

EASY  
ESSAYSBy  
Peter Maurin

## Politics Is Politics

1. A politician is an artist  
In the art of following the  
wind of public opinion.
2. He who follows the wind  
of public opinion  
does not follow  
his own judgment.
3. And he who does not follow  
his own judgment  
cannot lead people  
out of the beaten path.
4. He is like the tail of a dog  
that tries to lead the head.
5. When people stand behind  
their president  
and their president  
stands behind them,  
they and their president  
go about in a circle  
getting nowhere.

## Classes and Clashes

1. Business men say  
that because everyone is  
selfish  
business must necessarily  
be based on selfishness.
2. But when business  
is based on selfishness  
everyone is busy  
becoming more selfish.
3. And when everybody is busy  
becoming more selfish  
you have classes and clashes.
4. Business men create problems;  
they do not solve them.

## Not Liberators

1. The present would be different  
if they had made the past  
different.
2. The future will be different  
if we make the present  
different.
3. But to make the present  
different  
one must give up old habits  
and start to contract new  
habits.
4. But to give up old habits  
and start to contract new  
habits  
one must be a fanatic.
5. And liberals are so liberal  
about everything  
that they cannot become  
fanatics  
about anything.
6. And because liberals  
cannot be fanatics about  
anything  
they cannot be liberators;  
they can only be liberals.

## Leo XIII on Just Wages

"Let it be granted, that as a rule, workman and employer should make free agreements, and in particular should agree as to wages; nevertheless there is a dictate of nature more imperious and more ancient than any bargain between man and man, THAT THE REMUNERATION MUST BE ENOUGH TO SUPPORT THE WAGE EARNER IN REASONABLE AND FRUGAL COMFORT. If through necessity or fear or a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better,

(Continued on page 10)

Half Million Miners  
Halt War Work  
By Three StrikesProtest Conditions and Pay,  
Not War—Would That  
They Did!

After three strikes in the last few months, John L. Lewis has ordered the miners back to work until October 31 and the probability is that during that time the mine workers will try legislation to get portal to portal pay.

As we indicate in the headline over this story, we wish that the miners and all workers were inspired to hate war and all it means of degradation, and go on strike and stay on strike so that production could stop and weapon making could cease, and men could lay down their arms and begin to think about peace and what is necessary to build it and maintain it.

However, the strike was about an issue vital to the men—more pay, a living wage, so that they can feed, clothe, shelter, educate their families—so that they themselves can lead a good life. So that they can have time to think, to study, to read, so that some day they may have a chance to know God, love Him and serve Him in this world and enjoy union with Him in the next.

Until the conditions of men's labor are changed, until they are masters of their tools and not slaves to them, men will continue to come out of mines and factories stunted in mind and body by their work, and unable to think

(Continued on page 10)

Negro and White  
Battle in Detroit;  
Disorders Rampant

On going to press there is rioting in Detroit, with 25 Negroes and 4 whites killed, hundreds in hospitals and over 1,000 under arrest. The headline in one paper says that the Governor of Michigan is warned that a body of Negroes left Chicago for Detroit. There has been rioting in Alabama and Texas also during the last month.

The discrimination against the Negro in housing, employment as well as in the armed forces has been widespread and has continued through their slavery, through their freedom (brought about by the use of force) down to the present day.

We must say with shame that discrimination in religion has been just as widespread. As St. Paul and St. Peter both said, "the just will be judged first." The just (in other words the Christians), instead of exemplifying Christian charity and love, in their own meekness, have certainly converted the Negro by their example, not to the Christian virtues of love and peace, but to war and retaliation.

And now the just, or the professing Christian, is beginning to reap what he has sown.

## Peace—Peace—Peace!

Pius XII Continues to Cry Out Against War in Bold Address to 20,000 Workers, Pilgrims to Rome in the Midst of War—"Violence Has Ever Achieved Only Destruction, Not Construction," He Cries.

CHRIST  
the Workman

A. de Bethune

For Christians  
No Just War

This is the conclusion one must come to after reading such an article as Patristics and Peace in this issue of our paper. We are deeply grateful to the Franciscan who did the research necessary in gathering together the writings in the early Church on the subject. At Pentecost two years ago, Pius XII urged Catholics to study the techniques of the first Christians (which certainly were not those of indiscriminate aerial warfare and the drowning, maiming, and killing of the innocent in a mad search for justice).

Fr. John J. Hugo continues his courageous writings about war, the State and conscientious objection. His pamphlet, *Weapons of the Spirit*, is on the press now, but delayed due to the illness of the pressman.

Fr. Clarence Duffy writes of the Holy Father's most recent message. Pius XII is the visible head of the Church. As St. Catherine of Siena said with Latin exuberance, the Pope is "our dear sweet Christ on earth." God has commanded us, "Hear ye Him!"

This issue is filled with mighty words. We thank God for giving us a strong conflict. And that we need to bend every effort of body and soul, mind and spirit, is evidenced by these stories of class war, race war and riotings which fill this front page.

"Who does not know, who does not see, who is there who cannot ascertain for himself that no one insidiously opposed the outbreak, the advance and the spread of war more insistently than we have in every manner allowed us; that no one has pleaded and exhorted more continuously than we have: peace, peace, peace; that no one has sought to lessen its horrors more than we have

"Our heart and our lips, that do not contradict one another are witnesses to all this, for we do not deny by deed what we affirm by word, and we are conscious of the falsity of what the enemies of God are insidiously circulating in order to disturb the workers and the people and, from the hardships of the life they endure, draw an argument against faith and religion which, indeed, is the sole comfort and hope which upholds man upon earth in the hour of sorrow and misfortune."

The above is a quotation from an address on "Labor Concord" delivered by Pope Pius XII to 20,000 Italian workers on Sunday, June 13, at a time when, on the one hand, he was being accused by the Nazis of being the cause of the war and, on the other, the people to whom he spoke, representatives of the Italian workers, were facing the horrors of a war which was not of their making and from which they, the workers, will be the chief sufferers. The people responsible for the war want a scapegoat. The Pope and the Church, incredible though it may sound, are the first ones that they pick on.

The Pope had previously said:

"You are certainly not unaware that the Church loves you intensely and that it is not merely now that she has, with material interest and love and a clear sense of the reality of things, paid particular attention to the questions which regard you specially. Our predecessors and we ourselves have not lost any opportunity of making all men understand, by our repeated instructions, your PERSONAL and FAMILY needs, proclaiming as fundamental pre-requisites of social concord those claims which you have so much at heart: A salary which will cover the living expenses of the family and such as to make it possible for the parents to fulfill their natural duty to rear healthily nourished and clothed children; a dwelling worthy of human persons; the possibility of securing for the children sufficient instruction and a becoming education; of foreseeing and forestalling times of stress, sickness and old age."

## Public Authority's Place

Such is the type of remuneration that a worker in industry is entitled to in justice according to the teachings of the Church as expressed clearly enough, over and over, by Leo XIII, Pius XI and now restated by Pius XII. Whose fault is that these teachings have not been applied? Where employers of labor do not apply them, where they do not pay a just wage, is it or should it not be the duty of the public authority to take steps in the interest of the commonweal, to have them applied? That is precisely one of the purposes, and

(Continued on page 10)

## Where Is Sanctuary?

At a meeting at which I spoke last month, a member of the audience arose to protest defense of the Jews and to state emphatically that she did not believe the stories of atrocities told. She made a long speech, and at its close she was applauded by the several hundred present. Against such astounding unbelief the mind is stunned. And yet we of America and England who read and believe, do nothing to oppose the restrictions against immigration of Jews, their seeking sanctuary in this country.

Who does not remember and shudder at the thought of that ship that sailed the seas, looking for a haven for its load of sufferers, and turned away from these shores, refused by England, and finally rescued by such little and more Christian countries as Belgium and Holland?

## Blind and Deaf

We read and we believe. But do we really believe? Four or five million are all that are left of the Jews in Nazi-occupied Europe. And here are some of the statistics, well documented, presented by Jacques Maritain in the June 4th issue of the *Commonweal*:

Of the 250,000 Jews driven from Bessarabia toward the part of Southern Ukraine occupied by

Rumania, about 190,000 were shot, burned alive or tortured to death during the trip.

In Odessa 25,000 Jews were massacred by the Rumanian troops in October, 1941. On the day when a bomb exploded in the staff building, 10,000 Jews were gathered in wooden barracks and burned alive. In Vitebsk several thousand Jews were similarly burned alive.

In Kiev, according to the information received by the Soviet government, 52,000 men, women and children were massacred, of whom a large proportion (40,000) were Jews. Other sources later confirmed the fact and indicated the figures as a minimum.

In Pinsk, 8,000 Jews were killed by machine-gun fire, in Brest-Litovsk 6,000, in Mariupol the entire Jewish population—massacred in groups of five hundred in front of trenches into which the corpses were pushed. In a city near Smolensk 7,000 Jews were marched to the fields, compelled to dig their own graves and then shot down. Many were buried alive.

In Riga, Latvia, more than 20,000 Jews were massacred by the Germans.

In Jassy, in Moldavia, 10,000 Jews were put to death in a

(Continued on page 9)



# PATRISTICS AND PEACE

## Their Writings Prove That Fathers Of the Church and Other Saints Taught That War Is Unchristian

Faithful to merely human philosophy, the rationalist doctrine in Mein Kampf is that: "Pacifism is the deadliest sin, for Pacifism means the surrender of the Race in its fight for existence. The first duty of every Country is, therefore, to nationalize the masses. . . . Without brute force it is impossible to ensure the survival of the Race." (Not the Human Race, of course.) "Hence the necessity for Militarism." Faithful to this philosophy also is Fascism: "A doctrine which is founded upon this harmful postulate of Peace is hostile to Fascism." (Encyclopedia Italiana, 1932.) Not so with Catholicism, however. This would be for Catholics a new kind of Conscientious Objection. Throughout the ages Evangelic Pacifism is not condemned as the deadliest sin, notwithstanding the fact that Warfare is sometimes justified by Ethics of Strict Justice and Right which do not take into consideration the Words of Christ: "Do not also the Heathens this?" (Matt. 5:47, 6:32.)

### Is Slaughter Innocent?

ST. ISIDORE PELUSIOT (d. 434): "Therefore I say that slaughter of enemies in Wars may seem to be legitimate as much as you like, and monuments erected to the victorious, preaching their illustrious crimes; nevertheless, if the accurate and supreme understanding of the brotherhood among all men be had, this way indeed they will not seem to be so plainly innocent." (Epist. CC, Ophelio Grammatico.)

"A hard rumor has perturbed me, announcing certain things unhappy and to be detested. Some declare you to be so insane and affected by error of mind, that you would lead that young man . . . to arms and to that vile, despicable and outstanding school of death, the Army. On account of which, if you have not already done so . . . desist from this preposterous counsel. Do not extinguish a lamp that struggles excellently to be lighted; but permit him who has use of reason to give assiduous work to studies. . . . As to that dignity, however (the Army), or rather that dishonor and infamy, conciliate it with others, as free-booters, with whom common heartlessness and ignorance is connected." (Epistolarum Lib. I, CCCXC—Quintiliano.)

ST. CYRIL OF ALEXANDRIA (d. 430): "We are taught that we ought to be meek and pacific, and to take care by all means to go through life without fighting, 'For the servant of the Lord must not wrangle, but be mild towards all men,' as it is written (II Tim. 2:24). . . . Indeed, by so thinking and doing, we shall gain the benefits which come from Peace, and convert to benignity those who fought against us. 'For even the wild beasts shall be pacific with thee' (Job 5:23). . . . For Peace is better than riches, and the possession of temporal goods is to be set aside for the sake of fraternal love." (Glaphyrorum in Genesim, Lib. V, Cap. II:2.)

ST. JOHN CHRYSOSTOM (d. 400): "That they may now understand that this is a new kind of Warfare and not the usual custom of joining in Battle, when He sent them with nothing He said: 'And so, marching on, show forth the meekness of lambs, although you are to go to wolves. . . . for so will I best show my power, when the

wolves are conquered by the lambs'. . . . For certainly it is a greater work and much more marvelous to change the minds of opponents and to bring about a change of soul than to kill them. . . . We ought to be ashamed, therefore, who act far differently when as wolves we rush upon our adversaries. For as long as we are lambs we conquer; even when a thousand wolves stand about, we overcome and are victors. But if we act like wolves we are conquered, for then the aid of the Good Shepherd departs from us, for He does not foster wolves but sheep." (In Matt. Hom. 34, n.1.—Brevariary, June 11th, Lesson IX.)

"There are three kinds of Wars. There is the Common War, when soldiers are attacked by enemies; the second, when even in Peace time we fight one another; the third, when each one wages war against himself. And this one is the gravest of all. Indeed, the War of the Enemies cannot harm us much; what, indeed, I ask you, could they do? They strangle, they kill, but the soul they cannot harm. And neither will the second war be able to bring harm to us when we do not will it. For even if others should attack us with War, it is licit for us to remain in Peace; indeed, hear the Prophet saying: 'For that in which they should have loved me, they detracted me; but I prayed' (Ps. 108:4), again: 'With them they fought against me without cause' (Ps. 108:3)." (In Epist. Ia ad Timotheum, Homilia VII.)

ST. MARTIN OF TOURS (397): "A soldier of Christ I am; to fight is not allowable for me."

### Call Our Enemies Brothers

ST. GREGORY NAZIANZEN (d. 390): "This is the reward of sin to me. . . . Thence was avidity born; from avidity, cupidity; from cupidity, wars; from wars, moreover, taxations. . . . But we at least, let us not augment the penalty, since we are obnoxious to such punishment, nor let us fare harmfully with the others. From us, God demands mutual benignity towards one another, even if we receive that punishment from Him." (Orat. 19.)

"Let us venerate the mandate of the Pacific; that is, Peace, which, departing hence, He bequeathed to us as a legacy (John XIV: 27). Let us acknowledge but this one War, that which is committed with the adverse Powers. As to those who have attacked us, let us call even them by the name of Brothers. . . . Let us concede something somewhat small, that we might receive that which is greater, assuredly, Concord. Let us suffer to be conquered, that we may conquer." (Orat. 22.)

ST. CYPRIAN (d. 304): "The earth is drenched with mutual bloodshed, and homicide which individuals commit is a crime; it is called virtue when it is waged publicly. It is not reason of innocence that acquiesces impunity for misdeeds, but enormity of crime." (Epist. I ad Donat.)

ORIGEN (d. 240): "Then Celsus exhorts us 'that we bring support to the king with all our powers, that we come into our share of his just labors, that we take up arms for him, and, if he

so require, that we militate under him, and that we conduct the Army.' To these things it must be said that we give support to the king in due place, but godly support, as I should so say, shielded with the armour of God (Eph. 6:11); and this we do obeying this Apostolic Word: 'I urge, therefore, first of all, that supplications, prayers, intercessions and thanksgiving be made for all men, and for kings, and for all in high positions' (I Tim. 2:11); and inasmuch as one stands out the more in godliness, that much more does he give help to kings more powerfully; and he does more than the soldiers going out in battle array who kill enemy soldiers, as many of them as they are able. Furthermore, to those who, strangers to our Religion, require of us that we take up Arms for the Com-



A. de Bethune  
CHRIST OUR KING

mon Good and kill Humans, we can make this reply: . . . How much more rightful is it (that) whenever others (who not being Christians) wage War, those (who are Christians) militate by . . . preserving their hands uncontaminated, fighting by their prayers to God for whosoever (enemy or ally) is justly waging the War . . . so that anything whatsoever that is contrary and adverse to those who act justly may be overthrown. Thus, as it is we indeed who, by our prayers, overthrow the evil spirits that stir up Wars, impel to the violation of treaties, and disturb Peace, of much greater benefit then are we to Sovereigns (both enemy and ally) than those who seem to be wielding the weapons. But we (Christians) even fight for the Emperor more than all others. Doubtless, we are not to militate under him even if he were to force us to do so; but we militate for him, when we gather together apart in piety camps by our prayers to God." (Contra Celsum, VIII-73.)

### We Are Sons of Peace

"To those who inquire from whence we are and whom our Leader might be, we answer: We come commissioned by the commands of Jesus to cast into ploughshares the swords which previously we used for waging Wars and to inflict punishments; and we turn into sickles our spear with which previously we struck, being provoked. Nor do we any longer take up Arms against any Nation, nor do we learn to wage War, being made sons of Peace by Jesus, who is the Leader we follow, having forsaken those leaders to whom our forefathers adhered and under whom we were 'strangers to the

Testament.' (Eph. 2:12)." (Contra Celsum, V:33.)

ST. CLEMENT OF ALEXANDRIA (d. 217): He advocates to renounce even to the mere representation on emblems of: "swords and weapons, for those who seek Peace." (Paedagogus Lib. III, Cap. XI.) All men alike, soldiers included, ought to mind the Words of Christ. "Man who is born for heavenly contemplation . . . we exhort to the recognition of God. . . . Whether you be a farm laborer, we tell him, cultivate the earth, but, cultivating the earth, mind God. Again, you that be held by a love for navigation, navigate, but adhering to the Heavenly Pilot. You, the knowledge (of Christ) has caught employed in the Army, hear you the Emperor. Who signals unto you the just things. . . . Therefore as men now heavy with surfeiting and drunkenness, do turn to sobriety. . . . (Admonition to Heathens, Protrepticus, X-100.)

ST. JUSTIN (d. 167): "We Christians who after we have learned by the Apostles of Jesus, how to serve God. . . . and who were sunk in War and mutual slaughter. . . . throughout the whole world, we have changed, each one, our Warfare instruments, our swords into ploughshares, our spears into sickles." (Dialogus cum Tryphone Judaeo, CX.)

"That we ought to be forbearing, ready to serve all men and without any part in enmity, the Words spoken by Him are as follows: 'To him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also' (St. Luke 6:29). . . . 'And whosoever will force thee one mile, go with him other two' (Matt. 5:41). For it behooves not to answer fighting with fighting, nor does God wish us to be imitators of the harmful; but He has exhorted to lead all men away from wickedness and the cupidity of the harmful by forbearance and kindness." (Apologia Prima XVI.)

### Conquer by Persuasion

"We who previously had the ways of money and possessions in preference to all, now, whatever we possess, we put together in common and we communicate with all the needy irrespectively: we who fought in mutual enmities and slaughters, now, after Christ has come. . . . we pray for enemies; and those who pursue us with unjust enmities, we struggle to conquer them by persuasion." (Apologia Prima XIV.)

"When the Prophetic Spirit speaks as announcing the future, He speaks thus: 'For the Law shall come forth from Sion and the Word of the Lord from Jerusalem. And he shall judge the Nations and rebuke many people: and they shall turn their swords into ploughshares and their spears into sickles. Nation shall not lift up sword against Nation, neither shall they be exercised any more to War' (Is. 2:4). And it is possible to persuade you that it so happened.

"For, from Jerusalem, twelve men set out into the world and these, ignorant and not gifted with the faculty of speech-making. . . . and we who previously marched on to mutual slaughters, not only do we not wage War with the enemy, but also, lest we cheat or deceive those who cross-examine us, willingly we suffer death bearing witness to Christ. . . . But it would be ridiculous that those bound to you by an oath, and conscript soldiers, should prefer the jealousy sworn to you—who can give them nothing

incorruptible—to their own life, parents, homestead, and all things dear to them; and that we who thirst for uncorrupted life, should not forbear all things in order that we may attain our hopes from Him Who can grant them." (Apologia Prima XXXIX: 1:5.)

### Why Is There Strife?

POPE ST. CLEMENT I (d. 99): "Why is there strife and anger and disunion and War amongst you? Have we not one God, one Christ? Is not one Holy Spirit poured out on us? Have we not one calling in Christ? 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 of one another?" (Quoted in THE CATHOLIC WORKER, Nov., 1940.)

To say nothing of St. Ignatius of Antioch (d. 107), St. Pachomius (d. 349), St. Telemachus, and last but not least Tertullian (d. 240), Athenagoras, Tatian, Lactantius (d. 325), Arnobius (d. 327), St. Jerome (d. 420), St. Paulin Nolan (d. 431) . . . recognized as uncompromising Pacifists.

The fact is that Christlike Pacifism was so general among Christians that the Church Officials were able to enforce Evangelical Canons forbidding the use of deadly weapons.

### Do Violence to No Man

THE APOSTOLIC CONSTITUTIONS, Book VIII: 32,10, declares that the soldier who presents himself for Baptism is to be instructed that he must do violence to no man, and be content with his hire. (St. Luke 3:14.) If he promise to observe this rule he is to be received; if he refuse he is to be rejected.

CANONICAL DECREES COMPILED BY (ST.) HYPOLITUS (d. 235). Canon XI:9-11: "As for the Soldier who is on duty, suffer him not to kill humans. . . . If, however, he is not willing, he must be rejected. If Catechumens or any of the Faithful want to become Soldiers, let them be rejected." 13: "Soldiers (Christian) are not to kill even if this is commanded to them." 14: The Christian is not to voluntarily become a Soldier, if he is not coerced by a driver. He who bears the sword is to beware that he make no bloodshed. If he shed blood he is to abstain from participation in the mysteries. . . .

THE GENERAL COUNCIL OF NICEA, A. D. 325: Canon XI: "If any, having been called by God's grace, have at first proven their Faith by renouncing the Army, but after this have returned to their own vomit, so as to . . . try and return to the Army again, such as these are to be ten years among the penitents. . . ."

ECCLESIASTICAL REGULATIONS FOR EGYPT, Redaction 4th Century. Canon XI:9-11: "As for the Soldier who is on duty, suffer him not to kill humans. If Catechumens or Faithful want to become Soldiers, let them be rejected, for they have slighted God."

CANONICAL DECREES APPLIED BY ST. BASIL THE GREAT (d. 379). Canon XIII: "Our forefathers (pagan) have not held as murders the massacres committed at War: sparing, as it seems to me, those who fight for honor and love of Country. However, it will be rightly advised that such as these, since their hands are not pure, abstain for three years from communion only."

Such Canons have since been restricted to the Clergy. Today, in some countries even the actual Canons on Military Service are

(Continued on page 3.)



## Patristics

(Continued from page 2)

becoming obsolete; in France, for example.

### Decrees Forbade War

It is worth noting that Warfare, justified or not, was against positive Ecclesiastical Decrees, as eating meat on Fridays, for instance. The Disciplinary Regulations of the Church Officials may change with the times as it is seen fit. For example, the practice of Evangelic continence for the Western Clergy was not always required, though always desired of all. But who would insinuate that a practice is evil and sinful after the Church Officials have once not simply permitted and blessed it, as for the use of skis and motor cars, but positively prescribed it by Canonical Decrees?

It is worth noting also that Christians or even mere Catechumens were not to become Soldiers. They were not allowed to volunteer for the Army after they had become Soldiers. But, however, pagans already hired in the Army could retain this means of earning their bodily needs and be received to Baptism. This concession for the conversion of pagans is recognized even by Tertullian. "It is sought," he relates in his *De Idolatria* XIX, "whether a Christian can take up the Military Career, and the Military Career thus be admitted to the (Christian) Faith? . . . No career assigned to an illicit act is illicit among Christians (apud nos)." Again in the *De Corona* XI: "It is a transgression to give one's name from the (Christian) Camp of light to the (Military) Camp of darkness. The condition is plainly different if those already taken up in the Army, the Faith overtakes later on, as of those whom John the Baptist admitted to Baptism (Lk. 3:14)—as of the most faithful centurions whom Christ approved (Matt. 8:10), and whom Peter catechized (Acts 10:44)—then, either it be withdrawing immediately as done by many, or cavilling by all means lest anything against God be committed. . . ."

### Martyred Objectors Sainted

Many pagan soldiers, on becoming Christians, renounced their military employment, sometimes at the cost of martyrdom, for which some of them have been sainted. Many others were content to receive baptism without forsaking the Army. The Rev. Victor White, O.P., notes that it is known from the celebrated letter of Marcus Aurelius to the Senate that there were already many Christian Legionaries by the time of the *Legio fulminata*, A.D. 174, and that even these manifested their hatred of armed force, and their preference for *specifically Christlike* and spiritual weapons. They flatly refused to kill humans and shed blood, even at the command of their Military authorities. In this they were only faithful and loyal to the Christian Ideal proposed to them by the Canonical Decrees of the Church Officials.

Ignoring the texts, a fingoist might fancy that what was objectionable to Christians about the Army was not merely bloodshed and the killing of humans, but solely the fact that Soldiers were obliged to perform ceremonial acts of idolatry and to officially apostatize. But the Decrees and Regulations themselves are still on record for all who can read.

Furthermore, except, of course, for periods of persecution, even Tertullian in the *De Idolatria*, XIX, admits that there was "no necessity for idolatrous immolations" in the *Militia Catigata*, the *Sandaled Army*, that is, the career of the plain soldier and lower officers up to the grade of Centurion exclusively (Cfr. Marquardt.) And so, without scrup-

les, Tertullian tells the pagans: "We Christians do military service together with you." In Patristics, however, the distinction between *bellare*, to wage war, and *militare*, to do military service, is always respected. The former, all Christians, soldiers as well as others, ought to renounce; the latter was a concession for the Christian only if hired in the Army before his Catechism and Baptism. Well, then, might the rational Military strategist reasonably and naturally say: of what practicalness is a soldier if he may not kill humans or even shed blood?

### Roman Army a Police Force

To quote the Rev. Victor White, O.P.: "The Roman Empire during the early days of the Christian era was not one State among many; her army was not an army among many. The Roman Empire was, it was supposed, the Whole World—the *Orbis Ro-*



A. de Bethune

manus. Correspondingly, the Roman Army was something essentially different from the Army of a modern State. In theory, and to a considerable extent in practice, it was nearer to the modern idea of a *Police Force* than that of an Army. . . . In a very real sense, the function of the Army was to preserve Peace: not in the sense of the modern Politician of intimidating others into not making War, but in the very real sense of preserving from disruption the existing unity, the *tranquillitas ordinis*, of the whole world. . . .

In seeking precedents, therefore, from the thought and conduct of earlier Christians, we must be on our guard lest we use such terms as War, Army, Soldier, even Patria, in a wholly different sense from that in which they could have understood it. For the early Christian (within the Empire) the question of International War between equal sovereign States simply did not arise, for it did not exist.

His horror of War was a horror of the use of violence even for the maintenance of *Internal Order and Peace*. Of the goodness of the end and of its claims upon the collaboration of Christians, he had no doubt. But he questioned the legitimacy and even the value of violence as a means for attaining that end. Even when . . . he would allow that non-Christians might legitimately fight, he would question whether Christians might join them." (War and the Early Church, in Blackfriars, Sept., 1939.)

### Readers!

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## Catholic Conscientious Objectors

Since the Catholic camp at Warner was closed, Catholic CO's have become more and more scattered. The Quaker camp at Oakland, Maryland, has been closed and our men who were there have gone either to another Quaker camp at Trenton, N. D., or to a new ACCO unit at Rosewood State Training School in Owings Mills, Maryland. A few men went to other projects. New assignees are a difficult problem. The National Service Board and the other administrative agencies have tried to assign Catholics to one or two camps, but due to crowded conditions in the camps are not always able to. In the East, most of the new men are sent to Big Flats, N. Y., or Marlenville, Penn.

### New York

From Big Flats, Peter Fondis writes, "Thanks also for the cards—The Prayer of Saint Francis—which we are now putting to good use. I am happy to report that we started the beginning of this week to say prayers for peace in the evening. By we, I mean two other Catholics, Bernard Dollen and Michael Zolnar, and myself. Our prayers consist of the Apostles' Creed, the Rosary, an invocation to the Holy Ghost, the Litany for the month and St. Francis' Prayer for Peace."

### North Dakota

At Trenton there are some 36 of the old Warner gang. The camp is a 150-man camp, but is over that already. It has a Farm Security Administration work project. According to Frank McGuire, "This is an irrigation project. It is part of the upper Missouri River bottom lands. They plan on having us level it off so it can be irrigated. The plot is to put the destitute dust bowl families that are left in North Dakota on so-called subsistence units, consisting of about 100 acres of river bottom and upland for pasture. . . . The land is rich and with water would produce triple crops. In fact all the land in this area is rich but undrained or not enough rainfall."

### No Boondoggling Here!

The "Irrigation," camp paper says this of the irrigation-resettlement project: "Civilian Public Service men find that other workers. WPA and CCC, have preceded them and already the main canals and the pumping station at Buford are virtually completed, with 2,000 acres of land reclaimed and under cultivation. The present camp will complete the lateral canals and the farm ditches, level land to make for a proper flow of water and construct the building units planned for the farms on which rural families will be settled by the FSA."

"First, campers will clear the land of brush, and then survey crews will lay out the land for leveling. Men who have been trained by FSA foremen in caterpillar tractor and carryall operation will then smooth out the humps and fill in hollows, and dragline operators will cut ditches to the individual farm units. The carpentry crew will then build the WPA-approved farmhouses and outbuildings on the 80-160 acre units, and the FSA selected tenants will then be able to move in and begin cropping the land."

### Large Scale

Ray Pierzschalski writes that the camp at Trenton is different from anything they had seen yet in CPS. The camp is bigger, more scattered and the spirit of unity is less. As usual, doing things on the grand scale—for "production" and "efficiency"—involves the sacrifice, to more or less degree, of the person.

"Trenton itself," writes Ray, "is a small town hidden away in

the foothills—foothills of the Rockies. Population 160—mostly Indians. The homes range from mud-packed adobes to nice frame buildings, the nicest being the school (typical of this section of the country). There are two general stores within fifteen minutes' walking distance from the camp. There is an old dilapidated mission church."

### The Church

Bob Knobloch writes of the mission church:

"It was the original school house and has been the Catholic mission for quite a few years. However, it is in an awful run-down condition. The roof leaks, plaster has cracked and broken, and it needs paint inside and outside, also seven window panes which we have already installed and the front porch needs repairs."

"Bolton Morris is the architect and he has received approval of the priests and of Bishop Ryan (who visited the camp a few Sundays ago) to make the interior more liturgical."

Duane Whelan comments, "Of course this was all Bolton needed. He has permission to fix the place up and doesn't he envision a second Sistine Chapel and he painting frescoes on the walls and ceilings."

From Bill Strube, "We have been having compline every night, but not at a regular time. Tomorrow Frank Gorney will begin his roll of Sexton and ring the bell every night at 6:30. Meditation at 7:10 a.m."

And according to all the letters, relations with the public seem excellent. Bishop Ryan visited the camp and was very cordial. Two nuns from the hospital in Williston have visited. The pastor and his curate, a Benedictine, are very friendly. So are the townspeople of both Trenton and Williston.

### Chicago

From Alexian Brothers Hospital in Chicago comes the news, that Brother Hugh Miller has raised the allowance granted the men even higher than the minimum asked by Selective Service.

We also hear that four of the men have decided to leave CPS and the hospital because of their convictions. They have not issued a statement of reasons, but we know that their action is caused by a fundamental opposition to military conscription and its effect on the dignity of the human person. We ask your prayers for their, and our, guidance.

### For Mentally Afflicted

The new unit at Rosewood Training School, Maryland, is for 25 men, but so far only 14 are there. There is a wonderful work to do there, but certainly a very difficult one. And so much of the work is unnecessary, unnecessary that is in a decent civilization. As The Holy Father said to the Italian workers, "The whole complex structure of society is in need of adjustment and improvement, thoroughly shaken as it is in its foundations." Rosewood is a training school for feeble-minded children. But many of them, in a decent society, could be far better cared for at home. But there are no homes. Defense Housing, Municipal Housing, planned housing for the lower middle class is largely in terms of multiple dwellings—standardized, mass-produced dwellings for standardized, mass-educated people. The family is supposed to exist only as a small, normal, healthy group. There is no room for the abnormal, the sick, the poor. These are thrust into institutions.

### Rosewood

The general plan of the school is to separate the patients into groups according to their men-

tal levels and condition of health.

The patients range from idiots to almost normal. There are many horribly crippled, many epileptic patients.

The training is largely toward crafts, trades and farming. These are the ways of life that even the feeble-minded can learn and be helped by. Some of the more nearly normal are "graduated" eventually to live in the world outside. At present, of course, the work is very much curtailed by lack of help. There was a fifty percent labor shortage when the CO's arrived. And several employees have left since.

Here is what some of the men have to say: "I'm in the lowest mental building. . . . I like the kids all right. . . . Some people don't like them; it sounds like a zoo when you first enter, but it soon grows on you and they'd do anything for you when they like you. Any louse who'd beat them up should be beaten."

### Good Meals

Another man, fresh from camp life, says: "The meals here are excellent. . . . yesterday rosbiff, day before steak and lemon sponge pie. Real napkins! The rooms are ok. Seven or eight of us are to stay on the top floor of the 'jail'. . . . Three baths, a storage room, a large sun parlor, two porches with fine views, janitor service daily, also laundry service. 'Thank you, Jeeves.'"

"I have care of the 'most normal' kids (they are just boys except one who can't read, another can't write, another takes fits occasionally or can't control his bodily functions. We have quite a job getting them to clean themselves and the cottage (90 in mine)."

"In general, all actual work is done by the more capable pupils, even to the directing of operations such as preparing and maintaining the dining rooms in each cottage (the food is cooked in a central kitchen and relayed to each cottage). The attendants merely check that things are done, demonstrate proper techniques of work, assign new pupils to jobs and correct and punish offenders. Corporal punishment is officially forbidden."

This is a particularly knotty problem. Some of the other attendants do use corporal punishment. Our men have been trained by these other attendants and advised to use a certain amount of it. They don't want to certainly and are forbidden to, officially. But no official training has been given in how to cope with difficult situations. And they do arise because some of the children are very nearly normal. And they are capable of banding together and cooperating in rebellion.

### Members of Christ

This story from another of the men seems to me to be a very good subject for meditation. Think of this boy as representing the world, the brotherhood of man. . . . the Mystical Body of Christ. . . . then consider if the horrible way in which he acts is not very similar to the actions of a world at war. In our eyes he is monstrous; isn't war the same?

"I'm working in the hospital. The first day we had to dress a boy who a year or so ago had batted his eyes until he blinded himself. He was in the hospital, because he had bitten wounds into each shoulder. They had him in a strait-jacket, and every so often he would go into paroxysms of rage, frantically trying to hit himself."

The school authorities admit that conditions are far below what they should be, and hope the C. O.'s will understand and help them to keep things going now in the face of tremendous

(Continued on page 107)



# CATHOLIC WORKER

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## The True International

"For the Christians are distinguished from other men neither by country nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as Barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry as do all; they beget children; but they do not destroy their offspring (literally cast away fetuses). They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth but they are citizens of Heaven. They obey the prescribed laws, and at the same time surpass the laws of their lives. They love all men and are persecuted by all. They are unknown and condemned; they are put to death and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and blessed; they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

"To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world hates the Christians, though in no wise injured, because they abjure pleasures. The soul loves the flesh that hates it, and loves also the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake."—Epistle of Mathetes to Diognetus (A.D. 130) (a disciple of the Apostles).

## Feeding Europe

As you know, there was introduced last February into the Senate, the Gillette-Taft Resolution 100 providing that it was "the conviction of the Senate that immediate steps should be taken to extend the Greek experiment, thereby preventing impending tragedy of mass starvation. And, further, that the Senate urge the United States government to endeavor, as quickly as possible, to work out in cooperation with the British Government and the Governments of Sweden and Switzer-

land and the accredited representatives of other governments concerned, the setting up of systematic and definite relief for all stricken and hungry countries.

ACTION.—Will you write to the chairman of the Senate Foreign Relations Committee (Senator Tom Connally, Senate Office Building, Washington, D. C.)? Will you urge him with all the skill and persuasiveness you can to call for a favorable vote on the Gillette-Taft Resolution at the earliest possible moment, so that it can go to the floor of the Senate for immediate action?

"A New Testament and a pair of knees are all one needs in jail," Fr. Hugo said to Harold Keane when he was sentenced to two and a half years in a federal prison after his application for conscientious objector status had been denied. (Both Fr. Hugo and Fr. Roy were present at his trial in Baltimore.)

I thought as I heard of this remark that there were quite a few things more that I would like to have in prison. Books for instance. As one of the old fathers of the desert said, "Prayer hath the travail of a mighty conflict to one's last breath." And to help in that travail, there are always books. Every time I try to detach myself from them I think of that little tale from the early Fathers.

The Abbott Marcus asked the Abbot Arsenius, saying, "Is it good to have no kind of solace in one's cell? For I saw a brother that had a few green herbs about his cell, and he was rooting them out." And the Abbott Arsenius said, "It is indeed good; but every man must act according to his own powers; if that brother should not be able to endure that kind of virtue, let him plant them again."

(That brother ought to have been planted himself! comments Tina.)

I need the books that I am reading now. For instance there is Gerald Vann. For the first time too, I've seen Fr. Verner Moore's little book PRAYER, republished for a dollar fifty by the Westminster Press in Maryland. All Oblates should send for it. What was my delight to find quotations from the fathers in it, one of them the long one we used in the March issue of the CW. I was converted to being an oblate by reading and re-reading *The Fathers of the Desert* (you can get it from Sheed and Ward, 63 Fifth Avenue, for seventy-five cents.)

### Sauntering

Yesterday afternoon was one of these breathless and deliciously hot days, and after several days of not moving from my desk in the office, I decided to roam about the city a bit. First I went to Barnes and Nobles, that second-hand book shop on Eighteenth Street and Fifth Avenue. I had decided to replace some of our treasures which had been lost, strayed and stolen, and decided to look for them there. I didn't find what I was looking for, but I did find some of the Welfare pamphlets by the St. Dominic's Press, at Ditchling the community founded by Eric Gill, and about which our foreign correspondents, Jack English and Ossie Bondy, in England, have written us. There were a half dozen on the counter and they were priced at seventy five cents each. I got one of them as a sample of what we could do on our own little press, given the time.

Wandering down to Sheed's at Thirteenth Street, I was just in time to have a visit with Frank Sheed. He gave me another copy of St. Augustine's confessions which he has so brilliantly translated, and it was of the new edition, a library copy indeed. I had just left another copy, of the dollar edition, with Norman Hawkins, who is in the military hospital at Phoenixville, Pa., having been returned from Africa last

### LIVE WATERS



# DAY AFTER DAY

month. I got other copies of the *Fathers of the Desert* to send to Norman, and to Gerry Griffin, if I can get it over to the African desert to him. Ossie Bondy in England says that if I will label such things "Soldiers Comforts" they will surely get over.

### Peter

Mr. Sheed also gave me "This Man Was Ireland," and that will go to Peter Maurin immediately. He has been wandering around showing everyone the advance notice of it, and pointing it out as one of the books to be read—"about when the Irish were Irish, a thousand years ago."

In my book about Peter I am writing two extra chapters one of them entitled, "Peter's four foot shelf" and containing a list of books he considers indispensable for a Catholic education, and another chapter entitled "There is a book—but I have not read it." He keeps careful track of books old and new to find those that will lend authority to his message and that will give



light on the synthesis he is trying to make between "Cult, Culture and Cultivation."

### Blackfriar's

There is an article in this month's Blackfriar's, the Dominican monthly which comes to us from England, (you can get it at Brentano's) called Self Sufficiency.

It is the leading article for April. Probably written by Gerald Vann since he begins by emphasizing Community as he generally does. "The humanizing influence that makes us more complete men lies in the society of other men." He possesses goods of the spirit as well as of the body which he must share. The only way he can show his love for God is by his love for his fellows, as St. Teresa says.

This article on Self Sufficiency is a very important article, Peter says. "I am going to get two more copies to carry around with me. Then I will give them to people to comment on and then I will make points."

"Yes, it will answer objections to our emphasis on the land. The land is the first step, not the last end. Vann. The call of the land, to the earth, is the necessary first call. We must be born again, we must be born again on the land. Gill.

"The Benedictines exemplify cult, culture and cultivation. In order to preserve their religion, their literature, their books, their art, they took to the land, lived in communities and so grew.

"Today we have lost all that and must begin again, and begin with cultivation in order that culture may grow so that we may have cult, that is to say, religion.

"We must do it together, helping each other, bringing light to each other. We cannot do it alone.

"St. Thomas speaks in terms of the City, yes. But the Civitas is the perfect community, not our present city. Which errs violently in excess where the isolated unsocial landsman errs in defect."

### Status of Book

As for the status of the book on Peter, I am rewriting the en-

tire thing. It is a hard book to write, trying to do it objectively, and I am afraid of trying to interpret him, explain him. No one can do that to another. It is not right. And when I have written it, we are going to try to publish it ourselves, if the funds are forthcoming. It would be good for us to have a little publishing fund for cheap paper-covered books, the kind our readers can afford to buy. If the Lord wants us to do it, He will send the money. Meanwhile the book is being rewritten and will be out in the fall.

### Moses

When Moses was leading his people out of the land of bondage—as Peter is trying to lead the workers—he had, as we all remember, quite a time with Pharaoh. At the first concession Pharaoh made—that the Jews could leave, provided they leave their gold and silver vessels for the temple behind—Moses said, "These things are necessary for the service of the Lord our God."

That, it seems to me, is the attitude we should take towards our material possessions. And certainly we feel that books are necessary for the service of the Lord our God. For instance there is that Readers Bible arranged by Fr. Ronald Knox, which gives the story of Moses' continuity—I had never before realized the drama of it, nor what a wonderful heroic character Moses was. Leaders of movements should read him for their encouragement.

### Longmans

Thinking these thoughts about books I naturally betook myself further down Fifth Avenue to Longmans Green where our friend Julie Kernan is, and replaced two of our most precious books, the most reread, the most passed on—St. Paul, as arranged by Maritain, with comments, and *The Christian Looks at the Jewish Question*, by Maritain. Not to have them around means a blank on one's shelves. They are the kind of books you pick up to read aloud from, and in conversations with visitors in the office. They are books which need to be referred to again and again.

### Leon Bloy

While there we talked about Leon Bloy, and the impossibility of translating his work, and the difficulty I had of understanding him until Madame Raissa Maritain came out with her book, "We Were Friends Together." And that reminded me that for a picture of Catholic Paris, and of the Personalist Communitarian movement in France, it was necessary to have not only Raissa Maritain's book but also Helene Isvolsky's *Darkness Before Dawn*.

Such an afternoon is a happy one. St. Benedict's idea of reading was prayerful, meditative reading, and these books I was searching for were the kind that stimulated thought. Thought becomes prayer, and prayer always turns to joy.

### Not a Book Column

I am writing this column this month almost as a book column. At times one's heart is too sore at the impact of such blows as the bombing of the Ruhr dams (and hundreds of thousands of civilians, helpless ones, little children, fleeing screaming with agony and fear from this sure death of flood). Around us on Mott street, the little children play. Everyone who comes to the office comments on the hordes of children playing in such workers' districts as these. Hard by are little factories on all these family streets, where flame throwers, amongst other death dealing instruments, are made.

(Continued on page 5)



# + From The Mail Bag +

## Somewhere at Sea

(The following letter is from the former head of our Sacramento House of Hospitality).

It is hot around the equator, hot enough on the top of the ship. But when you go to the bowels of the ship to your compartment, where 75 percent more men are stationed or quartered than there is room for and where there are hot, smelly bodies, the air is vile and the breathing near impossible. It makes us think if these things are worth fighting for. God save us from those awful thoughts. Sleep is near impossible and it comes only when through sheer exhaustion you drop off in a quasi-coma. While lying awake on the bunk (mine is the bottom bunk, three inches from the floor, there are three more on top of me!) thoughts rush through your hot brain; thoughts of childhood, school, high school, first attempts at making a place in the world, finally thoughts of what you did and you see so plainly how meager was your work and how much more you could have done. A prayer, almost an oath rushes to your mind. You fight it off with an ejaculation. With a sweaty hand you grasp your rosary and try to ask the "Star of the Sea" to lend an ear and help obtain the grace to endure these things as acts of mortification and offer them up for the persecution, the ignominies, that Christ suffers daily because of the vile hate which war brings. Then slowly the eyes become heavy, sleep comes and then you are having the rest duly belonging to the just, but mercifully granted to you on your bunk—lower four.

### Morning Prayer

When dawn of the next day comes, it is greeted, by the majority, by an oath or a curse. Who can wonder why, it is extra hot and stuffy and close, due to the smell and sweat of sleeping bodies. No Matin prayer nor petition to the Regina Coeli for help throughout the day, no Lauds nor Prime nor Terce, nor Sext, nor None. None of these things, but vile filthy curses. These make one wonder if God has visited our household: "From thence shall they call us blessed?"

The day is taken up with choice reading, to wit: "Studs Lonigan," by Farrell; "Candide," by Voltaire; "Sanctuary," by Faulkner; "Nona," by Zola; Bertrand Russell's works; "Farewell to Arms," Hemingway—a selection.

### The Enemy

Oh! So much for that. But this brief sketch is enough to leave with you. This is enough to exhort you to pray for the deliverance of our people from their enemies, the predominant of these enemies being, strangely enough, not the Japanese nor the Germans, nor the Italians, but our educators at home, those perverse, sex-mad teachers who demand that our people must be educated by these methods, that our youth should know all the filth of the prostitutes and pervers; that their required reading should be widely circulated hand in hand with contraceptives and preventives for disease. God pity us and our nation if this continues, for God in His justice will rain fire and brimstone upon us.

Let us pray for a rebirth of purity in our lives, in our homes and in the education of our youth.

Peace be to you all,

Faternally

Arthur Ronz.

## FROM NORTH AFRICA

Vol. Gerry Griffin,  
American Field Service,  
A.P. 616 Postmaster N. Y. C.  
April 19, 1943.

Dear Miss Day:

It is Monday of Passion Week. I now have an ambulance of my own, have had for some weeks now. It is a beautiful moonlight night, but I am deprived of its grandeur, for my ambulance is blacked out. I hear a motorcycle coming, and I think it means an evacuation. Have had no mail for weeks, as I have been on the move, and such a luxury is only for times of rest.

The rain is gently patting the roof of the ambulance, which means my bed is getting sprinkled. Just rushed out and put my rubber ground sheet over it.

Before that motorcycle disturbed me the other evening I sat waiting to hear the distant rumble of the opening guns of a barrage that always precedes a battle. When you are on the offensive you "sense" that a new objective is soon going to be tried for. Then the rumors start as to the time and place, and, finally, a short while ahead you are usually told officially at least, what your job is to be. Nine times out of ten you know that, for being responsible for an ambulance means only one thing: you must be ready to use it efficiently and quickly. In other words, it should be maintained properly in the off periods. The driving, right at the moment, is simple. It's getting under it with a grease gun and wrench that is difficult.

### Close to Danger

Your work depends upon the assignment the American Field Service Officer gave the section to which you are a member. These vary considerably in danger, excitement, interest and loot. Everyone, however, considers the assignment good or bad in terms of how close it is to the actual fighting. The farther forward, the better the job. I am neither praising myself or members of the Field Service, but that is the general sentiment. And rightly so. We came thousands of miles to do a particular task, never too dangerous in comparison with front line troops and we feel deceived and cheated when deprived of the opportunity of accomplishing this end.

### Caring for Wounded

The big object of the Field Medical Unit is to get the wounded back to a base hospital or have the people return to their units as quickly as possible. Thus they have various stopping-off places between the actual battlefield and the base hospitals. The first of these is between 200 and 400 yards, sometimes a little further back, behind the actual line of fire. Naturally, it is very mobile. Stretcher bearers, gun carriers and some ambulances bring the wounded from the battlefield to this point. Tourniquets, bandages, operations that absolutely must be performed on the spot, morphine shots, are applied here, and then the patient is rushed back several miles. Here again only the immediate, life-saving operations are performed and bandages applied to prevent infection. The next stop is ten to twelve or fifteen miles back, depending on the country. Here the major work is done in operations and bone setting. Those who will be well in a day or two are held and all others are evacuated back still farther. Then usually by plane or boat back to the base hospital. Each one of these stopping places is a unit in itself and requires ambulances.

I do not know who tells our officers where and how many of ours to send to any given place, but when they get the orders we are sent and become attached to that unit until we are no longer useful there and are transferred some other place.

### Ambulance Duty

I have never had the very best assignment. The motorcycle called me not for an evacuation back, but to do ambulance duty, which is a tiring but extremely interesting job. It is carrying wounded from one tent to another at one of the stopping-off places. There is always a reception tent, several operating theatres, resuscitation (my spelling is bad: it means blood transfusion) tent, holding tent and evacuation tent. Thus you might carry one person three or four times in the course of a day. The tents are well scattered, just in case of air attack, so it would be impossible for stretcher bearers to go from tent to tent. I was on duty all night (it is a twenty-four-hour assignment), but was not called until shortly after dawn. From then until dusk, when I was relieved, I was busy. To prove it (also it proves I've not overworked myself before), I have five blisters on my hands from lifting and carrying stretchers, and a new name. Someone asked what my name was, and I replied "Gerry." That, as you know, is the affectionate title given to all German soldiers. So they made it "Heinney" for me.

### A Common Bond

My favorite evacuation is from the operating theatres. The patients are always unconscious and do not moan with every bump—not that I blame them. But when you are just barely

## Day After Day

(Continued from page 4)

You look at them, these children, playing with joy, chasing each other, imitating grown-ups serious and peaceful, and you envisage such terror as the children of Europe and of Asia and of England know.

Norman Hawkins, former head of our Seattle House of Hospitality when it began three years ago, has just been sent back from Africa (with epilepsy) and is at present at Valley Forge Hospital at Phoenixville, Pa. When I went to see him last month (with books) he told me how next to the hospital in England where he was, was a home for children crippled by air raids, and he used to watch them playing from his window. In the sadness of his heart, he decided that when he got better and peace came, he would devote himself to work among the children back here at home. Maybe he can help start an agricultural school where crafts are taught, on one of our farming communes, with Negro and white youths.

### Peace in Prayer

We may cry "Peace, peace," but there is violation of peace everywhere these days, in homes, in families, among the races of this country, between colored and white, between the workers and the employers, between the rich and the poor, between countries. There is only peace in prayer.

"The fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law."

moving and not making an unnecessary move, the moans and groans sort of weaken and unnerve you. Did I tell you about the Italian wounded prisoner I hauled one day? The only English he spoke burst forth at every rough spot—"Son um bitch." His partner, while he spoke no English, was more friendly and affable. A fallen-away Catholic had given me a Sacred Heart badge (one from the Confraternity Father Stedman heads) his mother had sent him. I gave it to the friendly Italian. He gazed at it lovingly, holding it at arm's length, muttering "Jesu, Jesu, Jesu," and then reverently kissed the badge and fondly tucked it inside a little sack tied around his neck, and then wept. It made me so homesick for our neighbors I almost joined him.

I hope that plane overhead sees all those nice big Red Crosses. It is time to say good night and goodbye.

Pray for me. Yours,  
Gerry.

## Letter From England

Feast of St. Isidore.

A-2255 Pte. O. Bondy.

5th C. A. B. W/S

5 R. COC.

CDN. Army (Overseas)

Please note my new address. I have just received the January and February C. W. issues. Very good, too. I was specially interested in your remarks about getting C. W.'s to make public speeches. Perhaps the fact is that we were workers rather than orators? Do-ers rather than making promises helped the movement along in a material sense. Your remarks in the February issue provided much food for thought. In my humble opinion many C. W.'s would be interested in learning what the C. W. will do in the post-war period. Many of us have plans for the future. If we are to believe our leaders, the spectre of want will disappear from the earth after the war. Those of us who have experienced "love in action" will know this to be a mirage. We must consider very carefully the promises of political soothsayers. We look to you and Peter as our leaders with all confidence.

### Evils of Industrialism

During March we all went on an extended tour of this country. I was quite surprised to see the numbers of thousand-acre farms (pre-war). Factories in the fields are becoming common in this country, too. It's the same old story repeating itself: Tractors, artificial manures and in certain areas "open seam" coal mining by steam shovel is commercially successful, which tracts will be rendered useless for future farming. In mining communities literally hundreds of acres have been rendered sterile by these slag heaps. Certainly Harold Robbins (author of "Sun of Justice") and others, including that fine motion picture "How Green Was My Valley," have realistically portrayed the greed and evils of twentieth century industrialism. Thank God there are still some uncontaminated areas which are a joy to behold. As I sat in the back of that army truck and saw those fertile acres stretching as far as the eye could see, I gained a new and greater respect and admiration for the founders of the English "Cath-

olic land movement" and the "community service groups" situated in England and Scotland. I had mailed you a copy of "Community in a Changing World," but as you have not acknowledged receipt I shall try to obtain another copy. I believe you already receive "The Cross and the Plough."

### Brotherhood

If I am granted another nine days' leave it is my hope to visit at least one or perhaps two of these "communitarian brotherhoods." I wish it were possible for you and Peter to visit for example "Wheathill Bruderhof," which is located at Bridgnorth, Shropshire. This community of men, women and children have as their legal title "Society of Brothers." Perhaps you have heard of them. I had hoped to visit them but my time was too limited on my last leave.

I spent the bulk of my leave in the C. W. editor's home in Manchester. It was her suggestion that we should have an informal meeting or two of C. W. sellers. So, yours truly proceeded to make himself useful typing (with two fingers) notices, etc., and wonder of wonders, sweeping, dusting and washing out the meeting room, which seems to have gathered a bit of that famous Manchester dust. I must confess that my window-cleaning efforts were lousy. What memories rose from those far-off days of a house-cleaning bee by members of the group in Windsor House of Hospitality.

### Movement Not Dead

That night a group of ten turned up, much to everyone's surprise. As time goes on the U. S. groups will find it increasingly hard to attend meetings. We began, in traditional C. W. fashion, with prayer. I guess I'll never make even a punk speaker, but I hope that I helped to infuse them, or rather helped recreate that feeling, that war or no war, the movement was not dead. I tried, in my feeble way, to paint a word picture of Peter, his philosophy, his travels and that he was an eleventh child (I can imagine him smiling at his joke); of yourself (but I won't go into details here); of Joe, Bill, Julia, of Ade and her work at Newport; of Maryfarm; of Mott St.; of the Windsor group and our angels; they were quite interested in how you "picketed St. Joseph" when debts simply had to be met, etc. You see most of these C. W. are more or less new to the movement, but they look like sticklers to me.

About this time we adjourned for tea (and have I become a tea drinker!) The suggestion of a monthly meeting was endorsed by all. The suggestion of selling C. W. (censored) in Market Street was enthusiastically accepted (this is equivalent to Union Square in N. Y. or Hyde Park, London). (I hope I can get away for the Trafalgar Square rally in London). I must not forget to give thanks to Agnes, who has been Mary's strong right hand in so many ways. There is a chap, as yet unmet, who has been a God-send to Mary in making up the paper, although she will probably shoot me for this, I cannot say too much for the grand job she has accomplished. Although never really well, she has worked night and day, traveled all over the country in all kinds of weather to keep the spirit of the movement alive. Her family have been most kind. My week's stay was one of the happiest that I have spent overseas. It wasn't just like home, as the boarding house wds say; it was home, and I'm truly grateful.

O. Bondy.



# CATHOLICS CAN BE CON

## 1. Christ's Teaching Applies to Persons and Nations

May a Catholic refuse to bear arms on the grounds that the Gospel of Christ is opposed to war? May he, because he desires to seek after the perfection enjoined by the Divine Master, refuse to kill others even when there seems to be a duty to defend his country? Some Catholics have made this claim and have therefore registered as Conscientious Objectors to war. Their stand is supported by several Catholic writers who, at least before the present conflict, spoke of conscientious objection to war as a Counsel of Perfection. It is not a precept or a law (they said); therefore all men are not obliged to follow it. Still, like poverty and chastity, it is a counsel contained in the Gospel ("But I say to you not to resist the evildoer"), and it therefore at least *may* be observed by noble and generous souls who desire the full perfection of the Christian life. If this view is correct, it would seem that a Christian could refuse to participate in any war, even a just defensive war, provided he gives himself earnestly to the pursuit of Christian perfection.

### The Question of Duties

There are, however, apparently insurmountable difficulties in the way of a general acceptance of this teaching—despite the fact that the spirit of the Gospel is clearly opposed to contention and war. Because of these difficulties many Catholics challenge the validity of the Conscientious Objector's claims. Self-defense, they say, is at times not merely a right, but a duty as well; especially is it a duty for a man to defend his country. Moreover, despite the sublimity of the Gospel counsels, a man may not follow them if doing so would conflict with a duty; thus a married man is not free to follow the counsels of poverty or chastity. Similarly (it is argued) when it is a man's duty to defend his country, he may not follow the counsel of non-resistance to evil. He may follow this in private affairs if he wishes to do so, or if God gives him the grace for this high vocation; but he may not make it an excuse for evading a clear obligation that he has to his country. By this answer, apparently final, the right of the Conscientious Objector to refuse participation in war by invoking the Gospel teaching has been summarily dismissed.

### Christian Principles Ignored

It has been too summarily dismissed. The argument against Conscientious Objection, so neat, so pat, in reality proves too much; it would lead, if accepted, to consequences which are wholly inadmissible—nay, monstrous. For one thing, it would follow that the Gospel teaching is irrelevant to the problem of war. The question of war or peace would be left to the decision of *reason*, on a basis of *natural law*. Such indeed is the conclusion, always implied, sometimes asserted, that comes from refusing the right of Conscientious Objection on the basis of the Gospel. Revelation (it is said equivalently) must be set aside and we will follow reason; the supernatural principles of Christ do not apply, and we must rather base our convictions on the principles of ethics; the Gospel law has no relevance, and the whole problem is one of natural law.

It is surely not too much to call this conclusion monstrous; yet it is commonly held by Catholics. All their principles concerning war are based on natural law, ethical principles, reason; if they do not in so many words throw out the Gospel, they at least reason as though it did not exist; they leave to one side all specifically Christian or supernatural principles, revelation, the evangelic law.

Another inadmissible consequence of the argument against

Conscientious Objectors is that it leads to the idea that the spirit and laws of the Gospel are not opposed to war; that the Gospel, indeed, is rather indifferent to the whole matter; and that we can therefore make no effective protest against war on the strength of the teachings of Jesus. For if there were really opposition between war and Christian teachings, then the latter would outlaw war and, if followed, make it impossible; so that men could invoke the Gospel to oppose war. It is therefore not without significance that the Catholics who oppose the Conscientious Objector do so by calling him a sentimentalist or a humanitarian; they cast slurs on his profession of Christianity, calling it flaccid or false or even heterodox. In other words, they do not believe that one can make a protest against war on the basis of the Gospels; they do not admit that a Catholic can be a pacifist. So that, if any follower of the Prince of Peace protests against war, his orthodoxy is immediately suspected!

### Are Nations Exempt?

There is a third and yet more serious consequence. If the whole Gospel teaching can be dismissed as of counsel only, then it cannot demand the obedience of nations and these, in forming their policies, may follow the law of nature without being responsible to the higher law of Christ. To nations, then, all the sublime teachings of Jesus simply do not apply. The injunctions of Jesus to love enemies, to turn the other cheek, to return good for evil—these and the like are mere counsels—to be followed by individuals in the trivial matters of everyday life, but not binding upon States in directing their more important affairs. So we find even Catholic writers stating this principle quite frankly: nations are not bound by the counsels and lofty ideals of the Gospel, they say, but are to settle their differences according to the law of nature. No wonder the world is as it is—when the heaven of Christianity is prevented from acting upon it even by Christ's "friends." How strange that Catholics, who in peace time unanimously attribute all the ills that afflict modern society to its rejection of Christ, should in wartime declare that differences among nations may be settled without reference to His teaching.

## 2. The State's Obligation to Uphold Religion

Now to exempt nations and governments from the obligation of the Gospel law is not only unfortunate; it is also contrary to the clearly defined teaching of Christ and His Church. "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you . . ." (Matt. 28, 19-20). Leo XIII, basing himself on these words, said: "To the Church has God assigned the charge of seeing to and legislating for all that concerns religion; of teaching all nations . . ." (*Immortale Dei*). In the same letter he speaks in praise and longing of the "time when States were governed by the principles of Gospel teach-

ing." Pope Benedict XV, after expounding Christian principles of charity at the close of World War I, goes on to add: "All that we have said here to individuals about the duty of charity, we wish to say also to the peoples who have been delivered from the burden of a long war. . . . *The Gospel has not one law of charity for individuals, and another for States and nations, which are indeed but collections of individuals . . .*" (*Pacem Dei*). To the Church alone, adds Pius XI, belongs the capacity "to see that, when public and private morals have been reformed and established on more holy principles, all things shall be fully subjected to God, who beholdeth the heart, and shall be inwardly informed by His teachings and laws, with the result that all things, the minds of all men, private individuals and rulers, even the public institutions of civil society, shall be penetrated by the sense of religious duty and Christ shall be all in all" (*Ubi Arcano Dei*).

Such statements, which might easily be multiplied, are clear enough: States and nations are under the Gospel law. If you object that many States are not in fact Catholic, or even Christian in a loose sense, and therefore cannot be expected to acknowledge their religious duties or accept the teachings of Christ, at least as interpreted by the Catholic Church, it must be replied that such States do not by their religious neglect escape responsibility to God.

### Leo XIII on State's Duty

As individuals are bound to seek the true religion, so are States; they are furthermore bound to encourage it, support it, determine their legislation by its standards. "As a consequence, the State, constituted as it is, must evidently act up to the manifold and weighty duties linking it to God, by the public profession of religion. Nature and reason, commanding every individual devoutly to worship God in holiness (because we belong to Him and must return to Him, since from Him we came), bind also the civil community by a like law. For men living together in society, no less than individuals, are under the power of God; and society, no less than individuals, owes gratitude to



God. It is He who gave it being and maintains it, and whose ever bounteous goodness enriches it with countless blessings. No one, then, is allowed to be remiss in the service due to God, while the chief duty of all men is to cling to God in both its teaching and practice—not such religion as each may prefer, but the religion which God enjoins and which certain and most clear marks show to be the one and only true religion. Whence it follows that men commit a public crime in acting as though there were no God. So, too, is it a sin in the State not to have any care for religion, as if this were something beyond its scope, or of no practical benefit; or else out of many forms of religion to adopt the one which chimes in with its fancy. For we are bound absolutely to worship God in that way which He has shown to be His will. All who rule, therefore, should hold in honor the holy Name of God. One of their chief duties must be to favor religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule: for one and all we are destined, by our birth and adoption, to enjoy after this frail and fleeting life the supreme and final good in heaven" (*Immortale Dei*).

Those therefore who, pointing out that the proper end of the State is the common good of its citizens, go on to conclude that this end is material only and not also moral, fall into one of the Liberal errors condemned by Leo XIII. "Those who are in authority owe it to the commonwealth not only to provide for its external well-being and the conveniences of life, but still more to consult the welfare of men's souls in the wisdom of their legislation." (*Libertas Humana*). The State, then, has a grave responsibility towards the souls of its citizens and their spiritual welfare: and because of this it must acknowledge the authority and truth of the one true religion established by God Himself. The State that turns away from Christianity, or fails to make those inquiries into the true religion demanded by religious sincerity, is not less reprehensible—rather, is far more reprehensible, since it has superior opportunities for inquiry—than the individual who refuses to seek the light, or who, having even found it, prefers darkness rather than the light.

## 3. Unfortunate Confusion of Counsels and Precepts

Here, then, is the problem: On the one hand there is the clear affirmation that nations as well as individuals are bound by the Gospel law. On the other hand there is the principle, unquestionably true, that one may not follow a counsel if this would cause neglect of a duty. From this principle it is concluded that a man may not follow the counsel of non-resistance when there is a duty to defend his country; that States must therefore decide the problem of war on a basis of natural law, since they likewise are not bound by the counsels of perfection nor are even permitted to follow them. How can the contradiction be resolved?

In fact, there is no contradiction; only a misunderstanding. It is true that the Gospel

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ST. PETER  
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counsels do not oblige under pain of sin and that their application is sometimes limited, even prevented, by actual circumstances. However, the Gospel law does oblige all men, nations as well as individuals, at all times and in all circumstances. To grasp the truth of this matter, we need only understand the distinction between the Gospel counsels on the one hand and the Gospel precepts or laws on the other. The fact that the counsels do not apply in certain cases can never be a reason for throwing out the precepts. Yet this is exactly what happens in the present case. Catholics who oppose pacifism are able to do so only because, confusing issues, they discard the precepts with the counsels. They throw out the baby with the bath-water. That is why they hold that the question of war must be decided entirely according to the principles of natural justice, without taking the Gospel law into account.

### Gospel Law Binds All

The precepts of the Gospel law over and above those of the natural law and the Mosaic code constitute a law that seriously binds all men and nations. The law is summed up in the precept to love God above all things and our neighbor as ourselves; "for love therefore is the fulfillment of the law" (Rom. 13, 10). The precept fixes the characteristic end of the Christian life: union by means of love, with God and with all who have been redeemed by the blood of Jesus Christ. The counsels, on the other hand, have to do with means: they provide the best, although not the sole means of fulfilling the Gospel precept and attaining the great end placed before us by God. Similarly, travelling by air is the swiftest means, but not the only means, of reaching a desired destination. Hence, we are not strictly bound by the counsels; it is sufficient that we adopt some suitable means of reaching our



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# CONSCIENTIOUS OBJECTORS

## Two Articles Replying to Catholic Pacifists

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divinely determined end. Indeed, as observed before, there are circumstances which make it impossible to follow the counsels. However, such an exemption does not excuse anyone from obedience to the Gospel law or from seeking for the proper end of Christian life; nor does it excuse the State, for all the latter's preoccupation with terrestrial matters, from doing everything possible to promote the spiritual welfare of its citizens.

In practice, then, we must, when discussing the obligation of the Gospel, disentangle the counsels from the precepts. Not to resist evil is a counsel, as is also the injunction to turn the other cheek. To fail in their observance is not sinful; although, if one has the opportunity, such a failure is at least an imperfection, because it is a refusal to live on the supernatural plane. However, to love one's neighbor, even to love one's enemy, is not a counsel but a precept. "Charity . . . requires, not merely as a perfection at which we ought to aim, but as an essential necessity imposed by the precept, not only that we should love our enemies in general, but also that our hearts should be prepared, if the necessity arose, to love them by name and individually." (Jacques Maritain: *The Things That Are Not Caesar's*, p. 89. Italics ours.) If, then non-resistance to evil is a counsel and may be at times omitted without fault, the love which inspires such actions is under the precept and can never be omitted or suspended.

### 4. The Counsels An Explicit Manifestation of God's Will

Love therefore is law, not a counsel. It includes our enemies. Further, it includes all men. Catholics are too prone to make national and racial distinctions. We criticize Hitler's prejudice against the Jews; such criticism, however, is scarcely better than hypocrisy so long as we continue to segregate Negroes and discriminate against them. Again, we sometimes limit the extension of Christ's body to the members of the Church. Such is not Catholic doctrine. It is not even Catholic doctrine to limit the Church to what we call the soul of the Church, i.e., all those who are united to God by charity. In the intention of God, the Church includes all men. For this reason Pope Leo XIII consecrated the whole human race to the Sacred Heart of Jesus. Christ's empire, explained the Sovereign Pontiff, "extends not only over Catholic nations, and over those duly washed in the waters of holy Baptism, who belong of right to the Church even though erroneous opinions keep them astray or dissent from her teaching cuts them off from her care—it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ" (*Annum Sacrum*). There are no political or racial limits to the law of love. Nor does war suspend or interrupt its binding force. In a letter addressed to the Association of Italian Catholic Youth, and written in the midst of the war, Pope Pius XII told them that it is the duty of Christians, not only to love their country, but also "to embrace the universal human family in the divine love of Jesus Christ, whatever be their descent or race" (March 29, 1943). It is precisely the law of charity that

Pope Benedict XV was speaking of when he said (*loc. cit.*) that the Gospel law binds nations as well as individuals.

Furthermore, in spite of the fact that the counsels are not of strict obligation, they may not be neglected or treated with contempt. For the counsels are an explicit manifestation of the divine will; this may never be treated with contempt, and men in all circumstances must conform themselves to it as far as possible. St. Francis de Sales teaches that he who despises the counsels is guilty of grave sin (*Treatise on the Love of God*, Bk. VIII, Chap. VIII). "If it is of the essence of a counsel not to require strict obedience, and if, therefore the inferior may have valid reasons for not executing materially whatever the superior more or less instantly suggests to or requires from him, there is, nevertheless, even so, a providential direction in the action of the superior which an intelligent obedience can distinguish and retain." (Maritain, *op. cit.*, p. 26. Italics ours.)

### Obligation of the Counsels

All Christians (to put the matter in other words) are bound to observe the spirit of the counsels and to practice the interior virtues which the counsels are intended to foster—poverty of spirit, detachment, meekness, love. The reason is that the love which is the motive force behind the counsels is law; and not only one law of many, but the first and fundamental law of God, upon which "depend the whole law and the prophets" (Matt. 22, 40). It cannot be said, therefore, that there is no obligation to follow the counsels, so far as this is possible, and at least according to their spirit and "providential direction." There is a serious obligation; an obligation that comes with the Gospel itself: the obligation of love. To say that turning the other cheek to an "enemy" (a Christian has no enemies!) is a counsel, means only that the failure to do so in a particular case is not a sin and cannot therefore prevent a man from entering heaven. It does not mean, however, that he is exempt from the law of love; and we must observe, moreover, that if a Christian goes beyond particular cases and all his life neglects these "mere counsels," he will in the end fail to fulfill the essential precept of the Christian life and to reach its proper goal. If a man will not travel by air, he can still get to his destination by other means; but such will not be the case if he refuses to avail himself of all means of transportation.

What is here said of the obligation of Christians in general towards the counsels is true also of nations. To say otherwise would be to exempt them from the Gospel law. Leo XIII requires that nations be docile even to the counsels of the Church: "More important results even might have been justly looked for, had obedience waited upon the authority, teaching, and counsels of the Church..." (*Immortale Dei*). Failure to respect the counsels of Christ and His Church explain much of the modern world's infidelity to God and the tragic consequences of this conduct. "The absence of a filial impulse towards the Vicar of Christ (not less, towards Christ Himself), the fact of whittling away the counsel received

to the utmost possible... will indicate precisely the absence or diminution of the spirit of faith." (Maritain, *op. cit.*, p. 28. Italics ours.)

### 5. The Only Sure Means For Eliminating War

To understand the full force of the Gospel law, we must go further still. Not only is evangelic love a law in the strict sense, but so also is the perfection of that love. That is to say, the pursuit of Christian perfection is no mere counsel, but a precept, a law. The Conscientious Objectors who invoke the Gospel to support their opposition to war are frequently referred to sneeringly as "perfectionists" (the world itself is intended as a sneer). They desire perfection; and this, it is said, is impossible in our world. Hence it is concluded that there is no objective basis for their claim. Christian perfection, it is alleged, is not of obligation, but is a counsel of Jesus, a sublime ideal that He places before generous souls, a goal which is optional for Christians. But since so few respond to this supernatural invitation—since so few are able to respond, the majority of men not being given extraordinary graces—in practice the problem of war must be discussed and solved without reference to this ideal and according to the principles of natural reason. Once more, you see, the Gospel is dismissed; and this by authors who claim the authority of moral theology for their views.

What a terrible error! That it should even be made by men trained in theology is scarcely credible; yet it happens almost as often as they treat of the subject of Christian perfection. They call this perfection a counsel; they then proceed to discard it with the other counsels, affirming (since one may not follow counsels that conflict with one's duties) that no man may refuse the duty of defending his country on the pretense of following the counsel of perfection.

### Perfection Our Common Goal

Yet it is the clear and constant teaching of Christian tradition, based on the Scriptures, that perfection is not a counsel but a precept. That is to say, not only is evangelic love a law, but so also is the perfection of that love.



ST. ANTHONY  
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All men, and not merely "generous souls" (what tragic nonsense!) are obliged to seek after Christian perfection; not, indeed, as a thing to be immediately realized, but as an end towards which all men are bound to strive.

If certain Catholics wish to sneer at those whom they call "perfectionists," let them remember that their sneer includes also Jesus Christ, who said to us all: "You therefore are to be perfect, even as your heavenly Father is perfect." (Matt. 5, 48.)

"Let no one"—said Pope Pius XI, commenting on this text—"Let no one think that this is addressed to a select few and that others are permitted to remain in an inferior degree of virtue. The law obliges, as is clear, absolutely every one in the world without exception." (Encyclical on the Third Centenary of St. Francis de Sales.)

This truth should be allowed to sink into the mind; once its meaning is fully grasped, it gives an entirely different conception of the problem of war. The Conscientious Objector is on surer ground than his critics who call perfection a counsel. He is on surer ground than he perhaps realizes himself. For it is clear that if men took seriously this obligation to pursue perfection, they could, by fulfilling it according to the grace given them, eliminate war altogether and reconcile the differences among nations without resorting to arms. This is precisely the claim that is made by the Conscientious Objector. He is right. Living by the Gospel; seeking after sanctity and perfection—these are not "privileges" for "generous souls." They are God's eternal and immutable decree, binding upon every last one of us. "This is the will of God—your sanctification." (I Thess. 4, 4.)

### 6. The Kingdom of God Not An Impractical Ideal

Here, then, is the "higher way" given to us by Jesus: the way of love. Are men to be denied the right to follow it? You may object that it is impossible of realization, Utopian; but then it would follow from your objection (mark well!) that Christianity is impossible, Utopian. If you say that such a doctrine does not take account of the realities of life, what you mean is that Christ, the Son of God, has failed to understand these realities and take them into account. But if you believe in Christ, and admit that His word is to be taken seriously, then you must work for the coming of His kingdom; and this is the "Utopian" kingdom (we are so "unrealistic" as to pray for its coming every time we say the Our Father) in which men are bound to one another and to God in love and peace. It is not, then "Utopian" at all—at least in the sense of impossible. There is no doubt that it is a sublime ideal. But it is also the will of God.

Opponents of pacifism object that such a view would imply that war is intrinsically evil and so would run counter to the traditional opinion that comes from St. Augustine and St. Thomas. But this is not so. It does not follow that war is intrinsically evil; it would follow simply that, even if justified, it would be at best a good of the natural order, whereas the Gospel bids us seek the goods of the supernatural order. War may be ethically justified by the presence of certain conditions; but even so, it is not the way given by Christ for reconciling differences among men. When it is said that war can be justified by certain conditions, this means no more than that war is not intrinsically evil; it does not, however, mean that this is the recommended pro-

cedure for Christians. Before the coming of Christ, war was the only possible way of settling differences; but it is not so now, and why should we revert to our barbarous past? Now there is another, a higher, way; a practicable way, also. To say otherwise would be to deny the power of divine grace. There was nothing intrinsically evil in riding a horse and buggy; but when men once had learned the superior advantages of automobiles, the horses and buggies soon disappeared. Similarly, war may not be intrinsically evil, but not, with the Gospel law and divine grace given to us, are we justified in ignoring these nobler means that God has placed in our hands by resorting to an indiscriminate slaughter of the men whom Christ has redeemed by His precious blood?

### Christ's Coming Changed Laws

In the old law, God endorsed polygamy as well as war; and this was also changed with the coming of Christ. A new code of marriage ethics was given to men, one demanding of them something akin to heroism. Yet they were not free to set aside this new ideal and return to the old customs on the pretense that they, too, had been sanctioned by God. Men were now "made to die to the law" (Rom. 7, 4); they had henceforth to live by the new law. It does not follow that the Jews were formerly evil because of their practice of polygamy; or that God was doing evil in sanctioning it. God had simply accommodated Himself to the impotence of mankind without grace; but from the beginning He had planned things differently (Matt. 19, 8). With Christ's meriting of grace, God could now demand of men the high holiness He had decreed for them from all eternity. Thus, also, God had decreed from the beginning that men should love one another (Lev. 19, 18), but this ideal had not been realized by the ancient Israelites, either; "for the sinful passions, which were aroused by the law, were at work in our members so that they brought forth fruit unto death." (Rom. 7, 5.) With the coming of Christ, however, despite all human weakness and sinfulness, the kingdom of love and peace became, through the power and abundance of grace, a practicable ideal. Where sin had abounded, grace did now more abound.

### Warmakers Not Blessed

It may be pointed out, against these views, that nowhere in the Gospels is war explicitly condemned. Neither is there in the Gospels any condemnation of slavery. Indeed, no less than St. Paul accepts the institution of slavery, as is evident from his letter to Philemon. Yet who would deny that the law and spirit of the Gospel are opposed to slavery, or that slavery disappeared under the leavening influence of Christianity? In fact, we claim this as one of the great triumphs of the Christian religion. There is an even greater triumph ahead: outlawing war. Let it be added that it is not only the spirit of Christianity that is opposed to war: the letter seems clear enough, too. Christ has given definite legislation on the matter; and it is difficult to understand how Catholics can say that He has not. "Blessed are the peacemakers," He said; and in so doing, He made pacifism one of the eight basic principles of action contained in the Christian Manifesto, the Sermon on the Mount. One could not desire a more explicit manifestation of the divine will than this. Of course, you will say that these words need to be correctly interpreted. That is true. There is not

(Continued on page 8)



## Fr. Hugo

(Continued from page 7)

space to consider the meaning of this text in detail here; but at least we can state quite shortly what it does not mean. It does not bless those who claim to make peace by means of the sword; nor does it even envisage such a possibility.

### 7. Relationship Between Gospel Law and Ethics

The exact relation between the Gospel law and ethical principles in this matter of war can be studied by considering parallel cases. Reason and the Mosaic code say: Thou shalt not steal. Jesus, while not reversing this, went much further; and if men would follow Jesus, then they could not steal. He said: "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal." (Matt. 6, 19-20.) What Our Lord wants is interior detachment from worldly goods and gold; men who have this will surely not steal, for they lack the desire for money. Again, of old it had been said to men, both by reason and the Decalogue: Thou shalt not commit adultery. Jesus transforms this by a demand for complete inward purity: "But I say to you that anyone who even looks with lust at a woman has already committed adultery with her in his heart." (Matt. 5, 27-28.) Here also He wants detachment, mortification of carnal desires, single-hearted devotion to God. He wants men not to move by the breadth of a hair in the wrong direction. And men who follow Him are in no danger of committing adultery. So also it had been said to them of old: Thou shalt not kill; and again: An eye for an eye and a tooth for a tooth. But Jesus goes higher: "A new commandment I give unto you, that you love one another." (Jn. 13, 34.) Once more, if we would listen to Him, there would be no hatred or bitterness among men, no murder or revenge; and no war.

### New Law Transcends the Old

The new law, then, while not reversing the old, nevertheless renders certain ordinances of the latter obsolete, as it were; or, better, superfluous. It establishes a more perfect norm of conduct, a norm that certainly includes that given by reason and the Decalogue, but rises beyond these to loftier heights. To a Christian—that is, to one who really has the mind of Christ—it is superfluous and unnecessary to say: Thou shalt not steal; Thou shalt not kill; Thou shalt not commit adultery. He lives by a higher law that includes these but goes beyond them. The higher law that he follows is that of love; and, living by this, he may rule his conduct by the axiom of St. Augustine: Love God and do what you will.

Naturalists tell us that when organisms go into new environments or of changed conditions of life, their organs are forced to adjust themselves to the altered circumstances. Old organs develop new functions; it even happens that new organs are developed, while those for which there is no longer any use fall into disuse and are retained only in vestigial form, like the tiny useless legs of a whale. In a somewhat similar manner, the Gospel of Christ, with its law of universal love, has brought us beyond the time when discussion of the mere natural justice of war should be a live issue. For us this discussion should have a merely academic or antiquarian interest, like a study of some vestigial organ in an animal; it should be useful chiefly to help towards completeness and accuracy of knowledge. Those who have the mind of Christ would think rather

in terms of the kingdom of Christ; they would judge war according to its ability to promote the interests of this kingdom of love. That the ethical discussion is still the leading and almost the exclusive point of interest (where there is any concern about the moral and spiritual implications of war at all) simply reflects the fact that the world, after having admired Christ for two thousand years, has not yet tried Christianity. It is not that there is any opposition between the Gospel law and ethical truth; not even that there is conflict between ethical teachings on the just war and the law of evangelic love. It is only that, once possessed of the nobler possibilities given to us by Christ, it is at once unnecessary and an act of infidelity to Christ to go back to the cruder notions and methods and ideals of the natural man.

### 8. War Results From Refusal to Obey God's Commands

We may summarize and confirm this doctrine in a principle given by Aristotle. Speaking of the virtue of friendship (which is the natural correlate of charity) and its value for society, he writes: "Moreover, friendship appears to be the bond of the State; and lawgivers seem to set more store by it than they do by justice, for to promote concord, which seems akin to friendship, is their chief aim, while faction, which is enmity, is what they are most anxious to banish. And if men are friends, there is no need of justice between them..." (Ethics, VIII, 1.) Pagans in general could not reconcile love of country with love of all mankind; with them it was "Love your friends and hate your enemies." Even Aristotle knew nothing of the supernatural love which includes all men. Yet if we carry this principle that he gives us up to the supernatural plane, applying what he says of single societies to the society of nations, we will understand how charity, as it were, supersedes the work of justice in bringing all men together in peace and harmony. His principle shows us why, under the Gospel of love, it is unnecessary to talk of just wars. For all wars, just or unjust, would disappear under the influence of the great Commandment. If men are friends, there is no need of justice between them.

### Real Cause of War

St. Paul asserts the same truth that shows that it does really apply to the realm of the supernatural. "For the whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself. But if you bite and devour one another, take heed or you will be consumed by one another." (Gal. 5, 14-15.) This means that wars result from man's refusal to observe God's law of love; if it were observed, then there would be no wars, just or unjust; but, if it is not observed, then there will be contention and mutual destruction. God's plan, and His legislation, would not simply outlaw war; they would exclude the possibility of war. Unending warfare is the result of continuous failure to observe the first and greatest commandment; it is the result of man's failure to accept and practice the Sermon on the Mount. We have been too prone to look on that Sermon as a pretty exercise of poetry, a mere decorative piece of Christianity. It is, however, the basic code of the Christian life; it is God's legislation governing man's conduct on earth. If men had followed it, there would be no war. Because the vast majority of men have disregarded it, there is ceaseless war, as St. Paul intimates; but shall those who desire to observe the Gospel in its fullness be forbidden to do so because the infidelity of the many covers the earth with corpses? Surely, if any merely human authority would seek to prevent the

Christian from realizing the fullness of the Christian life, he may call up that principle given us by the Apostles, "We must obey God rather than man." (Acts 5, 29.)

### 9. Would Our Saviour Take Part in War?

The text that we have quoted from St. Paul will also solve the one last difficulty that stands in the way. Suppose that this objection is made: "But there can be a just war of defense; when unjustly attacked, an individual or a nation has a right and even a duty to defend himself; a ruler has a duty of providing for the defense of his citizens. And in such cases warfare does not offend against charity. At any rate, St. Thomas does not think so; for he holds that it is licit to oppose one's enemies in order that they may be changed from their evil course, and also to pray that temporal evils will befall them for their correction." (II II, 83, 3, ad 3.)



A. de Bethune

Certainly we have neither the desire nor the intention to impugn the principle of just defense; no doubt there is a right, even an ethical duty at times, to repel force with force. In all this discussion it should be kept in mind that the right of self-defense is not in question at all; nor is the duty of dying for one's country. What is questioned is whether there is a duty to kill one's brethren in Christ; especially as Christ has provided another way and other means for settling differences among His brethren. Ethical rights and duties—all that is clear enough. But what should be the supernatural behavior of a man who is called to be as perfect as the Heavenly Father is perfect? Divinized by grace, the Christian is henceforth to live a divinized, or godly, life; for that is what is meant by a holy life. And his norm for this kind of life is the Life of Jesus, who came on earth to teach men how to live. Can anyone imagine Jesus killing men? One of the rules given by spiritual writers to men seriously seeking to imitate Christ is that in all circumstances and difficulties they should ask themselves, "What would Christ do now?" Whatever we cannot imagine Him doing, then, we ought not to do ourselves.

### Would He Bomb Civilians?

Mark well: we will not only avoid sin; we will seek to avoid whatever is un-Christlike. It is easy to think of Christ and how He would act even in the circumstances of modern life; for since His perfection required no particular set of external conditions,

we can easily imagine Him moving among the scenes of modern life with his own unique perfection. But the imagination balks at the picture of Christ killing others.

Can you imagine Him who had compassion on the multitude bombing helpless civilians in a great city? Can you think of Him who cured the lame and blind, heaping mass destruction on the aged and helpless, women and children? Can you think of Him glorifying or even sanctioning this kind of heroism? Can you think of him mowing down with a machine gun the men whom He died to redeem?

It cannot be denied that in a passionless war fought out of pure devotion to justice soldiers might kill their "enemies" out of motives of purest love. That is to say, in the abstract, and considering the matter speculatively, it can be affirmed that charity is not opposed to the principle of the just war. And St. Thomas, of course, is speaking speculatively (or formally); he is considering the relationship of justice and charity according to their formal elements. This explains why it is true to say that the Church is not opposed to war as such; i. e., war in itself, apart from the concrete circumstances in which it is actually found.

### Real Nature of War

But let us consider war, not in itself (in se), but in the concrete; that is, as it really exists. It is here, in the concrete or practical order, not in a speculative vacuum, that we must consider the conduct of actual warfare. In actual reality, is war passionless; or, rather, is it inspired by a passionate devotion to justice? Or is it not filled with greed and hatred, cursing, anger, revenge, bitterness, contempt? In a word, does not war in practice spring from evil passion and then in turn open the way to every other evil? Man in the state of pure nature could no doubt fight a just war without injuring charity. Unfortunately, man does not, and never did, live in a state of pure nature. His nature is fallen and, in spite of the redemption, still bears the marks of the Fall. All his works also bear the same mark; and war brings the evil in him to its highest fruitfulness.

There is no use pointing to examples of courage, devotion, selflessness in war, when it is clear that these virtues are exercised in the service of hatred and destruction. In concrete reality, war does not arise from devotion to justice (although there is always some attempt to justify it ethically), but from greed, hatred, rebelliousness, worldliness (to mention a few of the causes mentioned by Benedict XV in his encyclical *Ad Beatissimi*). If St. Thomas affirms as an abstract principle that charity is not incompatible with a just war, St. Paul, who takes the problem to the practical order, frames the concrete principle that should guide us in action: "But if you bite and devour one another, take heed or you will be consumed by one another."

### Evil Passions Cause Strife

According to the Apostle, mutual destruction and ruin among men comes, not from their devotion to justice, but from the fact that they bite and devour one another; from their failure to observe the commandment of love. He sees that, men being what they are, contention among them is caused by greed, envy, hatred and all the other evil passions that set them at one another's throats. He does not view it as issuing from devotion to an abstract ideal. His remark here is fully in keeping with his saying elsewhere, "I know that in me, that is, in my flesh, no good dwells." (Rom. 7, 18.) Observance of the commandment of God, St. Paul means, would bind men together in love and peace;

falling in this, they are left to be devoured by their own evil passions. Elsewhere (I Cor. 3, 3) he tells us that strife among men is a sign that they are "carnal"—that is, worldly-minded, unsupernatural, living according to the desires of their fallen nature. This is the great truth to grasp: that men make war on one another because, in defiance of God's will, they continue to live on the natural plane, following the inclinations of their unregenerate nature; on account of love for earthly goods they are divided among themselves and inevitably come into conflict. If they would rise to supernatural living—to which all are called by God—then hatred and greed would disappear and, with them, their cruel offspring, war. Under the action of divine charity, war would disappear as ice is dissolved by the sun.

### 10. Catholics Should Lead The Army of Peace

Let us conclude with two indirect yet cogent proofs that Christianity is really opposed to war and is capable—of itself, without recourse to arms—of eliminating war.

First of all, it is a doctrine accepted by all Catholics, being finally based on the Scriptures and the papal encyclicals, that the deepest cause of war is moral and religious; in the language of Pius XI (*Caritate Christi Compulsus*), it is "the insatiable greed for earthly goods," while Pius XII, describing this attachment for creatures on its Godward side, calls it "forgetfulness of God" (Address, Feb. 15, 1940). War is a punishment for infidelity and disobedience, for man's turning to the "fleeting and failing things of earth" (Pius XI) in preference to God. Obviously then, war can be ended only by conversion of heart and the exercise of the weapons of the spirit, prayer and penance. This holds true even of so-called just wars. If any wars were just, those of the ancient Israelites surely were. Yet we know that for them also war was a scourge for their faithlessness to God and their idolatry. If, therefore, it cannot be denied that the cause of war is spiritual, how can it be denied that its cure is also spiritual and consists in applying the teachings of the "Gospel of peace?" And how can a Catholic be denied the right to live fully in accordance with the Gospel, even when so few of his co-religionists accept the duty of seeking after evangelical perfection? As you cannot cure cancer with a poultice, so you cannot end the evils of war by statesmanship, diplomacy, or force of arms.

### Basis for a Just Order

Secondly it is also Catholic doctrine that peace is a supernatural gift and an act of the virtue of charity (Cfr. Pius XI, *Ubi Arcano Dei*). Following St. Thomas, Pope Pius XI points out that peace belongs to charity rather than to justice. In other words, peace is the fruit of living according to the Gospel law of love. That is why it is called a fruit of the Holy Spirit. On the other hand, there is nothing in Catholic doctrine to indicate that true peace can be obtained through military victory; so that such slogans as "peace through victory" or "victory and peace," however patriotic they may be, are without theological foundation. If you reply that, although peace does indeed belong to charity, it is nevertheless the work of justice (hence of a just war) to remove the impediments to charity, so that the latter may bring forth its fruit unhampered—if you make this objection, then once more be reminded of the Aristotelian principle quoted above, "When men are friends, there is no need of justice." This does not mean, of course, that justice is eliminated from the circle of virtues—by charity; justice is always needed to regu-

(Continued on page 9)



## Where Is Sanctuary?

(Continued from page 1)

three-day pogrom (July 28, 29, 30, 1941), pitilessly machine-gunned or, for the most part, put into sealed freight trains where they could receive neither water nor food. Here the Rumanian authorities left them for eleven days, until no sign of life was discernible. When the cars were opened, on August 10, all these unfortunates were dead of suffocation or hunger.

These are just a few facts chosen at random from Maritain's six-page document.

Do we believe these facts and figures and then do nothing? Where then is sanctuary for these suffering ones?

### Chosen People

"The Jews were God's chosen people, and God does not change," a friend of *The Catholic Worker* said once. Pius XI in 1937 stated: "Spiritually we are Semites."

Unless we choose to echo the words of Cain, and say that we are not our brother's keeper, we must, each of us, take a stand in behalf of the suffering, the starving, the dying victims not only of Hitler but of England and America's unbelief.

Here are the recommendations of the Bermuda Refugee Conference, held last April, about which nothing has yet been done:

The program for the rescue of Jews from Nazi-occupied Europe, which was submitted to the Bermuda Refugee Conference by the Joint Emergency Committee for European Jewish Affairs (complete copies of this program may be obtained by writing to the American Jewish Congress, 330 West 42nd Street, New York, New York; this being one of the eight constituent organizations in the Joint Emergency Committee), includes the latest estimates as to the destruction of the Jews in Europe as well as the specific recommendations reprinted below. Following these recommendations are various appendices, elaborating on "the record of extermination," "sanctuaries," "status for the stateless," "feeding," "Jews as prisoners of war," "machinery for program of rescue," and "financing rescue program."

I. The United Nations should approach the German Government, and the governments of the states it now partly dominates or controls, through the Vatican or neutral governments like Switzerland, Spain, Sweden, Turkey, Argentina, with a view to securing their agreement to the release of their Jewish victims, and to the emigration of Jews to such havens of refuge as may be provided.

II. The United Nations should, without delay, take steps to designate and establish a number of Sanctuaries in Allied and neutral countries to accommodate substantial numbers of Hitler's victims and to serve as havens of refuge for those Jews whose release from captivity may be arranged for, or who may find their way to freedom through efforts of their own.

III. The procedure that now prevails in the administration of the existing immigration law in the United States, which acts as a deterrent and retardation of legal immigration under the established quotas, should be revised and adjusted to war conditions, in order that refugees from Nazi-occupied territories, within such quotas, may find sanctuary here.

IV. Subject to provisions for its national security, England should be asked to provide for receiving a reasonable number of victims escaping from Nazi-occupied territories and to provide for their accommodation for the duration.

V. The possibilities in several British territories, both in Africa

and in the Caribbean, should be explored without delay. Sanctuary has already been afforded to thousands of refugees in these territories and there is room for many more, if not for permanent settlement, at least for the duration.

VI. The United Nations should urge the Republics of Latin America to modify such administrative regulations that now make immigration under the law extremely difficult, and to endeavor to find temporary havens of refuge for a substantial number of refugees.

VII. Overriding pre-war political considerations, England should be persuaded to open the doors of Palestine for Jewish immigration and the offer of hospitality made by the Jewish Community of Palestine should be accepted.

VIII. The United Nations should provide financial guarantees to all such neutral states as have given temporary refuge to Jews coming from Nazi-occupied territories and to provide for their feeding and maintenance and eventual evacuation. The neutral states should be guaranteed that the refugees will not become a public charge and that they will be transferred to permanent Sanctuaries as soon as possible.

IX. In order to do away with the lack of identity which many stateless refugees present, and to give them sponsorship and protection, an arrangement similar to that which existed under the League of Nations should be established and the stateless refugees should be given identification passports analogous to the "Nansen" passports.

X. In view of the fact that mass starvation is the design of the Nazi regime, the United Nations should take appropriate steps without delay to organize a system for the feeding of the victims of Nazi oppression who are unable to leave the jurisdiction and control of the Axis.

XI. It is submitted that the United Nations undertake to provide the financial guarantees that may be required for the execution of the program of rescue here outlined.

XII. The United Nations are urged to establish an appropriate inter-governmental agency to which full authority and power should be given to implement the program of rescue here outlined.

Dorothy Day.

## Room on the Land

**OUR JEWISH FARMERS.** The Story of the Jewish Agricultural Society. Gabriel Davidson. Kingsport Press, Inc., Kingsport, Tenn. 1943... \$2.50. 280 Pages.

There are perhaps 90,000 Jews on American farms. Their number is slowly increasing. They are mainly owners. They are good farmers.

The Jewish Agricultural Society received its charter in 1900. It has been aided by the Baron de Hirsch Fund. During the years of its existence it has fulfilled quite well the purposes for which it was established: "The encouragement and the direction of agriculture, the removal of persons from crowded cities, the grant of loans to mechanics, artisans and tradesmen, aid in the acquisition of houses in agricultural and industrial districts; the removal of industries from tenements and shops from crowded sections to country districts, and the encouragement of co-operatives and cooperative undertakings both agricultural and industrial."

Leaders in the Rural Life field would do well to have the book in their library and to keep in current touch with work of the Society.

Monsignor Luigi G. Ligutti in "Land and Home."

## FROM CHICAGO CATHOLIC C.O. CAMP

Alexian Bros. Hospital, Chicago.

I

The three orders of St. Francis are making plans for a national St. Francis Peace Day, October 3. Daily Mass is suggested as a fitting preparation for the observance of the day. All Franciscan institutions and units are to make preparations by special prayers and penance. We might offer to the peace plans the suggestion that the Mass for Peace be celebrated more frequently. In this treasury of the liturgy we have the Church's official pleading for the gift of peace. St. Paul said so simply of Christ, "He is our Peace." We who are called to work in the apostolate of peace must "put on" Christ in order to be at peace ourselves and to spread that peace. It is through the offering of ourselves with Christ in the Mass that we will come to a knowledge and love of peace. Our peace is Someone rather than something. Our peace is Christ.

### The Law of Love

It is only by becoming saints that we will be able to stop this terrible slaughter of the members of Christ. We need only one maxim, one law, the law of love. I must love God with my whole heart and mind and soul and strength. We are afraid to set up this standard of conduct because it offends the world. God does not ask for great deeds. He asks for great love and we should be ready to give Him what he asks.

Harold Keane writes, "Was it not in similar conditions in his day that St. John Chrysostom cried out, 'Christians are making a caricature of Christ?' A group of us (much as Dwight did at Stoddard and Warner) read and had meditation on the appointed Introit, Collect, Epistle, and Gospel for the third Sunday after Easter. The joy of a Christian as told in these parts of the Mass fits in here, too. I have been committed to the farm so that fresh air, sunshine, wind, and rain have been my portion. I have been pulling mustard out of clover fields, cultivating onions, helping to butcher pigs, unload carloads of loose corn, and work on an erosion control project. Father Hugo was a seminarian at the same time as our chaplain, Father Francis Helsthe."

In Christ,

Jim Rogan.

II

As far as books on the state are concerned, I know of none. Almost all of them are rendered obsolete by the last Christmas address. So you will have to think it out for yourself.

1. The primary duty of men—the reaching towards God.

2. The means established by God for this reaching—or growth.

3. The place and business of social life as one of these means.

4. The place of authority in the functioning of social life, or the state, has as its business the facilitating of the work of social life; and is therefore subordinate to whatever social life is subordinate. Social life is first, authority second.

5. Granted that any over-reaching of authority into the inviolable sphere of personal rights is immoral, and to be discouraged, the practical problem confronting anyone today is how best to serve other men.

It will be in working for other men in the very best way that we know how, regardless of our own personal likes or dislikes, that he will achieve our own full growth.

### Best Teachers

What do men most need that I can offer them? Is it a knowledge of love, in particular of

## Serapion's Prayer

St. Jerome tells us that Serapion (d. 360), Bishop of Thmuis, was a friend and companion of Athanasius, that great defender of the Divinity of Christ. In his *Euchologion* (collection of prayers) we find a beautiful "Prayer for the Fertility of the Earth." We can picture the Christian Bishop with the fertile plains of the Nile's delta surrounding him, and a group of farmers, the children and grandchildren of martyrs, standing by with bowed heads, while he prays:

"Let us pray:

O God, the creator of Heaven and earth, who hast crowned the Heaven with stars and illumined it with lights: who has honored the earth with fruits for the use of men: who has given to the peoples created by Thee to enjoy above the splendour and lights of the Heavens, and to be nourished from below by the fruits of the earth; we pray Thee: give plentiful and life-bringing rains; make the earth bring forth fruit, and let great fertility show forth Thy humanity and Thy benignity. Remember those who invoke Thee: honor the one and holy Catholic Church: hear our prayers, and bless the whole earth through Thy only-begotten Son, Jesus Christ, through whom are honor and glory paid to Thee in the Holy Spirit now and forever. Amen."

They say of Athanasius' works, "If you find a book by him and have no paper on which to copy it, write it on your clothes." We say that of Serapion's Prayer.

the love of God? And in what way can I best show this love? Will it be in directly attacking conscription? Will it be the way of St. Francis, simply telling them to do penance, to return to God, to work only for Christ, to give up their weapons?

These are simply some ideas which may be pertinent. Practically, how will be the best way of bringing peace? Will it be by immediate rejection of all conscription?

Of course, the fellow in the CPS camp has an entirely different problem than we do here, with our opportunities for working with the people at large.

Study the work of St. Francis and Christ from the viewpoint of practical tactics. They are the best teachers.

Pray for us here.

In Christ,

John Doeble.

## A Relic on the Wall

"Theodulph, born in Aquitaine, had issued from a long line of ancestors illustrious for nobility as well as for piety. Having become a monk at St. Thierry, near Reims, he was specially desirous to be employed in the agricultural labors of the monastery; two oxen were intrusted to him, whom he led in the plough for twenty-two years.

With this yoke he did as much work as other teams accomplished with two, three, or even four of the brethren.

There might be some who doubted the good sense of a man so foolish as to employ his life in such labors, and to brave all the intemperance of the seasons like a simple peasant, instead of living like his ancestors on the fruit of his subjects' labor. But all admired such a laborer, still more unwearied than his oxen; for while they rested, he replaced the plough by the mattock, the harrow, or the spade; and when he returned to the monastery after days so well occupied, he was always first in the services and psalmody of the night.

After these twenty-two years of ploughing he was elected abbot of his community. Then the inhabitants of the nearest village took his plough, and hung it up in their church as a relic. It was so, in fact; a noble and holy relic of one of those lives of perpetual labor and super-human virtue, whose example has happily exercised a more fruitful and lasting influence than that of the proudest conquerors.

It seems to me that we should all contemplate with emotion, if it still existed, that monk's plough, doubly sacred, by religion and by labor, by history and by virtue. For myself, I feel that I should kiss it as willingly as the sword of Charlemagne or the pen of Bossuet." — Montalembert's *Monks of the West*.

## Fr. Hugo

(Continued from page 8)

late the relations of men. It simply means that just arrangements among men (and nations) are most easily secured and firmly established when men love one another. We have ample experience that the arrangements which result from diplomacy and war are neither just nor secure. Therefore, the best way to establish a just order—a way that would eliminate the need for war—is to observe the evangelic law of love by striving even for the perfection of love; to which, as we have said, all men are strictly obliged.

What, then, is the practical upshot of all this? What shall we do in practice? Shall we continue to disgrace the course of civilization and Christianity by our endless wars? Why not at length try Christianity? Let us begin seriously to apply the doctrine of the Sermon on the Mount—God's eternal legislation for all mankind. That is what the Catholic Conscientious Objector is doing. Is there anyone who has the authority to stop him? And if you ask, in fear and horror, "What would happen to us all if every one would do as he is doing?" the answer is clear and certain: There would be no war.

### A Challenge to All Christians

Is it then necessary for a Catholic to become a Conscientious Objector? Not in the sense that he who fails to do so is guilty of sin. A man who goes to war of genuine obedience and devotion to justice, and who otherwise lives a holy Christian life, will assuredly save his soul. (We cannot be so sure of those who go into battle with hatred in their hearts and cursing and blasphemy on their lips.) Nevertheless, to the extent to which a man, by a life of prayer, meditation, and fidelity to the divine will, acquires "the mind of Christ," and seeks to realize in his life the teachings of the Sermon on the Mount, there will grow within his soul an unconquerable aversion to killing those who are his brethren in Jesus Christ. Such a one will become a Conscientious Objector, not by reason of any explicit regulation, but by interior compulsion that comes from the Spirit of Love. This being so, it is most appropriate now, in time of war, to consider seriously what Archbishop McNicholas, in time of peace, called "the very practical question for informed Christians who acknowledge the supreme dominion of God and divine toleration of government: that reject and ignore God: will such Christians in our country form a mighty league of conscientious non-combatants?"



## BOOKS OF THE TIMES

By Fr. Clarence Duffy

### THE MENACE OF THE HERD.

By Francis Stuart Campbell. The Bruce Publishing Company, Milwaukee. Price \$4.

In this critique of modern culture the author finds the herd instinct overdeveloped, an aberration blinding man to his inherent dignity as a human person and a free-born child of God.

Mr. Campbell examines the expression of this aberration in the Nazi psychology and in the Communist consciousness, where the herd instinct has run rampantly out of bounds. But he likewise finds the seeds of identitarianism and regimentation in a degenerate democracy wherein a majority—a 51 to 49 counting of noses—envelops the entire group under its aegis, thus setting a relative and leveling norm of conduct and thought for the unidentified mass which it encompasses:

#### Inept Democracy

Inevitably dictatorships arise from the ruins of inept democracy. Nietzsche and Spengler knew that long before Hitler.

The author places a damaging finger on some of those tendencies in our American way of life which are leading us to a passive herdism. The menace of the herd is the menace to the dignity of the individual, and that is being menaced today in all parts of the world including the United States. The herd is not so much to blame as its leaders who take advantage of man's natural desire for economic security in order to enslave and chain him to the wheels of governmental paternalism which, under the pretence of taking care of him, deprives him of his freedom.

### BRITISH LABOR AND THE BEVERIDGE PLAN.

By Frederick J. Scheu. Island Press, New York.

A clearly written explanation of the Beveridge plan, the "Womb to Tomb" governmental paternalism described as "dynamite" by the author of the plan and put forth seriously by many people, including the author of this book, as an attractive peace aim for the whole world.

#### Law and Justice

Governments do not get money off trees. They get it from people who earn it by their labor and from others who have more than their share of the sources of wealth, of the land and natural resources. To the latter, no individual or group of private individuals has a right of ownership in justice. To the former no individual or group has a right of ownership except to a portion used and necessary for needs. The law, which is a different thing from justice, recognizes and defends, both in Britain and in this country, the democracies, the unjust possession of land and natural resources by individuals and groups who are and have been powerful enough to maintain the fiction of the legality and sacredness of so-called property rights which cut right across and are opposed to human rights based on Christian justice.

#### Preserving Status Quo

The Beveridge plan recognizes these property rights. All that it proposes is to take a percentage of the earnings from those employed in industries and on land owned by the "property righters," the landlords, the big industrialists and the people who live on mining and other royalties, the parasites of society, and with the money thus raised from people in employment and from their employers and the parasites, who are only too willing to give their share as long as they have their "property rights" and privileges, the government under the Beveridge plan would look after and take care of, from cradle to grave, from womb to tomb, the dispossessed victims of a form of society

which is full of legality but lacking in justice, a form of society, judging by the support given the plan by the Labor Party, accepted and sanctioned by the latter.

#### Different "Dynamite"

When some one in Britain goes after landlordism, advocates dividing the land among the people, abolishing ground rents, mining royalties, ducal, regal and private ownership of natural resources, this writer will agree with the



A. de Bethune

term "dynamite" being applied to it. The Beveridge plan is merely an attempt to patch a system based on greed, legal sharp practices and the doctrine of "might (and the laws made by it) is right."

#### Plan for Civil Servants

The plan could be very well applied to civil servants in all countries. The child allowances mentioned in it are nothing new but they are something which should be in force in every country for civil servants, persons who work for the people. There are other things in it, too, which should apply to civil servants and to others when the industries to which they have given their time and labor are unable to provide for them as they should. It is unjust to expect the people as a whole to accept a responsibility which belongs to some one else and to permit the latter to evade that responsibility.

#### Future of Britain

Britain will have a population of roughly 44 millions after the war. It will of itself be able to maintain only about half that number and, because of the impoverished state of the world after the war, the other half are going to have a tough time of it. According to the Beveridge plan they will be kept as wards or dependents of the government as long as their more fortunate and more privileged fellow countrymen are able to pay for their upkeep.

"A time there was ere England's woes began  
When every rood of ground maintained its man."

The people of Britain—and the people here—should be looking to the land instead of to the well intentioned but futile schemes of academic economists which will result in the total loss of their freedom, enterprise and self reliance. It would be a good thing, too, if they read a little bit of Oliver Goldsmith, the author of the above lines, and Longfellow, who had something to say about a village smithy who looked the whole world in the face and feared not any man.

#### Christian Ideas

*Person and Society*, Chapter VII of *Thomistic Principles in a Catholic School*, (Herder Book Co., St. Louis, Mo., Price \$2.50) is good reading in conjunction with

## Your Grandson's History Lesson Is Being Written Today!

Not only in terms of battles won or lost, but in the "home front" struggle to preserve human freedom. Tomorrow's history books may recall 1943 as the year in which total regimentation was finally fastened on the American people! Help us fight this imminent threat to freedom by letting your government know *now* your opposition to the proposed conscription of women.

### Oppose the Conscription of Women because—

It points toward a regimentation of life contrary to the basic principles of freedom on which our country rests.

It will result in increased juvenile delinquency, the loss of family morale, and dislocations of the foundations of the home.

Unless exemption for conscientious objectors is included, religious freedom would be violated.

Women can make the indispensable contribution more effectively if motivated, not by coercion, but by voluntary commitment to great ends.

For further information address:

### Committee to Oppose Conscription of Women

Mrs. Mildred Scott Olmsted, Director, 1924 Chestnut Street, Philadelphia. Send contributions to defeat conscriptive legislation to A. J. Muste, Treasurer, 2929 Broadway, New York.

Mrs. Allen K. Chalmers, Dr. Georgia Harkness, Mrs. Henry Hill Pierce, co-chairmen.

the above books. It stresses the importance and dignity of the human person, the man created free by God who leaves to him his freedom even to refuse to serve his Creator and who will never take that freedom from him but who expects him to use it in such a way that the freedom and rights of others are also recognized.

The human person, created by God, in a state little less than that of Angels, is expected by his Creator to use his freedom in a rational manner, to control his appetites and desires not only for his own good but in the interests and for the welfare of others. When he fails to do so, Society, of which he is part, has the right and duty to control him in the interests of the common good of all. That, in this writer's opinion, is the essence of democracy.

## Catholic Objectors

(Continued from page 3)

odds and obstacles. The hours are long, the cottages overcrowded, very little training is given, and patients are being turned away. But the authorities can do nothing. They are doing their best to avoid closing the institutions altogether. And the C. O.'s are a Godsend. They find the hours very long and little opportunity for prayer. That is the worst problem, but they hope to work it out some way.

A bit of good news is that the first Catholic C. O. has been paroled from Danbury. Carl Paulson, of the Upton C. W. Farm, has been paroled to a Brethren camp at Marienville, Penna. He has much more freedom now and the opportunity to visit his family once in a while.

But no matter what the work, or conditions of work, conscription and regimentation are unnatural and nerve-wracking. We always need your prayers.

Dwight E. Larrowe.

## LABOR CONCORD: PIUS XII

(Continued from page 1)

a main one, of properly constituted public authority to see to it that justice is enforced in cases where it is not practiced voluntarily. It is not one of its purposes, its right or its duty, when disputes arise, to take over the industry and endeavor to run it on its own terms backed up by the power it can call upon.

#### Up to the People

People are fond of blaming the Church for social ills and abuses. Why, they ask, does not the Church do something about it? It has. It has stated principles

based on Christian charity and justice, principles that if applied would bring national and international peace. The Church can do little more. It is up to the people themselves to take measures to have the teachings or principles applied. They alone can do it and in a constitutional manner. They alone can select the public authority that will apply the principles. They can do it through the ballot, voting for men or women of their own choice rather than for individuals foisted upon them by party machines that are interested in the perpetuating of plums and patronage for the bosses and supporters of these antiquated and meaningless machines of what is elsewhere described as an "inept democracy."

#### Evolution, Not Revolution

This is the way of evolution rather than revolution which some people speak about as the only way of securing justice. As the Pope says: "Salvation and justice are not to be found in revolution but in an EVOLUTION through concord. Violence has ever achieved only destruction, not construction; the kindling of passions, not their pacification; the accumulation of hate and destruction, not the reconciliation of the contending parties."

"It is only a progressive and prudent evolution, full of courage and in conformity with nature, enlightened and guided by the Christian laws of justice and equity, that can lead to the fulfillment of the honorable desires and needs of the worker."

The address is of such importance and of such length that it would be impossible to touch upon it all, in an adequate manner, in a brief article. Discussion of it will be continued in a subsequent issue.

Fr. Clarence Duffy.



A. de Bethune

## Half Million Miners Halt War Work

(Continued from page 1)

and judge their leaders, or misleaders.

John English, a member of our Cleveland Catholic Worker, now in England, writes to ask us what we think of the mine strike. Fr. Clarence Duffy handled the issue of the *Mines and the Miners* in the April issue of THE CATHOLIC WORKER, and dealt with the need for ownership by the people (whether by region, municipality or union can be worked out by the groups later).

And here is the voice of one of the miners in an excerpt from the United Mine Workers Journal:

William Dembosky of Ernest, Pa., says:

"I start to work at 5:00 o'clock in the morning. I go down to the mine and get my powder, my drill, my pick, my lamp and all of my other supplies before I get my 'man trip.' After I get all this, the 'man trip' leaves about 6:00 o'clock in the morning, or 6:15. I do not get to my working place until 7:00 o'clock. I quit at 2:30, and I am not home until about 4:00 o'clock. I actually put in about eleven hours work in that mine every day. Each and every day when we go in the mine to work, we are endangering our lives from the time we leave home until we get back home. We ride in a big steel car, sometimes 20 below zero, frozen, wet, and have to stand on the outside with no place to go in to get warm. We sit in these cars for an hour before we get to work, frozen. In the evening coming out, after sweating all day and standing in water up to our knees, soaking wet we sit for an hour before we come out, almost frozen. This doesn't mean anything to the operators. They are not concerned over our health. We are endangering our lives

more going in to work and coming from work than we are all the time during the day, and yet there is no pay for it. We, the miners back home, are asking for that pay."

Is that unreasonable or treasonable? At any rate, it is unjust if they do not get it.

## Leo XIII on Just Wages

(Continued from page 1)

he is the victim of force and injustice. . . .

"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail by cutting down expenses, to put by a little property. Nature and reason would urge him to do this." Pope Leo XIII (RERUM NOVARUM.)

"This," writes Father Husslein in *The Christian Social Manifesto* (Bruce Publishing Company, Milwaukee; price \$2.50) "clearly supposes that the worker himself, together with his wife and children, will be able to maintain a decent status of life with the contents of his pay envelope. But what is still more than all this, it implies further that he will have sufficient left over normally to provide also against emergencies, sickness, unemployment and old age. For that is the meaning of the Pope's words when he says that by studying economy and by the sensible practice of thrift, the worker should be able 'to put by a little property,' as an assurance against the future. . . . It is the desire of the Church that no man should receive less than will make possible a decent, Christian home life, answering to man's dignity as a human being, and conformable to his destiny as an heir of God, and joint heir with Christ."



## Mental Patients In Oregon

In view of the fact that work in mental hospitals is one of the works open to conscientious objectors and can in no way be interpreted as contributing to the war, we are interested in publishing such letters as the following which comes from Eugene, Oregon.

Eugene—(To the Editor)—A week or so ago, I read a letter by a woman remarking on the overcrowded conditions at the Oregon State hospital. She wondered what could be done about it. That question has been seething in my mind, too, until I guess I must write, to get it off my chest. She was only a visitor. I worked there for three months. (If she only knew what a beautiful front is put up for visitors!) She saw three beds in a room; I saw things that you wouldn't believe could go on in a civilized country.

### Privilege

I can remember going to the attendants' dining hall to eat lovely meals, well-balanced, attractive, and nourishing... and going back to the ward to find my patients eating parsnips, bread, weak tea, and messy-looking prunes. Exactly that and nothing more. No butter on the bread, no sugar in the tea. That was a year ago, before the days of rationing.

I have seen a patient cinched unmercifully tight in a straight-jacket and strapped in bed, unable to move a muscle, for three days, simply because she hopped about too nimbly when an attendant told her to stand still.

### Brutality

I have seen an elderly woman patient thrown to the floor by four attendants, and her head knocked against the cement floor time after time by the head attendant of the ward; this attendant then took her by the throat and choked her until her face began to turn purple, her eyes bulged, and her breath came in rattles. Earlier in the process, a pillow slip was twisted so tightly around the patient's head (in order to render her completely helpless and unable to fight back) that for days after, she bore reddish-purple bruises on her face. A doctor noticing it was told, "Oh, she just got a bit out of hand." All this... because she didn't obey an impossible demand made by the head attendant.

### Nazi?

In the newly-remodeled "violent ward," certain patients are strapped to the walls of the large bathroom, and sit all day on the cold cement floor. It reminds me of the pictures I have seen of the medieval practice of chaining lunatics to the walls of dungeons. Presumably, we send our people to the State Hospital to be cared for as the sick people that they are, and to be cured of their mental illness as far as possible. But if I were sent there and treated as the general run of these patients are treated, I think I should be stark, raving mad in a few short months.

We hear of Japanese atrocities and of the cruelty of German concentration camps, but what do we know of the things that go on in our own state institutions? And knowing, what can we do about it?

Audrey Hammond Mathews.

The Commonweal,  
386 Fourth Avenue,  
New York

For the enclosed \$1 please send me the next 15 issues of The Commonweal.

Name .....  
Street .....  
City .....

## Even the Poor

From review of the book "Sorrow Built a Bridge" which appeared in Blackfriars.

"Mother Alphonsa (Rose Hawthorne Lothrop) had said in those early days of herself and the splendid companion who had joined her: 'We plan to make the work so thoroughly and affectionately gentle and kind that even the poor can praise it.' Perhaps her greatest merit is that her work justified and gained this praise from the poor."

Would that such a movement could be started for the helpless, defenseless inmates of our mental hospitals. It goes without saying that the spiritual welfare of these stricken brethren is even more neglected, were it possible. Soul hygiene is as conspicuous, by its absence, as bona fide mental hygiene. Until enough real Christians bestir themselves and take action, the plight of these

# Is the C. W. a Catholic Paper?

Whenever there is an attack made on THE CATHOLIC WORKER for a point of view expressed, an issue taken up (and every issue seems to be controversial), the charge is flung at us: "What right have they to have the word 'Catholic' on their masthead?" We have usually replied that all of us who get out THE CATHOLIC WORKER are ourselves Catholics, and the paper is a member of the Catholic Press Association. But the best reply to such an inquiry is that statement of C. G. Paulding, literary editor of The Commonweal in a radio address on May 16. The talk was sponsored by the National Conference of Christians and Jews, and we reprint it in full for the enjoyment of our readers.

"If you look up The Commonweal in an index of American periodicals you will find it de-

poral catholicity—be called Catholic.

### All Time Is Now

If a Catholic magazine such as the one I work for, a magazine which appears each week in New York, could live outside of place and time, if it could unaffectedly be indignant and immediately concerned with the plan for the mosaics which are proposed for the Church of S. Apollinare in Classe in Ravenna in 535, if it could express grave and actual concern for the welfare of Moses, who has been lost and is floating and we do not know when an eddy of the current will set him at rest among the bulrushes; if it could be printing sketch maps of the siege of Paris where Joan of Arc is attacking in 1429—once again such a magazine could be called a Catholic magazine.

### Five Thousand Years

For the Catholic comment on literature, the arts and public affairs has accompanied, unbroken and audible, the history of two

will look at the passengers in the subways and he will not feel that it is his special and inalienable right to ride in a taxi. He will look at the soldiers in the Penn station going off to the war and he will not feel that it is either right or logical for them to hate, or despise, or consider as cattle or as monkeys or as snakes the enemy soldiers they are going forth to meet. It will not be a question of sentiment. It will be that matter of all men being the children of God. He will look at the working man and at the employer and he will not feel that the employer has the right to cheap labor, he will not feel that the working man is something specially created for the purpose of working.

### Fact, Not Feeling

He will see men everywhere and they will be his brothers—not because he loves them, but simply because that is the way things are. He can do nothing about it. He will look at the cripple trying to get his truncated body down the stairs in the rain, with spit all over the stairs, to the subway platform where he will sell his shoe laces, he will look at the picture of the man between two policemen going to the train that takes him to Sing Sing, he will look at the picture of the murdered and the victim and he will not exclude guilt, or punishment, or misfortune, but he will see everywhere in every man the soul that God has created and he will know that the relationship between the soul and God is something that he cannot know and cannot judge. He will respect in every man, in every enemy, in shame and in triumph, a personal identity, and he will see in that identity and in the respect for that identity the central and guiding principle of his action in human affairs.

### Compelled to Be Brothers

A Catholic believes certain things to be true. Certain things he alone believes to be true. But this matter of the world being created by God, this evidence of the fraternity of man, the consequent respect for the human person, the consequent subordination of government, and race, and greed to the fundamental right of the human person to live in freedom and justice according to his conscience, these things are believed in also by Protestants and by Jews. They compel the action of Protestant and Jew as they compel and inform the action of a Catholic. This is the ground on which Protestant, Jew and Catholic are compelled to meet. They meet on this ground, they advance hand in hand against injustice, not because it is a friendly thing to do, not because it is an expedient thing to do, but because by their belief they are compelled to meet as brothers, they are compelled to see the workingman as a brother, the German, the French, the Japanese, the Italian, the British as brothers, they are compelled to see that injustice to the pygmies in central Africa is injustice to a brother, that the refusal of justice, of the conditions of justice, to the child who will be born in a thousands years from now, is the refusal of justice to the child who lies dead a thousand years in an Egyptian tomb. They are compelled to see that they live in a timeless acceptance and refusal of justice.

That is what the religious press is supposed to be saying. That is the reason for its existence. That is the reason for the magazine I work for, for the stumbling paragraphs, the verses which do not rhyme, the book reviews that miss the point, the words every week which it produces, the little shattered and discolored bits of glass with which it attempts to reflect the light."



The Old Testament is a warlike book, and never is that fact stressed so much as when we are at war. What seems to be overlooked is that the Lord, over and over, tries to teach the lesson that it is He that brings the victory, and that with one man, a David or a Gideon, He can overcome multitudes. In this picture it is trumpets, not weapons, that brought the walls of Jericho tumbling down.

"Least of His brethren" will not change for the better. There is nothing to be hoped for from the beneficiaries of the prevailing status quo, namely, the people on the public payroll, who are supposed to look after the welfare of the inmates. They are the paid help, well-housed, fed and paid a cash salary, besides 8-hour day and days off, plus vacations with pay. But they force inmates to work all hours, seven days a week, no days off, no vacations, and NO cash remuneration. And the public provides the "hospitals" ostensibly for the inmates' welfare first.

## Otherwise, Death More Abundantly

The only practical, realistic method of improving international manners is for all nations to disarm and to take the resultant risk; if risk there be in an act of faith. Disarmament must necessarily be an act of faith. If the world is not yet ready for it, then we must settle down to the prospect of the next war on the old terms, that we may have death and have it more abundantly.—George Glasgow in The Catholic Times of London.

Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous.

—THOMAS JEFFERSON

scribed as a weekly review of literature, the arts and public affairs, edited by Catholic laymen. It is a Catholic magazine. If it were a Chinese magazine, its editors obviously would be influenced in everything they wrote by the fact that they were Chinese. They could hardly avoid having a Chinese point of view. It is a Catholic magazine and its editors hope that they are influenced by the fact that they are Catholics. But men who believe in a given faith are not like men born with a given colored skin. It is not as automatic as that. The comment on public affairs, on the arts, on literature made by a Catholic layman is not automatically authoritative.

### Properly Called Catholic

If Dante wrote the poetry for The Commonweal, if S. Thomas Aquinas wrote its editorials, if Giotto furnished us with illustrations for which we could not afford to pay, if every contributor were a canonized saint, if the only invective came from Leon Bloy, furious with charity, if the nature editor were S. Francis of Assisi, if the political editor were S. Thomas More—and if each issue of the magazine was discussed, censored and approved by the College of Cardinals and Pope Pius XII, then The Commonweal could properly be called a Catholic magazine.

If each issue were prepared by a staff from which men of not a single nation were excluded, and of not a single race, Germans, French; the Japanese Catholic professor of international law at the university of Tokio; the Indians, the Croats, then the magazine could—on an entirely different plane, the plane of tem-

thousand years, and, since it is inextricably linked to the amazing journey of the Jews, and is tied irrevocably to the Old Testament, it has accompanied the history of the world for many thousand years longer. The Catholic comment has accompanied the Catholic creation of literature, the arts and public affairs. Nothing that is written now, no magazine that is written now, can be completely Catholic because it cannot be timeless, it cannot reach back into time, it cannot feel the inexistence of time, it cannot feel the oneness of man unseparated by any seas, by any boundaries, by any wars, or race, or language, or ignorance of wisdom.

### What Makes It Catholic

The magazine I work for is edited by a handful of American Catholic laymen who cannot speak with the authority of the Church, who cannot speak even with the temporal experience of the Church. In what sense, then, and how, without arrogance, dare we accept the definition Catholic, which the index of periodicals places at the side of the name of the weekly magazine we edit.

Only in this sense. Only with this purpose. A Catholic believes certain things to be true, and he finds himself in this world and it is as if the lightning of this world gave to everything in the world certain values, certain sharp and peculiar values, a certain shape, a certain density. The world appears to him in a special light. In the light of certain precise Catholic doctrines. Elementary doctrines.

That God created the world and that all men are the children of God and then he



## Interview With Peter Maurin By ARTHUR SHEEHAN

We were speaking about folk schools the last time. Have you any further ideas on them, Peter?

We need these folk schools so that people can understand the significance of folk cultures and can learn from these cultures. The folk dances and folk songs help us to understand. Consider the Negro spirituals. The rhythms came from Africa and the Negroes of the South applied them to what they had learned of Christian teaching and out of the two came a new cultural development.

You mentioned one time something Kenkel, the editor of Social Justice and Central Blatt once said about folk proverbs.

He said that the proverbs of the German peasants would take several volumes the size of Webster's if they were published. They weren't translated into English and so we find the English speaking people falling for the proverbs of the Manchester school: "Time is profit," "Business is business," "Your dollar is your best friend."

I have been trying to find Irish proverbs. I have found some by a policeman from Dublin in a book called "Twenty Years Agrowing."

And speaking of the effect of folk songs, there is something which Professor Donald Davidson of Vanderbilt University told me. He said that many of the anti-Catholic prejudices among the Kentucky hill people came from old Elizabethan ballads handed down from the last part of the 16th century.

You can see the effect of good liturgical music in a parish where there is a participation of the people in the singing.

That is a good way to convey the liturgical spirit. After all, it is through military music that the military spirit is conveyed to people. Good Gregorian chant, participated in by the people will increase the spirit of prayer and wonder, the true liturgical spirit.

Victor Smith was saying that in making the crib sets, with their figures of the Nativity scene, you couldn't help but come to a deepened respect for the religious spirit represented by the scenes.

That comes from work which has a significance. The trouble today is that recreation tends to take people away from Christian thoughts. Hence you hear people listening to crooners and such like.

But the people crave music, Peter?

But it must be worthwhile like the music of the monks at Solemnus. You can trace this work back to Dom Abbe Gueranger who sponsored the revival of this work among the Benedictines and through them around the world.

Somewhere I read, Peter, that much of the religious spirit of the Middle Ages came from the common practice of learning the psalms by heart. Then when the people were working the phrases constantly made them try to create a synthesis between the matter they were working with and the spiritual significance of their work.

That is how they related all things to God. There is an interesting thing that happened in Guatemala. When the Spaniards were there, they frightened away the Indians because they used to take them and make beasts of burden of them. When the Jesuits tried to Christianize them, they

By Jack Thornton

### I ROCHESTER

Here at Rochester now. They have a swell group, very small, but workers, all of them.

Tommy Scahill runs the house and Bernard L. works down at the farm. I did not get down to see the farm, but found out a little about it. They have 200 acres, but rent out about 100 of it. There is just one house on the farm and on some days, at least at present, no one is there. They have not started any planting yet, for the season is very late getting up this way. They've plenty of livestock, cows, sheep, chickens and goats.

The house here is a wonder to behold. You remember how the Philadelphia house used to arouse envy? Well, this one has it beat. The most impressive part is the 15-foot high ceilings, which make it a well ventilated house; cool even on the hottest day of summer.

The Chapel is beautiful. Built mainly by "Pollock Joe," who used to work with Lou in Detroit. Joe spends his whole day making repairs around the house, of which there are many.

There are just six men living in the house because there is just one toilet and there is some kind of a city ordinance which only allows a certain number of residents to a toilet. But the work of feeding progresses. They have two meals a day, and a number that fluctuates between forty and seventy come.

### Zeal and Enthusiasm

Went to a T.O.S.D. meeting last night with Tommy and met Father Ehmann. He is a swell fellow. He had copies of the paper there and was raving about Father Hugo's article.

They have meetings here on Tuesday evenings all the year round. I do not think I will be able to stay tonight, for I want to make as many stops as I can and the ulterior motive is, that I have got a sneaking suspicion that he will want me to talk. You know, they have been wanting you to come up for a long time, and in desperation would probably grab anybody from New York. That would be a mistake!

It sort of pep's a fellow up when he visits the different houses and sees how much zeal and enthusiasm still remains.

Tommy was saying that he thought it was an awfully good idea for the different groups to get together on one of the farms

fled. The Jesuits began to sing their hymns and the natives were attracted and when they saw they weren't harmed they cooperated. That was how some of the Jesuit Reductions began.

(These Reductions were farming communes started in various South American countries. They were self sufficient agricultural communities.)

Couldn't school teachers do much to bring a return to the crafts by introducing them in the schools, Peter? Weaving has been encouraged in some parts of Canada in the schools.

Yes, it would be a good thing. The trouble is that the country schools imitate the city schools and so fail to prepare the children for a constructive life on the farm. I think that the Ladies of the Grail with their summer school near Chicago are on the right track. The folk schools will help people to get the vision of a good rural economy. Professor Davidson was telling me that the Catholic Worker should start schools of this type. I think it would be good. Then people wouldn't be looking for entertainers to entertain them but would find their own entertainment in creating beautiful things, and incidentally things they could find a market for.

# Letters from the Houses

for a retreat. I agree with him, because I feel we all have so much to get from each other. I noticed that when we had the retreats at Easton.

Whoever said the C. W. was on its way out? Why, even if we have one house left, it will never fold up!

Will write in Buffalo. All here send their love to all there.

### II BUFFALO

I got into Buffalo at about 9 p.m. and called up Adele Butler for the house address and found out her father was in the hospital; in fact, he almost died that night. I stayed with her until very late and got over to the house at about 4 a.m. I woke up Howard Davis, who runs the house here nights, although he works eight hours every night. You see, the group here is practically defunct, and very little support is coming in, so Howard keeps the house going with what he makes.

There are only about ten men living at the house now, and about forty coming in every day. They sure have a wonderful set-



up here—chapel, large rooms and plenty of space. Father Bosch said Mass the morning I was there, and removed the Blessed Sacrament, because it is becoming increasingly difficult for him to get over.

### Not Optimistic

I did not see Mr. and Mrs. Hastings, but Howard isn't very optimistic about the future status of the house. He doesn't think the demand warrants keeping it open at this time. Although I had always thought that the hospices existed mainly for those who never would be able to hold jobs, no matter what the times. Besides, it is much easier to continue on than to try to pick up the pieces again after the war, and we all know that there will be plenty of work when that time comes.

If they manage to hold on, they will be accomplishing a lot. There is some talk about the lease not being renewed when it falls due in August. That might just be the straw that broke the camel's back.

One more thing: They have converted the top floor into dormitories for soldiers, mostly Canadian, who come across the border on furlough, with a fixed sum, very small, and find themselves without hospitality. It is a good idea I think.

On to Cleveland tonight.

### III CLEVELAND

I landed in Cleveland shortly before 8:00 a.m. and got over to the house at about 8:30 a.m. You have been here at the house, so you know that it sits atop a hill, which overlooks a valley teeming with industry.

It gives a pretty compact picture. The epitome of industrialization down in the valley, and its outcasts up on the hill.

This trip sure opened my eyes. Being around Mott Street so long, and hardly ever getting out, I led sort of a sheltered existence. All the way up through New York State I noticed the overwhelming force of industry. Blast furnaces, steel mills, factories, all turning out implements of destruction, and the majority of the people are employed in them. It occurred to me that we are going to have a terrible time making an impression on them, for they are so keyed up that this sort of thing has become a natural part of their very existence. Getting into Rochester there was the same situation, then over to Buffalo, more intensified. It certainly has a tendency of discouraging a guy who has different ideas about the "pursuit of happiness." The same note resounded in Cleveland, in fact, just a couple of days ago they opened a huge new plant here. But when I got down to the Cleveland farm I breathed a sigh of relief.

### Lack of Interest

The house is just about keeping its head above water, for the same reason that the Buffalo house is, mainly lack of interest. Bill gets in from the farm two days a week and really cannot run the house. So he put Sandy in charge. Sandy is an old man of 68 or 69, who has a little difficulty navigating, mainly because he has cancer of the stomach. He is not a Catholic, but a good man. Bill says he runs the house well. But like the men in most of the other houses, he has not quite got the true concept of Charity. How many of us have thought? Twenty men live in the house and they feed fifty daily.

But the farm is another story. They're really making out fine here. I have been here for three days now, and am leaving for Detroit tomorrow, but, frankly, I'd just as soon stay here for the rest of the trip. But I haven't seen the Detroit farm, so I must be fair. Maybe I'd like it better, but Bill's place would be mighty hard to top.

But since my visit here I have a renewed interest in the land. It occurred to me that the world is going berserk, and it would be a good idea to draw out of it, and bring along as many people as you can with you. About the only way you can make a dent is to take care of the ones who are pushed out, as it were, and get as many people as possible interested in the back to the land movement.

This trip certainly has its "ups and downs." More "ups" though.

### IV DETROIT

I'm over in Detroit now. Will be here until Sunday, then to Chicago.

The group here is really swell and making plenty of progress. But the Detroit house always did make out well, largely through effort, though. There are a couple of veritable dynamos here. Dick Herbert, who used to give Lou no end of assistance, is running the house now and doing a good job of it, too. Then there is Justine, who is running the women's house, who helps out Dick and delves into labor situations on the side. She has a real concept of the C. W., I think.

Then there is Father Kern, whose assistance is invaluable. He gets over to the house nearly every day and down to the farm each week. It's largely through his efforts that the C. W. here is making out so well.

The farm is wonderful. Although there are no families living on it yet, it has marvelous chances of being a success. There

are six men down there, and they have about 40 acres under cultivation. In addition, they have five cows, a bull and a heifer, a team of horses and about ten pigs and some chickens. So, you see, they have everything needed. It is a sixty-acre farm, although they have another ninety acres about eight miles away, but there are no houses on it and it is exceedingly difficult to get over there with the horses, so there is no cultivation on it this year.

If you meet anyone who is discouraged and thinks the C. W. is on the way out, send them out to the Detroit House. They'll certainly pick up there. The spirit is surely catching.

### V. PITTSBURGH

Do you remember Graham Green's "Labyrinthine Way"? Well, the house here seems just like a page out of it. Small, hot, dirty, and insect infested. Odorous outhouse, old wall paper, torn off in most places, bed bugs, roaches, rats, and the other usual pests.

In the center of all that sits Brother Matt, almost oblivious of his surroundings. He stays up all night and receives little, if any, support, maintains the house mostly by selling articles to various Catholic magazines. He keeps a marvelously congenial attitude in spite of the conditions under which he operates.

I stayed overnight, and Brother put me up as best he could. On the second floor there was an old operating table, which he sprayed with insecticide, then he gave me a blanket which was too short and too narrow. I solved the problem by using the blanket as a mattress, and my raincoat as a blanket. But that was just the first problem. The table was all right but it would require a week's patience to get some sleep out of it. There were bedbugs dive-bombing from the ceiling and crawling all over, and fellows staggering in at all hours, but in spite of that I did get some sleep. Mott Street isn't exactly the most comfortable place I can think of, but this place was a nightmare in comparison.

Brother thinks that the important thing is to keep the house open, no matter what, in spite of the fact that the need isn't so apparent. For, says he, "they'll be a need for ten houses in Pittsburgh alone, after the war." That's an important point that is dealt with lightly in some quarters.

At this point I'm anxious to get home, for no matter how good or bad the other houses are, there's something indefinable that Mott Street has that the others haven't; maybe it's just the fact that I look on it as home.

See you soon.

## Commercial Farming

R. R. 2, Box 176,  
Waukesha, Wis.

We are writing from our new home—a "duration" home on a commercial farm near Waukesha, about twenty-five miles from Milwaukee. May 1st saw our arrival, and it has been a fairly hard month. Commercial farming is pretty bad, and this graphically illustrates the need for co-operative groups. The greater the mechanization, the harder a man must work to keep up the profit. However, Larry is learning a great deal (there are even sheep and several kinds of fowl.) So we have much to be thankful for. The experience is really valuable, for after the war we have earnest hope of a community farm in this vicinity.

Ruth Ann and Larry Heaney.