



EASY ESSAYS

By

Peter Maurin

Let's Be Fair To the Negroes For Christ's Sake

I. Anthropologists Say

1. The anthropologists say that the western world is anthropologically divided into four kinds of people.
2. They are:
 - a) the Nordics,
 - b) the Alpines,
 - c) the Mediterraneans,
 - d) the Negroes.
3. Anthropologists add that there is nothing in science to prove that one race is superior to another race.
4. Science cannot prove that the Nordics are superior to the Negroes.

II. Theologians Say

1. Theologians say that Christ died for the redemption of the Negroes as well as the Nordics.
2. The Nordics were created by the same Creator and redeemed by the same Redeemer as the Negroes.
3. The redeemed Nordics will enjoy the beatific vision in the same Heaven as the Negroes.
4. The redeemed Nordics receive the same Christ at the altar rail as the Negroes.

(Continued on page 8)

God, Hear Our Prayer!

Do not let us forget the children of Europe who are beating their breasts in hunger and in terror and crying out to the dear kind God to take care of them. Don't let us forget the millions on the battle fields, and the wounded and agonized who cry out in their lingering dying all through the day and night to their mothers, to the Mother of us all, Our Lady of Sorrows.

Make us remember to hold them in our thoughts, to succor them by our prayers, to suffer for them by our self-sacrifices, our fatigue and our own fasting. Make us remember to pray to suffer, so that we can share some of their sufferings, to lighten their suffering. Make us desire to pray for these things, because we know that you will hear these prayers.

Make us know and realize that these are ways in which we can help. We who realize that an injury to one is an injury to all—that as long as one member suffers, the health of the whole body is lowered.

Make us constant in our protest against this rending of the mystical body of Christ; make us say again and again, with St. Clement, for all the world to hear.

"Why do the members of Christ, tear one another, why do we rise up against our own body in such madness; have we forgotten that we are all members, one of another?"

These are not the means your Son, our Brother, came to

show us. These are not the means of love.... Make us remember that this war is the continuing passion of Christ, and Christ did not come down from the cross to defend him-



self, he did not answer that taunt. Instead, he told St. Peter, "Put up Thy sword!"

Make us remember that in each shattered body, there suffers Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me." It is Christ that is being bombed, burnt out, blinded and buried alive. Yes, there you are, my love, my dearest one, and once again they call you a worm and no man, an isolationist. There is no beauty in you, bloody and disfigured as you are, dragging your shattered limbs, hollow of cheek, swollen of belly, vomiting with hunger and weeping weakly at seeing your children

all around you starving, howling like wolves, blinded with blood and the sweat of sickness and with tears.

War! The nobility of war for those who sit in high places, clothed in soft garments, feeding well and sleeping well, cushioning themselves from the hard life by many little comforts and luxuries and putting from their minds these unhealthy thoughts, these morbid and cowardly thoughts of human sufferings.

Oh God, make us charitable towards these men, these diplomats, these rulers of the world, who wage war, who enforce blockades, make us say with Thy Son, "Forgive them, for they know not what they do."

Make us rather say with shame, "Forgive us, for the sin is ours." Make us say that and act on that conviction. Make us, each of us who reads this prayer, beg for the grace to oppose this war by prayer and suffering, by penance for our own sins and begging for peace throughout the world.

We have strayed from thy ways like lost sheep, but do thou remember Lord, how you followed us, when you walked here on earth, and brought us back to thee.

Oh God, Father of us all, Father of Hitler, Stalin, Churchill and Roosevelt, have mercy on us sinners, and do thou, oh most sorrowful Mother, pray for us now and at the hour of our death.

AMEN.

Pickets Ask Living Wage At Gimbels

In the heart of the city, on Thirty-second street, there is a quiet spot, the rear entrance to the Franciscan Church. There is a gate, a courtyard with a fountain with plants and flowers and goldfish, and there is an outdoor shrine to St. Francis who is surrounded by little woodland creatures.

And across the street there are a score or more policemen and pickets in front of Gimbels, evidence of the class war that is being relentlessly, though quietly waged for a living wage.

This story is to ask all our friends who so often pass Gimbels to visit this most loved shrine in our city, not to trade there, but to show their sympathy for the fifteen hundred Gimbels employees who are out on strike by withdrawing their trade from the store.

It was St. Paul who pulled the first boycott. He tells us in one of his epistles, that if after remonstrating with an erring brother, he continues to go his way, then one should withdraw oneself from him.

There is always much talk (Continued on page 5)

DAY AFTER DAY

Come the Revolution!

For two weeks we had been preparing for retreat, and on retreat. For at least a week we had not looked at the daily paper, nor listened to the radio (and this is not an editorial "we" but means the whole CW crowd here in New York and on the farm). Then the other night, Teresa and Marjorie and I were preparing for bed.

"What's happening in the world," we wondered idly, and asked Teresa to turn on the radio.

"... free our noble comrade, Earl Browder... war for democracy... war for religion... traitors like John L. Lewis, the isolationist..." etc., etc., etc. And, then to cap the climax, "This is WXYZ, Jersey City" — Frank Hague's domain!

The revolution is indeed upon us, and we had better prepare to go underground. There are a few good wine cellars in this house, odorless and clean. Down at the farm we have a root cellar, very damp, which we can convert into a priest's hole.

Quiet and Peaceful

But most of our Mott Street neighbors don't know about it as yet. Katie goes on selling plums and pears and finocchi, zucchini and escorole. Next door the men out in front sit and play cards. The Chinese go on selling shrimp two doors down, and the good spaghetti in the basement restaurant next door bears witness to a placid and untroubled mind. The church bells still ring, begin-

(Continued on page 3)

BEN JOE LABRAY

Dear fellow workers:

A few lines to tell you I'm still moving around and well. Since my last letter I've had various jobs, such as running a merry-go-round and other rides at an amusement park, fumigating houses, trucking and even unloaded a few box cars of whisky without breaking a bottle (which proves I can handle my liquor) and some foundry work.

If one refuses to cooperate in the "war effort" and stays clear of the mass production factories, then one must take what he can find in the common labor field—and in this field today, one will find much food for thought.

Wages and Hours

The average pay for common labor now ranges around 45c to 55c per hour in this part of the country. I worked about three

weeks trucking in a cold storage plant in northern Pennsylvania. The cherries and strawberries were coming in heavy and we'd truck them into large freezing rooms where the temperature ran from four below zero right on down. The large four-wheel trucks would be loaded so heavy it required three men to move them. The strawberries came in barrels weighing five to six hundred pounds. We'd stack the barrels three high and let them freeze as we were doing.

Fearing another attack of pneumonia I left there for something less chilly and something less "weighty." The next job was trucking in to a shop from motor vans, long boxes of brass rods which weighed 800 to 900 pounds per box. Two men to handle these—and hurry up. The job

(Continued on page 6)

IN THE VINEYARD

1. The Failure of Christian Effort

By REV. JOHN J. HUGO

A sick man does not look upon his illness with complacency or disinterest. He is concerned about it, anxiously casts about for remedies, willingly submits himself, if necessary, to an exacting regimen. It is remarkable, then, that we Christians, observing the disease of our society, and witnesses of the failure of Christian effort, remain indifferent to these evils, at least so far as there is question of taking genuinely practical measures to overcome them. True, we do a great deal of talking about contemporary problems; but there is negligence and something like unconcern in our failure to apply, by detailed attention to a practical and definite regimen, the remedy that we alone possess.

Before we will admit, how-

ever, that we are really guilty of negligence—an admission that is necessary if there is to be a change for the better—we must first be convinced that our spiritual efforts have in fact failed. For those who deny the negligence, deny also the failure, asserting that all is right with the world, that Catholics are doing their task nobly, and that there is not the slightest need for alarm—or for effort. This refusal to admit fault or responsibility is called, by those who make it, "taking a cheerful view of things"; and it is maintained by their pointing out that here and there, in one place or another, the torch of Christian culture is still burning brightly. But the trouble is precisely in the fact that this torch is burning brightly *only* in this place or

(Continued on page 5)

THE ASSOCIATION OF CATHOLIC CONSCIENTIOUS OBJECTORS

The Association of Catholic Conscientious Objectors was formed by the CATHOLIC WORKER Peace Group in 1941, to carry on the work of the Peace Group and Pax, started in 1935. The Association was formed to provide a focal point for the activities of Catholic Conscientious objectors and their sympathizers. The new name was chosen for purposes of convenience and propaganda value in dealing with the Government.

Counsels of Perfection

The CATHOLIC WORKER has, since its founding in 1933, been advocating the following of the Counsels of Christ. It has publicized, in a series of articles by the Rev. Msgr. G. Barry O'Toole, the standards by which the justice of a war may be judged. It has stated its opinion that, according to these conditions, no war waged by modern methods can be just. And it did, and does, urge all Catholics, all people, to choose the weapons of prayer, of sacrifice, of love, and of example, to overcome the forces of evil.

Members of the CATHOLIC WORKER have appeared before Congress in an attempt to have the Conscription Bill defeated, and failing that, to broaden the provisions made for Conscientious objectors.

Thus, having encouraged conscientious objection, it felt a definite responsibility toward objectors.

Need for Association

The Selective Service forms and methods are complicated. The routine of appeal, when one must be made, is slow and disheartening. The very thought of standing alone against the nation is unnerving. So there was, and is, a need for a center of information and support for CO's who are Catholic.

That has been the work of the Association; to afford information, to give the consolation of fellowship to isolated CO's, to aid in obtaining just consideration from examining boards, to work for a better understanding among Catholics of the position of conscientious objectors.

Work Camps

But it was not until spring of 1941 that anyone knew definitely what the disposition of CO's would be. It was known that objectors would be allowed to do "work of national importance under civilian direction." But it was only then that the Director of Selective Service was given the right to interpret that phrase, and funds were made available to put any plan he decided upon into effect.

The Selective Service officials met with the National Service Board for Religious Objectors, and worked out the system of Civilian Public Service Camps that is now in operation.

The National Service Board, which is composed mainly of the Brethren, the Friends, and the Mennonites, but which represents all CO's, accepted full financial responsibility for the camps. The Board also agreed that each objector sent to camp would give 40 hours of work each week to the government. This was a gesture symbolizing the whole spirit of conscientious objection. The objector is not one who merely refuses to cooperate, but is one con-

Information on Peace Group and Details as to Beginnings of First Camp for Catholics. Help Is Needed So We Ask Aid From All Interested in Peace

vinced that there is a better, a more Christian way of life. And he is ready to work hard, ready to sacrifice more—to realize that conviction.

In return for this acceptance of responsibility, the National Service Board asked for civilian control of the camps. Selective Service agreed to the plan.

Democratic

Selective Service is of course ultimately responsible for the men it sends to camp. It has, therefore, laid down minimum standards of health and sanitation which must be met. It has also retained control of the work project. The projects in the different camps will consist of reforestation, soil conservation, fire hazard control, and similar work for national benefit. While working on the project, the men are directly under the supervision of the technical agent. Aside from these two aspects of government supervision, the camps are entirely civilian controlled.

The camps are operated in a very democratic manner. The fundamental principles are outlined by the Administrative Agency; the Friends, or Brethren (or Catholic groups), or whoever may be responsible for the camp. This responsibility is centered in the person of the Camp Director, chosen by the Administrative Agency. But within the broad principles on which the camp is founded, all other responsibility and authority resides in the group as a whole.

New Techniques

This responsibility of the CO's as a community is expressed through camp meetings. Here community problems are brought up and discussed and methods of meeting them are agreed upon. The authority of the group is enforced in the same way that CO's would have nations do: education, example, sacrifice and love are basic principles. It will be a most interesting experiment in Christian community living.

When these camps were finally decided upon by Selective Service, the Association of Catholic Conscientious Objectors again felt its responsibility.

We expected, from our files, a rather large group of Catholic CO's. Rather than throw the burden of supporting those Catholics who would be unable to pay their way on the shoulders of the National Service Board, we felt that we should do something about raising funds to finance them.

Catholic Camp

Then we decided that we would be better able to do this if we had a camp of our own. We wanted also to have a camp in which we might lead as full a Catholic life as possible. We

wanted to practice and to learn more of the Liturgy of the Church. We wanted a camp which would be a center of Peace and Prayer in this war torn world. We thought that by having one camp to which all Catholic CO's could be sent, we would be able to arrange for a chaplain. We could offer daily Mass, the most important part of Catholicism, with him.

We thought also that it would afford an excellent opportunity for young Catholics



to discuss and study Catholic Action. Such problems as Conscientious Objection and Catholic sociology and economics deserve much thought and clarification. If we had our own camp, we could more easily arrange for speakers and encourage study groups and so on.

Sketch of Camp

So we applied, through the National Service Board, for a camp to be operated by Catholics. They gave us this 40-man camp in Stoddard, New Hampshire. It was formerly a Forest Service Camp, erected in 1938 to house the men who were cleaning up the damage done by the hurricane. It is in good condition and the equipment includes not only tools and cooking utensils, but sheets and pillow cases and blankets as well.

There are six main buildings on the property. An office with sleeping quarters which with a little-work may accommodate three people. Barracks that will sleep forty to fifty men. A recreation room which may be used also as the chapel. A laundry and bath house. A messhall and kitchen with sleeping quarters for the cook and a helper. The garage for the Forest Service trucks. And the tool and pump house.

They are built plainly of rough

boards and can stand improvements and some repairs, but on the whole, they are in good shape.

Not All Work

We have leased the ground on which they stand for one year with the option to renew. The property includes thirty acres, part of it in hay, part woodland, and part an old garden plot. We hope to raise a few animals to cut expenses for food, and to have a garden next year to provide our own vegetables.

The land is bounded on one side by a lake, Long Pond, from which we hope to cut ice this year for use next summer. And of course there will be skating in the winter and swimming in summer.

The camp schedule will be so arranged that there will be time each day for recreation and study. There will be work to be done around the camp, such as cooking, laundering, getting wood, cleaning, etc. But educational and recreational programs will be encouraged.

Furloughs will be given on the basis of 2½ days a month. Leaves and liberties will be granted at the discretion of the director.

Funds Needed

But since we have agreed to support ourselves, we must think also of the financial problem. We have decided that, as in other camps, a monthly cost of \$35 per man is a good estimate. This is, of course, not a hard and fast assessment. It will probably cost that much to maintain the camp, according to government standards, but we know that not all CO's will be able to afford so much.

That is another reason for the Association. We are trying to raise funds, through the contributions of sympathizers to the conscientious objectors' cause, to help those who cannot afford the whole amount. But since we do depend on the contributions of sympathizers, we hope that each camper will feel strongly his responsibility to those who are helping him, and will give all he can.

Those who are CO's at heart, but are deferred for other reasons, and are able to keep their jobs at home, will probably feel that they too should help support those who must go to camp.

We Must Sacrifice

It is a time for sacrifice. Those who are convinced of the justice of the war are willing to make heroic sacrifices to help the oppressed. They are willing to give even their lives for their convictions. How much more willing then

should we be to work, to give, for our ideals.

If we feel that it is morally wrong to take part in an unjust war, then we should do all we can to build a better world, a world in which wars, just or unjust, will not be. The CO's are willing to work and work hard to prove to the nation that they are not just objecting but are sincerely interested in working for a better way of solving our difficulties. They are convinced that the spirit of giving rather than demanding, the spirit of love and brotherhood may seem weak at first, but that it has the very strength of Christianity itself.

—Dwight Larrowe.

BLOCKADE

Washington, D. C.

Dear Miss Day:

Thank you for your courageous allusion last night on the radio, on the food relief question. I not only believe but I know that the withholding of food, the barest minimum, from certain countries in Europe, does harm, not good to Democracy's cause. The food-relief sent from Switzerland, administered by American and Swiss relief-workers, their integrity can not be doubted, goes directly and certainly to the sufferers. From my own personal experience—I know Switzerland well and only returned from there last October. I can heartily agree with Mr. Herbert Hoover that we can be sure every food parcel sent, or administered by neutral and American workers goes to the sufferers it is meant to help. That this work continues is urgently necessary not only for the sake of Christianity, humanity, but for Democracy's cause itself. We are the only people who can demand, for these reasons, that food be sent. Again, with renewed thanks, believe me,

Yours faithfully,
J. B. GROVES.

Washing Machine

Shall we ask St. Joseph for this? Or the Blessed Mother herself? Anyway, we need one, for sheets and blankets and such like heavy work and we are begging our readers in New York, Brooklyn or the Bronx, in Boston or New England, to let us know if they have an old one which is usable which we can have. It is for the C. O. camp in Stoddard, New Hampshire, which is struggling along in a poverty which the War Department does not at all approve of as a technique of action. They have turned over a camp for our Catholic C.O.'s to live in while they work under the forestry department of the U. S., but they want it run as they see fit, according to specifications, and one of the specifications is a washing machine. Can some one of our readers help us out?

Day After Day

(Continued from page 1)

ning at six and going on at intervals during the days until seven-thirty for night prayers; there are still holy pictures painted on the wall of the butcher shop around the corner. September 19th will be the Feast of San Gennaro, and we will look and feel like a stage setting for *Cavalleria Rusticana*, rather than *Ten Days That Shook the World*. Strange, the revolution is really going on, just as we really are in a state of war, and it behooves us to continue our revolution within the revolution with a renewed vigor.

Retreat

The great news of the month is the retreat (not a retreat from revolution), held as usual the last week in August at the Catholic Worker farming commune at Easton. For the benefit of our non-Catholic readers, a retreat is a retreat from the world, for a little space only—a retiring to a desert place to renew oneself, to meditate and to pray, and to listen to conferences.

Father John J. Hugo, of Pittsburgh, who is starting another series of articles with this issue, was the retreat master. Our readers may remember his articles on the farm page of the CW some years ago.

This event is the most important work in our lives during the year, since it gives us strength and energy and light for the coming year. It is a week of complete silence and prayer, and most of the retreatants kept the silence. No reading is permitted save the New Testament, and there are five conferences a day, of one hour each, followed by fifteen minutes of mental prayer. The day began with a sung Mass, and, thanks to the leadership of Mary Louise Probst, we all did very well. We had comfortable chairs, at least more comfortable than the backless benches we had had the two previous years; and these were the loan of Father Holahan, our pastor, to whom we also go for many other needs. Sister Peter Claver and Father Magee from the little Syrian parish in Easton also helped with the materials needed for the Mass for sixty-five people all through the week.

Food for the Body

Everyone brought food, from cases of milk, meat, bread, rice, hot dogs, etc., and the garden supplied the rest. Father Joseph Woods says Lent is the proper time for retreat (and what a long one that is) but then we would not have the vegetables from the garden, the facilities for putting people up. Representatives from most of our houses were there, but, of course, the west coast could not make the trip. Perhaps on my next visit there we can arrange a retreat, say at Sacramento, to which our fellow workers in Seattle, Portland, Spokane, San Francisco, Sacramento, Los Angeles can come.

This year we had an abundance of tomatoes, cabbage, potatoes, onions, and John Filiger as chief cook (he is usually chief farmer) excelled in putting them together in soups and stews. Julia and I helped, Bill Evans pinch-hit (he is cook in town now, but interrupted his retreat to help out), and somehow all went smoothly and happily. The days were hot; there was but one brief

shower. One day the wind blew and one night it was cold. The farm was silent except for the barking of McTavish every time the bell rang for meals or conferences, and the shuttling of freight trains from the valley below.

We were on a high hill, overlooking a flowing river; but down below we could see the smoke and grime of Easton and Phillipsburg. It is a constant reminder to us of our fellow workers—a reminder that God will say to us when we approach Him: "Where are the others?"

And so retreats are never retreats in the modern sense of the word, but a time to gird up the loins and strengthen oneself for the strong combat.

To be specific, this retreat was a course of instruction in basic principles and tactics which we have accepted and by which we shall live and work, shunning the natural motive, working for the love of God. God bless Father LaCouture and his fellow priests who have made such retreats possible.

Broadcasting

And then it is a hard thing, getting out into the world and speaking from the standpoint of the supernatural, as I had to do at the Williamstown Institution of Human Relations. You are at such times, a fool for Christ, as St. Paul so aptly puts it. People look upon you indulgently, "a necessary contribution to the forum," "we must be mindful of these things," but after all, "Miss Day is speaking of Heaven and not of things of this earth."

The failure is one's own, of course, not to be able to do a good job of correlating the material and the spiritual.

However, the real work of speaking at such a time, is the praying put into it before and after, and the more ineffectual we feel ourselves to be, the more praying we are going to do.

Galilee

The other day we drove Fr. Catich's little car down to the Fulton market for a hundred pounds of fish and were delighted to find a Galilee fish company there. One of our neighbors, Jimmy Dee works with the company next door and he helps us get left over fish for our bread line. It is good to come upon these constant reminders of Jesus Christ. There are the men working there, fishermen and those marketing fish, all of them men like Peter and James and John, all of them men to whom Christ is speaking today as he spoke yesterday—the same men to whom he will speak tomorrow. It is because of Him that they are our brothers and it is to Him that Jimmie Dee gives the fish, one hundred pounds for a dollar.

HUMAN LIFE'S VALUE

The Roman priest dealing with economics, the Bishop leading or influencing a social party, are completely within a field of duties assigned to them in their estimation; they are not going beyond the limits of their ecclesiastical jurisdiction. Political economy is, in itself, today as in the time of St. Thomas, a portion of Ethics. To direct people in this matter is part of the functions of the priest and the Bishop... Human life and the goods of this world have a value of their own. They are the necessary condition for realizing the eternal kingdom. In a certain sense, this kingdom depends on the family, on society or labor, and on the daily bread which it gains.—Abbe Lugan.

From England's C.W.

Sad news this month came from Ossie Bondy, former head of the Windsor House of Hospitality, now with the Canadian Legion in England, who told us of the death of Bob Walsh's youngest child of meningitis. Many of our houses will remember Bob, the editor of the English Catholic Worker, who was over here visiting us year before the war. He also is in service and not long after Ossie's letter, he also wrote us: It was a hard blow, he said, to lose young Michael. "It's nice to think of the first of the family to get to Heaven, but it was a wrench for Molly and me," he wrote, "for he was so bonny and seemed so healthy."

The rest of his letter had to

men are every bit as busy. So you will appreciate our obstacles. Actually Mary Power is doing well holding level, at about 17,000 circulation, until the war ends. How she manages with rising costs is marvelous.

"We are in contact with Ossie Bondy from Windsor, we write frequently, he has been at the Cottage, and will be spending his leave here when he gets it around Labor Day. Are there any more of your Canadian contacts over here? Mary or Molly will always be glad to contact anyone from the States or Canada.

Plenty of Food

"I have had a real busy time in that period. Loads of scything to be done, limewashing, getting housing ready for some extra chickens, looking after the tomatoes and trying my hand at a bit of drainage



do with affairs in England and is addressed to all of us of the CW here in America. He writes that he has not seen a copy of the New York CW since March.

English Catholic Worker

"The 'CW' over here is still going," the letter reads. "It's extremely difficult to keep it going but we are surviving. Mary Power took over editorship from me and she had a breakdown early this year and for some months a Desmond Flanagan edited it. He is in our co-operative movement and will be (for he is young yet) an important official in the Co-Operative Union, which is the central body for education, propaganda, business advice, keeping a check on laws, etc., for the whole of the British co-operative movement. Its job is to keep the ideals fresh and to prevent the movement becoming a 'business'—it has a tough job on. Flanagan's father was editor-in-chief for co-operative publications and the son will be as important. Now Mary is better and has resumed editorship.

"Resulting on Mary's breakdown and other internal troubles the Wigan House had to close. At present there are houses at Manchester (where Mary is making the 'CW' H. Q.), at London (where a lot of propaganda work in particular is being carried on). I have not heard from Aidrie so don't know what has happened to the house there.

Women Take Over

"Of course its extremely difficult to carry on anything. All the young men are either soldiers or spend all their spare time in our A. R. P. work (ambulance, rescue squads, air raid wardens, etc.), or training in the Home Guard. The wo-

work. It makes a real difference to living to have some land. We are nowhere near starving in this country; there is a moderate sufficiency of rationed foods for all (margarine, some butter, fat, tea, sugar, etc., and plenty of potatoes) but it makes for a very meager living. If you have money (and I don't mean lots—but the majority of workers have enough for what I mean) you can supplement the rations with unrationed goods. But soldiers' wives have a very hard time for the marriage allowance and whatever allotment the soldier makes is not a lot and living is hard for such people—unless the wives work or the soldier's firm in civilian life makes up his army pay to what he earned before being called up (and very many firms do this). But having a bit of land makes just the difference between existing and feeding fairly well.

From the Soil

"It means for us that besides what is given away we have cabbages, salads, spinach every day and in a week or two we shall be using our own potatoes and the beans and peas are coming along well. A little later our tomatoes will be ready. The fruit crop has been poor this year. We have one cherry tree and I jammed the crop. The first raspberries to ripen have also been made into jam (by me) and the blackcurrants are being jammed now. Later we shall have plenty of blackberries and elderberries to jam and for pies.

"The spread of allotments (as we call small areas of cultivatable ground for town dwellers) and of small holdings is the salvation of this country. A terrific number of

people are actually living on a higher and healthier level than in peace time. If they will only keep on their allotments after the war it will be a definite silent revolution that will make a big difference in many ways.

With Workers

"The army keeps me very busy. I have done nothing but learn since I was called up, exactly a year ago. Today I can out-buffalo Buffalo Bill in stalking and in using ground to hide myself—the red Indians have nothing on me in silent approach. Actually the army has done me a lot of good. I am with a fairly representative crowd and thus in closer contact with a typical assortment of workers than I have ever been. I understand the workers better now than I ever did and the necessity of arguing every step of the way—on war, on peace, on social orders, and most of all on religion—is making me more logical than ever. The chaps are very ready to talk about Christianity. There is enormous scope for individual Catholic action in the army. The harvest is indeed ready and circumstances are very favorable. In a different manner they will probably be even more favorable when we go into action and death is nearer than it is now.

War Work

"The few letters I have had from the States have showed some curious ideas about us over here. They all took it for granted that we were starving. Actually while the general level may be lower there is less actual starving than in peace time. Of course its partly artificial; the government keeps the prices of necessities down by subsidies, and war work means more workers and higher wages—and of course, the allotment movement makes a terrific difference. Most of my correspondents seemed to think the Germans had us licked. When my battalion finished its preliminary training we went guarding a certain part of the N. E. coast near a large port (I don't think the censor can object to such a statement), the sea is often called by funny men the German Sea. I was impressed by the convoys that went in and out of that port. There was no question of the Germans being masters of that sea. True they laid mines by night and some of these mines did hit ships; true they made air attacks on the convoys—actually we were able to see several of these attacks and never saw one ship damaged. Ships were sunk but the North Sea never became the German Sea. A film of the convoys going in and out ought to have been sent everywhere. I was sent a cutting from a New York paper telling of the sinking of a certain ship—it was interesting because it sunk just where we were stationed (we did well on cans of Nova Scotia apples and worked hard salvaging ambulances from that ship).

"I must end now. Please remember us in your prayers."

Yours,

Bob.

Cpl. R. P. Walsh, 3780790 "B" Coy., 11th King's Rgt., care Garden Cottage, Standish Hall, Standish, Wigan. July 28, 1941.

CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)

DOROTHY DAY, Editor and Publisher

115 Mott St., New York City

Telephone: WOrth 4-6075

PETER MAURIN, Founder

THE CATHOLIC WORKER MOVEMENT

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly.
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office
of New York, N. Y., Under the Act of March 3, 1879

Book Review: God and Philosophy

By Etienne Gilson; New Haven, Yale University Press, 1941.

Shortly before his return to France last year, Etienne Gilson delivered these lectures at Indiana University in March, 1940. As in the "Spirit of Mediaeval Philosophy," delivered at the University of Edinburgh; in the "Unity of Philosophical Experience," at Harvard; "Reason and Revelation in the Middle Ages," at the University of Virginia, Gilson undertakes in his incomparable way to interpret Christian philosophy to a world sorely bereft both of reason and of faith. And in this case he shows how men gradually lost hold of the Christian concept of God after Saint Thomas Aquinas had achieved his mighty synthesis of Christian dogma and the Greek heritage. There are four lectures: (1) God and Greek Philosophy, (2) God and Christian Philosophy, (3) God and Modern Philosophy, (4) God and Contemporary Thought.

In the history of western culture every chapter begins with the Greeks. Professor Gilson describes the deeply religious characteristics of Hellenistic thought in the "poet theologians" such as Homer and Hesiod and in philosophers such as Plato. But there are shortcomings also. Plato and Aristotle carry the human reason as far as it can go unaided, but they do not rejoice in the knowledge of the true name of God.

From the Jew

But just as the Greeks are our masters in philosophy, so are the Jews in religion. God said to Moses, "Thus shalt thou say to the children of Israel, HE WHO IS hath sent me to you" (Exodus iii, 14). Gilson describes how in the thought of Saint Augustine and Saint Thomas upon this Christian heritage the Christian philosophy was formed. "Taken in itself, Christianity was not a philosophy. It was the essentially religious doctrine of the salvation of men through Christ. Christian philosophy arose at the juncture of Greek philosophy and of the Jewish-Christian religious revelation. . . . What is perhaps the key to the whole history of Christian philosophy . . . is precisely the fact that men have had to use a Greek philosophical technique in order to express ideas that had never entered the head of any Greek philosopher." But the incomparable Saint Augustine, that unsurpassed exponent of Christian wisdom, never had

the "philosophy of his theology." His God is the true Christian God, the pure act of existing, but when he undertakes to describe existence in philosophical terms, he falls back upon Greek and particularly Platonic notions. But in Saint Thomas, Christian philosophy attained its finest flowering—and he reached the heart of its metaphysical basis when he said that all knowing beings implicitly know God in any and everything they know (*De Veritate*, q.22, a.2, ad 1m). To posit God as the being whose every essence is *to be*, is to posit the Christian God as the supreme cause of the world. "A most deeply hidden God, HE WHO IS is also a most obvious God."

Author of Nature

In modern thought, the Christian God becomes the "Author of Nature"—a mere supreme carpenter or watchmaker. Saint Thomas transfigured the Thought of Aristotle into the Christian I AM WHO AM, thus lifting a first philosophical principle to the level of God. Now in Descartes, Malebranche, Leibniz and Spinoza, the God of love and comfort is progressively reduced to a mere first philosophical principle once more. It is true that there are many more scholastic elements in these men than most people suspect. They do not take up philosophy where the Greeks left off, with nothing but the "Dark Ages" in between; on the contrary, they owe a great deal to the great mediaeval thinkers, and their whole approach to philosophy cannot be understood otherwise. Nevertheless, their world is not that of the Christian mediaeval thinkers and prepares the way for contemporary confusions.

In the realm of contemporary thought, God is not even, for the most part, recognized as the Author of Nature. If anything, He is the Unknown God of whom Alfred Noyes writes, following Saint Paul. Science pretends to solve all problems that may be asked concerning this "mysterious universe," but fails to realize that only philosophy can answer the deepest questions, why do things exist at all? what is man? and the question Saint Thomas asked of the monks of Monte Cassino as a little Oblate, *quid est Deus?*

How and Why

Science continues asking these questions and falls into scepticism because its techniques cannot answer questions they are not meant to solve. Science is meant to explain *how* things happen and not *why* beings are. But science asks these ques-

tions and cannot help itself, for there is in man a spontaneous sense of natural theology. "A quasi-instinctive tendency, observable in most men, seems to invite them to wonder" if there is not an unseen being as the one men call God. Upon this common notion of God as a practically-universal fact and starting from sense reality did Saint Thomas achieve his strict demonstration of God's existence.

Thus all philosophy, as all knowledge, witnesses to man's incessant quest for God, though without Divine Revelation the true God would not be known and the world unexplained in its nature and more, in its inmost being.

Religion and Science

Professor Gilson says that the ultimate effort of true metaphysics is to posit an Act by an act, that is, by an act of judgment to posit the supreme Act of Existence whose very essence, because it is *to be*, passes our understanding. "Where a man's metaphysics comes to an end, his religion begins." The path is not hard to find, but few dare to follow it to the end, up to the very mystery of existence. Many men are seduced by science and technical "knowledge" and lose all taste for metaphysics and religion. Others raise a false opposition between philosophy and religion and renounce one for the sake of the other. But why not keep truth and keep it whole? "But only those can do it who realize that He Who is the God of the philosophers is HE WHO IS—the God of Abraham, of Isaac and of Jacob."

Donald Gallagher.



THE MAN WHO GOT EVEN WITH GOD

By M. Raymond, O.C.S.O.
Bruce Publishing Co.

Would you be startled if you saw a notice which read: "SCHOOL FOR SAINTS—ONLY SINNERS MAY APPLY?" Then you will be no less startled to learn how the vindictive John Green Hanning, a full-blooded, typically American cowboy received his M.S. (Master of Sanctity) degree, magna cum laude. It is true that John Hanning had to become Brother Mary Joachim of the Trappist Monastery at Gethsemani, Kentucky to graduate with flying colors in the Kingdom of God. But it is also true that his life is meant to be an example for the ordinary person to imitate, not reproduce, whether he or she be in the laboring or professional class, because John Hanning was by no means a "baby saint." Though he was born of good Catholic parents and received some Catholic training, his religion had never been a living thing for him. Consequently when his hot temper and vindictiveness took complete possession of him and he left home to join the ranks of the cowboys of the Rio Grande, he gradually gave up his faith.

Life and Living

At this point our biographer gives us some food for serious

Books to Read

1. If you want to know why the things are what they are read: a) "Man the Unknown," by Dr. Alexis Carrel; b) "Nutrition and Physical Degeneration," by Weston Price; c) "Christianity and the Machine Age," by Eric Gill.
2. If you want to know how we got that way read: d) "The Eve of the Reformation," by Cardinal Gasquet; e) "A Guildsman's Interpretation of History," by Arthur Pentz; f) "History of the Church," by Joseph Lortz.
3. If you want to know the way out read: g) "Freedom in the Modern World," by Jacques Maritain; h) "Democracy's Second Chance," by George Boyle; i) "Our Lady of Wisdom," by Maurice Lundel; j) "The Soul of the Apostolate," by Dom Chautard.

thinking as regards modern secular education which he declares is not education but knowledge without wisdom. This system of pseudo-education which makes the years of 1492 and 1776 pulse with life and lyricism, which can even dramatize the multiplication table, either ignores or fails to recognize the staggering truth of the passionate drama which took place between the years 1 and 33 A.D. It talks of wars and enemy invasions but not about the greatest enemy of all, a domestic one—man himself. It teaches man to make a living but not how to make a life; the saga of all sagas is that of the human family, but that is not taught in our secular schools.

Nature and Grace

From the time of John Hanning's first experiences on the range until his death, the author endeavors and admirably succeeds in showing us how the Providence and Grace of God's work, how in His infinite wisdom He uses nature and the natural, even man's passions and weaknesses, to bring man to Himself. Was it not the hard-headed, tempestuous Simon who became Peter the Head of Christ's Church, the passionate and sensuous harlot, Magdelene, who ultimately embraced Christ as her lover. Nature comes from God and is His glorious masterpiece; His greatest work of Love was the Incarnation that man might incarnate his ideas of God. So we learn not to despise our body and senses, not want to destroy our passions but to guard and direct them. "To revile one's body is not humility but humbug—I enjoy the mental magic by which a man can seriously consider himself a worm of the earth while he is ambitious to become 'like unto God'" our author exclaims. It was John Hanning's strong vindictiveness which finally made him Brother Mary Joachim "who got even with God."

Mary Agnes Doherty.

THE AUTOBIOGRAPHY OF ERIC GILL

The Devin-Adair Co., 23 East 26th St., N. Y. C. \$3.50.

I was very anxious to read Eric Gill's "Autobiography," particularly as it came so shortly after his unexpected death. I felt strongly the loss of his presence, for I knew he would write no more books. This was the last book by which I could expect to understand more fully the sum total of his writings. It was the nearest I could come to knowing him.

I had never met Eric Gill, but I owe so much to his thought that I have a filial devotion to him. I have spoken about him so often with one of his friends that Eric is, in a real sense, a friend to me also. For these reasons it is natural that I be partial in giving my opinion about this book.

Power of Example

Formerly, I thought that I was a follower of Eric Gill; however, now I realize that I had never fully grasped his importance and significance. That was because I had never known the whole man. I thought of him as a writer; I admired the clear logic of his arguments and the power of his language. And of course I agreed with his conclusions about art, society, industrialism, the machine age, etc. But, strangely enough, now I find myself much more convinced of all this from knowing him in this book about his own life. Here he is attempting neither to prove anything nor to convince anyone. He merely wanders among the memories of his life and the growth of his thought. Now, from reading it I have a faith in him which makes his conviction be my own, in a sense much more personal than ever before.

Thought Incarnate

Rarely do we accept an idea solely by merit of its logic. More often we acquire an idea only after it has been lathered by the personality of the donor. How fortunate when the idea and the personality coincide with truth. The man is the incarnation of the idea, and the idea grips us the more fully as we know the man better.

I always thought in a vague sort of way that Eric must have been a really wonderful person. But now I know of his gentleness and simplicity, his peace, his honesty, his extraordinary humility. He does not pass himself off as being any better or worse than he is—not even as anything other than what he is. Because he is honest about himself, about his failures and his joys, his cowardice and his courage, I know that he is nothing but sincere. And that is why he gains my confidence so fully, such that I am perfectly willing to believe in him in any other things that he might have to say, particularly when he speaks on subjects in which he is competent and I am not.

Now I shall go back to read his other books with a better understanding. For it will be the understanding of a friend admitted into the family to all the good things both old and new that the father shares with his family.

Ade Bethune.



Young Workers Feed Hungry In Belgium

In a first bulletin from the CIP news service (driven underground in Europe but now with a branch in New York,) we learn of the work of Jocism in Belgium.

The story follows:

The hunger that raged in Belgium from January through April of this year, when many for days at a time lacked essential foods such as bread and potatoes, has abated somewhat. Yet one third of the schools are closed because too many children faint or vomit from undernourishment. Malnutrition threatens the population and is particularly alarming in the cases of young mothers, small children and the aged....

Feeding

To meet this crisis the famous organization of young Christian workers (jeunesse ouvrière chrétienne) popularly known as JOCISM is operating in more than a thousand localities. Forced to abandon all external manifestations and meetings yet it is known to have tackled successfully many of the social problems created by the war. This group, by far the largest in Belgium (with 70,000 members and 80,000 in its sister organization) has applied its technique of INQUIRE, JUDGE, ACT to the food shortage situation. In spite of issued regulations that milk rations are to be reserved for children and the aged, milk is often not available. Lists of all mothers who need help have been made by the Jocists and an organization set up to supply them regularly with milk and other necessities even when these have to be procured from a central office scores of miles away. As a result about twenty thousand poor persons incapable of managing for themselves have been saved from very grave undernourishment.

Exodus

Other activities of the war time "JOC" assisted by Catholic Scouts and the Federation of Catholic Working Women, include the transfer of thousands of children from cities to farms where they can regain their strength; regular visits to poor families to provide food to supplement their ordinary diet of stewed beets and similar cheap vegetables as they are unable to pay the high prices of the "black market;" and door to door announcements of church services since these can no longer be printed in the newspapers.

The magnificent functioning of the Jocist organization in war time is a living tribute to Canon Cardy, the founder of the movement. The present work is to a certain extent a continuation of the work done to aid the 2,000,000 Belgians stranded when France capitulated.

Priest Missing

At that time Canon Cardy was in the south of France. Careless of his personal danger he set out for Brussels to arrange for the return of his people. The Jocist energy and talent for organization proved unique and the German authorities, unable to accomplish Bel-

Failure of Christian Effort

(Continued from page 1)

that: by now the world should be aflame with Christianity. "I have come to cast fire on the earth, and what will I but that it be kindled." (Lc. 12, 49.)

The failure, of course, is one of Christian effort, not of Christianity. The religion of Jesus still fulfills the deepest aspirations of men. It alone can respond fully to the individual's desire for personal happiness; it is the answer also to the world's cry for social justice, charity, and peace. The fault is with us Christians: God has called us to collaborate with Him in the sanctification of the world, and, through the merits of His divine Son, preserved in the treasury of the Church, He has provided the means necessary to accomplish that end. The teaching Church has mapped out a program for us with elaborate detail. It is we ourselves who have been wanting; and the reason is that our flesh, greedy for itself, and proud, is unwilling to submit to the law of the Spirit, through which alone can Christian life and Christian society be realized.

Social Problem

A social problem is symptomatic of social disease, just as a skin eruption is symptomatic of bodily disease. Poisons in the body become localized, or "come to a head," in tumors or swellings or inflammations of some kind. Just so the evil humors of society "come to a head" in wars, economic crises, and social diseases. The problems that agitate the minds of men today are symptoms of deeper ills. At the same time (and this is what is to the point here) they are evidence that we Christians, in spite of Almighty God's commission, have not carried the good news to all men of good will.

Complacent

I suppose that all this is evident enough (except to the cheerful). But if we admit it, why do we take so much pride

in our labors? Since it is clear that the totality of our efforts has failed, why do we boast of our individual projects and grow complacent in viewing their accomplishments? Christianity is a leaven; if the world is still unleavened, is it not the fault of the very enterprises of which we are so proud? That the forces of paganism, and not those of Christianity, have gained control of the world compels us to admit that there is a lack of inner force in those agencies that have for their purpose the promotion of Christian principles and the Christian way of life. Moreover, this admission must be made in spite of the fine pretensions of these agencies, in



spite of their brave speeches, impressive programs, and crowded meetings.

Consider the Christian educational effort. In view of the enormous amounts of money expended in building up a Catholic school system, and of the large personnel engaged in maintaining this system, it would be reasonable to expect the present age to be the most Christian that the world has ever known and our country the most Christian of all nations. In fact, however, anyone that speaks of society today, or of our nation, as Christian is guilty of an abuse of language scarcely short of falsehood. One may object to this method of appraisal by saying that Christian education is confined to Catholics and cannot therefore be expected to influence the outside world. But the influence of Christianity should not be confined to Catholics: Christianity is a flame, and flame spreads; Christianity is life, and life reproduces itself.

Vocations

Still, for the sake of argument, we may limit our attention to those who have been directly influenced by Christian education. Is there among these, proportionately, greater zeal and fervor than among those who have not enjoyed such advantages? Do young people coming from Catholic schools, in their zeal for Christ's cause, rival the devotion of the Hitler youth to the

Nazi cause? Is it not sometimes complained that those who have most Catholic education are the least fervent Catholics, the least active and dependable in Catholic societies? I heard recently of a boy who, desirous of being a priest, refused to go to a certain Catholic high school, fearing to lose his vocation there; and the reason that he gave for this belief was that his two brothers, who had started to that school with vocations, had left the school without them, their affections meanwhile having become diverted to athletics and social life.

Catholic Education

The final, spiritual test of Catholic education is whether it produces fervent, zealous Catholics, on fire with the love of God, seeking after the perfection of Christian life, seriously attempting to imitate the virtues of Jesus Christ. When this end is not accomplished, and in a great number of cases it is not, then something has happened to intercept the power of divine truth. Not that there is anything wrong with the principles of Christian education, which are wholly good and true. Rather, something prevents these principles from accomplishing in youth that conversion of heart which they can and should accomplish; some force, which it is important that we should recognize and destroy, arises to weaken or nullify the impact of Christian truth. All who have had the inestimable advantage of a Christian education should be so charged with the divine truth, so pulsing with the divine life of grace that they go on tirelessly, by an inner coercion, to carry these same gifts into every corner of human activity, bringing to the world the splendid strength and vitality of a fervent and undiminished Christianity.

Organizations

Besides the schools, there are the numerous organizations that seek to promote the cause of the Church. Why is it that other, upstart, movements, springing from paganism and materialism, have shouldered these out of the way and gone ahead in a triumphal advance? Surely, when we consider only number and fineness of organization, it must be admitted that Catholic societies are adequate for our needs. If, therefore, they are not spreading Christian influence, this can be due only to their want of interior force and vitality.

No one would deny that there are groups working zealously for the Church and helping to spread God's kingdom on earth. At another time we shall examine the principles that make them effective. Nevertheless, there are other groups, and unhappily they are numerous, whose zeal is pretty well used up in bridge and beer and bowling. Spiritually, such organizations have no significance. While describing themselves as "Catholic," they accomplish nothing for God or the Church. They simply reproduce secular societies, and, if they effect anything at all, it is in the purely natural or secular sphere. Very often, indeed, they are corpses that actually encumber the work of the true apostolate.

Death is an absence of life. To say that many Catholic or-

(Continued on page 8)

Fellow Workers Still Suffering In Prison

Earl King, Ernest Ramsay, and Frank Connor, are West Coast labor leaders in prison on framed murder charges. On August 27 they completed their fifth year in prison. Five years is a long time out of a man's life, and unless they are pardoned by Governor Olson they have many more years to serve.

In speaking of the evidence against the three men, Governor Olson said it was "largely conflicting and impeached." That indicates that he believes in their innocence. But being labor leaders these men are labeled "dangerous radicals." Every attempt to set them free is met with opposition from anti-labor elements. Probably the Governor won't act until he is deluged with telegrams and letters of petition.

King, Ramsay and Connors are members of the Marine Firemen, Oilers, Watertenders and Wipers Association. They believe in unions, they believe in the brotherhood of man. And they have the important job, vocation, of spreading those beliefs among their fellow workers. They must be free to do that.

But the important thing is that these men are innocent. As long as they suffer injustice the whole Mystical Body of Christ suffers injustice. As long as we wash our hands of them and refuse to help them, we act like Pontius Pilate did.

There are two ways to help them. One is to pray for them. The other is to write to Governor Olson of California, immediately, and ask for their release.

Gimbels

(Continued from page 1)

during a strike about inter-union disputes, conflict between leaders, violations of contract. All these charges and countercharges confuse the issue and confuse the public. Usually they are skillfully arranged for this very purpose.

It is sufficient to say that the employees have been getting an average wage of \$17 to \$22 a week, and they are asking a two dollar a week raise. Many of the employees are married and support families. The cost of living has gone up steadily and anyone will concede that these people are not getting a living wage.

They are asking also for a forty-hour, five-day week, which Hearn and Wanamakers already have.

According to a bulletin sent out by the United Department Store Employees Union, CIO, twenty-three of their members were arrested yesterday while peacefully picketing, and a strike leader, George Meisler, vice-president of the union, was beaten by Gimbels detectives in the presence of the city police, who afterwards arrested Meisler.

"The goods which a man has in superfluity are due by the natural law to the sustenance of the poor."

—St. Thomas Aquinas



Ben Joe Labray

(Continued from page 1)

wasn't permanent and I wasn't sorry.

Nightmare Jobs

My next job was in a small foundry. In the morning dig under steel moulding frames and drag out pig iron. The pig's hot, heavy and edges as sharp as a razor. You have to wear leather gloves and leather apron as it is possible to disembowel yourself if not careful. Loading these into a wheelbarrow you push on through the heavy black sand, keeping your eye on the crane passing overhead with a five-ton load and still steer clear of the freshly packed moulds. Once outside you deposit your load on a pile and come in for more.

By noon you are tired, blackened and weary but after the half hour lunch period you recall the "all out" defense urging—your patriotism soars, and you make a lunge for your wheelbarrow but the foreman has other ideas so you follow him. The job in the P.M. is to load your crucibles at the cupola, push it on the ear to the hand crane, there pull on the chain until it is suspended from the proper height and then go around pouring it into the moulds.

This job contrasted radically with the cold storage job in these respects. The cold storage was clean but too cold. The foundry, dirty but too hot. There were a few other jobs too but will not take the space to describe them as I must come to the point. And there is no point in recalling nightmares anyway.

Ineffective

Now, all of these places in which I worked have contracts with the Truck Drivers Union A.F. of L. If a member of the Union (\$25 to join; \$2 a month dues; the same cost as most of the big effective C.I.O. unions) you get 62c per hour, time and a half for overtime after 40 hours. You work ten to twelve hours per day until the forty hours are in (real forty hours devotion) and after that the boss adheres strictly to the eight-hour day. Precious few get any overtime. The regular force is supplemented by a few men from the employment office who receive 50c per hour. You can join the union after three weeks or so.

Industrial Farmers

The very large majority of the men working in these shops, mills, factories, warehouses, etc., are all young farmers, 18 to about 25. Most of them claim it is the first job they've ever had outside of the farm and are at least assured of a weekly wage. Despite the back-breaking labor, speedup and dangerous working conditions in these places, these young men regard it as a real good job. One can gather from this that life on the land today is nothing short of virtual slavery. I just read where a Cornell University agriculture economist sees in the land-to-city trend "a sound corrective for farm price disparity, because it means more food consumers and less producers."

Waste of Food

As you know, this country around upper New York and Pennsylvania is the heart of the fruit and vegetable belt. It is also the heart of the vast industrial area.

When these young men

rushed to the cities and factories this spring, hundreds of tons of cherries rotted for want of pickers. The tomatoes are rotting now, and the apples, peaches, grapes, then corn, potatoes and other vegetables will go the same way.

The canners and produce exchanges will not pay the farmer a price that will warrant his paying a wage equalling that of a laborer in a war plant; still, in spite of this, all canned vegetables and fruits at the large chain stores which have been in stock a year or more



are priced so high they are away out of proportion to the wages paid the ordinary worker in this part of the country.

Land to City

All of this recalls to my mind Dr. O. E. Baker of the Department of Agriculture, who gave a talk at the Catholic Rural Life Conference at Richmond, Va., about three years ago, which I attended with Peter and some of the Catholic Worker group. Dr. Baker showed by chart the alarming trek to the cities and industrial areas from the farms, the rapidly falling birth rate, the disappearing farm home, the growth of commercial farming, etc., and the effect of all of this on our economic system and way of life. At that time he revealed deep concern at the trend but if he were to revise his charts now I'm afraid he'd throw up his hands in horror and quit.

Around Romulus New York the government has drafted hundreds of acres of land to be used as an ammunition dump which they are building now. Much of this land has been in various families for years but few register any deep regret at leaving it. One old timer said, "Yes, it's hard in some ways. I was raised here and my father before me but you can't live on sentiment. You can't make a living on a farm anymore and I'm too old for the long hours and work. With the money I get from the government I can start a chicken farm and have it easier."

Vegetable Cars

I couldn't help but think that the oldtimer isn't free yet. It all depends on whether the chain store will pay enough for his chickens so as to enable him to buy corn.

Corn? That reminds me. They say that Henry Ford has just produced a car with a plastic body made of corn, soy beans and other vegetables and grains. This may mean a ray of hope to the farmer, for if the chain stores don't pay the right price, they maybe the

auto makers will. Ford said that in other experiments with farm products they have produced chairs, musical instruments, etc. It looks as though the complicated problems of the future will include looking over your ripened carrot and deciding whether to eat it, sit on it, play it or ride in it.

Racism in Buffalo

I came over to Buffalo where I shall ship out on the Lakes for awhile. Buffalo is called the "City of Good Neighbors" and sounds to me like a chamber of commerce gag. The government was proposing starting a housing project here for Negro defense workers in the south end of town. The "good neighbors" who never heard of the Mystical Body of Christ, rose up and fought it bitterly. People in the proposed section took it up with the city government and Washington. A petition against it was put forth by nearly 16,000 signers in that section. Charity is as rare around there as porkchops at a Catholic Worker house of hospitality. However, it will go up elsewhere as soon as another section is agreed upon.

Will write again next month and will be praying for the success of your retreat which I will be making too. Hope to be "retreating" up the Lakes soon. Please remember me in your prayers.

Sincerely in Christ the Worker,

Ben-Joe.

By Eric Gill

War must be stopped. It is no excuse for continuing that one side is more wicked than the other. It is no excuse for continuing, that if we do not "fight to a finish" the enemy will overrun our country. Up and down the country there is a vast body of people—many more than the Government supposes—which sees the truth of what Mr. Neville Chamberlain himself said in his pacifist days: "War cures nothing, wins nothing." Let us help to lead that body of people and to confirm their opinion. Let us call upon the neutral states to interpose, not by writing letters and having diplomatic conversations, but by refusing to have any commercial or other dealings with the belligerent countries, the quarreling countries, the countries which are at one another's throats, until they agree to a real conference with judges appointed by and from the neutral countries; a conference in which the belligerents shall be properly represented, but in which they shall not be the judges. Those who are fighting are the worst judges of their cause.

Impossible?

And do you think it impossible that the neutral countries could arrive at a just conclusion? Do you think it impossible that they should interpose? Are they all so keen on making money out of the war, or out of its results? Would they admit that?

I leave the question thus: I am not a politician or even a financier. I see the matter as a mere human being. Do you not see how mad, how impossibly mad, how impossibly mad and wicked and horrible the spectacle is? And if horrible as a spectacle, infinitely worse in reality.

Or do you mean to say that

The Neglected Christ

Bl. Martin de Porres
House of Hospitality,
1017 N. Seventh St.,
Harrisburg, Pa.

It is odd, whenever I demand help from Martin de Porres, he leads me to another dying Negro. It happened again last night. I found one in the last stage of tuberculosis and starvation. He is nothing but a skeleton; his forehead protrudes like a skull, his cheeks sunken, his arms mere bones covered with skin. I was really shocked, hardened as I am to things over here. He asked for milk and I brought him some at once and will continue until I can obtain help. His attending physician (who saw him only once) says he is suffering from very active pulmonary tuberculosis, both his lungs being involved, and malnutrition. He said there is no hospital or institution that will admit a bed patient in his condition. I asked him what was to become of the man and he replied that he did not know.

No Room

I told him I would get help or else, and he wished me success. This is the same doctor who wished me luck when I tried to get Lucille Pearl into a hospital. Can you imagine there being no place in this city for a dying Negro? There he lies in a tiny room in an unsanitary slum house at the end of a dark hall lit even in the daytime by a kerosene lamp. I asked him if he had been baptized and he said, "No, ma'am; and I have been lying here for four months praying that I would



nothing can be done, but let them fight to a finish, which means exhaustion? Is that really the kind of world we human beings have made?

Neutrals to Blame

Finally, remember that when two people or peoples are fighting it is not they who can be appealed to. It is the neighbors, the neutral states, who are chiefly to blame, and upon whom the shame chiefly falls. They are not nice clean people who have not soiled their hands with fighting, but shameful neighbors who have stood around and even made money out of it.

This is crying for the moon. What of it? I am not putting this forward as practical politics, though it ought to be practical politics. My object is to state, if possible, a true view, to show where the chief disgrace lies, and whence stopping the war should naturally come, if from anywhere.

be saved before I go. I want to be saved." I said, "Who is your minister?" He replied that he didn't know any. I said, "Would you like to have a Catholic priest come to see you?" He said, "I would be very glad to see him—I want to be baptized."

Two Days Later

I had no idea when I last wrote you what was in store for me.

Percy Jones died, and *without being baptized*. All he had asked for the night before was milk and salvation. I gave him the milk.

Today's Gospel is fitting. I was busy about many things except the most necessary. I visited his physician to get his history; the State Clinic, which I found closed; wrote to the Penna. Department of Health and to the Dauphin County Board of Assistance in an effort to alleviate his misery—and put off his baptism. I will never forget the way his face lit up when I told him I would be back with a priest, or a minister.

After helping to prepare the food for the children at the House, Mrs. Mathews and I started for Mr. Jones' room with milk and fruit juice. We found that he had died that morning and his body already taken away by the undertaker. He will be buried tomorrow.

Bitter Lesson

I am cursed with a certain diffidence when it comes to approaching our priests in behalf of these poor unfortunates. In addition to a few little factors which I won't go into here, there is always some expense to bear, clothes to provide. Sometimes we have to provide a grave or get one blessed privately in Potter's Field. If they lived, the problem would be even greater, but they mercifully die. When I come across them they are usually in a dying condition from neglect. Our priests have never refused to come when called; it is just my own foolish reluctance to call them too soon for unnecessarily, or to force them into a situation I know they would rather leave alone.

Lucille Pearl was baptized by Father Kirchner, and Harold Shoffner by Father Riley, who not only provided the grave, the opening of the grave, but refused a stipend for the Mass. I, who criticized procrastination in others when Mary Kenny died alone, now have the memory of my own to torment me. I can hardly bear it. My only consolation is that Percy Jones earnestly and sincerely and distinctly voiced the desire to be baptized, saying he had lain there months praying for it. It is a bitter lesson to me and one I will not forget. Sincerely yours in Christ,

—Mary Frecon.

GOODS FOR ALL

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

THE MONEY-SYSTEM

By

Peter Maurin

I. Humiliation and Doubt

1. "I believe there must be persons who like myself were deeply shaken by the events of September, 1938.
2. "It was a feeling of humiliation which seemed to demand an act of personal contrition, repentance, and amendment, as well as a doubt in the validity of a civilization.
3. "Was our society which had always been so assured of its superiority and rectitude, so confident of its unexamined promises, assembled around anything more permanent than congeries of banks, insurance companies and industries?"

—T. S. Eliot.

II. Because the State

1. Because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church home-owners have mortgaged their homes, farm-owners have mortgaged their farms, institutions have mortgaged their buildings, governments have mortgaged their budgets.
2. So people find themselves in all kinds of financial difficulties because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

III. Thomas Wilson

1. John Calvin was the first man to legalize money lending at interest.
2. John Knox, a Scotchman, brought the idea to Scotland.
3. From Scotland, it went to England where they legalized it around 1575.
4. Thomas Wilson wrote a discourse on usury in 1572 where he quotes the Prophets of Israel and the Fathers of the Church.
5. When Thomas Wilson was a student Thomas More was Chancellor of England and the Catholic Doctrine on usury was still taught in the schools of England.

IV. Maynard Keynes

1. Maynard Keynes was the financial representative of the

English government at Versailles.

2. After Versailles Maynard Keynes wrote a book entitled: "The Economic Consequences of Peace."
3. In this book Maynard Keynes pointed out the bad economic consequences that would result from the Treaty of Versailles.
4. France and England paid little attention to what he had to say.
5. Later on, Maynard Keynes declared that "modern economists ought to ask themselves if Medieval economists were not sound when they condemned money lending at interest."

V. A Better Way

1. Hitler has a way to solve the problem of money lending at interest.
2. But there is a better way than Hitler's way.
3. That better way is the way of the Prophets of Israel and the Fathers of the Church.
4. On this way the Jews and the Christians ought to agree.
5. Since the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, let the State make illegal money lending at interest and oblige money borrowers to pay one percent of the money lent every year during a period of hundred years.

VI. Christianity Untried

1. Christianity has not failed because it has not been tried.
2. Christianity has not been tried because people thought that it was not practical.
3. And men have tried everything except Christianity.
4. And everything that men have tried has failed.
5. And to fail in everything that one tries is not considered to be practical by so-called practical people.
6. So-called practical people will begin to be practical when they try to practice the Christianity they profess to believe in.

"The bread that you withhold belongs to the hungry; the cloak that you retain in your chest belongs to the naked; the shoes that are decaying in your possession belong to him that has no shoes; the gold that you have hidden in the ground belongs to the indigent. Wherefore, as often as you were able to help men and refused, so often you did them wrong." —St. Basil.

"When we give necessities to the needy we do not bestow upon them our goods; we return to them their own; we pay a debt of justice rather than of mercy."

—Pope Gregory I.

Patriotism and the Life of the State

By GERALD VANN, O.P.
(Excerpts from an article in *Blackfriars, English Dominican monthly*.)

... There are four types of men. There is the "social" type: the man who fits naturally, and who therefore ought so to get, into the existing framework of law, to live harmoniously on the common level. Because normal, it does not follow at all that he is mediocre; on the contrary, his creativity may be great; but it is best exercised in a setting of conformity to standard, and for that reason it will not as a rule serve the dynamic of society. Secondly, there is the "sub-social" type: in which is comprised those who are not fitted for life in society at all, owing to mental or other deficiency. Thirdly, there is the "anti-social" type: the men who devote their energies to the destruction, in greater or less degree, of society, the criminals.



St. JOHN & GOD

Finally, there is the "extra-social" type; and this category comprises those who, like the anti-social, do not (in this case, cannot) accept the normal standards, but unlike them seek, whether consciously or unconsciously, not to destroy but to create; not prey upon society, but to serve it.

Extra-Social Types

Confusion between the last two types is of course possible, and not infrequent perhaps, among the unimaginative: precisely because the extra-social individual serves society by opposing, either actively or at least passively, the accepted norms, he is sometimes regarded as opposing society itself, or at any rate things which are sacrosanct, and essential to society. Actually, he is destructive exactly in the sense in which a man who clears away the dead brushwood from a growing plantation is destructive, or in which mortification is destructive; he is destroying the dead or the death-bringing in order to create life.

Dead Norms

... The true extra-social individual cannot conform to standard, not because of some psychological or moral disability which ought to be cured, but simply because if he did he would be false to himself. And being false to himself he would be renegade to truth, and go to God.

... Ahead of his time, he sees what the normal type does not

see: the fact that this or that established norm is dead and death-bringing; his work is to fashion the new forms; he cannot chain himself to a corpse, and he rightly refuses to do so; but his refusal is probably as instinctive as his acceptance of his own destiny.

Even Mistaken Dynamism

... We live, not in an ideal world in which reason has only to speak in order to be obeyed, but in a world of stupidity and sin. In that real world, even mistaken dynamism is of value, since at least it keeps society fluid. The thing that is really hopeless, the thing that marks the end of an epoch, a civilization, a world, is static wrong-headedness without dynamic elements: an established standardization which is itself dead and which expels its only sources of rejuvenation.

Society Is for Man

... "Society is not for man, but vice versa." An established order is not an end, but a means. A society in which the individual person is sacrificed, or standardized, in order to preserve intact the neat delineations of an established conventional order is a monstrosity. The office of authority is not to do violence to individuals that an established order may remain unchanged; but to do violence, whenever necessary, to the established order so as to meet the changing needs of individuals. Society is for man.

The Need of Life

... In the Christian view of things, the individual achieves that perfection which it is the office of society to make materially possible, by basing his conduct on the principle not of selfishness but of self-giving, and of self-giving not least in the sense of service of his society. But there are two ways of serving society. A man can serve society by giving it what it asks. He can serve it by giving it what it needs. And the extra-social individual need not fear that in remaining faithful to himself he is being faithless to his society; for by being faithful to his own dynamism he is being faithful to society's greatest need, the need of life.

A Tragic Dialectic

... No matter what we may think about war, there is one thing that we must all, as Christians, hope for and pray for: that God, who "writes straight with crooked lines," may bring forth from the present a future in which the possibility of a truly Christian order shall not be so remote. We are in the depths of a tragic dialectic. Superficially, it is the clash of rival countries and rival ideologies. But let us make no mistake. The deepest dialectic is that which is taking place, not between the nations, but in the nations; the dialectic in which Christians, in whatever country they may be, are groping slowly, and perhaps blindly, towards a new birth. In that flux and turmoil we need, under God, the help of both types, both elements, static and dynamic. We need, if our world is doomed to crumble, the help of those who will cling fast to the structure of law, to the established ways, to the accepted standards, lest we find ourselves deprived of them and left in chaos.

But we need equally the

help of those whose eyes are on the distant hills; who cannot labor for the present as the present would have them do because they are laboring for the future; who sees perhaps, for that very reason, more clearly the possibilities for good and for evil in the order that it is to come; and who, determined that the new Christendom shall be a Christendom nearer to the heart of Christ than was the old, are giving all the labor and the pain of their spirit, as their conscience prompts them, to the service of the Light.

The Mystical Body

As in the natural body it is not the head alone that gives nurture, strength, and life to the members which are subject to it, but also the members themselves produce these effects by secret influences on one another; so it is principally, but not altogether solely, from our share in the treasures which Jesus Christ has accumulated by His merits, what He did well and suffered patiently during His material life, that we are enriched.

For Jesus Christ has willed that something should fall upon us and come to us from the store of favor with Him which has been acquired by His servants our brethren, by their virtuous actions and laborious endurance; so when they pray, grace is granted to us; when they suffer for us, or offer their former sufferings for us, we are set free from the penalty we owe to God's justice.

Lastly, all their good work of every kind, as long as we remain in the grace of God and the unity of the body of the Church, profit us in various ways, their superabundance being communicated to those united with them, and flowing over them with saving power.

—St. Francis Xavier.

Help Us, Please

Towards the poor and unfortunate let more liberal benefits be now ministered, so that thanksgiving is paid to God by the voice of the multitude, and let the work of building up the needy be supported by our fast. For by no piety of the faithful is God more pleased than by the piety which is devoted to His poor, and where he finds care for mercy there he recognizes the image of His own fatherly goodness.

And in these expenditures let no failure of resources be feared since this generosity is itself great wealth, nor can there be any lack of materials for distribution where Christ is giving food and is Himself fed. For in all this work that hand intervenes which increased bread by breaking it and multiplied it by dispensing it.

The almsgiver is made secure and light of heart because he will have the greatest gain when for himself he reserves the smallest portion, as Saint Paul the Apostle says, "He that provides seed to the sower and bread for eating will also provide and multiply what you sow and will give increase to the fruits of your justice."

—St. Leo.

THE LAND



FARMING COMMUNE

"Take Up Thy Cross And Follow Me!"

Once a year our farm is transformed into a retreat-house, so that we cannot forget the foremost purpose of our work. It is not economic independence, or a more natural life on the land that we are concerned about in the first place, but to love God more perfectly and to find the keys to heaven, that we may pass them on to others.

When the summer-heat settles over fields and gardens, the second crop of hay is stewed into the barns, and the corn and fruit ripens, then it is time for us to watch God doing the work and to gather strength for the harvest and the afflictions of Winter.

Retreat

For weeks before the retreat we were busy cleaning one of the barns for sleeping quarters and the meeting-room, and to make accommodations in the kitchen for feeding the crowd. The farm yielded food in abundance, and with the addition of some car-loads of staples which friends brought from all over the country, 65 people were amply fed all week.

Rain set in on the day the retreat was going to start. It had poured down last year continuously. Two cars broke down completely on their way to New York, and three others arrived only after many delays, bringing a merry crowd, that filled the quiet hills with laughter and song, till the storm had ceased. A storm had so shaken the aeroplane Father Hugo came in, and had delayed it in clouds and lightning, that it was a miracle it ever landed safely. But shortly before midnight Father arrived, and greeting his pupils, he called for a great silence, that was to embrace every one of us with solitude for six long sunny days.

Silence

We have much silence in the country. Many evenings we just sit and listen to the voice of the rising moon and the soft breeze. And we are happy that so many could share this silence. Many that spend their days in the cities, where God's voice can hardly be heard through the noise of the streets and the radios and the quarreling people. Only the wind sometimes conquers the stage, thundering God's commandments. But out here the wind spoke louder and more powerful, giving God's personal approval to everything Father Hugo taught. Father woke our souls to the knowledge of a life we unconsciously had been striving for. He spoke to everyone of us personally. Our way will be full of severe duties but will lead us to the final end, which Christians have forgotten so much: to become like unto Christ Jesus.

All the activities on the farm

were revealed in a clearer light. Through them we will find our way back to the devout simplicity of our fore-fathers. They used all things for their utility, not because they were in love with them and wanted to make money with them. Attachments that drag us away from God every hour of the day. If we want to spin our own wool, weave our own garments, it is to make clothes that are practical, that will serve for many years, leaving our minds free from the worries of clothing ourselves, free for prayer and work for others. Greedily we all drank the chalice Father Hugo gave to us, and we thank God and him with all our heart.

Only gradually can we awake to our every-day duties, though some of them are pressing. Tomatoes, pears and apples have to be canned, potatoes ploughed out and gathered, hay and corn to be brought in. It is also soon time for the Winter-seed. And early frosts will threaten our gardens.

School a Problem

The school problem remains to be solved, too. Mother Mary, show us the way! On the first school day we watched the little ones in Easton enter their house of wisdom. Everyone with new shoes and dressed up as if they were going to church. They were proud of their new apparel, like girls going to their first dance.

They would look despidingly on children that were too poor to have new shoes, children that come to school for the sake of learning only. Children that would have to walk for 50 minutes every morning and every afternoon, as Pennsylvania has not even school buses, though the taxes are higher than anywhere else, and school taxes a considerable part of it.

Our Children

We are proud of being poor, happy to be able to share Christ's poverty. He sometimes did not even have a place to lay His head. But can children take humility and contempt from other children, and sometimes from the teachers? Children that cannot even read about the life of Jesus? Children that have been retarded in learning for years through all these disadvantages, they would be little saints, if they could suffer it. We can give them a few lessons in the hours we can spare from all the other work, that will not lessen till deep into the Winter, but that is not the daily discipline they need, nor the mingling with other children. Jesus asked the little ones to come to Him, and He will not forget those that suffer for Him, even if He Himself will have to build a school for them.

—Eva Smith.

Christian Effort

(Continued from page 5)

ganizations are dead is to say that they lack supernatural life. To admit that Christianity is not being made to penetrate to the remote places of human affairs is at the same time to affirm that an uncomfortably large number of Christians are lifeless.

Lifeless Souls

Let there be no misunderstanding of what is meant here; there are, in a sense, degrees of lifelessness. A man may be completely dead, a real corpse; else he may be lifeless in the sense of listless—without energy, force, or power. Similarly a soul may be entirely dead, and this happens when it is without God's grace; or it may be lifeless in the sense that, although possessing grace, it is tepid and slack, that is, negligent as to its own advancement in holiness, careless of the grave spiritual needs of others, not interested in carrying on the work of the Church. So, too, a Catholic organization may have life in the sense that all its members are "practical" Catholics; but it may be at the same time lifeless in the very important sense of being spiritually inert. For a "practical" Catholic is too commonly a man who uses a veneer of external practices to cover a lukewarm heart and purely natural principles of action. As a result, his organizations, while perhaps promoting successful dances or athletic teams, are not concerned with the spiritual progress of their members or with the rôle that they should play in the worldwide task of spreading the Christian way of life.

Half Alive

Now when a healthy man exults in being alive, it is not with the merely negative delight of being other than dead; it is because he glories in his vitality and strength. Nor is a Catholic movement in a real and complete sense alive if it just escapes non-existence. When, through its efforts, supernatural life throbs more quickly through the soul of its members, then it may truly be said to be alive; or again, it is alive when it brings new life to others, for life begets life. Indeed, only this fact, or better, only this law—that life begets life—can give reality to our hope of seeing Christian life everywhere propagated.

Tepid Christians

Some will say that this is taking a gloomy view of things. No doubt; so, too, does a man take a gloomy view of things when he admits that he is sick; but, if he does not take that view, he will never do what is necessary to regain his health. In like manner, it is unlikely that we Catholics will take the pains necessary to obtain for our souls spiritual health, which is the same as holiness, unless we recognize that we are living a diminished Christianity and that our enterprises, as a consequence, are wanting in effectiveness. First must come the description of a disease, then a diagnosis, then a cure. This series of articles will follow the same order.

WORK ON THE LAND

Common Effort

Communal life on the land is not simply a medieval reality that has ceased to be practical. An organic functional society would have as units self-governing, self-subsistent communities. Healthful intercourse between men is effected by the sharing, in common of land, goods and work.

The harvest! What a time of deep human fellowship; of toil undergone, neighbors alongside each other in the field. Camaraderie is the order of the day. Sharing in toil, in sweat, in the sun's heat, in the deep-breathing of stooping bodies, in the homely witticisms, in the joy of work, men grow in regard for each other.

The golden grain is real . . . no token wealth here . . . real and common to all. It is a gift of God; man did so little. He merely scattered the grain . . . and now this wealth of waving gold.

Common Prayer

The Angelus bells, and the prayers out under the skies are a wonderful sight and significant, too. The peasant has a firm, easy faith—there is some solitude and beauty in his life. God hides Himself from the busy, boisterous places and is found in quiet and thoughtfulness.

Besides harvesting other work can be done in common; the felling of trees and the carting of the logs. Haying is a large task in which all the men can share. Work in common is of great value. It can cement human brotherhood by bringing a recognition of the dependence of men upon one another. The wage system pits man against man on the labor market. The farming commune ties man to his fellows by common work and mutual necessity.

Free Men

The yoke is lifted from the neck of the worker (he loses his boss and wage) and he is now a responsible worker laboring as he ought with a liberal application of intelligence. As a member of a landed community man can become free to do a man's work and that is freedom! There is no freedom in the anarchistic, disorderly society of today. A community of free workmen can assure themselves the opportunity to work and live as men.

Individualist Fails

The individual farmer, well intentioned as he may be, cannot achieve a full, manly existence—just because he is solitary. A group can do what one can't accomplish or can effect only partially. Every man should be apostolic, anyway, anxious to lead others to a society in which creative work is permissible for all men and not only the fancy artist. It probably was creative work that lifted much of the burden of slavery from the backs of slaves of the past.

When one does a piece of work intelligently he recognizes his dignity as a man quite clearly and though there be external oppression it is bearable. Industrial slavery is insidious, wreaking havoc internally, stultifying the mind of man, and leaving him a creature fascinated by the toys and trinkets that the machines he

serves produce. The environment in which he works is demoralizing.

The glaring incompatibility of man and mechanization will make the dissolution of industrialism imminent. The exposure of the rottenness of this system of work will awaken men and effect another kind of economic and social system. The movement of the wills of men is of first natural importance and there is the beginning of an awakening, so creative work and communal aspects of life long lost will probably be reinstituted.

Once more will crafts be fostered by peasant folk living simple, unpretentious lives. Growing their own food, making shoes and clothes, building shelters, and engaging in other related endeavors, these people can rediscover lost techniques and forgotten knowledge that are important in the living of a good life. The workers disciplined and developed by a normal, healthy intercourse with each other in common work, common festivity, and common prayer, can apostolize the industrial and leisure classes.

Larry Heaney.

Easy Essay

(Continued from page 1)

5. The redeemed Nordics belong to the same Mystical Body as the Negroes.

III. Nordic and Negro Bishops

1. The Holy Father has recently selected African Negro priests and made them bishops.
2. The Negro bishops of Africa have the same powers as the Nordic bishops of Germany.
3. Nordic bishops are all right for Nordic people and Negro bishops are all right for Negro people.
4. The Catholic Church wants Nordic bishops to lead Nordic people and Negro bishops to lead Negro people.
5. The Catholic Church does not differentiate between Nordic bishops and Negro bishops.

IV. American Negroes

1. American Negroes think they must keep up with white people.
2. American Negroes don't need to keep up with white people.
3. American Negroes can keep up with Saint Augustine.
4. Saint Augustine who lived in North Africa is one of the Fathers of the Catholic Church.
5. If American Negroes made up their minds to keep up with Saint Augustine they would be able to make white Nordics look up to them instead of looking up to white Nordics.