIKE

Half a Century of Struggle for the Rights of Labor Comes to Crisis in Controversy Forced on Union

In Bethlehem, Pennsylvania, last week, 19,000 men walked out of the steel plant, on strike. Weary of years of marginal wages; of employer domination through the company union, the Employees Representation Plan. Fed up with dangerous conditions in the mills. Disgusted with being regarded as "labor," to be hired as cheaply and used as profitably as possible. Weary of being thought of by the well-fed, respectable ones in suspicion and contempt, these men walked out.

They had been oppressed but they were hopeful. They believed, with the Popes, that labor must organize to obtain justice. They believed in union; believed that cooperation among themselves to gain cooperation from and with the employers is right and necessary. They believed in the dignity of man.

Croppers' Plight Vividly Pictured By Sharecropper

Out of the West there gallops a gallant knight, proclaiming in a loud voice his determination to establish and maintain the "four great freedoms everywhere in the world."

Never did a knight undertake a more difficult assignment; never a champion faced such odds. Only the pure of heart could dare to challenge such force of arms as this knight now challenges; only a knight purified by prayer and penance could be worthy of so great a joust.

But is the knight worthy? Does he represent a people who themselves enjoy "the four freedoms"? Are they fit to impose freedom by force on all others, everywhere in the world; are they so good themselves that they have a moral right to force all others to be good?

Young men who never have voted and who have scant hope

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Church and Labor

Fifty years ago the Papal encyclical on labor was published. It presented to Catholics and the world in clear form the position of the Church with regard to social and economic problems of the times. It spoke in favor of labor unions. It condemned unequivocally those who kept from the worker that which was rightfully his. For the future it desired education of the working people. It desired a more equitable distribution of ownership and wealth; and a more balanced relation between agriculture and industry. It desired a more Christ-like attitude of cooperation and brotherhood between worker and worker, and between worker and employer. It desired greater independence and a personal acceptance of responsibility by each of us. The

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Work Camp Offered To Catholic C O's

For the past two weeks we have been studying the question of a Work Camp for Catholic conscientious objectors.

The National Service Council for Religious Objectors, which is responsible before the Government for the placing of conscientious objectors in work camps, has been given a number of C.C.C. and forestry camps for this purpose. The camps are fully equipped, ready to move into. One of these has been offered to us.

Such an undertaking will mean a yearly expenditure, we estimate, of around \$12,000. The camp will provide for fifty objectors and will be in New England.

We have been registering Catholic conscientious objectors for the last eight months

and find about 400 names on our list. Besides these names we receive the names of Catholic objectors as soon as they are handed on to the National Service Council. Their figures show that some thirty-one religious groups have objectors and that Catholics are fifth in number of objectors, tied with the Episcopalians. A rough estimate of the Catholic objectors for this year would probably be seven to eight hundred persons.

Need C. O. Cells

Already, the Quakers, Mennonites and other religious groups have started one or more of these camps. The need for a Catholic camp is obvious and for that reason, we

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THOUGHTS ON POVERTY

(Some of Father Lacouture's thoughts on the poor.)

"Love of the poor is the practice of the Gospel. Jesus loved the poor so much He became one of them. Every poor person is a striking picture of Jesus. If we cannot see Jesus in the poor man we surely cannot see Him under the poverty stricken veils of bread. The reason the world does not love the poor is because the world does not see Jesus in the poor—no faith. Faith is finding God where the senses do not see Him and where they are least able to see Him. If we are going to love the poor, it is

because we do see Jesus in the poor man.

Christ Degraded

"The poor possess the kingdom of heaven...the rich possess the kingdom of earth. According to the plan of God, the rich are supposed to exchange the kingdom of earth with the poor, who in return will give them the kingdom of heaven. Hence it is a great disorder for the poor to have to go to the rich for help (material). The rich ought to search out the poor and press their wealth upon the poor man. If the poor man refuses to accept the alms

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Croppers' Plight Vividly Pictured

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of ever voting are being "select-ed" (a polite term for State slavery) to fight for Democracy. Boys who have been chained to the plow all their lives are now being chained to the Chariot of War. Boys who have never enjoyed decent housing, clothing or adequate food a single year of their lives are now about to die to preserve "our way of life". Areas where house paint, plumbing and fly-screens are novel luxuries are required to furnish quotas of men in order that trade by barter may not be forced upon us. Boys who can neither read nor write and who have seldom entered a church of any kind are expected to cheerfully give their lives in the sacred name of "Christian" culture. And who is there to protest all this? Why, no one, except a few of us "Fifth Columnists", "foreign sympathizers" and "radicals".

Statistics

These conditions of life exist here in America. I know they exist because I have been a part of the people who live under such conditions. But more than that, the Census Bureau publishes figures to prove their existence. Consider the following:

The percentage of Southern tenant farm homes having electric lights varied in 1930 from 3.1 percent in Florida to three-tenths of one percent in Mississippi. The tenant houses having water piped into them averaged from three and seven-tenths percent in Florida to four-tenths of one percent in Arkansas and Mississippi, while the percentage having baths ranged downward from two and one-half percent in Florida to two-tenths of one percent in Arkansas.

In "Landlord and Tenant on the Cotton Plantation," pages 72-73, T. J. Woofter Jr. found that the income of croppers studied in the Mississippi Delta average \$28 per person per annum, or slightly above ten cents per day per person. This is not cash income, but includes also the value of all commodities produced for family use. Since the Mississippi Delta land is the South's richest soil the reader may use his imagination in estimating the income of croppers living on eroded and submarginal lands.

Abuse of Property

Here then is the full flowering of rugged individualism, the ultimate results of Calvinistic Capitalism. Who will defend it? The present conditions were a long time developing. There were many contributing factors, but I wish here to discuss only the chief causes.

From the beginning our country adopted the policy of private ownership of land in fee simple absolute. Ownership of land is not differed in any degree from ownership of other property. A man can "use or abuse" his land in any way he pleases. He can give it to his sons, transfer title to an insurance company or let his soil erode; he is the sole judge.

Southern agriculture has always been largely commercial. The object has been to grow as much cotton or tobacco as possible for market; buying food, clothing and supplies produced in other sections. Before the Civil War there grew up an aristocracy of slave-owning planters. They could and did live the grand life



Smile, please!

Dan Kora

portrayed by those who now sigh for the good old days. But for the slaves and the poor whites there was no share in this "more abundant life". The slaves worked in the cotton fields and accepted whatever the owners allowed them. But the poor whites had even less economic security, even if they were theoretically and legally "free".

Theirs was a precarious existence, for they had to compete with the more efficient large plantations; they were frequently employed by slave-owners to do work too risky for valuable slaves, such as draining swamps. Therefore it came about that Negroes spoke contemptuously of "poor white trash" and "crackers," while the poor whites envied (and therefore hated) the Negroes. This seems to have been the origin of the race hatred which has been such a reproach to the South.

Tenancy

So, following the Civil War the slaves were "emancipated." But not quite—they had no land, no tools, no capital, no credit, no education and no experience in farm management. Otherwise they were free. On the other hand the owners were left with land but no labor. So began the system of tenancy. The arrangement made then and which still continues was that the landlord should supply land, livestock, tools and supplies while the cropper furnished the labor. After harvest the landlord sells the crops and gives the tenant one-half, first deducting the cost (plus interest at plenty percent) of all food and clothing advanced to the cropper.

The opportunities for cheating by the landlord are obvious; he keeps the records and the only check on his accuracy is his conscience. Few croppers know how to figure and those who do have little energy left after their sunrise-to-sunset day in the fields. Small wonder then that croppers usually finish the year either about even or a little in debt to the landlord.

Opportunity?

Rugged individualists have tried to defend this system on the ground that there has been erected a ladder up which a young man can climb to security. The first rung of the ladder is the farm laborer, who receives a stated money wage; the second rung the cropper

who furnishes only his labor and receives a share of the crop as compensation; the third rung is the tenant who has acquired some livestock and tools and who pays rental in money or produce; while the fourth rung is the land-owning farmer.

The only trouble with this theory is that families are descending instead of ascending the ladder. For the past fifty years there has been a steady decrease in the proportion of operating owners and a corresponding increase in the proportion of tenants, croppers and farm laborers. For the nation as a whole, tenancy increased from 25 percent of all farmers in 1880 to 42 percent in 1935. In 1935 tenants and croppers constituted 70 percent of all farmers in Mississippi, 64 percent in Alabama, 66 percent in Georgia and 46 percent in Tennessee.

Human Misery

It should not be thought that farm tenancy is purely a problem for Negroes. In 1935 there were in the ten principal cotton-growing States 936,896 white and 670,665 Negro tenant families. On the other hand four-fifths of all Negro farmers are tenants and croppers. In giving figures by races I do not mean to imply that one race is more deserving of our consideration than another. My purpose is only to present as true a picture of the situation as possible.

But all these statistics are meaningless unless one is able to visualize what they mean in terms of human misery. I know what they mean, for I have experienced their meaning and have lived among the people who are represented by the figures.

Memories Speak

To me the figures evoke memories of two and three-room houses; unpainted, unscreened, unsanitary and unsightly; of half-grown underfed boys and girls toiling at back-breaking labor in cotton fields; of three months of "education" per year in one-teacher schools, with incompetent teachers; of high hopes for new clothes when the crops were gathered, and cruel disappointment.

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A. de Bethune

Psychopathic Ward

(Continued from page 1)

asked the nurse, thinking that only a nervous breakdown could have brought him to this dread place.

"He's perfectly all right," she said indignantly. "He's here for punishment!"

Over and over again we had heard the poor state that they were afraid to protest against the cruelty of city officialdom for fear of the psychopathic ward which was threatened them. One of the residents of St. Joseph's House wrote an interesting article on the municipal lodging house some years ago and was threatened with the "psycho" for having been articulate in his complaint. When we published the article, city officials came to us to protest, asking us why we had not called their attention to the conditions about which we were complaining. We told them then of the threats which were held over the heads of the sick and destitute.

Protest Injustice

Here is, now, an actual case which we protest.

Perhaps patients confined for three years in wards in the close society of their fellow-sufferers become querulous, and perhaps too they see injustices and tyranny and call attention to them.

Here is a note we received this morning on John's return to Metropolitan hospital:

"Arrived back at Metropolitan about 2 p.m. Courteously received at admission dept., where I went through the usual admission routine; personal history, checking of attire and other personal property. Felt the heat when I arrived at West Pavilion for assignment to ward. A mild controversy between nurse who had previous orders as to my assignment and doctor to whose ward I was being sent. 'Send him back to ward which he came from,' said doctor.

"I can't," said the nurse. 'Miss Rosen wants him sent to 3 North.' Other words passed before doctor turned to me and said, 'All right, you're going on my ward, but I can't promise you will stay there.' So to 3 North I came.

Heat Turned On

"Now it became warmer. The heat was turned on by Miss D., This lady seems to exult and thrive upon animosity which she displays on all possible occasions. She is a disciplinarian who enjoys disciplining the weak who have previously been disciplined by nature. How belligerent she seemed in contrast to the fine Bellevue nurses which I encountered during my four-and-one-half-day interim at psycho'.

"Assuming her most bellicose manner, this misplaced police-woman, or prison attendant, harshly inquired 'What have you got there?' as she pointed at a box which held a few books and personal belongings. These books were: a dictionary, a book on Catholic Practices by Father Mullally, S.J., a World Almanac, and a Franciscan Almanac. Also Treasures of the Mass, compiled by Benedictines at Clyde, Missouri, and copy of The Commonweal and THE CATHOLIC WORKER.

"At this point the head nurse butted in (her name is Miss Giffyle, so I understand). Putting on her nicest brogue she said, 'You can't have them things here—them books and things draw

cockroaches.' I refused to comply with this demand, so I was told to leave everything as it was till Miss Rosen, the supervisor, would come and pass on it. Miss Rosen came within a couple of hours. In the meantime I had picked my Sunday Missal and a Father Lassance prayer book from amid the alleged contraband.

Her Sanitary Eye

"'You can't have this' and 'You can't have that,' declared Miss Rosen as, casting her sanitary eyes over my three-year accumulation, she seemed to be positively unaware of the fact that every item in my belongings had been with me in 2 North. But then, the heat was on.

"Pecking like a scavenger at the harmless items in the box, Miss Rosen's eyes encountered a broken statue. 'You can't have that,' said she, as she pointed to a couple of white pieces of imitation marble. Looking, I saw something that rent my heart—my little statue—the statue of Our Lady of Lourdes which Mother M. M. sent me last Easter—was there, broken in two pieces and the hands were chipped—broken in transit, of course, in my midnight ride to psycho'. I saved the statue and glued the pieces of Our Lady atop my radio as before.

"Not so with the artificial flower-pot of roses which Mother M. M. sent me last Easter, that terrible piece of contraband must go to the clothes house, where it will be kept until Julia comes to take it away.

Unwelcome

"Doctor Pollack is the ward doctor here. He is the doctor who indulged in the mild controversy with admission nurse in West Pavilion. He does not know, of course, that when I overheard him say 'I don't want him' I felt like the child whom nobody loved.

"Previous to going to Bellevue I was classed as an 'ambulant patient.' Doctor P. has informed me that I am a 'bed patient with bathroom privileges.' What wonderful things these so called privileges are! Among the rights entailed are the privilege of sitting or standing in an unventilated violation toilet, one which in a tenement house would be condemned by the Health Department. All are so in West Pavilion—no direct ventilation. Why, such a thing would not be tolerated even on Mott St. I call the toilets the 'germ exchanges,' so the doctor told me I must stay in bed; but I may go to the toilet.

"Yes, the heat is on. Tomorrow I can not go to Mass—that would be contrary to doctor's orders—and I would not be cooperating.

Bellevue Echo?

"You were told at Bellevue that I was sent there for punishment—perhaps here they might tell you that I am now being disciplined. This discipline is sadistic in some ways. So I thought last night as, taking advantage of my 'toilet privileges,' I stepped out of bed onto the cold cement floor of the porch where I now sojourn. Last night I coughed heavily, my breath came hard and I wheezed, as painfully I walked my 'privileged way.'

John Griffin.

Work Camp Offered

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are asking our different Houses of Hospitality and farming communes to set up peace groups as soon as possible, with responsible leaders, who will call meetings regularly. We are asking those registered with us as conscientious objectors to form cells. These groups might work for the support of the camp. All this, of course, is still in the form of a suggestion and no definite decisions will be made until these groups send in their views.

So far, the conscientious objector has no other alternative to non-combatant military service than a year's service in one of these work camps.

As we have said, this undertaking will mean an expenditure of \$12,000 a year. At the Quaker camps, a charge of \$35 a month is made, but our experience has shown us that many if not most of the Catholic conscientious objectors would have a great difficulty in raising such a sum.

Medical Aid Needed

If the camp is started, a National Service Council for Catholic Religious Objectors will be formed. This Council will have the responsibility of running the camp. The personnel of the camp, with the exception of the doctor and nurse, will be drawn from the Catholic Worker groups and these persons will offer their services gratis to the work.

The law states that a doctor must be in attendance for an hour each day, while the nurse must be on hand at all hours. Unless we can find a doctor and a nurse to offer their services, these will have to be salaried persons.

The raising of several hundred dollars a week for the camp would be too much for the New York group alone. However, if the various groups in the country, which we suggest be set up, would take upon themselves the responsibility of giving several dollars a week help, the cost would be spread out thin and would not be too burdensome on the New York group.

Positive Work

A fund has been started in New York and we ask those who are sympathetic to the work to help as generously as possible. Today, in this country, billions are being spent with mad abandon for purposes of destruction. Isn't it possible that a work camp, doing soil conservation work, planting trees, will be building up our democracy in true and lasting ways?

We believe that in the Catholic Worker technique of Farming Communes and Houses of Hospitality, we have the answer to the problem of unemployment. We feel that this technique will come more and more to the fore in the necessary work of reconstruction after the war and in the disastrous unemployment that must inevitably follow the waste of the national wealth in instruments of destruction.

Still events are moving fast and the test of leadership is to be able to cope with changing situations. Conscientious objectors to war must be something more than objectors. That is merely negative and can win no sympathy and very

little understanding. However, by accepting work of national importance of a constructive nature, under civilian direction, they will show that they have the common good of the country far more at heart than those who differ with them on this issue of military service.

Will Help Rebuild

The Quakers foresee the day when men will go out from their work camps to help in the rebuilding of devastated Europe. It is to them a vision and a promise of consecrated work for a better world. In this practical humanitarian work, we would do well to learn humbly from them so that we may understand a little more the tremendous spiritual reservoir that is the Works of Mercy.

And perhaps by showing a better way through these camps and their constructive work, those who believe in conscription and military power and all the other totalitarian and fascist means will come to realize the power and the permanency of spiritual forces harnessed in personalist action.

On that basis, we feel that there is no need of apology in asking help for this camp.

Arthur Sheehan.

LIVE WATERS



Canon Law

(Continued from page 1)

IV. Arthur Penty

1. In a book entitled: "A Guildsman's Interpretation of History" Arthur Penty has a chapter on the revival of Roman Law.
2. The revival of Roman Law in the 13th century brought about the disputes between kings and popes.
3. The kings are on the go.
4. The Pope is still on the job.
5. He writes encyclicals, but business-men and politicians pay little attention to what he has to say.
6. In the meantime, we are worrying about what Stalin, Hitler, and Mussolini will do to us.

Thoughts On Poverty

(Continued from page 1)

let the rich man fall on his knees and beg: 'For the love of God' do not withhold from me the kingdom of heaven. For God's sake accept this alms that I might save my soul.' (St. John Chrysostom). But we have degraded Christ in the beggar and make him come to our back door and lie before we give Him a crust of bread. But what of fakers? God does not send the poor to us to be judged but to be helped. You are going to help Christ who is in this beggar. Christ is no faker. And He is going to reward you for your intention, not for your accomplishment. What of criminals who come begging? Well, if we had to be in the state of grace ourselves as a condition for eating tonight, how many of us would go to bed hungry?

"Christ in Need"

"What you have done to the least of my brethren you did it to me." But the poor are Jesus in need. Herod dressed Him in the robes of a fool. Pilate cast him in the role of just another thief on the cross. Men are still degrading the Jesus dwelling in them, degrading Him to the status of thief and harlot and hypocrite. In all these people we see our poor Lord in degradation. Then by all means help Jesus. It takes little faith to see Jesus in the present Pope; it takes lots of faith to see Him and to adore Him in Hitler, perhaps. Yet when He was arrested in the garden, He was so much like His fishermen gang that Judas had to give the soldiers a signal, lest they arrest the wrong one: "Whom I kiss, that is He."

Let us not make the mistake that working for the poor is a rosy-glowing vocation. They are often small souled, ungrateful, a stinking, discourag-

ing lot. But Jesus is still in the poor man. You will be rewarded for doing your service to the poor through Faith—seeing Jesus when He is least evident; yes, and loving Him when He is least worthy of love: "a worm and no man." It is a hard vocation.

Out of His Love

"We lack Faith, Hope (Trust) and Charity. If we had the theological virtues, we could find Jesus in His poor and could love Him, then if Jesus were ungrateful to us, would we be irritated about it? No, because everything Jesus does is out of the most perfect love. Suppose the poor return our goodness with malice and evil, and we are imposed upon—don't fail to thank God for making you so much like His own Divine Son, who of all men was and is the most imposed on. The poor have not rewarded you; then God will, because you did it for Him."

Sometimes men have a sentimental love for the poor and down-trodden. Then because they do not see Jesus in the poor and down-trodden they will fall away from their love and service. Sentimentality is weak; love of God is strong.

Poverty's Meaning

Poverty means suffering and humiliation. So many have the vow, but so few have the sting of poverty. St. Francis accepted poverty and all its dire consequences—lack of food, clothes, warmth, cleanliness, the respect of men. It surely involves detachment. So many under vows have better homes, clothes, warmth and cars and cleanliness and respect than they would have had they remained at home.

To love the poor, we must follow Jesus' example and become poor with our beloved; "If thou wilt be perfect go sell

CATHOLIC DRAFTEE STATES HIS INDICTMENT OF FORCE

Conscientious Objectors understand that they must fill in two forms. The first is the regular conscription form supplied to all registrants, and under the section heading "Series I B" the registrant is instructed to strike out one or the other of two questions. The first of those two inquires into the registrant's willingness to serve in combatant service. The second into his willingness to serve in non-combatant service under military supervision. The registrant in the present case struck out both answers—but wrote under the second one "Unless I can get in the Medical Corps."

An Explanatory Note

Afterward, in filling in the special form for Conscientious Objectors, he explained the foregoing to the board as follows: At the time I filled out my original questionnaire form (January 20) no provision had been made for camps for Catholic Conscientious Objectors. Therefore if my claim for exemption had been granted by the Board I would have to spend the one-year period in a camp conducted by some religious non-Catholic group. I did not wish to do this, for obvious Church reasons. So, in answering the original questionnaire I wrote, after striking out both exemption-claim questions: "Unless I can get in the Medical Corps."

Two months now have elapsed since I answered the original questionnaire, and in this interim the Government has consented to establishment of camps for Catholic Conscientious Objectors to be under conduct by the National Council for Catholic Conscientious Objectors; and these camps are now in process of setting up. Of the National Council for Catholic Conscientious Objectors I am one of the directors.

Why a Conscientious Objector

Under Series II, Question 1, the registrant is directed to "Describe the nature of your belief which is the basis of your claim made in Series I above" (his claim for exemption). This question the registrant answered as follows:

I am a Catholic Conscientious Objector. As such, my belief conforms to that school of thought among some theologians within the Church which holds modern war to be unjustifiable for all practical purposes because of the difficulty in fulfilling the conditions laid down for a just war.

The ultimate destiny of each man is to gain heaven, or eternal reward. Each individual person at death shall be judged on his own merits according to his deeds and thoughts. Each man should strive for the highest good attainable for his station in life.

I am, in a very faltering and humble way, seeking the highest way of life. In other words, I am trying to live as nearly as I can the Sermon on the Mount, or, in the technical term, to live according to the Counsels of Perfection.

Trying to live the "Law of Love" or "loving your neighbor as yourself," praying for your enemies, "turning the other cheek," "returning good for evil," is most difficult. I even hesitate as I write to ask exemption on these grounds, because of my many failures, human weaknesses, and shortcomings in trying to approximate this goal. But this is my belief; and it is only by continued new beginnings after each failure that any success is attained. Therefore I must ask that you accept my statement of my belief as sincere.

Outlining a Christian Life

Under Series II, Question 2, the registrant is required to "Explain how, when, and from whom or from what source you received the training and acquired the belief which is the basis of your claim made in Series I above" (his claim for exemption). The registrant answered:

I had a good Catholic home. I attended Catholic grade and high schools and college. Shortly after I received my degree I joined the Catholic Worker movement. That was four years ago. This is a group of Catholic lay persons. We have accepted voluntary poverty, and perform the corporal and spiritual works of mercy among the poor in many of our crowded cities. There are "Houses of Hospitality" connected with the New York group in about thirty cities. In these houses as many persons as possible are housed, free of charge, and much greater numbers are daily fed, also without charge and always without identification of any kind.

Since its inception eight years ago, our monthly publication, THE CATHOLIC WORKER, has consistently opposed war and advocated peace and justice not only in international disputes but also in national civil and industrial strife.

Naturally this mutual working without wages, living on charity, having your home in a very crowded and not too comfortable tenement building, and associating with truly talented individuals who have dedicated their lives to work among the poor, has influenced my thinking.

The list of saints on the church calendar contains many

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all that thou hast and give to the poor and come follow me." Follow me? As a rich young man? No, as a poor young man. Such a contrast—two young men, the rich young man and the poor young Man

named Jesus.

Once you taste the sweets of poverty you will not need to search for words to win others to its love. People will be drawn by example more than any other way.

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DOROTHY DAY, Editor and Publisher
115 Mott St., New York City
Telephone: WOrth 4-6075

PETER MAURIN, Founder
THE CATHOLIC WORKER MOVEMENT

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A CHEERFUL EDITORIAL

Always the editorial is left until the last day because of the general custom of handling most serious matter in this column. And God knows there is enough serious matter to weigh us down. But the entire paper is filled with serious articles. Having written one editorial, I find myself thinking of Mott Street and how sunny and warm it is this morning and wouldn't it be nice to be sitting out in front of St. Joseph's house in the sun, talking with the mothers and commenting on the babies. Lent is almost over, one more week of sadness with its undertones of joy. We must have the kitchen and dining-room painted by Easter, and there is no money for paint. But two Manhattanville girls have offered to come down and paint two rooms, and Jimmy Brazil is already washing down the walls in preparation. It will be pale green. Miss Lavin, just out of the hospital, will put up curtains and John Cannan and Duncan Chisholm are beginning to think of a ham and egg breakfast for Easter, provided we get the ham and eggs. "Oh, dear," sighed St. Teresa once. "We are so poor, we haven't a bit of fire to cook a sardine if we had a sardine!"

The backyard is being scrubbed out and the fence white-washed and we're hoping to have a priest come down to preach to the men on Good Friday right outside from a little outdoor pulpit. All the neighbors can hang out of their windows and hear too and let us hope that his voice will carry as St. Anthony's and St. Vincent Ferrer's did, to thousands. There's objections, of course, to this idea. "We're not preaching the gospel to men with empty stomachs. This is not a mission," etc.

Plenty of Food—And Bills

We had a good time Sunday night in the kitchen. The food was running short and there are three hundred or so to dinner on Sundays. (Probably eight hundred to breakfast and three hundred to lunch.) There had been meat and dressing and gravy and potatoes and beans and of course not enough of everything to go around. Looking in the icebox we found some dozens of soy bean cakes brought up from a little Chinese factory on Bayard street by one of our friends. We split them and fried them in deep fat and added those to the thinned-out servings. Then we found a big pot of applesauce in the cupboard and when that was gone there was a bushel of apples to distribute. Somehow or other there is always some more food. When we get down to coffee and bread at dinner we are at bedrock. It is enough that we serve only that for breakfast and soup for lunch. Which reminds me that we owe some three hundred dollars to the coffee man and the same to the bread man, not to speak of Con. Edison and the telephone and the grocer. And to carry on the same train of thought, there is the mailing of this paper, too. And we are fifty dollars overdrawn at the bank, trusting to St. Joseph to make it good by Monday.

But this started out to be a cheerful editorial, to tell you that the ice and snow and heaped up garbage on top of the drifts is now gone from Mott street. The playground has opened across the street and the streets are alive until midnight on warm nights. Teresa has planted eighteen boxes of herbs up in our room, and what with the cat who leaps with Spring-engendered exuberance from bookcase to mantel to windowledge to bed; and the herbs; and extra company in a young Jewish girl about to have a baby, we are rather crowded and are glad we can now open up the windows and get more sense of space.

This has been a month of blizzards, beautiful and inspiring and invigorating in themselves, but out of place, we all thought, in March. It has been a month of week-end speaking engagements, and a last ten days of strike and turmoil throughout the country, and activities along the works of mercy line in the midst of strife for Catholic Workers.

The draft is reaching closer to Mott street—four of the boys have been called for their physical examinations and two are away at camp. But we are not going to think of these things now. Today the sun is out and when the paper has gone to press we will wander home through the Bowery, and Chatham Square, through Chinatown and up Mott street to the Catholic Worker headquarters, and there idle the rest of the day with our neighbors who are breathing in sun and light and air after the long grim winter.

line, in the hastily set up soup kitchens and relief stations.

Barricades were made in the streets to keep workers from getting to the plants and service men from within the Ford plant came out into the streets for several pitched battles with the strikers today. This strike was precipitated by Ford's firing of the representatives of the union in different shops throughout the plant.

This is the first strike at the Ford River Rouge plant. A telegram came in from our Detroit house asking me to come out, as I had rashly promised that when Ford went on strike, I would be out to visit them. But I am tired with a month of week-end trips and much speaking, and tired too with our last week at Bethlehem, Pennsylvania.



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You scarcely see the mills from the auto road, but you can see the smoke and at night the red glow in the sky from across the Lehigh river.

To get to the workers' side of the town, you cross a bridge and the one we took was wooden. A car pays a five cent toll and a pedestrian a penny toll. There are thirteen gates at this Bethlehem plant which employs 21,000 men. During the last three days of the strike THE CATHOLIC WORKER station wagon, manned by Joe Zarrella and Dwight Larowe, served the pickets at these gates with coffee and soup and sandwiches.

There were several reasons why we were there, in addition to our interest in the struggles of the workers all over the country for better conditions and our wishing to reach them with Catholic social teaching at a time of crisis.

One was that these were our next door neighbors, and this was the first conflict of its kind at the plant. We were anxious to see the workers in this corporation organized so that they could express themselves corporately, so that they could better their conditions and begin to recognize that they were creatures of body and soul, temples of the Holy Ghost, so that they could begin to get a sense of their own dignity as men.

Twenty-Year Service

In my visit to Harrisburg the day before I had come upon a

victim of Bethlehem greed. Old Patrick Kenny, a worker for Bethlehem for twenty years, was tossed on the ash heap—literally, he was put away in the almshouse, and had it not been for the work of Mary Frecon, who is the head of CATHOLIC WORKER activities in Harrisburg, he would be still moldering there in confinement. As it is, he is now living with his aged sister, in a little house, and both of them enjoying their old age pension.

No Communists

Of course speakers and writers, over the radio and in the public press, try to discredit the strikers by talking of Communist influence and propaganda and sabotage. But I doubt if even a Dies agent could have found a Communist in the Bethlehem strike. A sad commentary on the ignorance of Catholics as to the social teachings of the Church was evidenced in the charge against us, the three Catholic Workers helping in the soup kitchen and distributing papers, that we were Communist. "Why else," they said, "would they be coming down from New York to help us?"

Nor Are We

Howard Curtis, sub regional director of the SWOC (Steel Workers Organizing Committee), reported to me that one of the young Catholics who had signed up with the union had accused us of being Communist and had destroyed some of our papers which were left in the union hall. The very fact that we helped in the formation of a ladies committee to help the SWOC was taken as an indication of our radical tendencies. This in spite of the fact that we are members of the Catholic Press Association and that we have printed from time to time recommendations of the Bishops for our work. During the 1936 organizing drive Bishop Boyle of Pittsburgh gave me permission to visit every parish in his diocese to further the education of the steel workers along the lines of organization, through THE CATHOLIC WORKER.

Hysteria Grows

But hysteria is mounting in this country, and fear, anger, contention and lack of brotherly love are a result of the publication of best sellers such as Jan Valtin's "Out of the Night." "Sabotage, destruction, communist propaganda," are the charges made on every side. The latest article by Jan Valtin in the American Mercury helps the hysteria mount. One can trace such killings as those in Harlan today, to these incitements.

Remove the Cause!

We are not denying that Communism exists, that Communists are members of the unions, that a few of the unions are controlled by Communists. But no one can make that charge against the steel workers, a church-going, peaceable folk, hard-working family men.

And even where Communism does exist, are terrorist tactics the way to combat it? Will Christians never learn to use their spiritual weapons instead

of the weapons of their enemy which they use ineffectively and half heartedly?

General Strike

As to Communists working towards a general strike—that has been the dream of radicals, and the bugbear of the public for generations. Jack London once wrote a pamphlet on the general strike, predicting the entire changing of the social order, through a peaceable general strike, peaceable because the workers were so well organized, so well disciplined and so well prepared.

We say frankly, that we wish indeed the workers would lay down their tools and refuse to make the instruments of death. We wish that they were so convinced of the immorality of modern wars that they would refuse to make the instruments of those wars.

Saboteurs?

Here is a story they tell of John Ramsay, secretary treasurer of the SWOC in Bethlehem. He used to work in the rolling mill where they were turning out steel for submarines. Some of his employers told him to mark some steel "Grade A," which should be marked "Grade B." He refused to do it. It would have meant endangering of the lives of men in the submarines if "Grade B" steel had been used instead of the "Grade A" which could withstand the terrific under water pressure.

There is his testimony before the NLRB. The corporation lawyers asked him if he was afraid of Bethlehem Steel. He said no. They asked him if he was terrorized or intimidated by Bethlehem Steel. He replied again, no. They asked him if he was different from other men and he replied that inasmuch as he and his wife and four children depended upon God rather than on the Steel Corporation pay envelope for their sustenance, he guessed he was.

Men Who Pray

There are other men who pray in the union field. Phil Murray prays and I've heard men tell of seeing him at it in time of stress. There are forty-five million workers in this country, workers in steel, in textiles, in autos, in farm equipment, in coal, on ships, on waterfronts, on truck routes and on farms. These men, inarticulate men for the most part, because they are used to using their hands rather than their tongues, have all too few leaders and all too many critics. Christ was a worker, born by choice into their class, used to hardship and poverty. Because His feet walked where theirs have trod, because His hands also were broadened and soiled by tools and sweat, because we want to be close to Him, as close to Him in this life as we can possibly get, because through love of Him we love our brothers, we were at Bethlehem (so strangely named) this past week.

"The superfluities of the rich are the necessities of the poor. They who possess superfluities possess the goods of others."

—St. Augustine.

Bethlehem Strike

(Continued from page 1)

violence of the labor struggles today and the injustices still common in employer-employee relationships prove that most Catholics have ignored the Encyclicals.

Fifty years ago the steel workers began the struggle to organize the steel industry. Carnegie Steel Co. precipitated the Homestead strike of 1892 in which the Union was bloodily defeated. In 1910 and 1919 two more attempts were made to gain recognition of the workers' right to bargain collectively. Father Kazincy, tall, powerful, Magyar priest of Braddock, Pa., was one of the strikers' strong supporters. But it was a losing fight. The men could not compete with the power of the steel companies and the guns of the steel company-controlled police. So far none of the steel plants were organized.

In 1936 the CIO, led by Philip Murray, signed a contract with Myron C. Taylor of U. S. Steel. Big Steel was being organized! The rest of Big Steel fell in line.

Little Steel was next. Men like Fathers Kazincy and Lonergan, and Bishop Boyle of Pittsburgh encouraged the steel workers. Phil Murray and hundreds of volunteer organizers bent every effort towards recognition.

Labor's Test

In May of 1937 the test came. Republic Steel was struck and in the following days of riots and counter riots ten strikers were murdered by Chicago police. Youngstown and Inland Steel and the Johnstown branch of the Bethlehem Steel Co. were also scenes of violence. Strikers were not wholly clean but the burden of responsibility remains on the powerful steel companies. A foothold was gained by the CIO, though the Bethlehem steel plants remained unorganized except for the odious company union, the ERP, which was declared illegal by the NLRB.

Three years ago the CIO began again in Bethlehem to organize the steel workers but the owners were not yet converted. Organizers were intimidated by threats of unemployment, they were bribed with better jobs and better pay, they were called Communists and even accused of insanity to discredit them with their fellow workers. The men were told that even if they did organize they could never beat the powerful Bethlehem Steel Company. And in beautiful finality they were told that the Company would treat them better than the Union.

Why Unions

"My Dad lost his foot over there," said one young steel worker, pointing to the huge collection of buildings and stacks that is the Bethlehem Steel Co. "And the Company refused him a job when he got well. Now they ask me why I join the CIO." Another determined looking striker said, "I'm a hot-blast man. I work in the blast furnace for eight straight hours a day. There is no such thing as a rest period. We have to eat our lunch on the run. It is so hot in there in the summer that we can't eat or drink anything, we just suck on lemons."

"When the overhead crane in our department moves," declared another worker, "Nuts

and bolts fall like walnuts from a shaken tree. And they say they inspect the machinery."

Perhaps the company, as it claimed, would indeed have treated the men better than the Union. Nevertheless on March 24 these men walked out of the plant. The immediate cause was a company union election forced on the men in spite of their strong CIO membership. Seventy percent of the employees walked out. More serious grievances were recognition of the Steel Workers Organizing Committee, better wages, and better working conditions. Wages and hours were not mentioned in the negotiations but remained to be worked out later.

Because of the war boom in steel, which is false prosperity from any economic view, employment was increasing in Bethlehem. Men were encouraged to talk boldly of organizing. The company needed the men, it couldn't fire them all. Howard Curtis, sub-regional director of the SWOC, was head of the organizing committee. John Ramsay left his job at the rolling mill to become secretary and treasurer for the Committee. There were three hundred volunteer organizers in the plant. This was the skeleton of the union when the strike was forced on them.

Strike Kitchen

Two of the fellows from the New York House of Hospitality went down to help feed the pickets. They took sugar and coffee, milk, potatoes and bread and two big soup pots. At Bethlehem they found Miss Day standing over a range in the strike kitchen talking to Rocco Frisoli, the steel worker in charge. Volunteers were making coffee in wash boilers and sending it to the picket lines in bright, new garbage cans. Mrs. Leon was there, and Mrs. Gorman, a steel worker's wife who had left her twelve children at home while she worked in the strike kitchen. Rocco had been on duty since Monday when the strike started and stayed at his post until Friday, when it ended. He slept a few hours Thursday on a pile of coffee sacks. Another man crawled up on a shelf for a few hours' rest.

Gain Recognition

The strike lasted from Monday, the 24th, until 5:30 Friday morning. Pickets remained at their posts until ten, although a compromise agreement had been reached by their leaders after an all-night session with the employers. All the strikers were permitted to return to work and the SWOC was recognized as the bargaining agent for all those who had signed up with them.

Though the company had not capitulated completely the results of the negotiation were accepted unanimously by the strikers. Their delight at finally gaining recognition from Bethlehem steel took the form of such a parade as Bethlehem has never seen. From seven to twelve thousand steel workers (the newspapers differed) marched and rode to the bedlam of hundreds of automobile horns. The procession passed in front of the main gates of the plant which had been so grimly picketed in the preceding days.

The spirit of unselfishness and cooperation and charity was a beautiful thing. Everyone worked and worked hard, with

Lest Christ Accuse Us

Fr. Stratmann, O.P.:

"The Christian attitude to war is severely criticised by Socialism all the world over. Even from China and India comes the same complaint; and though there may be much exaggeration, is it wise or humble to treat these criticisms with contempt? If there is only the smallest germ of truth in them, are we not bound to listen and to search our conscience? If we do not, will not Christ accuse us?"

"But the kingdom to be won is God's kingdom of peace. It must be created first in the Church and then through the Church in the world. May the time be not so far off, for come it will; and even if there are a thousand hindrances, a thousand wars, the Church must still preach peace more and more strongly; and even if she were to fail (and who can believe that possible?) she could still declare before God and man *dixi et salvavi animam meam*—I have spoken, I have delivered my soul and my conscience.

"But when Christian fights against Christian it is nothing short of suicide."



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no thoughts of himself. A striker who had once been a cook came in for a cup of coffee. He saw that no one really understood cooking, went home for his tools and, resplendent in tall cap and white coat and apron, took charge. Another picket came in and noticed the floor was dirty. While sweeping up he found so many other jobs to do he stayed until the hall was closed Friday afternoon.

Feed Strikers

The CWs found plenty to do driving from gate to gate of the four-mile-long steel plant helping to distribute coffee and doughnuts, sandwiches and soup to the hungry pickets. They also found time for indoctrination. Conversations arose in which cooperatives, the agrarian movement and our belief in the power of love as against violence were discussed. About a thousand copies of the paper were distributed at one of the strike meetings. Principally the attempt was made to do what others have failed to try: to bring to the workers (many of whom are Catholics) the knowledge that Catholicism does stand on the side of him who seeks justice, whether he be black or white, wear overalls or a white collar or even a blue uniform and a star.

THE DREAM

By NORMA WELCH

I said that I would know You if You came,
Once more to walk upon the earth with men.
I said that I would run and call Your name,
And follow You through field and hill and glen.
I'd see You heal the halt and lame and blind,
And hear the words You spoke in Galilee—
I'd listen with the rest and watch that kind
Sweet face, and sit there spellbound by your knee.
I said all this and yet I dreamed a dream:
Upon a hill I saw an evil crowd—
They'd nailed You up again, I heard a scream!
A woman's voice jeered at You long and loud.
I said, "Who speaks thus from among the kine?"
She turned—I cried aghast! Her face was mine!

—From The Sketch Book, Washington Irving High School, New York City.

Defending Christendom?

The question arises: May the Church engage in war or resist persecution and tyranny against herself by armed resistance? The Church, like the State, is a moral unity, a society with a right to the means that guarantee her existence and continuance in the world. At the same time the great body of theologians and canonists point out the difference between the Church as a society and the State. The State has the right to use armed defense to protect itself, its property and citizens, against unjust aggression—while the Church, because of her spiritual end, has not. Every Catholic therefore, as an individual comes under at least two jurisdictions. The Church can never call upon him to resist religious persecution with the force of arms—she lacks that power. As a citizen, however, he may join with his fellow-citizens in resisting the excesses of a tyrannical regime.

In conclusion: How can we reconcile all this with the doctrine of the Mystical Body of Christ—with the service of the Master Who came to bring peace on earth to men of good will? He must never lose sight of the fact that the Church in her moral theology does not so much prescribe what we must do, as point out the bare minimum that is necessary. No one should be content with the minimum, however: a true follower of Christ should go on to seek the maximum of service he can give to God and his fellowmen. Moral theology is nevertheless the science of the minimum. Unfortunately in the world today nations are not even content to observe that minimum.

Whether a war can ever be justified today is a much debated question. Many say there is no such thing as a just war at the present time, even in self-defense, because of the horrors and evils that necessarily attend it. This attitude of course, does not in the least conflict with the teaching of the Church concerning war, since it is solely a question of fact that is raised—whether a nation now can live up to the conditions laid down for a just war.

—Rev. Wm. R. O'Connor, S.T.L., in the Irish Monthly, Feb., 1941.

The "A B C Of Cooperatives"

"The ABC of Cooperatives," a handbook for consumers and producers, was written by Gerald Richardson, Director of the Co-operative Division, Commission of Government, St. John's, Newfoundland, and is designed to give the new reader on cooperatives a background in cooperative history and principles and a guide book on organization. The organization methods are those of "The Men of Antigonish," with whom Mr. Richardson studied at St. Francis Xavier University and with whom he worked as a field man in the Nova Scotia movement before he was drafted to head up the cooperative program in Newfoundland.

"The ABC of Cooperatives," published by Longmans Green & Co., sells for \$2 per copy. A special cooperative edition is available to members of cooperatives for \$1, through The Co-operative League, 167 West 12th Street, New York City.

Hospitality Urged by K. of C.

Included in the report submitted at the annual meeting of the Supreme Council of the Knights of Columbus, held at Indianapolis, Indiana, August 20-22, by the Committee on Good of the Order, of which Mr. James W. McCormick, State Deputy of the Knights of Columbus for the jurisdiction of Rhode Island, was Chairman, is the following statement:

"We recommend that the Knights of Columbus look into the feasibility of having as one of their local activities the sponsorship of a 'House of Hospitality'—a place where the derelicts of human society could be taken care of, where they might eat and sleep."

Sincerely yours,
JOSEPH F. LAMB,
Supreme Secretary.

War and Conscription At the Bar of Christian Morals

By Rt. Rev. Msgr. George Barry O'Toole, Ph.D., S.T.D., Professor of Philosophy in The Catholic University of America, Washington, D.C. Published by The Catholic Worker Press, 115 Mott St., N. Y. C. Price: 15c a copy. 90 Pages.

In this pamphlet, the articles on war and conscription by Monsignor O'Toole in past issues of THE CATHOLIC WORKER have been brought together to meet the demand for them. This demand for a time threatened to disrupt completely the files of the past issues of the paper. The pamphlet in ninety pages, with study club questionnaire, gives the same thorough treatment of the questions and, in addition, the testimony of Monsignor O'Toole at the Senate hearings is reproduced.

Morality of War

The pamphlet first considers the morality of war in the light of Thomistic teaching, then applies the principles to modern war. The author concludes this section with the statement, "Modern wars are not fought in the right way nor in the sense of a last resort; neither is the good they accomplish in due proportion to the enormous moral and physical evils they entail. Note, too, that these three flaws affect the justice of modern war viewed in its universality; they are not accidental to it, but of its very essence—inseparable from it in any form. Hence, if there be a question of the justice of an aggressive war waged in the present era, we need not go into the merits of the particular case; for we know beforehand that it is unjustifiable on the score of these three absolutely general reasons."

Conscription

The morality of conscription is analyzed in four chapters, three of which are devoted to conscription in war-time and one to its morality in periods of peace. Both are condemned because they are opposed to the true idea of vocation, a voluntary choice of a state of life, something that must be zealously guarded if the person is not to become a mere pawn of the state.

Of this last, the author says: "Indeed, so vital is it for temporal government to respect man's personal freedom that the Christian State would not be justified in conscripting its subjects even for an authentic crusade, like those that Christian communities organized during the Middle Ages for the purpose of delivering the Christians of the Near East from the murderous fanaticism of the Mohammedans. Though it was the Pope himself who called upon the faithful to take the Cross, participation in the medieval crusades was left a matter of free choice. Hence, even if, as some absurdly suppose, we had in the current European conflict a clean-cut alignment of the forces of God and justice on one side and the forces of Antichrist and injustice on the other and even were the Pope to vouch, as he has not vouched, that such was really the case, American Catholics ought still to refuse to fight as servile conscripts—to bear arms in any other role

than the one of wholehearted volunteers."

Right, Not Duty

In a chapter entitled *The Perfect Christian a Conscientious Objector*, the author makes the distinction between counsel and commandment and shows that a Catholic has the right, though not necessarily the duty of being a conscientious objector. In realistic fashion, he faces the question of military



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practices such as the bayonet drill and condemns them wholeheartedly. In these and similar practices, all Christians are bound to be conscientious objectors.

In wading through the mass of writing on this question of the morality of war, we have always wished that theologians were as realistic as military men in facing situations and their implications. In this pamphlet, we find an author, eminently able to handle this subject, meeting the thorny question of militarism without quibbling, watering down or fence straddling. His findings and frank statements should give light and courage to the great mass of Catholics who know instinctively that modern war is wrong but cannot always give a reason for the faith that is within them.

A. S.

Goods for All

"Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods, which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to support all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue." —Pope Pius XI (*Forty Years After*).

MIND, BODY, SKILL, MORALS —DO WE DIFFER?

The problems of the colored worker were discussed at a meeting of the CATHOLIC WORKER group at the St. Francis House of Hospitality, 1432 Bagley Avenue, last month. The Rev. Clement Kern, Moderator of the group and assistant chaplain of the ACTU, presided at the discussion; and the speakers, from the speakers bureau of the Catholic Interracial Federation included Assistant Prosecutor Charles A. Smith, Charles Rawlings, executive secretary of the Federation, and Horace Bradfield, president of the Detroit chapter. Paul Weber, president of the Association of Catholic Trade Unionists, was the ACTU representative for the meeting.

Mr. Horace Bradfield spoke of the problem of prejudice which causes many of the difficulties of the Negro. Father Henry Thieffels, Sacred Heart pastor, has analyzed this prejudice as based on ignorance and apathy. Mr. Bradfield spoke of the four ways in which the Negro is considered inferior: mentally, physically, mechanically and morally. This so-called mental inferiority is based upon mental measurement tests which have shown the Negro inferior, but Mr. Bradford pointed out that when these tests were given to Negro and white children of the same background, as, for instance, in the North, these differences disappeared. The race has the same mental spread as that of the white, and it is unfair to compare the Negro of the lowest mental bracket with the white man of the highest, and then declare the entire Negro race inferior.

Poverty the Cause

Physical inferiority is partly based on the lack of Negro resistance to T.B. Here, Mr. Bradford pointed out that the Negro has not built up immunity to the disease, and, again, his living conditions often make him a prey to this disease. The mechanical inferiority of the Negro can be disproved simply by pointing out the work of Negro artisans in the South, as far back as 1790. The moral inferiority attributed to the Negro can be traced back to an attitude to the family as a unit held by the slave master. He bred his slaves as he chose and regarded the union between man and woman as mere concubinage. This attitude in the South has been replaced by the normal attitude to family life as his economic stability has increased, particularly in the North.

Mr. Charles Rawlings, executive secretary of the Federation, confessed his particular interest in the subject because, as a white-collar worker, he had not met it himself. He pointed out, however, the fact that after the war Negroes had been brought from the South to work in industries here and were left stranded when the depression broke. The opportunity to become a skilled worker was denied him, except in notable instances as the Ford training school. This may account for the failure of Negro workers in the Ford plant to join the C.I.O. This refusal of the Negro is the cause of frequent riots occurring at the plant since

Democracy's Second Chance

By George Boyle

Sheed and Ward, N. Y. C. Price: \$2.00.

"On the asphalt the proletarian cannot loose his chains. On the nearest forty acres he might cast them off."

George Boyle.

For years in the Catholic Worker movement, the argument of organism versus organization has raged and it is still with us. The organization mentality comes too easily to us today in this period of pressure and politics. The quieter and more effective way of organic growth is something that needs pondering.

In this splendid analysis of the philosophy of organic growth in work of social reconstruction (poor word), George Boyle, the editor of *The Maritime Cooperator*, the organ of the Nova Scotia co-operative movement has produced a work which should be read and re-read. What he has said has really needed to be said this long while and he has done the job eloquently.

Functional Society

Call a meeting, elect officers, draw a blueprint and some persons think that you have started to work for a new social order when all that you have actually done is to clutter up the landscape with one more meaningless organization. This book answers why. It shows that the social body must function as a body not as a mechanical automaton.

The author turns the light of this thought on the need for a land movement, for a decentralist movement and for a cooperative form of living as opposed to a mass-production, mechanistic, the Negro is constantly being insulted by the union members because he refuses to join the union.

Co-operation in South

Oddly enough, one of the best instances of Negro and white co-operation is occurring in the South where Negro and white sharecroppers are working together for one common cause, and are even holding their meetings together. They see the futility of fighting each other—a fight often capitalized upon by the employer who thus keeps the workers from organizing. The C.I.O. by-laws admit of no racial discrimination, but the A. F. of L. unions, deny a union card to Negro skilled workers.

The colored worker refuses to work for his rights in the unions, was the opinion of Art Perry, who pointed out that the colored members of his local had been able to extend plant-wide seniority to the members of the colored group by working for it. Miss Helen Storen added that according to a survey made in one of the school systems, children shared this prejudice of working with colored persons only in the higher grades and therefore, the problem of prejudice could be met by educating the young. Since the American Federation of Labor has been organized in the South primarily to oust the Negro skilled worker, and had succeeded, Mrs. Harold Bledsoe contributed her opinion that the primary need of the colored worker today was education as a worker, education in the labor movement. Father Kern added

(Continued on page 7)

inhuman and brutal philosophy that thinks and moves and has its lack of being in mere material progress.

He understands the philosophy of the craftsman which is the philosophy of work. He knows that work is something far more than labor and he shows the difference sharply. "A man must even be willing to work for no wage rather than forego the dowry of the workman—the initiative, skills, vision, patience, concentration, judgment, perseverance, hardiness, power to plan, love of materials—as the workman loves a tree—and joy in execution."

Return to Land

This, he points out, is opposed to "the sub-human waiting-for-a-job mentality." "The man who waited for a wage job to develop, himself may never be developed, for he may never get the job and even if he does, it may not last. By these steps, fifty year old men become vagrants."

Right order, he contends, must bring a return to the land, to small crafts and to this right philosophy of work. Otherwise, we must accept the mechanistic horrors of a statism or socialism. In the last analysis, it is a struggle for the freedom of the person to lead a vocational life, one of his own intimate choosing.

"People as dependent as are the wage workers, with their families to look after, have ceased to be of moral significance in social reform because they have ceased to be free."

The case for agriculture is stated not as it is often given as a method of raising chickens and finding, oh, so easily, a market for them. It is portrayed as a way of life, rich with contemplative vision.

Adult Education

The second part of the book gets down to cases and describes the power of the credit unions and cooperatives in Nova Scotia in releasing the spiritual energies of a people oppressed. The great stress laid upon adult education is shown and herein is seen the real strength of this amazing movement.

Dr. Thompkins summed it up well when he said: "Do not educate any more the type of man, who after college, will want to go out and make a million. We must educate men to see the social effects of their economic activities. Educate men who will build men and go out and help in the building of cooperatives."

The book ends with a model study club discussion in which the Rochdale principles of co-operation are carefully discussed.

In the ever-growing, thought-provoking body of literature supporting a personalist philosophy of rural life and craftsmanship, a wealth of wisdom is being stated. In this book, new depths of thought are stirred. We put ourself out on a prophetic limb when we declare that this book will be a manifesto of liberty to those who will take up and read.

A. S.

CATHOLIC DRAFTEE STATES HIS INDICTMENT OF FORCE

(Continued from page 3)

who sought peace and opposed war or service in the army. My favorite, St. Francis, was certainly a pacifist. My patron St. Joseph must have been from what we know of his life. St. Marcellinus suffered martyrdom rather than perform military service. St. Maximilian was beheaded for the same reason.

Books and other writings that have aided me are:

- (1) Those of Popes Leo XIII, Benedict XV, Pius XI, and Pius XII;
- (2) Those of Monsignor Barry O'Toole, Professor of Philosophy in the Catholic University, Washington, D. C., who wrote a series of eleven articles, published in *THE CATHOLIC WORKER*, against conscription, on the conditions requisite to a just war and on the Counsels and Commandments. This series was begun in the 1939 October issue and concluded in the 1940 November issue of that publication.
- (3) Those of the Rev. John K. Ryan, author of the book *Modern War and Basic Ethics*; whose thesis is that a completely modern war cannot be justified as a "legitimate means to some ideological or political end";
- (4) Those of the Rev. Franziskus Stratmann, O.P., author of *The Church and War*;
- (5) Those of the Rev. Paul Hanly Furfey, head of the Department of Sociology in the Catholic University, Washington, D. C., author of *Fire on the Earth and of This Way to Heaven*, and whose lectures on War, delivered at Catholic Worker forums I attended.

Searching One's Own Conduct

In Series II, Question 5, the Government asks the registrant to "Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions." And the question drew this answer:

My connection with the Catholic Worker movement, now of four years' duration, and my position on the staff of its monthly publication, *The Catholic Worker*.

Public Proof Is Demanded

In Series II, Question 6, the registrant is called upon for an offer of open proof of his honesty of declaration, thus: "Have you ever given public expression, written or oral, to the views herein expressed as the basis for your claim made in Series I above?" (His claim for exemption.) "If so, specify when and where." The registrant answered:

I have given public expression, both oral and written, to my views. As stated previously, I am considered a part of the Catholic Worker movement. As such I subscribe to its editorial policy and believe firmly in the attached leaflet, titled "On War," which explains our stand.

We published articles opposing conscription almost a year before the first editorials favoring it appeared in the *New York newspapers*. Our articles were written by Monsignor Barry O'Toole, Professor of Philosophy in the Catholic University, Washington, D. C.

The editor and publisher of *THE CATHOLIC WORKER*, and one member of its staff, appeared and testified July 10, 1940, before the Committee on Military Affairs, United States Senate. The official transcript of their testimony is printed in the Government publication "Compulsory Military Training and Service—Hearings on S. 4164. United States Government Printing Office, 244122." Pages 150-158.

I wrote one short notice about the Selective Service Act. It was published in the 1940 September issue of *The Catholic Worker*, under the heading "Still Time to Protest the Draft." Copy of that issue is hereto attached.

On a trip to the Midwest last Summer I visited a number of the Catholic Worker houses and there held many discussions on the subject of conscription. Many times in answering letters I have expressed my views in opposition to war.

A Catholic Gauge for War

Having stated that he is a member of the Catholic Church, the registrant is required, in Series III, Question 2 (e), to "Describe carefully the creed or official statements of said religious sect or organization in relation to participation in war." He answered as follows:

Through the twenty centuries of its existence there have been many volumes written and countless statements made from within the Catholic Church setting forth its attitude toward war. It would not be possible for me to list them. But I can here list the conditions laid down by Catholic theologians for a just war. Only one of those conditions need be violated to place a war in the unjust category. They are as follows:

- (1) Gross injustice on the part of one, and only one, of the contending parties.
- (2) Gross formal moral wrong on one side. Material wrong is not sufficient.
- (3) Undoubted knowledge of this guilt.
- (4) That war should only be declared when every means to prevent it has failed.
- (5) Guilt and punishment must be proportionate. Pun-

INTERRACIAL

(Continued from page 6)

that this education could be obtained by the Catholic colored worker at the parish labor schools.

Few Catholics

Mr. Charles A. Smith, assistant prosecuting attorney, said that of the thirteen million Negroes today, 300,000 are Catholics; of the four million Negroes after the Civil War, 250,000 were Catholics. Therefore, although the Church had made a slight increase numerically, proportionately the Church has lost considerable ground. No better way can be found to make converts to the Church than to get the father of a family interested by showing him the Church's interest in the worker. The heart of Christ goes out to the Negro because of the many sufferings he is forced to undergo—the hand of his white brother should go out to him, also, to help him better his condition.

Mr. Smith pointed out from his own union experience that there is discrimination against the Negro in the A. F. of L., not because it is written in the constitution of the Federation, but because of the policies of the international units which make up the Federation. As Catholics we are interested in the so-called moral inferiority of the Negro. We know that if you teach a child religion, his morals will take care of themselves. Yet a hungry man loses all sense of morality if he is kept hungry continually. Therefore, it is necessary that we take an interest in a fair deal for the Negro in the unions. Otherwise, we force him into the position of that hungry man, or of a scab.

Negro Sceptical

The CIO has the skepticism of the Negro to combat—a skepticism based on his previous bitter experience with the unions. Capitalism has given him a wrong deal—the Metropolitan Life Insurance Co., for instance—which was founded upon the small policies of the Negro insurance holder, now denies the Negro a job. He fears the unions may do the same. Since this attitude of the Negro toward the union has obtained since 1890, we must not be surprised that this feeling cannot be immediately downed.

Father Kern closed the meeting with an urgent invitation to all colored workers to enroll in parish labor schools and made this invitation particularly apply to the parish labor school which he conducts, the St. Edward Labor School, Crane at Charlevoix, which meets on Monday evenings at 7:30 p. m.

ishment exceeding the measure of guilt is unjust and not to be allowed.

- (6) Moral certainty that the side of justice will win.
- (7) Right intention to further what is good by the war and to shun what is evil.
- (8) War must be rightly conducted; restrained within the limits of justice and love.
- (9) Avoidance of unnecessary upheaval of countries not immediately concerned and of the Christian community.
- (10) Declaration of war by lawful authorized authority exercised in the name of God.

When May Force Be Employed?

Force may be used within the restraining limits of justice and love for my fellowman, but only force short of killing and when non-force efforts have failed.

Hell Is Not to Love Any More

III

To be with those you love, this is peace, and there is this peace even in the midst of war. To love, with the certainty that this love is returned, will be forever satisfied, and will never die—this is peace. This is hunger satisfied and thirst quenched. This is rest after labor. This is life and warmth flowing in the veins after a long winter of cold and illness. And when peace is love, it exists in the midst of cruel suffering and hideous violence. There can be no peace as long as men hate. There can be no peace without love.

War's Fury

Where are we to find love in the world today? Class war and international wars are carried on through the strength of a grim hatred which is as cold and cruel as hell. And love of country, of wives and children and brothers, which glows with the brilliance of



A. de Bethune

contrast, only serves to accent the cold fury of hatred toward the enemy. Today it is not the German enemy—no, we must keep the fiction of loving our neighbor—but the Nazi, the young Nazi, and no word of hate is too extreme to portray him, "pervert," "degenerate," "sadist." And on the other hand there is hatred of the English, the Russian, the Turk, the Serb, the Pole, the Jew. Hatreds are blind and righteous and cumulative. Only the love of God can wipe them out.

Soul and Body

What do we know of the love of God? How can we love God whom we don't see, if we don't love our neighbor whom we do see? And why should we love our neighbor anyway? It is a commandment, yes, but can one love by command?

What do we know of love. The only love each of us thinks he knows something about is the love of man for woman, or the love of parent for child, a possessive love, a biologic urge—and the most beautiful

thing in the world. But we cannot separate the soul from the body. We love with all of ourselves. "My soul and my flesh crieth out for the living God." We love with our bodies and our souls. It must be so.

Samples

Father Lacouture says that God gives us samples in order that we may learn what we are working towards. We have samples of hell in ugliness and discord, in foul odors and slimy filth, in hatred and revenge and cruelty and war. We have samples of heaven in sunlight and flowers, in the song of birds and in symphonies, in sweet odors and the good feeling of cleanliness and order, in love and joy. And the only comparison to the love of God is the love of man and woman. When in the Old Testament the Jews were unfaithful to their God they became harlots. We all of us look upon love as a crowning experience, intensifying our lives in every way. Not to have loved is not to live. And it is this love, just as intense, that we should have towards God. And since this love is not a biologic urge, it can be obtained by praying for it, with a strong and earnest will, by following the rules laid down by Christ Himself. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Inasmuch as ye have loved the least of these, ye have loved me.

Personal Love

It is not love in the abstract that counts. Men have loved a cause as they have loved a woman. Men have loved the brotherhood, the workers, the poor, the oppressed—but they have not loved *man*, they have not loved the least of these. They have not loved "personally." It is hard to love. It is the hardest thing in the world, naturally. Have you ever read Tolstoi's *Resurrection*? He tells of political prisoners in a long prison train, enduring chains and persecution for their love for their brothers, ignoring those same brothers on the long trek to Siberia. It is never the brother right next to us, but brothers in the abstract that are easy to love.

And certainly it is true that there are plenty that don't want our love; there are those who will regard us as hypocrites, as fools. They will say we are mouthing pious platitudes. And we will have to take it.

In Training

If we are learning to love, and the prayer and fasting of Lent and the walking the way of the cross, are all exercises toward this end, we will learn also to take misunderstanding with understanding. People wish to love even more than they crave to be loved. Christ loves us far more than we wish to be loved. We are cold of heart and slow to warm, and our emotions and intelligence are beclouded by our sins.

But it is worth working for, it is worth striving seven years for. Because with this love, this personal love for brother, comes peace. "And eye hath not seen nor ear heard what God hath prepared for them that love Him," and show their love for Him by their love for all His children.

THE LAND

CROPPERS' PLIGHT VIVIDLY PICTURED

(Continued from page 2)

ment when harvest time arrived; of the monotony of a steady diet of bread, "taters" and molasses; of people suffering and dying for want of adequate medical care; of parents slaving, struggling and wearing themselves out in a vain effort to better the family position; of heartless landowners cheating their tenants of the pittance they had honestly earned, and the knowledge that no recourse could be had to courts controlled by other landowners; of preachers asking for funds to convert non-Christian nations—and getting donations. God bless those who gave and God help those who asked!

Poll Tax

To effectively offset the superiority of numbers "enjoyed" by the underprivileged the "quality folks" long ago hit upon the idea of the poll tax and the white primary. The white primary is an election held to select party nominees for all offices from justice of the peace to President. Only qualified white voters may participate, and since there is only one party, nomination is equivalent to election. The white primary device gets rid of the colored voters but there still remain the poor whites and that is where the poll tax comes in. By paying for the privilege a 'cropper can have the choice of voting for one among a field of candidates all belonging to the same party and the same economic level.

The 'croppers are therefore unable to help themselves through political action, even if they knew what action would be desirable—which they don't. There have been attempts to start to organize a union of tenant farmers. Their organizers and members have been terrorized, beaten and even forced to flee for their lives. Without support from some group strong enough to secure guarantees of civil liberties from courts there is little chance of success in organizing effectively.

Absentee Ownership

But if the landlord is being made the villain of this piece it is because of the place he occupies in the system, not that he is more evil than others. Indeed, he is not to be envied, for most landowners are in a precarious condition themselves. Their land is heavily mortgaged, taxes are high, the world market for cotton is gone and no other source of income has been found.

At the present rate nearly all our land will soon be owned by absentee corporations. Then all rural people will be equal, for all will be serfs. No doubt an economist could demonstrate that a system of corporation farming on a commercial basis would be efficient, but we don't need that sort of efficiency. We already have that in urban industry and even the orthodox economists are beginning to suspect that there are aspects of modern

industrial capitalism which are not exactly desirable from the standpoint of human living.

We have, then, a condition which is a reproach to us all. Here is a whole region, endowed by nature with climate and soil second to none. But instead of men using the soil for their own benefit and for the benefit of those who are to follow after, they have enslaved their brothers and impoverished the land. Where

there ought to be happiness and plenty there is misery, there is degradation, and there is hunger.

Billions for Defense

A few years ago when we were hearing so much talk of "forgotten men" and "New Deals," some of us were so naive as to hope that at last our day had come. But the hope has not been realized. For although committees have been appointed and their findings published, little of practical importance has been done. A few millions have been appropriated to assist tenant families in the purchase of farms. Such loans as have been made are being repaid almost without excep-

tion. When it was first proposed to appropriate a few millions for this purpose the guardians of the budget solemnly warned that such extravagance would assuredly ruin the nation.

Now, however, it is proposed to spend not a few millions but perhaps 40 or 50 billions for implements of destruction. None of the money spent for war will be repaid. No one claims it will. On the contrary, each machine of death will require other appropriations for upkeep. Where now are the financial experts and what has happened to the budget?

In any event there is no prospect that anything tangible can be done now to interest the public and government in such a

commonplace thing as gross injustice and sub-human living. Such things are too unpleasant. Besides they make the conscience uneasy. The war is more exciting; it is much more pleasant to blame dictators and "aggressors" for our troubles than to have our consciences suggesting that we ourselves could stand a bit of reforming.

False Theory

A word needs to be said about the so-called program of the Agricultural Adjustment Administration. This has consisted mainly of measures to reduce production, on the theory that there is overproduction of farm commodities. (No one ever thought it might be under-consumption due to workers having insufficient income.) Farmers are paid a rental on land taken out of production; a "parity payment" (bonus) on crops produced on the remaining acres plus certain payments for stated soil-improvement practices. Tenants and 'croppers are supposed to receive a small share of these payments, but even the share they are supposed to receive is insufficient to compensate them for the loss they suffer due to reduced acreage.

It is true also that the South has not received a proportionate share of the funds spent for farm "relief." Nor can a region which is politically "safe" ever expect to receive the same attention accorded doubtful States. The result has been that the lot of the 'croppers and tenants has been made even more intolerable than it was before. Many have been driven to relief rolls. Others have become migratory workers, wandering from State to State in search of jobs.

Expediency

We Christians are said to be the salt of the earth. There is evidence that most of the salt has indeed lost its savor. Is anyone interested in Christ's poor—the industrial slave, the unemployed, the sharecropper? Do we love justice, and hate oppression and injustice? The answer is: we hate oppression if Hitler is the oppressor; we overlook it if we or Stalin are the guilty ones. In other words, whatever our friends do is good; they are Democracies (even Greece), and so can do no wrong. And where do you find us Catholics when the war drums beat? Why, we are in the parade. Some of us even carry the bass drum for the boss to beat. We can't be outdone in "patriotism." No one must be permitted to out-shout us nor excel us in flag-waving. Principles will have to wait. This is war; hurry and burn incense before the god of the State. What matter if the early martyrs died rather than do just that? This is the twentieth century!

But here and there one sees signs of a different sort: the Catholic conscientious objector has arisen to puzzle draft boards. The Catholic Worker groups have refused to be stamped out. Perhaps in another thousand years Catholics will begin to think and act like Catholics and not like Pagans.

Paul Shannan.

Editor's Note:

This story should be of special interest to our readers in view of the fact that the Catholic Rural Life Conference of the South is being held during the month of April.

New Life Will Grow on the Hills

The Staten Island group became so small that we closed the house and came to join the community in Easton. Winter still was hiding on the shady slopes and one of the first jobs we helped in was to chop up the ice and clear the road for the team to get up the steep hill to spread manure on the fields. All day long the sturdy horses brace themselves up with their load and come galloping down over the brow of the hill, a beautiful silhouette: the heavy animals, the few old trees that will soon break their buds, and the farmer holding the reins sending his song up in answer to the birds' twitter. Tomorrow will be the great day. We will start plowing. It will be Spring.

Crafts in Winter

Everybody is hustling to prepare for Spring and for Holy Week. The chapel in the barn is cleaned, the inside of the house washed and painted in bright colors; colors which Ade Bethune has put in our hands as a secret treasure, like the saws and the wood. Here, where the forest surprises us with hardwoods of all kinds, many useful things have grown in skillful hands. The carpenter's mastership is well known, but there are also the young craftshops, considered still as just another hobby. One can buy things so cheaply in the 5 and 10c stores, they say, clothespins, wash-boards, axe-handles, a wheelbarrow and a baby-crib (we Staten Islanders stand surprised seeing all this). It is a glorious feeling if you can "make" these things, if you just haven't got the money to buy them, if you can do things with the tools and the material that is on hand. You don't have to worry about making money, you can make the things themselves.

This touches the core of this community, which otherwise is a patch-work of different people and different worlds. If they would live in the big town, that crouches on the foot of this hill like a smoke-spitting monster, these people hardly would know each other, so little do they have in common. Some of them would be agitating, writing or preaching, others would earn their bread by selling their skill, wearing white collars or not, others might be crushed in a corner unable to meet the needs of the growing families. They all would bear the uncertainty of the dollar-making world. They would

look up to the hills as to something that is too great for them.

We prefer to live in the hills, though we lack many conveniences, have no entertainments and make no money. We live together, a little society in itself with all its differences. When you see all the varying interiors and surroundings of the little cabins and the farm-houses you wonder why these people share the hazards and the poverty of a community. It strikes you like something unusual and like something important—like—like what? I know, like the small groups of the first Christians that gathered together, following a call to a new life. Little could they know that their faith would spread over the world and remake it. Only a few of them had the vision, they lived for it and died for it, and they are the seed that was sown.

With Love and Hope

We do not know if we have built our home on a safe rock, but we hear the blasting in the world around us. The neighbor does not love the neighbor any more, men do not believe in St. Joseph's providential help, mothers dare not bring children into this war-torn world, or they fret for them if they do. But here on the hill are children: unborn ones, babies, tots and school children; there are three new-born goat-kids and five kittens, young helpless things, that will somehow find to eat, there will be young birds and flowers and the plants we sow all needing our tenderness and love and hope. We have to outgrow all the destruction. We try just in little things to serve each other, to help and understand the other, even though he might have come from a different background, foreign to us.

There are new communities all over the world that will outlast the war and the aftermath. Many of them may be more efficient than ours and have more to show. But does it matter how inefficient we are? Jesus's life ended as a great failure. All His friends left Him and He stood naked amidst His enemies and they killed Him. And if we follow Him to achieve His everlasting life, we have to be willing to be failures, and to arise again, to do things with the strength of our hands and our hearts, may they be ever

so inefficient, may they be torn down again, just when we raised them up.

Food Held Out

Day in and day out we are put before such problems. We have not got the money to make this farm as farms should be; our progress is slow, but it is visible. Potatoes, canned vegetables and fruit, and the hay have lasted longer than all previous years and they are still holding out; more people have made homesteads on the farm, more acreage will be cultivated this year, and uncountable are the guests that last year have found happiness with us, friendship and something on the table at every meal. Sometimes it might have looked like a poor meal, but just think, a farmer knows how many mouths he will have to feed, but we don't.

We toil, we work the land, because it yields open-handed and sometimes it seems to multiply miraculously, for everybody will get filled. We are not always confident that this will happen, we grumble with each other, we sit back and wait, but then something will happen: the sun might have a happy twinkling that makes us get up, or a child may smile at us, and somehow everything goes on and grows, not like an annual plant that bears fruit this summer and dies in the fall, but like a rugged oak, growing slow, requiring much space and sunlight, but outlasting centuries.

Way of the Cross

It is a long steep hill from the lower to the upper farm and before Easter comes we will have erected the Stations of the Cross on the climb from the lilac bush on the bend to the grove of trees on the crest. They will end where a level spot invites to build a chapel from the rocks we gather on the fields. Don't you think we should all build one, all of us, gather stones and cement them together up there on the hill crest, to have the silhouette of a chapel stand braving the winds? It might be only large enough to hold the 25 or 30 people that live on the farm, but its doors will open wide to embrace the crowd that comes for the retreat. And it should have a little tower with a bell to remind us of God's hours.

Eva Smith.