



We Must Have Houses of Hospitality

By
Peter Maurin

The Duty of Hospitality

1. People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake.
2. Modern society calls the beggar bum and panhandler and gives him the bum's rush.
3. But the Greeks used to say that people in need are the ambassadors of the gods.
4. Although you may be called bums and panhandlers you are in fact the Ambassadors of God.
5. As God's Ambassadors you should be given food, clothing and shelter by those who are able to give it.
6. Mahometan teachers tell us that God commands hospitality.
7. And hospitality is still practiced in Mahometan countries.
8. But the duty of hospitality is neither taught nor practiced in Christian countries

The Municipal Lodgings

1. That is why you who are in need are not invited to spend the night in the homes of the rich.
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"And of Such Hostilities"

Two stories of unimaginable horror appeared in the newspapers on October 9. The events they narrated in heart-rending, nauseating detail were the bombing of Hamburg and the destruction of the Ruhr dams.

"The terrific bombing of Hamburg," says the Associated Press report, "was described today as a holocaust in which men, women and children fought against fire for the oxygen of the air, with the fire winning the battle as the flames soared to a height of three and a half miles."

Shelters Become Incinerators
Almost no one escaped in the heavily populated area of many square kilometers. The fire consumed the last bit of oxygen in cellars and finally exhausted that in the air-raid shelters, which at the same time were subjected to unbearable heat.

At least 20,000 perished in the shelters alone, and were reduced to ashes. Authorities said that the heat surpassed that of incinerators. One doctor observed that the combustion of bones was more complete than in crematories. There were no traces for identification.

70,000 Drown

No estimate is given of the total number of lives lost in Hamburg. The figure of 20,000 refers to losses in the air raid shelters, one of which was a vehicular tunnel similar to the Holland under the Hudson River.

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Ben Joe Labray

Dear Friends:

It's a wonder I am able to write. My back is stiff and my hands are all blistered. You guessed it—it was from those few days I put in at the bottle works. I've heard and read a lot about the evils of the machine, but this week I felt the effects of these evils and saw what it does to people.

They gave me a job loading cases of soda pop into freight cars. Three of us were in the car at one time and the boxes were coming in on a conveyor. If we let up for a minute, the boxes would jam up and fall over the place. The work was really too heavy for me, and I sure had a time keeping up with the two husky roustabouts who were with me. The foreman saw that this was too much for me and sent me into the bottling machines.

The whole place was full of conveyors. On one the bottles would be green (lemon and lime). On another they would be amber (cream). The bottles were marching along in straight rows like well-trained and regimented soldiers. There was a communist in the place and he was quite proud of the strawberry soda. They were to him the "red army," and he kept agitating for the opening of the second front in Europe. And to one Irishman the lemon and lime was the I.R.A.

Men and Machines

Everybody's rate of speed was governed by a conveyor. This was true of the washing machines, the capping machines and the loaders. I finally wound up on a job where I had to supply boxes, as they were being loaded by two fellows who had to work like madman to keep the line clear of

bottles. If they slipped up for a minute, the bottles would fall and break and there would be a general rush to turn off the machine. This would bring on the foreman, roaring like a lion.

This idea of man being controlled by the machine is one of the greatest curses of our time. The men get nasty and swear at the company and at one another all day long. They sweat and fume and are so tired it doesn't make sense. They seem to be as controlled as the regimented bottles. And discussion is futile. All these fellows have time for when they finish a day at the plant is a quick glance at the evening papers. Their knowledge of our times is only the dope given them by the radio commentators. This kind of work reflects on men in many ways. They are good men and ordinarily would be interested in reading and developing themselves. But their work stultifies them so that all they talk and think about during the day is the Sunday respite—the relief that comes from further dulling their senses with beer and liquor.

No Sympathy

Down in the stockroom we were piling cases about fifteen high. This really was tough work and one of our gang wasn't up to the job. He was one of the boys who hired on with me and who spent the last few nights sleeping in the jungle. He was 4-F plus, but the other fellows did not have much sympathy for his weakness. One fellow even threatened to punch him in the nose at the end of the day if my friend didn't "hold up his end." I got a hold of the shop steward who represents the union

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Pope Pleads for Peace

A Clear Analysis of the Papal Stand on the War

By Rev. John A. O'Brien, Ph.D., LL.D.

Amidst the chaos and the destruction of war, the Holy Father raised his voice on the fourth anniversary of the commencement of the present war to utter a message which mankind can neglect only at its own peril. In strong and moving words the Pope pleaded for the immediate launching of negotiations for a just and durable peace, for the cessation of the killing of men, women and children, and for putting an end to the destruction of cities, towns and works of art and civilization. In that courageous plea, the Holy Father expressed the longings in the hearts of the people of every land.

Once again His Holiness drove home the truth which he had uttered just a week before the war began, and from which there can be no escape. "Nothing is lost by peace," he repeated. "All can be lost by war." The misery which has piled high upon the people of many lands is the result of the failure of rulers to heed those words.

Never more timely or more urgent was the Scripture exhortation, "Receive instruction, you that judge the earth." The Pope's plea articulates the growing demand of the masses of people in all lands that their leaders immediately consult with one another to settle differences by an appeal to reason and conscience instead of by the blind and irrational means of mass slaughter and mass destruction.

Continued Strife Unjustified

That this is no mere sentimental plea, but a dictate of ethics and common sense is evident from the words of His Holiness: "More tormenting than ever, there comes to soften the minds and hearts of men a doubt whether the continuation of hostilities—and of such hostilities—is and can be said to be still in conformity with national interests, or reasonable and justifiable"

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Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this come I into the world . . .
John 18.37.

The Kingship of Christ

If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of secularism, its errors and impious activities.

This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The Empire of Christ over all nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied.

Then gradually the Religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the State and tolerated more or less at the whim of princes and rulers. Some men went further and wished to set up in the place of God's Religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God.

The rebellion of individuals and of nations against the authority of Christ has produced deplorable effects. We lamented these in the Encyclical *Ubi Arcano*; We lament them today; the seeds of discord sown far and wide; those bitter enmities and rivalries between nations which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society, in a word, shaken to its foundations and on the way to ruin.

"We firmly hope, however, that the Feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Saviour. . . ."

—Pius XI. Dec. 11, 1925.

NOTES BY THE WAY

By Dorothy Day

For the past several years I have been reading aloud to all who would listen from the sayings and life of the Fathers of the Desert. Undoubtedly this has influenced me far more than those who heard me. Undoubtedly it had a great deal to do with my deciding to go away for a year to practice the use of the weapons of the spirit. Like some of the early Fathers (I don't know whether the Sisters or Mothers of the Desert did such things) I begin my year by visiting other Fathers of the Desert, and the Desert this month of September has been a green and lush one, the prairies around Wheeling, Illinois, where the Ladies of the Grail were giving their final course of the summer, The Harvest. I did this not only for my own sake, to start the year off right, but for

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Meditation for a Psychiatrist

By ARTHUR SHEEHAN

Confession is good for the soul, but we aren't so sure about psychiatry. Particularly after listening to the stories of so many soldiers and C.O.'s who have gone through the psychiatric ropes at induction stations. It seems to be a field day for the Freudians at these places.

A general confession is often recommended to Catholics as the ideal way to meet some great change in their lives. But when we find soldiers who are ready to face the four last things of death, judgment, heaven and hell being asked by the state to make a general confession to psychiatrists, then we demur. It sounds very close to being an act of blasphemy.

Marx came along some years ago with his dialectical materialism and offered to suffering humanity all the material splendors of a Communist paradise on condition that humanity bow down and adore his theology. To Marx there was no God but matter and he, Marx, was its prophet.

War and Sex

Now we are faced with a world war and there appears to be a very close connection between the attraction of war and the desire

for sex freedom. There seems to be a very real and close connection between that spirit that kills babies by birth control and that spirit which kills men and babies in the awful lust of war. The Fifth and Sixth Commandments are closely interlocked, and there has been one Kentucky psychiatrist brave enough to point out the relationship. One only has to remember the last war and the sex breakdown which began in that war and followed upon it to realize this truth. If we have the eyes to see, we can see the phenomenon repeating itself.

It does appear to be very suspicious that men on the threshold of war are gently indoctrinated with the idea that all things are related to a god named sex. Freud and his sex determinism have followed hard upon the heels of Marx and his economic determinism. The first temptation, the temptation of the world and its glories has been followed by the second and more attractive temptation, the temptation of the flesh.

The Order of Temptations

Spiritual writers tell us that there is an order in temptation, that the lesser temptations are followed by the greater: Catholic

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PETER MAURIN, Founder

ARTHUR SHEEHAN, Editor and Publisher

115 Mott St., New York City—13

Telephone: Canal 6-8493

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We Carry On

THE statement of ownership of the CATHOLIC WORKER which will be published in our November issue, in compliance with the law, will carry three of the four names signed below. These are the names of the three associates who have been designated by Dorothy Day to carry on the work of publishing this paper and operating St. Joseph's House.

We have accepted these responsibilities in the same spirit which prompted us to enter this work and to devote our several talents and abilities to it under Dorothy Day's direction while she was able to give her personal attention to the many tasks and decisions which this work involves. In view of the important change which has taken place, we believe that a statement of our aims and purposes is desirable at this time.

FIRST of all, we wish to state one fact with particular emphasis: Dorothy Day has not left or "abandoned" the CATHOLIC WORKER movement. This should be apparent to anyone who has read with care her statement in our October issue. It may not be clear to readers of garbled, inaccurate, misleading accounts which have appeared elsewhere, or to those who depend on hearsay stories.

It is not necessary to reiterate here her program for the ensuing year. Her own statement stands for all to read. It leaves no room for doubt regarding her intent to engage in broader and higher application of the principles underlying the CATHOLIC WORKER program. Beyond this year of spiritual preparation, no one knows what will come to pass. The future is in the hands of God.

FOR our part, we intend to carry on this work to the best of our ability. We shall continue to work for a Christian synthesis of *cult, culture and cultivation*. We believe that true culture must have its roots in religion. It will flourish only in an industrially decentralized society which gives to cultivation of the land its proper place in the scheme of things and recognizes the personal right of each man to choose his own vocation and exercise it in consonance with the common good. Our aim is to labor for the attainment of a society founded on Christian principles, through the program of indoctrination, houses of hospitality, and agricultural and industrial co-operatives which will enable men and women freely to achieve the destiny for which God created them.

We hope to have the continuing support of the many friends and fellow workers who have co-operated with us in the past.

PETER MAURIN,
CLARENCE DUFFY,
ARTHUR SHEEHAN,
DAVID MASON.

Politics Without God

Look at politics; and may we not read evidences of this spirit everywhere? How little has religion to do with questions of peace and war? We go to war to avenge an offence, or to push an interest, or to secure a gain, or to cripple a hostile power, as if there were no God of Hosts. We do not ASK OURSELVES THE QUESTION WHETHER IT IS GOD'S WILL THAT THERE SHOULD BE SUCH A WAR. The whole action of diplomacy is as if there were no special providence, and as if God having retired from the management of the world, we must take up the reins which He has let fall from His wearied grasp.

Since the balance of power was substituted for the central unity of the Holy See, we have come more and more to act as if the world belonged to us and we had the management of it, and were accountable to none. On the most solemn subjects, even those of education, and religion, and the interests of the poor, how little of the tone and feeling of creatures is exhibited in debates in parliament, or in the leading articles of a newspaper. It would seem as if there were nothing we had not the right to do, because nothing we had not the power to do. With far less of intentional irreligion than would have seemed possible beforehand, there is an incalculable amount of forgetfulness that we are crea-

NOTES BY THE WAY

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the sake of Tamar, who took the course.

It has been a month of joyfulness and plenty. It has been a month of much meditation, hours in the chapel; it has been a month of glorious Masses, processions, sung Masses and dialogue Masses. We have learned to sing, not only the plain chant of the church, but early hymns and folk songs. (And for teachers there were Dom Vitry, formerly of Belgium, and now of O'Fallon, Missouri; Robt. B. Heywood, seminarian from Mundelein; and Joan Overboss herself, second in command, during the course.)

A Folk School

Yes, we have learned to pray, and to sing our prayers. A prayer sung is twice said, says St. Augustine. We have learned to meditate and bake bread, pray and extract honey; sing and make butter, cheese, cider, wine and sauerkraut. We have made soap and costumes and pottery; we have worked as sharecroppers for a neighboring farmer and garnered our own crops, soya beans, carrots, grapes and corn. We have even witnessed the slaughtering of Isaac, the eight months' old calf, and the skinning and dismembering of his carcass. And we have partaken (and with appetite, since the daily work was vigorous) of those parts of Isaac which do not repose in the freezer at Wheeling, namely, tripe, brains, liver, heart, sweetbreads, but not the lungs, since we were not able to find a good recipe in the neighborhood, and without a good recipe, lungs taste like rubber bands, as any of our crowd at Mott Street can tell you.

And speaking of such inward parts of Isaac, we had a lecture from Janet Kalven on health during which she quoted from Dr. Price's books published by Harpers, on Physical Degeneration, and told us how primitive tribes live on the inward parts and throw away the muscle meat which we relish so much.

Health to work and pray, health to perform one's mission as a Catholic—I am sure that St. Teresa of Avila would have enjoyed Janet's talk, in spite of her saying "when nuns become melancholy, feed them steak!"

Let me say here that we have been living in eternity and such a talk as Janet's took two and one-half hours. Perhaps it was longer. Anyway, at the conclusion of it, she was sent to the chapel to pray for two and one-half hours. That seems to be a principle here—long talkings, and still longer silences. The great silence is always observed, from Compline until breakfast the next morning. And when one considers that fifty women are living together, during such a course, and up betimes to bake bread, start chores, milk cows and wash clothes, and pray and sing the Mass, on occasion, two hours in the chapel before breakfast, it is indeed wonderful. God be praised!

It is good to look over my note book and find interspersed amongst directions for bread-making and soap making, sentences from Msgr. Hillenbrand's opening discourse:

Msgr. Hillenbrand

Mass is the death of Christ. Mass is the perfect sacrifice, the best that any human being can do, infinite praise, adoration and expiation.

In this sacrifice we offer ourselves. In Mass is the moment we

give ourselves completely to God. We must earn that moment through all the actions of our lives. If we stand with Christ at the altar and participate in his death, then we too must die.

We are going to act together just the same. If people won't do things together, they will be compelled to do them together, as they are under the dictatorships.

After emphasizing the priesthood of the laity and the doctrine of the Mystical Body, Msgr. Hillenbrand went on to talk of Sacrifice.

Mass is my reparation, my expiation. *Back to the Altar*. We participate in the Mass by communion. The best thing any human being can do. Infinite praise, adoration, expiation. Sacrifice is "to suffer and so enter into His glory." Rural life contains many hard elements (but half the trouble is our imagination). We must die to ourselves. We must fill in those things wanting to the Mystical Body. Hard things are one's way of dying. The hours on the land are hard. The responsibilities, the uncertainty. There we live close to the seasons, and the seasons of the year are caught up into Christ who is our life. We relive through the liturgical year the lifetime of Christ.

Compared to living in God, mere life is nothing.

Fr. Vitry said:

The important thing is to be in an atmosphere where one can sing. We are all suffering from a certain amount of sophistication. It is a primitive instinct to sing. As youth grows, it fails more and more to express emotion, yet emotion grows. Sacred singing for a Catholic soul is absolutely necessary. First drawback to sacred singing—bad speaking. (Dr. Von Kersbergen is an example of clear speaking, every syllable, every vowel, so clearly enunciated. She reads and prays with the same distinctness, so that every word sinks into the heart.) First learn to pray well. Ninety percent of the trouble is lack of buoyancy in prayer. We don't breathe well. We don't recognize that we are breathing in life. Many people never fill the bottom of their lungs. If there is no emotion in breathing, there is none in singing. Breathe in through the nostrils, out through the mouth.

After Fr. Vitry got through with us we were all singing, and singing "high," too, because we were thinking high. The acoustics are good in the little chapel, and it is easy to think high, and lift one's voice up, up to the peaked roof. Fr. Vitry, by the way, is editor of *Cecilia*, dealing with Church music, published in O'Fallon, Mo., which comes out ten times a year and is \$2.50 a subscription.

Msgr. Ligutti

Msgr. Ligutti's talks on The Moron Quail, the Country Pastor, the Lilies of the Field—these were highlights, of course. Fr. James F. Coffey, of Huntingdon Seminary, Brooklyn; Fr. Michael Mathis, C.S.C., with his talk on the psalms; William Gauchat, speaking of arts and crafts in the home—each carried on days of discussion. The latter is the leader of the Cleveland Catholic Worker House of Hospitality and head of Our Lady of the Wayside Farm at Avon, Ohio.

But there was not only work and prayer and lectures and parties and feastings. There were also the ember days of fasting, when a most strict fast was kept. Always, too, when we feasted

with the martyrs, someone kept a fast, just as when there was much discussion, someone kept silent—silent with the eyes as well as with the lips. Always there was someone sent to the chapel to pray "for an hour and a half" for the others. Always there were little penances distributed, to illustrate the points of the meditation.

Indian Summer

As I write, this last day of the course, sitting by an open window looking out over the prairie, there is the long sleepy singing of crickets. In my nostrils still are the smell of the grapes in the vineyards that we have been harvesting, the apples from the orchard which we have been peeling, the smell of the good loaves baking in the kitchen.

The girls are leaving tomorrow, going out, some of them two by two, as the disciples went out of old. A few are going to live down near Mott street, another is going into the Negro district in Chicago to the Martin de Porres center; three are going to Arkansas to live on a farm with another one of the girls who took an earlier course here. Two are going to Bill Gauchat's farm at Avon, Ohio; one is working with a priest starting a Catholic book store in Pittsburgh, and another with a priest who is preparing a liturgical school in Chicago. The apostolate for city and country is finding its workers, all different yet all praying that "that mind be in them which was also in Christ Jesus." "Called to be saints," "fellow workers of God," "fellow helpers of the truth," they are on their way, and in them the makings of "valiant women."

Suffering

Although we may speak freely of patience in suffering, and of being resigned to God's will, we may give to the word "suffering" a very limited application, and mean only physical pain and hardship. There is a tendency to dissociate from God's will the trials and annoyances of mind and heart that come from our daily contacts with people and circumstances. But all these crosses, too, are in God's plan for our sanctification, and they usually form a more abundant and effective means of purging away our self-love than the less frequent discomforts of physical pain. Why, then, do we not recognize this work of God on our souls and cooperate with His sanctifying will as He employs all the trying details of our surroundings to purify us of our selfishness? The reason that so much spiritual good escapes us and that we suffer without profit is that we lack the "consciousness of God." Because we tend to think only of preserving spiritual life, which is the state of grace, rather than of developing our spiritual health by living to please God, we fail to practice that spiritual vigilance and awareness of God's will which should link up the many activities of our life into an organic supernatural unit; we neglect to cultivate that spiritual attitude toward life's circumstances that St. Paul calls the "mind of Christ."—*Crusader's Almanac*.

Indeed, if there had been any better thing, and more profitable to man's salvation, than suffering, surely Christ would have showed it by word and example.

For both the disciples that followed Him, and also all who desire to follow Him, He plainly exhorts to the bearing of the cross, and says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—*Imitation of Christ*.

tures. What else is our exaggerated lust of liberty? What else are even the vauntings of our patriotism? What else is the spirit of puerile self-laudation into which our national character seems in the hands of an anonymous press to have already degenerated, or to be fast degenerating?

—Father Faber: "Creator and Creature."

GOSPEL OF PEACE

By Fr. John J. Hugo

Forewarned against misunderstanding and illusion by the knowledge of what is meant by false peace, we can go on to examine and define true peace, "the peace of God" (Phil. 4, 17), the promise of which—"Peace on earth" (Lc. 2, 14)—came to men with the Incarnation.

First of all, true peace is interior. "Let the peace of Christ rejoice in your hearts" (Col. 3, 15). It is not, therefore, to be attained mechanically, or by external means, that is, by treaties, political alliances, economic agreements. These should be the expression of interior peace; and, if they are not, then they are of no more

value than the paper on which they are written, as modern history clearly enough shows. Peace must be in the hearts of men, otherwise the most skillful diplomacy or the most far-seeing policies cannot be successful. During the "peace" that obtained after World War I, Pope Pius XI was constrained to write: "Peace indeed was signed in solemn conclave between the belligerents of the late war. This peace, however, was only written into treaties. It was not written into the hearts of men, who still cherish the desire to fight one another and to continue to menace in a most serious manner the quiet and stability of civil society." (*Ubi Arcano Dei.*)

Our Hearts the Source

St. Thomas, as is customary with him, throws light on this matter by distinguishing between peace and concord (II II, 29, 1). Peace, he observes, includes concord; so that there will be concord among men wherever there is true peace. But not the other way round: for there may be concord among various persons or groups, because of an agreement in seeking together certain desirable ends, without there being true and lasting peace. How is this? Because peace includes, beyond a mere external and limited agreement, the satisfaction and tranquillizing of all the interior desires and appetites of those who possess it. No one, whatever his material advantages, has a truly peaceful heart so long as he does not possess all that he desires; and further, as long as he has not his own heart in peace, his neighbors are not safe from his envy and covetousness. There can be no peace among men unless there is first peace within them.

If this is true, it is evident that peace is not to be bought cheaply. The peaceful man is in repose; he has ended his search; he has found an unending spring of genuine happiness; there are left in him no unsatisfied desires that can make his own soul restless and bring him into collision with the marauding desires of others. The unpeaceful man, on the contrary, is restless, discontented, ever craving new satisfactions, which, since he seeks them where they are not to be found, never really satisfy and rather incite him to continue and even extend his greedy search. Peace is broken because men with restless hearts come into conflict over the material goods in which they seek happiness but find only disquiet and the occasion for envy, contention, hatred, and every evil passion.

Unstable Concord

True peace is a stilling of the appetites and passions. It requires that these passions be not destroyed indeed, but brought into equilibrium. A worldly-minded man, who possesses some material goods, will enjoy a certain measure of peace; unfortunately, his peace is unstable and cannot last because of the things that he does not have and still desires. Again, he may be at one with neighbors in the pursuit of some limited good, and to the extent of the agreement there will be concord among them; but this, too, is unstable because of other unsatisfied and conflicting desires: these, roving about greedily, like bandits looking for prey, will sooner or later clash with one another. Concord, therefore, does not necessarily

mean peace. There may be a certain limited, temporary, precarious concord among murderers or pirates; like the peace agreements that are signed by modern nations. Such agreements, no matter how finely phrased, cannot bring peace because there is not peace in the souls of the peoples who make them. You cannot get water from a dry spring.

On the other hand, where there is true peace, there will likewise be concord. The reason is that true peace satisfies the heart, the desires, the passions; it therefore removes the cause of conflicts and the occasion of war. Discord comes from the opposed passions of men seeking their satisfaction, as when avaricious men (or nations) come into conflict over money or the sources of wealth. St. James says that wars are caused by "your concupiscences, which war in your members" (Jas. 4, 1). When, however, the appetite for happiness is satisfied, when passions and desire are kept under the control and guidance of reason and faith, then there is no cause or occasion for envy or greed, conflict or war. Where men are at peace, there are no fierce, unruly passions prowling about in search of plunder and taking it regardless of consequences or cost. A man with peace in his heart easily lives in peace with his fellows.

The First Requisite

Wherever men work for peace without laboring to obtain that which satisfies the heart, they will be disappointed and disillusioned. Not without weighty doctrinal reasons did Pope Pius XI lay it down that the very first step towards establishing world peace is to labor towards bringing peace to human hearts: "First and most important of all, for mankind is the need of spiritual peace. We do not need a peace that will consist merely in acts of external or formal courtesy, but a peace which will penetrate the souls of men. . . ." (*Ubi Arcano Dei.*)

What a tragic delusion is theirs who seek for peace without providing for the human heart that alone which can truly pacify! The first really practical move towards world peace—though "practical men" will hoot the idea—is, not to call a meeting, but to satisfy the aspirations of the soul, to still all passionate searchings of the heart, all restless striving, all unfulfilled desires. If this is done (but it cannot be done with pen and ink) then a marvellous thing will happen. You have seen how, when a pebble is thrown into a pond, tiny waves start out in all directions from the point where it enters the water, then move outward in concentric circles that widen and increase as they go. When many pebbles are thrown at once, the circles intersect and merge at a thousand points, and the whole surface of the water is broken by innumerable minute waves going in every direction. So also does the peace that is in the heart move outward to embrace all the activities that proceed from the human soul; and when many are at peace, each becomes a center from which break forth that charity and spiritual peace which, flowing outward in every direction, touch human relations and activities at innumerable points and calm the whole of

human life and society with their tranquillizing influence.

Cause of Failure

But first means first; and when the Vicar of Christ says that the first and most important step is to bring peace to the hearts, then this is exactly what ought to be done; and it ought to be done first. As it happens, however, men persistently, and on principle (Catholics as well as others), refuse to take this first and most important step, and, as long as this is so, it is simply folly to expect that any other measures, however earnestly considered or wisely planned, can possibly avail. Hence the failure of peace movements, whether secular or religious. The failure is not because peace is intrinsically impossible, but because men do not use the necessary and proportionate means for obtaining peace. Even religious peace efforts do not in practice give first place to revealed truth by placing chief reliance on spiritual means and measures. They rely on diplomacy and are too much concerned with political plans, economic agreements, international conferences, etc., etc., etc.

What is it that brings inner peace? "Our hearts were made for Thee, O God, and they will never rest until they rest in Thee." And again, "As the hart panteth after the fountains of running water, so my soul



SAINT TERESA

panteth after Thee, O God" (Ps. 41, 2). Yes, and until the soul seeks to satisfy itself with God, "we know that every creature groaneth and travaileth in pain, even until now" (Rom. 8, 22), that is until the manifestation of Christ to the soul. It is God that brings peace to the heart; it is the love of the world that destroys it.

You see, the consequence of this doctrine: *The Peace Movement is purely and simply a religious movement. It is specifically religious and Christian.* Not only is it true that a Christian can be a pacifist; it is also true that no one except a Christian can be a true and realistic pacifist.

True Peace Is Supernatural

This leads us to the second characteristic of genuine spiritual peace. Besides being interior and spiritual, it is also supernatural, a free gift of God that belongs to the divine and not to the merely human order.

This is why the Scriptures call it the "peace of God" (Phil. 4, 17) and "The peace of Christ" (Col. 3, 15). Jesus Himself carefully distinguishes His peace from that of the world. "Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you." (Jo. 14, 27).

St. Paul places peace among the twelve fruits of the Holy Spirit. It is therefore produced in the heart by the activity of the Holy Spirit, and is no mere natural sentiment nor the product of natural affection, however noble. It exceeds the human and natural order altogether, and therefore cannot be produced by

Truth and Freedom

By Robert C. Ludlow

Personalism and relativism are antithetical terms. Relativism is an affirmative of liberalism, and liberalistic philosophy leads to the degradation of the person. It has no concept of personality because it has no absolute compelling respect for human nature as such.

The liberal maintains that every school of philosophy is but the systematization of the mores of the day—that since objective truth is an illusion no system can have permanence but is of interest as a study in relevancy. So they make a doctrine of relativism their absolute.

Asininity

They demand that every man who has freed his mind from the tyranny of the absolute accept their standard as truth, so that one is reduced to a certain asininity in adhering to a dogmatic anti-dogmatism and to a psychological absurdity in positing the possibility of assuming an undetached attitude to truth. The Thomists are excoriated because they give a systematic interpretation to life, and no system is acceptable to the liberal—he worships chaos, prefers it to order because order might commit him to something and he doesn't want to be committed to anything unless it be the validity of his own relativist criterion.

Conscience

There is a certain danger in accepting an absolute—there is a danger in being a monotheist. Because truth is had, then the use of force presents itself as a practical means of imposing it on others. But if one accepts as an absolute that the conscience cannot be forced, that there is no value to an external adherence to truth, that reason is not dependent upon faith but rather faith is built on the substructure of reason, then one has a democratic absolute—then the intolerance of persons is heresy. And that is Thomistic and Catholic teaching and the fact that it has been abused and violated, that political Catholicism has at times made havoc of men's consciences, that does not abrogate the doctrine, as the abuse of a right does not destroy the right.

Tyranny

Yes, we had the Spanish Inquisition and we have the Inquisition of the liberals. And it is a question which tyranny is worse. Essentially the liberal Inquisition is this: That no man can be truly educated, truly democratic, truly humanistic who does not believe all truth to be relative to the age; that to accept any absolute is evidence of

human or natural means. Only the Spirit of God and divine grace can create it in hearts that are properly disposed. *This does not mean that men can themselves do nothing to bring about peace.* But it does mean that their efforts must be carried forward on the supernatural plane and are to consist in using whatever measures are available for inducing the Spirit of God to enter human hearts. The soul is a portal through which God desires to enter the world to intervene in its affairs; but the soul must be disposed to receive the divine Guest, otherwise He will not come.

So far as man can do anything about it, *peace is the fruit of supernatural living*; and no natural means whatever, no matter how excellent or wise or powerful, can avail to produce an effect that simply exceeds all the powers of the whole natural order. The procedure of the Christian peace effort is not to call for a discussion of political means; it lies in a whole-hearted response to the Apostle's, "I admonish thee that thou stir up the grace of God which is in thee." (II Tim. 1, 6).

(To be continued)

mental sterility, of a desire to have a system, an easy explanation of things, an authoritative answer; that it undermines philosophy, sets up an artificial order and imposes it as truth no matter what factual analysis may bring forth. And this holds man in a hard net indeed! There is no getting out of this tyranny except by the categorical reply that there is such a thing as objective truth, that the mind discovers and does not make truth, that one must assume some first principles or be enmeshed in hopeless chaos, that unity is more desirable than disorder, that good and evil are not exclusive products of the mores of a community, that one can accept absolutes without thereby prostituting his mind.

Mind Open and Free

When it is said that the acceptance of a system as true lays the theoretical foundation for nazism—because of the authoritarian character of both, this must be considered more carefully—such a statement is a dangerous oversimplification. It is an untruth to state that Thomist philosophy is authoritarian, for it is Thomist teaching that the proof of anything within the confines of philosophy carries no more weight than is warranted by the argument itself. There is no *imprimatur* that can make a philosophic truth more valid than the premises warrant. The Thomist is no intellectual coward. Within the confines of philosophy his mind is open and it is free. But mark this—within the confines of philosophy (natural reason) he is free. Because for him philosophy is not the only science as it is the only science of the so-called philosophers of democracy. There are other fields of knowledge. There is theology, and it is true that for the Catholic Thomist theology acts as a negative check on his system. Because theology can say—thus far and no further.

Authority

When the philosopher oversteps his field he has no more right to consideration than does the theologian who might try to determine mathematical concepts by revelation.

Theology rests upon the foundation of reason but goes beyond this into fields where authority is a valid criterion. And, if truth is the conformation of the intellect to reality, then the reality of an authoritative religion must be faced as well as the reality of anything based upon the exclusive exercise of reason.

There is this great difference between the Catholic Thomist and the authoritarian system of the nazis. And it is this: That the Thomist denies the validity of authority in the politico-economy field covered by the nazis. In that field reason alone is sufficient, political economy is no matter for revelation and therefore no matter for authority. It is only when we go beyond the confines of reason into matters strictly to be taken on faith (the triune nature of God, the Real Presence) that the Thomist admits of the principle of authority.

Liberalism Untrustworthy

The Thomist believes that reason alone can discover certain philosophical truths and there are certain principles he accepts as true and valid for all times. And since these are truths in direct contradictions to the nazi system the Thomist has something other than a vague and useless liberalism to oppose to the totalitarians. His opposition is radical, the liberal opposition untrustworthy. Untrustworthy for this reason, that, granted the relativist argument, the nazis can turn it quite nicely to their own use. They can say this: According to the liberals truth is relative to the age. Well, we are

(Continued on page 8)

CULT

CULT

THE FAMILY ROSARY

The month of October is the month of the Rosary, "the mystic Crown which the Christian people with inspired words of veneration and affection places every day on the royal head of the Mother of God."

"We realize more keenly," wrote Benedict XV during a previous time of strife and carnage, "the need of Christian prayers, and we see among all, that of the Rosary is more than ever necessary, for not only is it turned to her through whom it pleased God that all grace should come to us, but it bears the impression, more than any other, of the universal character of collective and domestic prayer."

The Remedy

It is the remedy for the three great ills of modern society, which are "first, the distaste for a simple and laborious life; secondly, repugnance to suffering of any kind; thirdly, the forgetfulness of a future life. . . . For evils such as these let us," wrote Leo XIII, "seek a remedy in the Rosary, which consists in a fixed order of prayer combined with devout meditation on the life of Christ and His Blessed Mother." In another encyclical he noted "how well adapted to every kind of mind, however unskilled, is the manner in which these things (to be contemplated) are proposed to us in the Rosary. They are proposed less as truths or doctrines to be speculated upon than as present facts to be seen and perceived."

Signal Necessity

"At the present day"—this is very true of our day, too—"there is signal necessity of special help from heaven, particularly manifest in the many tribulations suffered by the Church as to her liberties and her rights, as also in the perils whereby the prosperity and peace of Christian society are fundamentally threatened. So it is that it belongs to Our office to assert once again that We place the best of Our hopes in the holy Rosary, inasmuch as, more than any other means, it can impetrate from God the succor which we need."

The following are a few excerpts relative to the Rosary which have been taken from diocesan papers and Bishops' pastorals from different parts of the United States:

A Restorative

"Sermons will be given in every parish church throughout the Diocese on 'The Family Rosary.' The members of each congregation will be asked to join with the other members of their families each night at home and with them to recite the Rosary that the sanctity of the home might be restored."

"Every family will assemble every night immediately after the evening meal and recite five decades of the Rosary together for the hastening of a peace that will be the fruit of the union of every soul with God and with each other in the love of God and the brotherhood of Christ."

A Daily Practice

"... Oh, would it not be a grand thing for Catholic families gathered every evening in their homes to pray the Rosary! If the daily recitation of the Rosary went up from millions of families every day, what power that would have with God and His Blessed Mother. Mary Immaculate has been officially declared Patron of the United States. Let us now turn to her for aid and protection in this our great need."

"With all the emphasis in our power, and with all the sacredness of our apostolic mission among you as the chief shepherd, we protest to you that the Rosary should be a daily practice in your homes. In homes with families, gather your children

around you each day for the public recitation of it. If you are alone, still make it an essential rule of your daily life. Incessantly, daily devoutly call on Mary through the Rosary."

WRITING

By Ade de Bethune

As I have said before, it so happens that we who speak the English language have inherited one of the phonetic alphabets, namely the Roman alphabet. So let us go ahead with studying that manner of writing such as it is.

How are the Roman letters written?—They are not written vertically, but in *horizontal lines*, reading *across* from left to right and *down* from the top of the page to the bottom. Those are facts which we must accept if we will be legible, and, as a matter of fact, we all do accept them without question, excepting sometimes for writers of fancy, so-called artistic inscriptions who try to make us read their words from the bottom up or in all sorts of obscure arrangements.

Proper Arrangement

You may not believe that it is possible to be so stupid as that, but don't ask me how I know. I have sometimes attempted it myself with the false hope that the results would be beautiful. They never were. My main failure was in trying to make the Roman letters into vertical inscriptions, as, you may have noticed in some of the old drawings which I made for the CATHOLIC WORKER. Yet, all the while that I was doing this, I was distressed because the letter I was so thin while M was so fat, and all other letters were of various widths so that my poor vertical arrangements never made a nice block of even width. For years I struggled with that grave problem of trying to balance all kinds of fat and skinny letters on top of each other, until—believe it or not—I finally discovered the obvious, namely that if I would only put my letters horizontally side by side (as they should be anyway) they would all arrange themselves nicely in even lines.

All Roman Capitals are, for all practical purposes, of the same height, so that they will naturally run into nice even, orderly horizontal lines. Since they are all the same in height and yet we want them all to be different so as to be distinct from each other, it will be obvious that they should be of different widths. That is another one of those self-evident points about writing which are nevertheless so unwillingly accepted by most of us.

The Fat and the Lean

Perhaps it is because typewriters are bound to move in equal spaces that we have come to hold the false idea that all letters should be of equal width. As a matter of fact the poor fellows who design letters for typewriters have to rack their brains to find a way of making all letters fit an equal space without making it look too bad. These designers are very skillful indeed, but still the

only thing they can do is to squeeze the fat letters, like M, till they can hardly breathe, while they spread out thin letters like L and I to fill up as much as they can in their allotted space.

But in truth there is no reason why anyone should think that all letters should have an equal share of space. It would seem obvious that letters with a large family like M and W need almost four times as much space as the letter I, who is a lonely bachelor. In writing, as in other things, it should be: "To each according to his needs." When this is respected, as we shall see later on, the writing comes out even and distinct, easily read and pleasing to behold.

Length of Lines

Now, the next thing after making all letters of the same height (though of different widths) is to keep them in fairly straight and rather short lines, so that the reading eyes will have no difficulty travelling along each line and jumping down from one line to the next. You will notice that newspapers are set in columns of short lines, with about thirty letters at the most in each line. This, it has been found out, is just long enough for the eyes to grasp easily, almost as a whole, so that they can move down to the next line without losing their place on the page. If, instead, newspapers were printed in long lines of several hundred letters, running all across the whole page, what would happen? By the time you would come to the end of one line, you would have to travel all the way back to the other side of the page and start looking around to find out which is the next line to be read, as you would surely have lost track of where you had left off the last time.

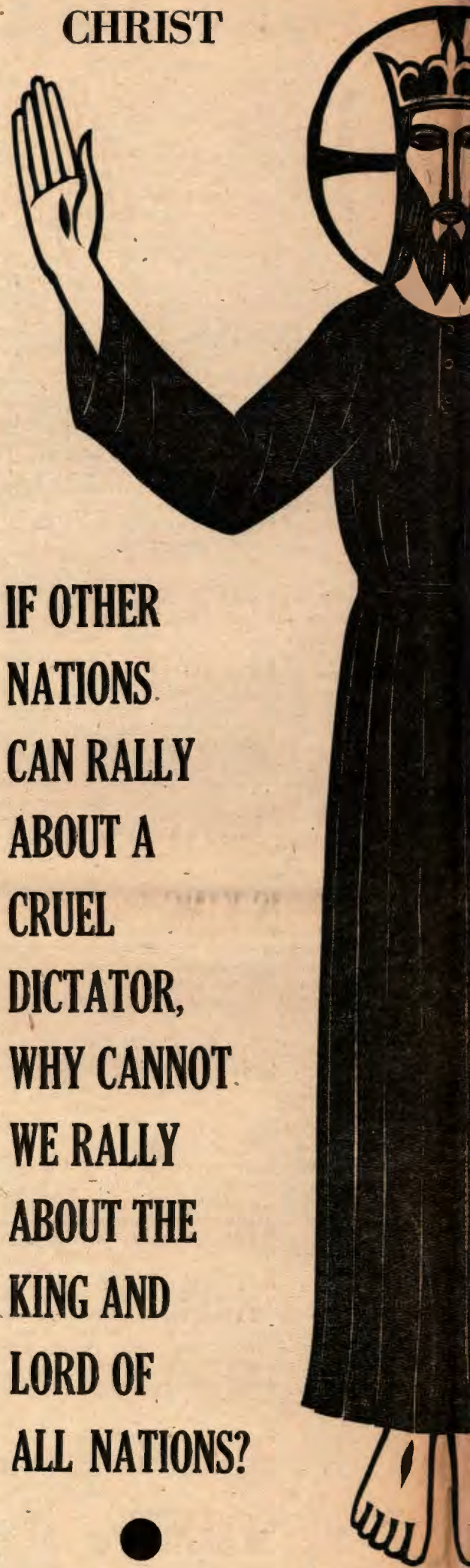
But because regularity and uniformity in the height and length of the lines are a good thing, we should not conclude that it will be a good thing to have all letters look alike. For what would happen if all letters had the same shape? Reading would become impossible because no one could distinguish what are the letters and therefore the words. If an F is made to look like an E, and an E like a G, and a G like a C, and a C like an O, and an O like a D, etc., nothing will look like anything. You will all remember having been stumped some time or other by an illegible inscription, maybe on a school poster or some such thing. A well-meaning, self-styled artist had attempted to create an alphabet that would reduce all Roman letters to squarish shapes (or maybe triangular or diamond shapes) so that both O and D looked exactly alike and you could not tell apart C and G or U and V, etc.

Totalitarian Leveling?

If such things were not true and we had not all seen them and been puzzled by them, I would not be writing this article. But it would seem that we have been so impressed—whether we like it or not—by totalitarian or such ideas, that we would try to make even poor innocent letters all conform to the same shape. Or at least we do not think there is anything wrong in trying it and we are rather angry because Roman letters do not lend themselves very readily to this totalitarian leveling.

The art of calligraphy may be said to be that of arranging different kinds of letters into orderly patterns without damaging either the individual differences between the letters or the order of their arrangement. After all, it is the same thing in human society. A lot of human beings, all different, live together. You will bring them to real order, not by making them all follow the

CHRIST



IF OTHER
NATIONS
CAN RALLY
ABOUT A
CRUEL
DICTATOR,
WHY CANNOT
WE RALLY
ABOUT THE
KING AND
LORD OF
ALL NATIONS?

same shape but by keeping them in line with due regard for their different gifts and abilities.

So, in writing, while we should make all our Capitals of the same height, for the sake of uniformity, we must also remember to make them all as different as possible from each other, not only in width but especially in shape, so there will be no danger of confusion between any of them, but instead they will jump to the eyes, clearly, each with its own characteristics. What are those characteristics which make each letter an individual by itself that can be recognized as itself and none other? I promise not to be sidetracked any more, but we shall really go into that, from A to Z next month.

In Ho

Ruler of all from heaven
O Christ, our King
We kneel before Thee,
Thy empire o'er the

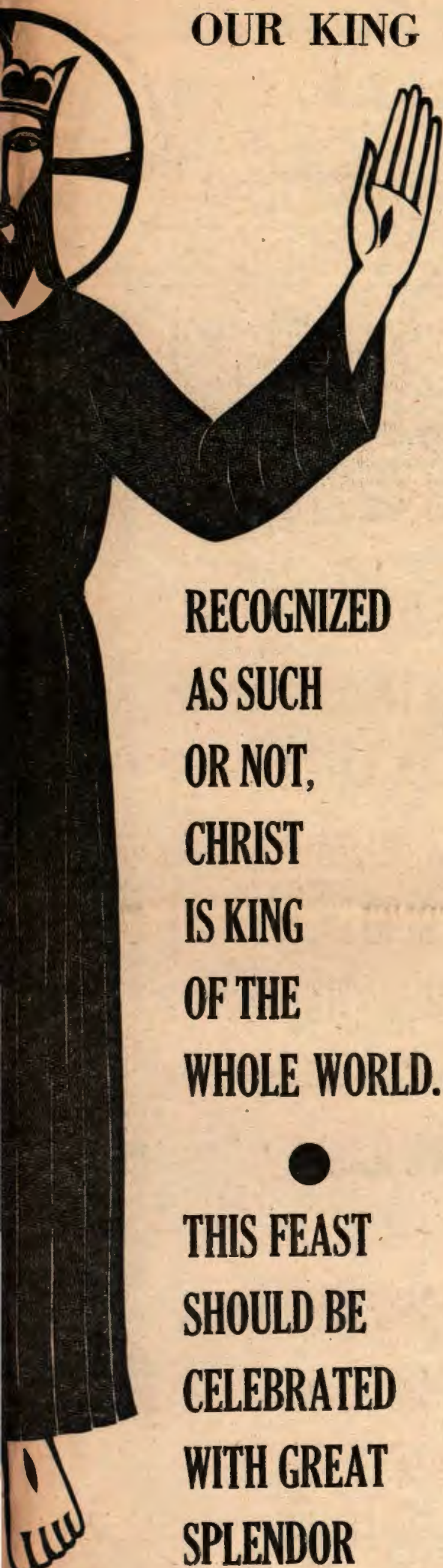
While hands of shameless
The homage due to
We own Thee Sovereign
The King by heaven

O Prince of Peace, O Christ
Those rebel hearts,
Into Thy sheepfold lead
Thy scattered sheep
From Hymn of Vespers of the

FUTURE

—CULTIVATION—

OUR KING



RECOGNIZED
AS SUCH
OR NOT,
CHRIST
IS KING
OF THE
WHOLE WORLD.

THIS FEAST
SHOULD BE
CELEBRATED
WITH GREAT
SPLENDOR

omage

aven's high throne,
ng ere time began,
e, Lord, to own
he heart of man.
less men recall
to Christ their Lord,
gn Lord of all,
ven and earth adored.
Christ, subdue
s, Thy peace restore;
ead anew
eep, to stray no more.
he Feast of Christ the King.

Gleanings

"For every house is built by some man; but he that built all things is God." Heb.: 3-4.

A fat lamb will dress out about 50 percent of its liveweight, a good steer 55 percent, and a prime hog 75 percent, or more.

This Fall is the time to build a compost pile for use next Spring. If superphosphate is mixed in with the material, it keeps down odor and increases the fertility value.

The United States now has 6 percent more dairy cows, 74 percent more hogs, 33 percent more laying hens than in the past 10-year average. Grain production has not kept pace. Grow your own grain is the safe way.

Rural New Yorker.

A Hand to the Plow

By Bob Sukoski

All good, full-time agrarians will have livestock. But to keep livestock you've got to have hay (no substitutes for hay yet!) You don't get hay unless you grow grass—great big lawns of it—ten, fifteen, twenty acres of it at a time. Depending on the treatment (with manures, composts, lime, etc.) hayfields will produce abundant, nutritious hay for from three to eight years. But any good, full-time agrarian will grow grains, too—in a crop-rotation system that includes his hayfields. At this stage of the farmer's operations, he had better have his plow, and it will be very inconvenient if his brother-in-law (probably an enthusiast) has sold or junked the moldboard plow, having read too much into Mr. Faulkner's very important book, "Plowman's Folly."

Until they invent another tool that isn't a plow we cannot make old hayfields into seed-beds for oats, wheat, barley, buckwheat and the other common grains without the plow to break the sod. The sharpest disk harrow won't convert sod-ground into a suitable seed-bed for the grains. (Mr. Faulkner, of course, never suggested such work for the disk harrow.)

This is written as a sort of postscript to many of the reviews of Faulkner's book. Of course he is right as far as he goes, and he goes very far. But if we're going to have meat, milk, wool, leather and horse-power, we're going to have hay. Hay means sod-ground. And sod-ground (if you're the kind of fellow that works all his fields in rotation) means plowing, means The Plow. Thanks to Mr. Faulkner, we know, now, the many limitations of the plow. But let us not, in our sudden burst of new convictions, forget or deny the real uses of the plow.

The sign of the plow is the symbol under which many of us ex-urbanites have conquered our new environment. It is still a good, sound, heartening sign, as heartening as the sight of a straight furrow when we turn the team at the end of the field.

Don't junk your plows. Keep them, but use them with more wisdom.

The Family
And the Land

"In the family the nation finds the natural and fertile root of its greatness and power... Of all the goods that can be privately owned, none is more conformable to nature... than the land—the plot of earth on which the family lives, and from which, wholly or in part, it draws its livelihood... If in the present days the conception and creation of living space forms the central aim of social and political programs, then, surely, above all, one ought to think of living space for the family, and deliver it from these cramping conditions in which the very idea of a home of one's own is unthinkable."—*Pius XII*.

Christmas Cards

25 for \$1.25

DOROTHY GAUCHAT

Our Lady of the Wayside
Farm, Avon, Ohio

Commercialism and the Farm

By Larry Heaney

The city versus the land! There are countless discussions of the relative merits of each. Fuel for the debate is offered by the cityward march of great numbers and the contradicting fact of the innate love for the "good earth" that virtually all men give voice to at times. The wholesale desertion of the farm is alarming. Farming promises to be a lost occupation.

Everyone Loves the Farm—

Despite the constant stream of farm-bred people to the cities, the land is yet loved. Men who haven't spent a whole day of their lives on a farm yearn for a couple of acres on which to raise chickens. The verdant life of the countryside is attractive to them for its native beauty and because it offers a wholesome atmosphere for their children. The deep urge to live close to nature stirs every man at certain moments of his life. The land-deserter now working in a factory dreams sometimes of green meadows, blue skies, the bellow of cattle and the smell of new-mown hay. The most industrialized city dweller finds the farm an interesting place in general, and is willing to admit on occasions that the tiller of the soil is closer to God in his work than he in his office or factory labor.

—But Few Go There

However, despite the universal sympathy for farm life, few city men make a move landward; ex-farmers stay at their work benches in factories, and youths born on the farm stick to their adopted environment, the crowded industrial sections.

What to do about it? Considering the innate love that all men have for the land, on the one hand, and the desertion and avoidance of the farm by working men, on the other, we are forced to conclude that the villain of the piece is farm life itself. But the farm life in our dreams is all beauty. In our vision of rural existence, all is wonderful. However, this is the view of the dreamer, not the realist.

So on to the job of examining farm life as we can find it today. There is a wide range from which to choose a farm. The little chicken or goat farm is on the short end, and on the long end is the huge grain farm of the Northwest. On impulse we choose a farm somewhere in the middle of the wide range of types, and pull out a family-sized farm. Aha! That's a hopeful sign. Yes, there are yet thousands of family-sized farms. Of course, there is a mighty crushing push toward huge factory-on-the-land businesses. But today there still remain some families on the land.

Just Look at the Place

Here we have the typical American farm. There is beauty in the landscape, the rolling green hills and the fringe of trees along the borders. The huge barn and silos have a look of competence. They can hold fodder for large herds. It is the house, of all the buildings, that is startling. It's a city home, I'll swear. The inside tells the story in detail. Yes, all the gadgets are there. Department store furnishings envelop you as you march through the house. Heavy print rugs, the latest furniture models, popular lithographic landscapes feature in the living rooms. The snow white electric refrigerator, the gleaming white cook stove, the glossy everything that you find in the city apartment kitchen are found in, of all places, a dirt farmer's kitchen. Well, can't the farmer have what the city man has?

The farmhouse is concrete evidence that convicts the farm family of trying to keep up with the

city. All the questionable "benefits" of industrialism have been foisted upon the farmer. This is borne out by consideration of the implements that are used on the average farm today. How mechanical it all is! The Man With the Hoe surrenders his weapons. In fact, the wielding of a hand tool is an eccentric act on a modern farm. The *prima donna* is the tractor. Other featured parts are given to the threshing machine and the binder. All the machines on wheels trail behind the tractor. From the preparing of the soil through the reaping of the crop, mechanized equipment does the work with some help from the farmer. Milking machines are on the equipment roster, and then there are other units of power machinery about the place. It is as though a factory were dumped out on the farm, and you are overcome by the mechanics of it all. Perhaps the inventive minds will fix it in a few years so that the animals can raise themselves with the aid of machinery and men can be done with the whole messy business. The farmer's whole aim is to get the job done.

The farmer is in the farming business. He admits such is the case. He means business. He is interested primarily and almost exclusively in making greater and greater profits. It is obvious that his love for the land is not great. The demands of his business spell long hours of work for him. Necessarily his family life is curtailed. His "cultural life" is spent on the receiving end of a radio. Certainly it is his love of money that provides the incentive, strong enough to urge him through the monstrous mechanical routine.

He Stands Alone

Mechanization and commercialism are two great evils plaguing the modern farmer. Now we may consider the third great wrong, anism, isolationism. This word has been much mouthed of late with reference chiefly to the political thought of a minority of our citizens. When we say that the farmer is isolated we mean that the farm family stands alone. The modern farmer is an individualist. He farms and profits as an individual, paying his hired "hands" as much as the labor market demands. Milk and certain crops are sold co-operatively sometimes; that is, the farmers have their own marketing business concern. However, the farmer is still a lone wolf, working alone, recreating alone, and in all phases of his life acting as an individualist. Generally, the farmhouses are a considerable distance apart, due to each owner sitting in the middle of his plantation as an independent man. This kind of independence is not laudable.

The common harvesting, the neighbors helping each man with his reaping of the grain, still exists in some places. This is a hangover from a more human era in farming. Gatherings of neighboring folk are notable for their absence from modern farm life. The dancing and singing in groups that has been the traditional great pleasure of youth and also of older folks is fast becoming a thing of the past. Now the dancing and singing are done by radio performers in distant studios. It is natural enough that young people feel lost and frustrated on a farm today.

THE FAMILY WAGE

By TIM O'BRIEN

One of the great shortcomings of organized labor is its failure to base its efforts on the needs of the family. Because of this shortsightedness, the family man-worker of today suffers a great disadvantage. Instead of the economics of our times being adjusted to the needs of the family, the family is vanishing because its growth must be commensurate to the non-family, blanket wages paid in most industries. Most of today's wage standards use the needs of single men and women, working couples and childless couples as their norm.

The Contract

Let's say that John Benedict goes to work in the Acme Laundry. His salary will be thirty-two-fifty a week. That is his salary because the union contract has all the employees in this laundry and other laundries covered at this rate. John has three kids. It happens he is a Catholic and has a great love for the family ideal. He understands his rights and duties as a married Catholic. The thirty-two-fifty will hardly suffice John's many needs. But this same salary seems adequate for the other employees at the place. Why? Because many of them are not married. Some are married and have no children. Others have wives or husbands working in some other industry. They get along. John will get along, too, but not too well. His wife and kids will have to do without many things.

Ignores Families

This is a common fault with most wage contracts—they are based on the minimum needs of workers. Families don't enter into the picture at all. Because of this tendency we find all our industrial workers, at least a goodly part of them, in the proletarian class or, as the encyclicals term them, propertyless wage earners. A sound labor movement with a decent philosophy of labor and with the safety of the family of the workers as its objective would be working to eliminate the presence of a proletarian class. A large proletarian class is an unhealthy thing for the family, industry, religion and the country. Demagogues and dictators like the idea of a large non-owning population of wage-slaves without roots in the soil or in private homes. A class of proletarians is the breeding place of crime, immorality, insanity and disorder as well as civil strife.

Saving and Family Wages

No doubt Popes Leo XIII and Pius XI foresaw these evils, and that is why they both referred to wages as "saving" and "family" wages in their great labor encyclicals. That is why they called for wages over and above the basic needs—so that a worker could acquire private property which they classed as necessary for his own good.

In dealing with wages, Pope Pius wrote: "In the first place, the wages paid to the working man must be sufficient for the support of himself and his family." He gave praise to isolated instances where "an increased wage is paid in view of increased family burdens, and a special provision for special needs."

No Consideration for Family

Unfortunately today, this consideration for family needs is hard to detect. A man with a large family is today valued according to his chances of beating the draft. (But for how long?) He must try to support his family on the blanket wage of an industry, a blanket wage based on the minimum needs of single workers or employees whose mates are also working.

After the last war large numbers of women were retained in industry. In many cases they were employed at tasks not meant for their sex. Before the end of this war is even in sight the issues of "equal rights" and the "eman-

cipation of women" are again being raised. In our blindness we are again working to bring about the chaos and unemployment of family heads that resulted from the mass employment during and since the last war.

Women in Industry

Women in industry are being glorified. Many of them stand at machines for ten and twelve hours a night engaged in work that will make them unfit for household duties or motherhood. They will prefer to remain in industry and be independent." However, this is not a basic desire or tendency in the majority of women. It is a view taken because their would-be husbands do not have sufficient incomes properly to care for a family.

It is easy to see, then, the difficulty faced by the Christian family man who understands the meaning of marriage and lives by a high family ideal. He knows the responsibilities that are attendant on the privileges and joys of marriage, but the entire economy is geared against him. Union leaders who follow this erroneous course would be quite shocked if they were openly charged with weakening the nation and working against the worker who has children or is desirous of having them. Yet they do just that.

Peter Maurin

(Continued from page 1)

1. There are guest rooms today in the homes of the rich but they are not for those who need them.
2. And they are not for those who need them because those who need them are no longer considered as the Ambassadors of God.
3. So people no longer consider hospitality to the poor as a personal duty.
4. And it does not disturb them a bit to send them to the city where they are given the hospitality of the "Muni" at the expense of the taxpayer.
5. But the hospitality that the "Muni" gives to the down and out is no hospitality because what comes from the taxpayer's pocketbook does not come from his heart.

Back to Hospitality

1. The Catholic unemployed should not be sent to the "Muni."
2. The Catholic unemployed should be given hospitality in Catholic houses of hospitality.
3. Catholic houses of hospitality are known in Europe under the name of Hospices.
4. There have been Hospices in Europe since the time of Constantine.
5. Hospices are free guest houses; hotels are paying guest houses.
6. And paying guest houses or hotels are as plentiful as free guest houses or hospices are scarce.
7. So hospitality like everything else has been commercialized.
8. So hospitality like everything else must now be idealized.

Houses of Hospitality

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops.

3. We need Houses of Hospitality to bring back to institutions the technique of institutions.
4. We need Houses of Hospitality to show what idealism looks like when it is practiced.
5. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions.

Hospices

1. We read in the Catholic Encyclopedia that during the early ages of Christianity the hospice (or the house of hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.
2. Originally the hospices (or houses of hospitality) were under the supervision of the Bishops who designated priests to administer the spiritual and temporal affairs of these charitable institutions.
3. The fourteenth statute of the so-called Council of Carthage held about 436 enjoins upon the Bishops to have hospices (or houses of hospitality) in connection with their churches.

Parish Houses of Hospitality

1. Today we need houses of hospitality as much as they needed it then if not more so.
2. We have Parish Houses for the priests Parish Houses for educational purposes Parish Houses for recreational purposes but no Parish Houses of hospitality.
3. Bossuet says that the poor are the first children of the Church so the poor should come first.
4. People with homes should have a room of hospitality so as to give shelter to the needy members of the parish.
5. The remaining needy members of the parish should be given shelter in a Parish Home.
6. Furniture, clothing and food should be sent to the needy members of the parish at the Parish House of Hospitality.
7. We need Parish Homes as well as Parish Domes.
8. In the new Cathedral of Liverpool there will be a Home as well as a Dome.

"AND OF SUCH HOSTILITIES"

(Continued from page 1)

But a total of 70,000 casualties is said to have resulted from the Ruhr Valley dam bombings when a 150-foot wall of water—134 million tons of it—carried everything before it in its horrendous sweep through the valley.

Total Madness

This ghastly terror is part of what is now called "total war," which is certainly total madness when it is carried to such inhuman extremes of destruction. It cannot be justified, no matter who does it, and regardless of all the specious arguments raised by the responsible perpetrators.

It is this condition of man-made hell on earth which gives rise to the "tormenting doubt" expressed by the Holy Father "whether the continuation of hostilities—and of such hostilities—is and can be said to be still in conformity with national interests, or reasonable and justifiable in the light of the Christian and human conscience."

D. M.

Weighty Principle

"As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy.

Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so that also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them."

—Pius XI—Quadragesimo Anno.

Ben Joe Labray

(Continued from page 1)

and told him to do a little maneuvering and get my buddy a little easier job. He didn't give me much satisfaction and all there was left to do was pitch in a little harder. You'd think it would be easy to preach the dignity of work and the idea of a return to the land to these huskies after the treatment they receive in industry.

Ignorance of Encyclicals

Conversation was very difficult around the machines because of the noise. I did get in some agitation against the speed of the machines. I got close to a Catholic fellow and started a conversation with him on labor and the encyclicals. Like many other Catholic workmen he had never heard of the encyclicals and I was explaining to him what one encyclical had to say about man being degraded by machines. I got his address and mailed him a copy of *Quadragesimo Anno* and marked the passage: "And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded."

Sowing Seed

I don't know just how much of the agitation will have any future effect. I have a lot of faith in one small group in the steam room who were quite receptive to what I had to say. I gave them some copies of the C. W. and managed to dig up a couple of copies of the encyclicals for them to read and pass around.

One fellow in this crowd is a remarkable man. In one hour he ate his lunch, drank four beers, inhaled a pinch of snuff and finished off with a chew of tobacco. He was the huskiest one of the lot. After I finished telling him about the dignity of labor and speaking at length on the labors of the Holy Family, he roared out laughing, saying, "I'll bet St. Joseph could do ten times the work you can. Anyway, Bud, we need more of your kind around here. You're right. God never meant work to be like it is here. Chances are if He did then He would have glorified that kind of work."

Fired for Agitating

As happened before in my various jobs, I got fired. And, as before, I got fired for agitating. Even the Union delegate wouldn't give me a hearing. He simply said there was a contract in force and things would stand as they were till the next renewal. He told me I was a communist.

After I got fired I felt pretty flush and caught up on my eating a little bit. My friend, the 4-F was also thrown out, and we got a bed apiece in a nice flophouse. For the next few days I hung around the bottling works during lunch hours and talked with the more receptive employees and distributed some more literature.

The shop steward got a little bit interested and after he limbered up he contributed quite a bit to the conversations.

The Machine God

To show you the perfection of these dastardly machines: there was one bottling unit called number eight. This unit controlled the speed of work of many men both on the bottle line and the loading platforms. When this machine broke down for the first time since it was installed over two years ago, the whole neighborhood adjacent to the bottling works knew it. I was told the men stood around looking awkward in not knowing what to do with their hands. Even the girl in the lunch wagon leaned over to tell me the great news: "Can you imagine it? They tell me number eight broke down."

In my travels for the next few days I think I will stay at a Catholic Worker House. I feel the need for a "refresher" course and to catch up on my reading and maybe meet some old friends. Tomorrow I will prepare for my journey and go to the jungles and wash up all my clothes. They have a good jungle in this town and the railroad police don't seem to bother it. Sometimes they like to come and shoot holes in the cooking utensils. But tin cans can easily be replaced. This morning when I visited the jungles, the boys were eating ice cream for breakfast. It was left over from some U.S.O. affair. Sometime try ice cream for breakfast. It ain't half bad.

Praying for the Victims

I must quit now to go to church. Since this industrial madness looks all so hopeless, I am starting a Novena to St. Jude. I am asking you to pray for all these people whose bodies and minds are in the throes of this devilish machinery. If there is any literature regarding this problem, I wish you'd send it to me General Delivery at _____.

I will pass through there a few times in the next few weeks. I have quite a few names and addresses of men at the bottling works and I would like to keep them supplied with food for thought. I am attaching some of their names for copies of the C. W. Good-bye for now. God keep you and strengthen your work.

In Christ,

BEN JOE LABRAY.

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MEDITATION FOR A PSYCHIATRIST

(Continued from page 1)

theology speaks of the three great temptations as those of the world, the flesh and the devil.

If our analysis has validity then we fear greatly what future temptations are in store and breathe a prayer to Mary that we be kept free of them.

Our hope is in the truth that where sin and temptation abounds, grace does more abound.

All of which leads us back to the psychiatrists and a consideration of the counsels as weapons against these temptations.

St. Thomas teaches that the counsel of voluntary poverty is the weapon by which we defeat the temptation of the world and the counsel of chastity is the weapon by which we out-manuever the temptation of the flesh.

To meet the greatest of temptations, that of the devil, there is need for the counsel of obedience and the world-wide fear of anything smacking of authority is nothing else but a form of that temptation. The answer to the temptation is obedience. St. Thomas says that when human minds have to meet the challenge of the angelic intellect of the devil with its sublime knowledge and strength, the only answer is obedience. Christ won the great battle by being obedient unto death.

The Need for Counsels

Some will tell us that the counsels are only for some and that may be as to the vow of the counsels. It can hardly be as to the spirit. If we are all faced with the same three enemies, then we are obliged, it seems, to use the effective weapons. To act otherwise is to act against intelligence.

Psychiatrists might well ponder these things. They are in a field where angels would fear to tread, for they study the dark battleground of men's souls where the only real battles are fought. The external battles of war are but symbols of the struggle that goes on in souls between the powers of darkness and grace.

The confessor approaches his task which is the care of souls, but he is armed with authority. The psychiatrist has no authority and so we say that he is in a field where angels will fear to tread, for even they haven't the authority. They have only the knowledge of what is going on, something that the most enlightened psychiatrist will hardly claim to possess.

Unbalanced Minds

The psychiatrist ordinarily deals with the mind that has lost its balance. There are many subdivisions of these minds, but let us consider a few.

We have those minds that imagine they are Napoleon, or on the contrary those that imagine they have lost the world and are manic depressives, often wanting to commit suicide. The one imagines he possesses the world and the other imagines the world has nothing for him. Can it be that here we see the end product of a failure to practice the counsel of voluntary poverty? A right attitude about the world comes from the spirit of voluntary poverty as when we use the world as if we didn't use it and expect no more from it than it truly can give. It is a rather startling thing that rich men often wish to commit suicide, both when they have lost

their money and often when they still possess it.

The counsel of chastity considered as the antidote for an obsession of sex and drink is evident to most persons. Perhaps the greatest number of persons in mental hospitals are there for abuses of their flesh. Doctors have a phrase which they write on death certificates. It is "died from an excess of wine and flesh." The millions of those slips that probably have been signed are testimony sufficient to the need for the counsel of purity.

Lastly, let us mention the cases of religious mania. They appear to be an outcome of scrupulosity and confessors will tell you that obedience is the only answer to scrupulosity. Sinning by excess, we find those who will follow no advice in religious matters. Allied with the religious maniacs are the atheists. The fool has said in his heart there is no God.

Christ had to point a way to us, a way that led past three terrible temptations, the world, the flesh and the devil. And Christ answered each temptation with a text and there it seems is the lesson for us.

Christ's words, God's words, the texts of the Old and New Testaments, the right and left arms of the Beloved are the weapons to ward off from the Mystical Body the assaults of the enemy. And we are in that Mystical Body in Mary.

IN SHORT

Dwight Larowe, assistant director of the Association of Catholic Conscientious Objectors, is now an assignee at the C. P. S. camp at Powellsville, Maryland. Rumor hath it that Gerry Griffin, longtime manager of THE CATHOLIC WORKER, is on his way back from the American Field Service work in Africa. He certainly will be welcomed. Gerry named his ambulance Agnes and Joe Zarrella gave him the title of Mousey. Wonder why?

Charlie O'Rourke ended a hundred mile hike in Connecticut in a hospital bed in Bellevue, Ward A6. Charlie has been the faithful supervisor of our circulation files, the meanest job in the place.

Eight members of the N. Y. Catholic Worker group made a day of recollection at Paterson under Father Azzoni, a Salesian Father of the Don Bosco Villa. It is hoped that similar days will be made each month at some suitable place. The group feels deeply grateful to the Salesian sisters and to Father Azzoni for the kind way in which they were treated.

Meetings this year are being held on Friday night. Books would be appreciated by the c.o. units at Alexian Brothers Hospital, 1200 W. Belden Avenue, Chicago, and the Rosewood Training C.P.S. unit at Owing Mills, Md. Address them to Gordon Zahn at Rosewood and Dick Lion at Alexian. The post-war training group at Alexian are on the lookout for linguaphone records, Spanish, German and Chinese. The Alexian unit out of their small money allowance (fifteen dollars a month) are taking some for a fund for needy Catholic c.p.s. in other camps.

Approximately 900 c.o.s. will move into detached service projects in the next two months. Most of these will work in mental hospitals.

Forty-four Catholic c.o.s. have been sent to prison up to Sept. 1.

The HOLY NAME JOURNAL, 141 E. 65th Street, N. Y. C. (21), 15 cents, in October issue, carries an article on c.o.s. working in mental hospitals and guinea pig projects. Author is Tim O'Brien.

BOOK REVIEW

THIS WAY OUT—Father Clarence Duffy—CATHOLIC WORKER PRESS, 115 Mott, 13, N. Y. C. 20 cents.

THIS WAY OUT is the compilation of essays, book reviews and general meditations on social conditions which Father Clarence Duffy wrote for THE CATHOLIC WORKER from January, 1942, until September, 1943.

A listing of some of the chapter headings, taken from the index, will show the wide variety of subjects discussed. Some of these are Mechanization and Culture, Land and Ownership, Rural Reconstruction, Anti-Semitism, Medical Co-operatives, Co-operative Farming, Co-operative Industry, Marriage and the Family, Mines and Miners, Labor Unions.

The pamphlet is ideal for study clubs and provides enough matter in each chapter for a very good discussion of the issue covered.

No Theorist

Father Duffy is no theorist; the writer can vouch for that for he remembers vividly a three weeks' period spent with him in a land clearance project in Easton, Penn. There were four of us in the project and the idea was to clear two acres for planting. Trees had to be uprooted, sumach had to be cleared and it was real pioneer work. Father worked all of us into the ground. He had a capacity for hard, laborious work which amazed us and to add to this his knowledge of things agricultural was a joy, especially to one like the writer, who had plenty of good will but little real knowledge of things rural.

In this pamphlet there is very little criticism of things without mentioning how those things may be bettered. That is integral with Father Duffy's view of things. Annunciation is more to his liking than denunciation.

Father Gillis says somewhere that people today will not read long articles, that any article longer than 500 to a 1,000 words is almost certain to be ignored. The articles in this pamphlet rarely run to over a thousand words. They are sufficiently short for those who find words wearying and jam-packed enough with ideas for those who are looking for quality.

Spirit of the Encyclicals

The spirit of the encyclical letters of the recent Popes runs through all the articles. Again and again the author goes to the words of the Popes to find the exact phrase to light the problem at issue. This is excellent for study clubs for the reason that many persons find the encyclicals pretty heavy mental food unless broken up and analyzed.

The pamphlet is illustrated with cuts by Ade de Bethune, staff artist of THE CATHOLIC WORKER.

A. T. Sheehan.

Apostles of the Front Lines. By Tiberghien Putz. Apostolate Press, 110 La Salle Ave., South Bend, Ind.

Catholic Action is Catholicism in action. This valuable little booklet shows how Pius XI's definition—the participation of the laity in the apostolate of the hierarchy—is what Catholicism is in action. That is the burden of the work. But it is carrying it into the concrete that the book most especially excels. It shows that the priest, as the administrator of Catholic Action, is the apostle of apostles. It shows the field of action and the peculiar problems Catholic Action faces in this century. Then it gives and explains (1) the formula, (2) the method, and (3) the practice in this field.

From the Mail Bag

Dear Editor:

Upon turning to the CATHOLIC WORKER I came upon your article *Misery in Maryland*. I like the 'tone' of it so much that I must write you. I am not clear just how I chance to receive the CATHOLIC WORKER, but I am very glad to have a chance to see it. I enclose \$1 by way of subscription. It reminds me much of the Croix Meusienne, to which I subscribed when in France, with the Quakers, in 1917-19. La Meuse is a Catholic department. It was the first time in our lives that we had lived in a totalitarian Catholic climate; it was very interesting.

Your article reminded me of a Catholic Hospital in Philadelphia for those incurably ill with cancer. The sisters who carried on that work and extended that care in the face of utter mortal hopelessness rendered a service so far above the usual that I was very greatly impressed. Some so-

bris of the Nazi boys was lying about in the Palace. It was in tidy piles, but it had not been removed. Nice item.

May I add that if the winds of the Quaker Navy should blow me back to Europe I would personally like to meet those splendid men in the Catholic Church who have carried so much of the heat of the fight. Is it too much to say men of the Holy Roman Catholic Apostolic Church? Broken Europe (and shattered America) will need so many St. Bonifaces and St. John Gaulberts, even as in the First Century of the Christian era.

I stumbled over Paul's phrase the other day: "Wherefore is the righteousness of God revealed from faith to faith." I cannot escape that phrase. It is timeless. With every good wish to you and your endeavors,

Yours sincerely,

H. E.

Philadelphia, Pa.

*Ed. Note—This was The Catholic C. O., not THE CATHOLIC WORKER.

Dear Editor:

I have started making crib sets. If not too late for the October issue, would you place an ad in the C.W. for them along with Mary and Carl's ad.

We are converting the little rear upstairs storage room into a workshop. It is practically finished, but for the setting up of a work bench, and a few touches here and there.

You probably already know we have another family here with us now. Both husband and wife have quite a land tradition behind them, and seem well adapted to the place. They have five children. They have already bought two goats and, I believe, three pigs. So the live stock increases along with the number of souls.

Ade, her mother and John Magee were here for a brief, but pleasant visit. I believe they have made some tentative partition of the land, the better to accommodate those families to come in the future.

I'm sure you must be a terribly busy person these days, with your multifarious activities, so will not burden you further with this.

Our best regards to all the friends of Mott Street.

Sincerely in Christ,

FRANK O'DONNELL.

St. Benedict's Farm,

Upton, Mass.

Oct. 2, 1943.

ENGLISH PAX'S NEW COUNCIL

The new Pax governing council includes on its list Dr. Cecil Gill, brother of Eric Gill; Rev. D. Gille, former editor, Catholic Herald, of India; John Middleton Murray, editor, Peace News; Rev. Dr. W. E. Orchard; Leslie Stubbs, editor, Community Broadsheet and Magda Yours, leading Catholic pacifist of Belgium.

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WEAPONS OF THE SPIRIT

By Fr. John J. Hugo
15c. per copy

THIS WAY OUT

By Fr. Clarence Duffy
20c. per copy

Catholic Worker Press
115 MOTT STREET
New York 13, N. Y.

A Farm In Ireland

III

By Father Clarence Duffy

In the late winter of each year, as soon as the ground was dry enough for plowing, a lea field, which had not been in cultivation for two or three years and which in the intervening or rest period had been used for pasture, was opened up for a crop of oats.

Its nice green sward became in a few days a brown series of overlapping parallel scores cut by the plow in straight lines at a uniformly even depth. A plowed field was a thing of beauty done by a man who took care and pride in his work.

Co-operation

We had only one horse. For a long time it was a mare which at a convenient time gave birth to a foal each year. Our nearest neighbor, who was married to my aunt, was the natural person for my father to "join" with for work that needed two horses and the co-operation of two families. When the plowing was being done in our land the neighbor—Daly was his name—came in the morning with his horse complete with harness. Both horses were attached to the plow and my father did the plowing in his land while the neighbor went back to his own farm until dinner time when he returned again to feed and water his horse and lead it to and from the plow. He had his dinner with us and always had a good fund of banter and humor to draw on. He returned again in the evening for his horse. Sometimes he stayed all day if there was any extra work to be done in the field that was being plowed. When the plowing was being done in his land the procedure for my father was similar to that described for his "join."

Crop Rotation

When the lea or fallow land intended for cultivation had been plowed, the field that had been under oats the year before was then plowed for eventual planting of potatoes, turnips, mangolds or cow beets and cabbage. The field that had been under potatoes, etc., the previous year was plowed last of all when the ground was dry. This field was sown with oats mixed with hay and clover seed. In the harvest the oats were cut and at the base of the sheaves were young tender grass and clover which in the oat straw made nice eating for the cattle after the oats were threshed. The following year this field had a crop of hay mixed with clover and the next year it returned to pasture for two or three years. Except when in pasture no field had the same kind of crop for two successive years, and each field remained for at least two years in pasture.

The rotation of crops, therefore, was as follows:

1. Cereal (oats and, in later years, a small wheat patch).
2. Root crops (potatoes, turnips, cowbeets and cabbage).
3. Oats sown with a mixture of hay and clover seed.
4. Hay and clover.
5. Pasture for two or three years.

Incidentally, in that part of Ireland the farmers used a type of hay seed that was very hard on the land. The hay was allowed to grow to seed and then the hay was threshed and the seed sold as a cash crop. They would have been better off and so would the land if they had used another type of seed, timothy for instance, or if occasionally they had sowed alfalfa. I mentioned this to some of them in later years and pointed out the apparent harm that the type of seed used was doing to the land, but they believed with Shakespeare that

"what custom wills in all things should we do it."

Pasture

On a fifteen acre farm such as ours was there were about four acres under oats or cereal, two acres mostly under potatoes but partly under yellow turnips, cowbeets and cabbage, and two acres under hay. The remaining acreage was resting and under pasture. There was no permanent pasture. All the land was rotated. On some farms there was land which did not lend itself to cultivation and this was permanent pasture although not intentionally so. It was pasture because it could not be advantageously cultivated. It could have been, and in some cases was, planted with trees. Other farmers with somewhat larger farms had some low lying land called "meadow" which was never cultivated. Each year at a special time the cattle were withdrawn from it and it was allowed to grow into a luscious hay crop. Until my father purchased another field we always had to rent pasture from people nearby who could not or did not use their farms.

Clover, Bees and Honey

The clover played an important part in replenishing the fertility of the soil, in building up new soil and in preventing soil erosion. It gave natural nitrogen to the soil. It was also a rich source of food for cattle and horses. (Alfalfa, of course, is akin to clover in all these respects.) Its white or deep purple blossoms were a great attraction for bees that buzzed their satisfaction while moving from one fragrant source of honey to another.

When I was very young I remember seeing beehives in the gardens of many farmers. They gradually went the way of the herbs and today a beehive is a very uncommon sight in Ireland. From the clover and wild flowers, of which there is a profusion, the people, if they would only help the bee, could get all the natural sugar that they need or could use, but, like falling for the drug store for their medicines, they have also fallen for commercialism in other lines and for the advanced "knowledge" of experts who go the wrong and long way round getting things, the complicated way that calls for "trained" men, and that makes people forget the simple and good way that calls for nothing but a little industry and common sense.

"Progress and Science"

A few beehives and the bees that would come to them would provide every family in that part of Ireland with all the natural sugar that it needs. Instead of encouraging the people to get beehives, the wise men in control encourage them to buy inferior sugar made in a most complicated way from beets from which the cows in a very natural, simple manner extract the sugar and pass it on to the farmer in the milk.

As things are now, and as they have been for some time, the bees are forgotten in Ireland. The fragrance and sweetness of the clover and wild flowers are allowed to waste themselves or be wasted in the commercialized atmosphere of so-called "progress" and "science."

Truth and Freedom

(Continued from page 3)
the age! Traditional liberalistic democracy is done for, we are the tomorrow, and it is your duty as relativist philosophers to recognize this and to consider democracy, as you consider Thom-

'No Clothes Today'

It is early Sunday morning. There is a penetrating October chill in the air. This is the kind of morning that makes you feel fine if you've had a good breakfast, or anticipate one, and are well dressed. But the man who hobbles into our courtyard hasn't had any breakfast, good or bad, and he is far from well dressed. In fact, he is scarcely dressed at all. His left shoe is missing. So are his socks, shirt and coat. His torn undershirt and beltless trousers are filthy.

He mumbles his plea for help through chattering teeth and quivering blue lips. No need to ask how he got that way. It's an old story. He was drunk last night, and some wretch relieved him of the missing garments, or else he tossed them off in a drunken fit. Either way, it is an everyday occurrence. It is not hard to see in him the "man who fell among thieves," and he has come to us with faith that we will help him. Can we re-



MARY MEDIATRIX

fuse because "it's his own fault"? Yes, if the Good Samaritan looked into that phase of the case before he "bound up his wounds."

Fortunately, we have some clothes that fit him, even a pair of shoes. There is a razor for him to shave with, but first he must have a cup of coffee to steady his shaking hands.

An extreme case, certainly, but there are more extreme cases than you might imagine. Yes, it may often be their own fault, but who are we to judge? So long as we have anything to give, it is our duty in Christian charity to give it.

So long as we have anything. There's the rub. Too frequently, these days, we have nothing, or next to nothing, in the way of old clothing that can be worn by men who come to us in dire need. Some days we have to put a little sign on the door which reads:

NO CLOTHES TODAY
I'M SORRY TO SAY
David Mason.

ism, as of interest merely as a study in relevancy.

No man is guilty of superficiality who accepts as an absolute the inherent dignity of the person, or the existence of God, or the right of every man to access to the means of existence—and if we grant these as absolutes then Thomism is vindicated, liberalism shamed and justice will come with the radical.

Symbols of Mary

I was exalted like a cedar in Libanus, and as a cypress tree on Mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho. As a fair olive tree in the plains, and as a plane tree by the water in the streets was I exalted. I gave forth a sweet fragrance like cinnamon and aromatic balm. I yielded a sweetness of odour like the choicest myrrh. But Thou, O Lord, have mercy on us.—Eccli. XXIV. 17-20. Taken from Matins in Office of the Blessed Virgin.

The exaltation of the Blessed Virgin mentioned here can be understood as the six orders of the blessed by means of the six trees to which her exaltation is compared.

A cedar signifies angels because of its natural loftiness.

A cypress signifies patriarchs and prophets because of its sweet odor. Hence it is said of one, "Behold the odor of my son is as the odor of a plentiful field." (Gen. XXVII, 27).

A palm tree signifies the apostles on account of their glorious victory over the world, for a palm is significant of triumph.

A rose signifies martyrs because of their effusion of blood, which has a reddish color. "And as a rose plant in Jericho." (Eccli. XXIV, 27).

The elm signifies virgins for it grows by the river banks, and is immune like virgins from the cold or heat of lustful desires.

The olive tree signifies confessors by reason of its oil. "I, as a fruitful olive tree in the house of God, have hoped in the mercy of God forever." (Ps. LI, 10).

2. It is, therefore, in this sense that the Blessed Virgin is ex-

alted as the angels, patriarchs, prophets, Apostles, martyrs, confessors and virgins; even exalted above the choirs of Angels and all the Saints of Heaven. Nor is this wonderful. For she by living as an angel possessed the merit of the angels. Jerome says "That to live in the flesh, but not of the flesh, is not an earthly life, it is heavenly. Virginity is the sister of the Angels."

She possessed the merit of a prophet by her prophecy. "Behold all generations shall call me Blessed" (Luke I). She saw with prophetic vision and prophesied that she would be blessed by all nations, and that all nations must receive the Son of God and her Son.

She possessed the merit of the Apostles and Evangelists in teaching. For many things are written and preached which could not be known unless through her revelation, such as the visit of the Angel Gabriel to Mary and many other things.

She possessed the merit of a martyr by patiently enduring the death of the Cross with her Son. "Thy own soul, a sword shall pierce." (Luke II).

She possessed the merit of the confessors by devoutly acknowledging her Lord. "My soul doth magnify the Lord." (Luke I).

She possessed the merit of virgins in beginning and preserving her virginity. "And the Angel Gabriel came to the Virgin Mary." (Luke I, 27).

Consequently, just as Mary possessed the merit of all so it was becoming that she should be exalted above all. (Discourse 58).

(Meditations of St. Thomas Aquinas, adapted from the Latin of Rev. P. D. Mezard, O.P., by Father E. C. McEniry, O.P.). (College Book Co., Columbus, Ohio).

Pope Pleads for Peace

(Continued from page 1)

in the light of the Christian and human conscience."

It is difficult to find any justification for the demand of unconditional surrender, either from the interests of the nation or from Christian ethics. Our leaders say that we are fighting for the liberty of the peoples of every land. We are not seeking territorial gain or material advantage.

Why, then, should we not declare openly and frankly the minimum requirements for an armistice? No one believes that a just and lasting peace is made at the point of a sword. Such a dictated peace means the sowing of the dragon's seed of future wars.

"Real Strength Need Not Fear"

A just peace is one which is worked out not on the field of battle, but at the council table, where reason and conscience are allowed free scope. The leaders of the world must eventually assemble around that conference table. Why should they not assemble now, before more millions of young lives are snuffed out, and homes are filled with grief that will last for years?

Why not show some regard for the lives of young men who stand mute and helpless upon the thin edge of mutilation and death? Why not abandon the insistence upon destroying the enemy if we can arrange by negotiations a fair peace, and thus spare the world further suffering and bloodshed?

"Real strength," points out the Holy Father, "need not fear being generous. It always has the means to secure itself against any misinterpretation of its readiness and will to make peace, as well as against other possible repercussions."

The Badge of Greatness

Magnanimity is not only the badge of national greatness, but

also the best prophylactic against the infections of hatred and bitterness which clamor for revenge. If we make clear to the world that we are not seeking to destroy any nation, but to make it possible for all nations to live in harmony, we are taking away from the propaganda ministers their chief weapon—the fear of national destruction.

"Do not shatter," urges the Pontiff, "or smother the people's yearning for peace by acts which, instead of promoting confidence, rather give new life to the fire of hate and stiffen the will to resist. Give all nations the well-founded hope of a worthy peace, which shall not offend either their right to live or their sense of honor."

"Blessed Are the Peacemakers"

Here are words as truthful as they are brave. Here is guidance for our nation's policy. Here is the clear voice of reason and of conscience speaking amid the cant and the war propaganda now filling the world.

Let us beseech our President, our Senators and Congressmen to heed the enlightened words of our Pontiff and save the lives of millions of our young men and bring peace to a war-torn and agonized world. While we write our letters to our leaders let us not forget to storm Heaven with our prayers for a just and lasting peace.

Let us labor and pray unceasingly that our leaders will play the one role of supreme importance for the welfare and happiness of our own people and of those of all the world—the role of peacemakers. For across the margin of the skies of all the world are written in glowing letters for all the world to read the words of Jesus Christ, the Prince of Peace: "Blessed are the peacemakers, for they shall be called the children of God."