

CATHOLIC WORKER



Vol. X. No. 5

APRIL, 1943

Price One Cent

Interview

With

Peter Maurin

By Arthur Sheehan

Do you believe that people must have an agricultural college training before going on the land?

These colleges don't always educate persons to stay on the land. I am in favor of people learning by doing.

How can this return to the land be made a dynamic movement?

It takes dynamic persons.

What do you mean by dynamic persons?

Persons with convictions, who foster actions based on convictions, not based on someone giving orders.

Then the driving impulse must come from within people, you would say?

A leader must be a personalist. If he is a personalist, he will not be a dictator. He will change the attitude of others through the power of example. It takes an awful lot of patience.

Community Spirit

Would you have the members of your farming commune all eat at a common table?

No, I am against the community kitchen idea. Each family should have their own house.

How about the single persons on a farming commune?

The ideal is to have them live in the homes of the married couples. However, this must not be forced but must come through the couples themselves accepting the single persons.

Why do you prefer this way?

To develop a community spirit. In my town, there were two brothers, one married with a wife and children and the other unmarried. The latter lived with his brother. One day, the married brother was killed by a tree as they were working together. The unmarried brother then became

(Continued on page 7)

Hunger Strikers Protest for Work Of Importance

By Dorothy Detzer

"As I write this, two C.O.'s are entering upon their 49th day of a hunger strike at Danbury Prison. Theirs is not the story of neurotic high-strung youths who by this self-inflicted punishment are attempting to call attention to themselves. Ego-centricity is not a part of their equipment.

The facts about Stanley Murphy and Louis Taylor are simple. Both were accepted by their local draft boards as genuine conscientious objectors and given a classification of 4-E. They spent sixteen months in C.P.S. camps and even volunteered during this period to help set up a new camp which was being established at Big Flats. So they have a record of co-operation and good spirit. But while they were cooperating, they were also protesting as vigorously as they knew how against what seemed to them—and certainly seems to me—a clear evasion of the spirit and intent of the Selective Service Law. For the Act, as it relates to conscientious objectors provided that the C.O.'s shall do "work of national importance under civilian direction." These men felt that all of the work which they had been given to do was "made work" which might have been acceptable in the days of unemployment, but not in a time of great crisis and need. When at Big Flats, they were finally given the job of picking up leaves, they wrote a statement which they read aloud to all of the members of the camp before they left. As a matter of fact, though they were urged by the director not to do so, he recognized how determined they were and so drove them in to the train.

They wrote to the Government (Continued on page 3)

Pius XII

"It seems that the world has forgotten Christ's message of peace—the voice of reason. We of the Christian Brotherhood have been obliged to see a series of irreconcilable acts, irreconcilable both in regard to international rights and to the most elemental sentiments of humanity, acts which show in what chaotic and vicious circles has the sense of justice been deviated from useful consideration. In



I. Christ in you—Christ in every human being—is again condemned to death. On your way to death! How are you preparing for it?

this category are premeditated aggressions against a small, laborious and peaceful people on the pretext of a threat which neither exists nor is desired, nor is possible.

"Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children and disregard of human dignity, liberty and life are acts which cry for the vengeance of God.

"The more the war monster strives for, swallows and allots itself material means which are placed at the service of war needs—mounting from hour to hour—the more acute becomes the danger, for nations directly or indirectly struck by the conflict, of what we might call pernicious anemia, and they are faced with the pressing question: 'How can exhausted or weakened economy at the end of the war find means for economic and social reconstruction among difficulties which will be enormously increased, and of which the forces and artifices of disorder, lying in wait, will seek to make use in the hope of giving the final blow to Christian Europe.'



500,000 Polish War Orphans Face Death in Russia

The pitiful plight of 20,000 war-orphaned Polish children, who arrived in the Holy Land from Russia, was described by the Rt. Rev. Msgr. T. Reginek, upon his return here from Palestine, in an interview with KAP, Polish Catholic Press Agency.

"My heart breaks with emotion and grief at the memory of the first arrival of Polish children from Russia," the Polish prelate said. "They were in rags, skeletons covered from head to foot with sores. We could not refrain from tears when these children began to sing the Polish national anthem, stretching their arms out in joy at the sight of a Catholic priest. They seemed unusually mature, mentally and in character. Their suffering had developed their willpower, which was uncommonly strong for children of such a tender age.

"If Help Does Not Come"

"The health of these children has greatly improved. They study eagerly, are very obedient and make rapid progress. Seventy per cent of them are orphans. Their parents died or disappeared in Russia, leaving them to fight their way alone. Many perished; many remained. Many are still fighting from day to day and hour to hour for life. We obtained the release of 20,000 orphans from Russia, where more than 500,000 children still remain and face a slow death if help does not come soon. The Most Rev. Joseph Gawlina, Bishop of the Polish Armed Forces, is deeply concerned about these children, scattered all over the Far and Near East as well as in Russia. He is their father and faithful guardian." (N.C. W.C. News Service.)

DAY AFTER DAY

April first and a grey, rainy day. But it is warmer, thank God, and there is a soft, warm, peaceful feeling of Spring. Peter Maurin and I went to noonday Mass at St. Andrews and wandered down the Bowery afterward and had a round-table discussion in a little restaurant around the corner from the printers. We go to press tomorrow.

Since the women's house on Bayard street was condemned (as a building) by the city, and the women have moved back to the top floor front at 115 Mott St., there is more a sense of community around the place. The dinners are companionable, and the whole house sits down together at six. Smiddy, Michael, Joe, Bob and Red are the kitchen force, and they take on extra duties too, Michael helping out in the office and Smiddy taking care of Anne's baby (the Easter baby of two years ago) for an hour or so while he stirred the tall pots which reached up over his head on the stove. This is the Smiddy who is also called Shorty, not the Baltimore Franklin Smith who takes charge of the clothes room, the coffee line in the morning and the shopping, not to speak of teaching catechism to the public school children and admonishing sinners in his inimitable way (usually those with bottles). In the office, Charlie O'Rourke and Jack Thornton hold the fort with whatever volunteers they can get. Arthur Sheehan and Dwight Larowe both happen to be on hand now, though both will start traveling soon in behalf of the C.O.'s and the camps. Dave Mason, released from jail, is in charge of print shop, mimeographing and in general is second in command around Mott street. Jack Thornton manages the house.

I must give this news for our (Continued on page 4)

Weapons of the Spirit

By Fr. John J. Hugo

(The following article is the foreword to this series by Father Hugo, which has been running the past six months and which will continue, with interruptions, through another four or five issues. With interruptions because next month there will be an answer by Father Hugo to the article on conscientious objection which appeared in the Ecclesiastical Review.)

Since the outbreak of the war a contributor to the Atlantic Monthly, considering the relation of Christianity to the war, summarized his views as follows: "And we need not be surprised to find that, while the word 'Christianity' may be freely invoked, there will be little evidence of the reality and little disposition to study the reality while the struggle lasts." The writer of these words is a distinguished Catholic scholar; and the attitude they describe, one fears, is only too well founded

on fact. In time of war Christianity is set aside. "For, the moment we begin to inquire seriously what Christianity demands of a nation at war"—to quote the same author—"we begin to receive awkward answers. At the very outset there may be a scruple as to whether Christianity and modern war are in any way compatible."

"With Justice and Love"

A Catholic editor describes the modern war mentality in this way: "Aquinas, Vittoria, Suarez, Grotius, Leibnitz, for all the influence they exert on the modern concept of the just war, might as well be Babylonian soothsayers, or Buddhist bonzes. Take, for example, St. Thomas who taught that no war was legitimate unless it was conducted 'with justice and love'! How quaint! How pathetically archaic! And how characteristic of those old Scholastics who wrote so much about angels! Justice and love in conjunction (Continued on page 2)

Mines and Miners

By Fr. Clarence Duffy

The strike threatened last month in the coal mining industry did not materialize. For that the people who need coal can be thankful. Coal and all other natural resources were created by God for their use, yet their use of them is, by the perverseness of individuals and groups, made dependent upon the good graces of persons who wrongfully have usurped the ownership of the natural resources and of the men and their leaders who are engaged in the mining of them. The latter have to have resort to the threat of a strike, in which the people as a whole suffer, in order to bring the former to terms.

The dispute was settled temporarily and the miners will continue working until the cost of living makes it necessary for them to demand another wage increase. Then there will be another strike threat, and so it will go as long as the people, who are the sufferers in strikes, do nothing about the question of

ownership of the natural resources which God made for their use and to which no presumptuous and grasping individual or private group has the right of exclusive ownership.

Ownership

No man has any right to say that he owns or that he can charge a price for things made by God (and, therefore, owned by Him) for the use of His creatures. Individuals and groups may and should unite to procure these things from the bowels of the earth for use by others or for the preparation and transformation of them for human use and consumption. They are, in justice, entitled to charge a fair price for their labor but they may not charge anything for the raw material itself which is not theirs and which they did not make. God, not men, was the Maker of the raw, unimproved materials in their natural state. Any man or group of men who presumes to (Continued on page 6)

Weapons of the Spirit

(Continued from page 1)

with war! Imagine!" The same writer quotes the words of an American newspaper man just after Pearl Harbor: "Before long the American people will be in a mood to approve any brutality that may be used on the enemy's civilians and civilian hostages because the savagery of the Germans and the Japanese will make the country war-mad!"

Unfortunately the willingness to forget Christian principles is shared by Catholics, too. A great Catholic magazine writes editorially, upon the occasion of American troops landing in Africa (an incident that required some explanation in view of our indignation at Germany's occupying neutral countries): "There is the war and nothing that stands in the way of our winning it can be spared. We will march through French colonies, through France itself, and anything in the path of our determination must join with us in our advance or be thrust aside." That sounds, not like Catholic morality, but like the immoral principle: "The end justifies the means." Perhaps worse was the recommendation of a well-known Catholic leader who told us that there should be a "moratorium on criticism"; that is (it appears to follow), we are not to embarrass the government or the military by using Christian standards to evaluate their acts—that would obstruct the war effort. "My country, right or wrong." Is that Catholic teaching?

A Deserved Rebuke

The following pages are intended to be a protest against this cynicism (whether deliberate or unconscious) this dismissal of the Gospel teaching "for the duration." They are a protest against the view that would postpone the work of Christianity until after the war. Modern war is the negation of the Gospel law. Accordingly, there is no time when an affirmation of that law is needed so urgently as during war. One remembers (uncomfortably) the stinging rebuke delivered several years ago by the magazine *Fortune* to "the Christian Churches" for their willingness to compromise with the modern nationalistic war spirit and their failure to teach an "absolute" religion in time of war. Rebuke from such a critic is rebuke indeed! The law of Christ is the law of love; and there is nothing in the Gospels or in the pronouncements of the Church to indicate that it is to be suspended during war. Is it simply, then, that we are too fearful, or too nationalistic, to assert our loyalty to Christ? It is well to remember the threat: "For whosoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes with the holy angels in the glory of His Father."

Christ's Way

Let the reader not be alarmed. I, too, have studied Elementary Ethics and am therefore aware that, when certain conditions are fulfilled, a war can be just. I am also aware that this teaching has the authority of St. Augustine and St. Thomas; nor do I intend to deny or dispute the opinion. But while I believe that war may be just, at any rate in theory, I am also convinced that it is not Christ's way. A war may be ethically just, as judged by reason according to natural standards. But Christ has given us a supernatural way; where we are guided, not by reason, but by faith, and where we are to move, not under mere ethical motives, but under the impulse of love. You reply, perhaps, that these two ways are not contradictory. That is true. All that I say is that Christ's way is the higher; but because it is Christ's, and we

also are Christ's, we should certainly abandon the way of the merely natural man and follow Him who said, "I am the Way."

Negation of Christianity

Observe, moreover, that it is modern war which I say is a negation of Christianity. The adjective is important; for it is only when all the required conditions are fulfilled at once that a war can be called just. Modern war—with its dependence on conscription, which deprives men of their right to a vocation; with its disregard of marriage and its injury of the home, through forcing men to live a celibate



II. Christ in you—Christ in everyone—takes up His Cross today. Don't let it be said that Christ in you refuses to carry the Cross.

life; its abetting of onanism, a crime against nature, by means of contraception; its lie propaganda and, worse yet, its hate propaganda; its aerial bombardments of cities and of non-combatants, repeatedly condemned by the Holy See; its murder of the helpless and the innocent; its slaughter of men, with complete indifference to their guilt; its disregard and degradation of personality, subjecting this, as all other spiritual things, to the material interests of the moment; and, finally, with its purely economic cause: this is what I say is the negation of Christianity. Would any one care to deny it? Yet even discussion of such things is, apparently, suspended "for the duration." As a priest, speaking of the conditions necessary for a just war, especially the one requiring it to be conducted in a spirit of justice and love, I have been asked repeatedly, "If we followed such ideas as those, how could we ever win this war?" It is necessary only to assert Christian principles to see their incompatibility with modern war; naturally, therefore, those who are enthused over war cannot be zealous in asserting these principles.

Clearing the Air

Let what I am to say should be misunderstood, let me clarify certain matters at the outset. I believe in the right of self-defense. I believe also that, under certain circumstances, self-defense may become a duty, especially where the failure to defend self would bring grave injury to others. I also believe that Nazism is a great evil; that Christians may not condone evil; that we must combat this evil to the end, cost us what it may.

Let me add, however, that I consider Communism a great evil, and one that should also be strenuously opposed. I am surprised at the silence of so many concerning this false and injurious system, especially of those who a few years ago were loud in their condemnation of it. Is it reading motives into the actions of others to suspect that this strange silence is not unconnected with the fact that the Communist government is now our ally? Expedience, like necessity, makes strange bedfellows! Certainly, however, the opposition of such men to Nazism is not morally impressive.

Liberalism is another iniquitous system which, like Commun-

ism and Nazism, must likewise be opposed by Christians. Equally condemned by the Holy See, it is the dominant school of thought in England, France, and the United States. It is just as great a moral evil as the others; it is also an evil nearer home. Not official in the sense that paganism is official in Germany and Russia, it is nevertheless the dominant point of view in religion, morality, politics, and economics in the countries which we call democratic; and from its womb came that neo-paganism which, in turn, spawned Communism and Nazism. Because it is nearer home, and because it is the cause of the other grave evils of the day, we ought first to carry on war against its errors and abuses. Indeed, if we had been frank in acknowledging the defects in the Liberal system and courageous in removing them, instead of screaming against its monstrous progeny, we would not now need to fear the latter, which, meanwhile nursed on the plentiful corruption of its parent, have reached a dangerous maturity of strength and destructiveness. Even yet, to remove the abuses brought on by Liberalism would undermine Communism and Nazism by taking away the unwholesome diet upon which they batten. But it is not pleasant to be reminded of one's own country's national sins; and therefore, instead of fighting Liberalism, we have left it go unopposed, anxious rather to show how much we have in common with it.

Begin at Home

I believe, then, that justice and righteousness demand a war to the death against all of these errors, starting, I say, from the one closest to us. You will see, then, from this that the chief point at issue in the discussion which follows is that of means.

Scientists, in fighting against disease, do not take the expedient of killing off its victims; although this would be one way of ending its ravages. On the contrary, their aim is precisely to preserve the lives of the sufferers, while destroying the disease itself.

Religious men, in fighting moral and spiritual disease, should take no lower aim. To save the souls of the afflicted for Jesus Christ, who died for them, is assuredly a commendable ideal, and one also that is possible of realization if we employ the means that Christ has put into our hands. On the other hand, it is not possible to destroy moral evil simply by killing off those who have been infected by it or who live unwillingly under its tyranny. Although I am firmly convinced that Nazism must be destroyed, I am equally certain that this will not be accomplished by killing Nazis; any more than I could hope to rid the world of Liberalism by murdering Liberals, starting with those in my own neighborhood.

Spiritual Means

The impossibility of taking this short cut to bring an end to social evils is even greater where the evil is moral and spiritual. Against spiritual disorder, material means are of no avail. "You cannot shoot an angel," I can remember an old professor saying. He meant, of course, that spiritual effects can be produced only by spiritual means. As an animal brain cannot produce thought, since the means proposed and the desired result are of two different orders; so also a material means (like an army) cannot destroy evil of the spiritual order, and much less can it bring into existence such positive spiritual realities as justice, love, peace.

Because therefore the evils in the world are great and terrible; because, also, they are of the spiritual order, it is absolutely necessary that men take up against them the Weapons of the Spirit. Until this is done, the evil will remain; and increase.

English Catholic Worker

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England.

It has been my job to continue on the paper, as there was no one else to carry on, and have tried to rebuild a stronger "C. W." movement in spite of the war. The closing of the Wigan House of Hospitality when I got ill was very sad. Perhaps we had never achieved so very much there, but we had really served people and alleviated even if only a little the effects of the unemployment of so many, and every one of us who have worked there learned a great deal. When I came back to work for the paper after I was better I felt the loss of its inspiration very keenly. It had been a way of life that I have not found the equivalent for since, though I have tried to live according to the same principles. Mollie and her mother and father at the cottage at Standish carry on the Wigan House idea in the country as far as they can in view of limitation of space, rationing, and domestic responsibilities. Bob in the army still finds time to take an active interest in the paper, though for the first few months he was in I hardly heard from him at all, which was rather devastating, as that was when I needed the greatest assistance. However, from the time I got ill, and he got a 48-hour leave and got out more or less over a weekend, the next issue of the paper, he has been back again in interest.

Increasing Demand

The fact that I had to take over the paper struck me as being as crazy as the times, and I never imagined at all that I would be able to see the job through. I only took it on because there seemed to be no one else at all. There still does not seem to be, though now I even feel hopeful about the future of the paper, as its war time organization seems now to be fairly steady. There are quite a small group writing and thinking for the paper now, and I hope between us we will produce something useful in the end. There is an increasing demand for it which cannot be met with extra copies. I hope that we may increase our circulation by copies being handed on to others. The most recent blow to us was that the price had to be in-



III. When a human being falls into serious sin or refuses the Cross, Christ falls again. How many times does Christ in you fall to the ground?

creased from 1d. to 2d. The effect of this is not yet apparent, though I am hopeful that we will weather this storm also.

Seeking a Plan

However, taking the ground under our feet as being a bit more solid, I am concerned that the driving force of the movement should appear again, and I want to find for us here a working basis for a movement that will really affect people. My ideas run on the lines of having sellers organize groups of readers who will form little groups who read the paper and pass it on to others, as well as being active groups at least discussing ideas and conditions and educating themselves to

be thoroughly Christian in their social outlook, and into having a social outlook. The thing that appalls me is the irresponsibility and the ignorance and consequent helplessness of the average Catholic, even the good Catholic. It is to be hoped that the Y.C.W. will eliminate this to a certain extent, at least in the young workers, but the immediate post-war future depends more on their elders than themselves. Being neither clever nor in good health, I find it very difficult to find a working philosophy of action to pass on to people. We have never quite arrived there in the movement in this country. Just when the war started things had begun to move towards a chance of something really constructive being evolved in the Wigan House and in other places, but that was all lost (at least apparently), and we will more or less have to start from scratch. I think perhaps if we had all been older and more experienced in secular walks of life before we had started it might have been better, but somehow or other we just have not produced any working scheme of things. Have you found in America that there has been a standstill and a falling off in inspiration, a sort of suspension of growth? Or are you satisfied with the progress made by the movement? I have tried to retain in the English "C. W." the principles that I have believed to be important—the importance of the individual and the responsibilities of the individual, the need for personal action by everyone.

Little Action

There has not been enough action anywhere in the movement, however, to make this really effective; I have looked for this, and tried to encourage it, but failed dismally. The efforts made at the Cottage were the only really authentic ones. We have slipped up somewhere and I have failed to discover the solution. I wonder if you get time to read the paper and if, perhaps, you can put your finger on it? War has inevitably affected us, as everyone is so busy with a multitude of war tasks which are probably only now beginning to affect America—rationing, fire-watching, home guard, overtime, quite apart from full time service in the forces—life gets more and more complex. I know how hard I find it even to live, and I know that other people find it equally hard, and thinking powers seem to be non est.

Two books of particular interest to me at the moment are "Christian Life and Worship," by Fr. Ellard, S.J., and "Democracy's Second Chance," by George Boyle. In the two I think the basis for revolutionary changes in thought lie, which might lead to action.

With all good wishes, yours sincerely in Christ the Worker,

Mary G. Power.

P. S.: Oddly enough since I wrote all this from London there is a report from the House (St. Joseph's) and I have hopes of two developments in the "C. W." line. As yet they are only hopes—but who knows?—M. G. P.

Saints Say

In "The Soul of the Apostolate" Dom Chautard speaks of suffering and prayer as the two elements of the spiritual life. He explains what he means by suffering as everything which is against our natural feelings, either from outside or from within. Then he points out that we may suffer like a pagan, a damned soul, or a saint. To suffer truly with Christ, we must strive to suffer like the saints. Suffering always serves our own personal profit, as well as the application of the mystery of the Passion to souls: "I fill up those things that are wanting of the

(Continued on page 6)

The Hunger Strike

(Continued from page 1)

just where they would be and one took a job doing work for delinquents in Detroit and the other became a truck driver in New York. They were finally picked up, went through a trial, and were sentenced to two and one half years at Danbury prison. Here they immediately began their hunger strike—a strike not against the prison, but against a government policy. They are unalterably opposed to conscription but their act is really an effort to focus attention on the failure of the government to permit men to do jobs of social significance and of national importance, which lie within their conscience. But the government cannot bear the whole responsibility—had the peace movement itself been vigorous and insistent on this point of law, these two boys no doubt would have continued to work in the C.P.S. camps as they had for 16 months.

Pacifist Attitude

The doctor at the prison has stated at the beginning when he first saw the boys he did not believe that they had it in them to go through with such suffering. But watching them for more than a month, they have won his respect. He is in no sense a C.O. himself and thinks that perhaps C.O.'s should be in prison, but as he is reported to have put it "not these boys!"

Three weeks ago, the prison began to forcibly feed them. As they resist this as a terrific ordeal. Those who have seen them and talked to them say that they are completely pacifist in spirit and attitude. It is a magnificent demonstration of character to go through this as they are, in their solitary rooms.

Here in Washington, every official who could be seen except the President, has been interviewed and a mass meeting held. As a matter of fact, the Chief of the Bureau of Prisons and his assistant spent almost three hours with Evan Thomas, Bob Brooks, the mother of young Murphy and me. We have seen General Hershey and Fowler Harper of the Manpower Commission. There is no doubt about the fact that the boys have accomplished at least one thing, and that is that they have focused the attention of public officials and the peace movement upon this problem by their self-imposed punishment.

Officials Concerned

And one must say for the government officials, that they are not just indifferent or hard-bolled. They, too, are deeply concerned and baffled. Government officials function within a certain framework of law and are helpless to act outside this framework. I personally feel that if we would find a formula within these prescribed limits, they would act with alacrity and gratitude.

May we suggest that you send telegrams and letters to the President, the Director of the Bureau of Prisons and to General Hershey. The President is the only one who can issue a pardon—ask him for that. To the other two, urge that not only these boys, but all the C.O.'s be paroled at once from prison to work of national and social significance. Young Murphy and Taylor will not accept a parole, we are confident, only for themselves. As a matter of fact, they are doing this not for themselves, but in a final effort to change government policy on the problem of work for C.O.'s."

If it weren't so tragic, it would be ridiculous that in a time of national crisis when the country faces the most terrible manpower problem of its history, two C.O.'s find it necessary to take this extreme way to get work equal to their capacities

and in harmony with their consciences. Not by the farthest stretch of imagination can picking up leaves or making park benches be labeled as work of national importance.

Dorothy Detzer.

(The above is a letter sent out by Dorothy Detzer, executive secretary of the Women's International League for Peace and Freedom, of which I am a member of the national board. In writing on behalf of these suffering prisoners, we urge our readers to ask not only for parole but that these parolees and all parolees be released by presidential order No. 4 to work of national importance outside the C.P.S. camps.—D. Day.)

It Needs to Be Said Again

The love of peace is not an anxiety of a vague pity for the horrors and brutality of war; lying, cowardice, selfishness make in silence each day more numerous victims than war and in the heart even of the Christian the most hateful ravages before which our emotional puritans keep a pagan insensibility.

The love of peace is not this pacifism of the tranquil, this paradise for the punctual professors and over neat collegians who have given a virtuous expression to their bourgeois ideal of comfort and security.

Utopia of the Sedentary

Ah, we see from here their future city! So well ordered, so well dressed up in mediocrity and in the assurance against all risk that no youthfulness, no foolishness, nothing superhuman will be possible in it. "City of prudent people, city of dead souls, of vile securities, no, that is not the heroic city of the Christians. It is in the name of this pacifism that they come to us, to ask of us our lives, these men of whom Peguy has said that they love the pulpits and the parliaments



IV. Mary is interested in Christ in you and hence interested in the Cross you carry. Her interest encourages you to go on. Don't disappoint her.

not because one teaches there but because one sits down there, then, we, Catholics, my comrades, shall tell them; we will not march. Do not persist in offering to young hearts this nauseating drink, this utopia of the sedentary and be not astounded if youth flies elsewhere to seek a stronger liquor than your chamomile.

Christian Heroism

It is not by driving back the heroic virtues, the heroic outpourings of sacrifice and of love, freed by the rough breaking away that man makes from a life of sleep and regulations, it is not by forcing the ancient combatants to perpetuate, by

PEACE, NOT VICTORY

The Vatican radio, broadcasting to Germany, has quoted an article from the Swiss review, Schweizer Rundschau, in which the writer, addressing himself to all suffering humanity, states that the prayer for final victory is no prayer at all.

"There is but one prayer today—for peace," the article states, but it goes on to define peace.

"You may have a wrong conception of peace," the writer says, "and think it will just mean having a good time again, being rid of the worries of war, of rationing, wounds, and sirens, whereas real peace means a solid order in all spheres of life throughout the world."

"Be less attached to final victory, and more to peace. Strive less for strength and more for human values. You want less suffering and more soul; more faith and less mechanization. You are possessed by mechanization as by a devil. Work in the armament industry is worse than unemployment. No, it is not this kind of work that is a blessing.

"Learn to weep again. You need a Good Samaritan, for you have fallen among thieves indeed. God only can save you, and not the magnitude of the war potential or of a mundane group of worldly Powers. On your behalf we pray, not for the final victory of some among your nations, but for your peace with God."

—From the Catholic Herald, London.

lassitude, a pious life that one will break down the illusion of a war fresh and joyous... Christian heroism cultivates the fervor of these virtues, excites their intransigence, for they alone can make an unmeasured city, that is to say to the measure of the superhuman destiny of man.

Catholics, we denounce the lies of war. War calls itself grand, it lies: Modern war is wolf-like, mechanistic, inhuman. It smells of lies and infects peace. But let us wish for a peace to the measure of a peace which boldly shows up this imposter. We want a peace that nourishes the grandeur of the soul, the virile virtues, the folly of sacrifice and the going beyond which people attribute to war.

Christian Peace

Our peace is not the peace of the bourgeois. Our peace is not an appeasement; it is a call to struggles more heroic, more difficult, than the call to arms. Our peace, in a word, is not a weak state; it is a peace which demands of men the maximum spoils, the maximum of effort, of devotion and of risk.

The Christian peace is not awaiting passively for a future sanctity by ignoring the present condition of disorder. The Christian peace is justice.

Emmanuel Mounier, Dec., 1937.

To make an act of faith and to die are about the same; in both cases we leave this world for another.

Conscientious Objectors Have New Camp

The camp site is a beautiful spot on the top of a mountain (2,600 feet)—near a couple of water falls and a forest preserve (ball ground—badminton court); however, while we are only about eight and a half miles from Oakland, Md., a fair-sized town, we are really about fifty miles from civilization. It is too soon to compare C.P.S. No. 89 (Oakland) with either C.P.S. 15 (Stoddard) or C.P.S. 54 (Warner).

Upon moving we were surprised that more men did not transfer to other camps. Francis T. Schulster went to Howard,



V. You must see Christ in others, especially in those who suffer. When anyone carries a Cross, help him as Simon helped Christ. You are helping Christ!

Rhode Island, to do mental hospital work. He, as you know, was a fixture of the A.C.C.O.

H. P. Winchester and Edwin Akutowicz transferred to West Campton, N. H., a Friends camp.

H. P. was one of the volunteers who were the backbone of Camp Simon at Stoddard—before any Catholics were assigned to camp.

Joe (K. P.) Cuttre is sitting on pins and needles awaiting that transfer to Beltsville, Md. He will probably continue his summer work where he left off last year—right on the farm. After his departure, everyone will miss his (loud) clear (loud) ceaseless, loud shouting—we love it. Joe Buttino was released on physical grounds. Except for these few our brood remains intact.

Friends Meet Train

Our trip was as pleasant as could be expected—in coaches. We started in two coaches but in Jersey City, we were herded into one. Friends met the train at various points. In Northampton, a Smith College contingent cheered lustily as we stopped for a few minutes—the brevity of the stop did not permit us to do more than merely wave at the girls. Of course, we looked for Thornton in N. Y. C. but had to settle for a pep talk with Mathues. Belle and her comely cohorts from Friendship House were a pleasant sight for our train weary eyes. In Washington, D. C., Paul Mundy and Joe Weaver were on hand and, as anticipated were barraged with questions. The twenty-five minutes passed quickly—so quickly that we talked shop and nothing else.

Into the Unknown

At Cumberland, Md., a pusher (train) was put on and from there it was a steady climb not only to Oakland (2,400 feet), but also to the camp (Swallow Falls, 2,600 feet). Cumberland was the last outpost of civilization where one could see people, cars, etc. From there on, merely trees and hills—neither of which were picturesque until we reached the proximate vicinity of the camp.

Of course you know that many of the men came without luggage and so have been strutting around like a bunch of "dudes," until others were able to borrow their working outfits.

Sunday some attended Mass—not all because of poor budgeting

of time for the trip to Oakland. We used the A.F.S.C. Black Knight, similar to our White Knight and made two trips, one to the eight o'clock Mass and another to the ten. That accounted for twenty-eight men—but thirty-seven wanted to go to church. We have been reciting the Rosary nightly—but have not found any location as suitable as our Warner chapel. We are waiting for the Compline books to arrive so that we can resume our former schedule of prayers in common.

Getting Established

On Monday, the men received fire training, i.e., all except the K. P. men. On K. P., the familiar faces took over old jobs—Dan Faith, Dick Leonard, Ed. Czeladko in the kitchen; George Shields on night watch (also takes care of the generator); Frank McGuire is day fireman (and we really need fires since it is cold in these parts—a damp cold as opposed to the Warner dry cold); Leo Ostrenga and Paul Franceschini are pounding hammers—and things are springing up all around us; Fritz Weithman and others are putting up screens, Barsotti and I do the laundry all day, every day. MacArthur is forestry clerk and Gordon Zahn assists the agency side. Project work consisted of erecting telephone poles and repairing telephone lines.

Twenty-five more men arrived Tuesday (all new assignees). The personnel numbers close to ninety and will be over the hundred mark after April 1st when sixteen neophytes arrive.

Ray Pierzechalski.

The Children

Any noted psychologist will prove to you that child society is influenced by adult society, and that the attitudes and environment by the youngsters often spice their programs throughout their lives. If they hear of the thousands of men that their brothers have killed, if they are exploited in the war campaign to collect metal for the war effort and are pictured by cartoonists as children soldiers behind a cannon which is belching forth the metal which they have collected into the bodies of the enemy, can we hope to raise a nation of pacifists? We will never be without war until our children are reared free from thoughts of jingoism and materialism.

How can their minds be trained in veins of the brotherhood of all people and of Christ's universal love when their very means of pleasure and recreation and amusement are filled with killings and love of the nation over the love of God. As lovers of peace, it is our duty to show them that the hatred of the enemy by these little children who read the comics will not help the war effort in any respect; but rather tends to produce in their mind a feeling of superiority and hate toward anyone who is not in accord with their plans.

Charles E. Kuhn.

Going over our conscientious objector file, we find that we have persons registered from thirty-three states. Some of these might like to get together occasionally in their different areas for mutual aid, to talk things over or to start an ACCO cell. We shall gladly cooperate by sending along the names of those in your state registered with us. The c.o. file is over the nine-hundred mark and close to the thousand mark.

CATHOLIC WORKER

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

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115 Mott St., New York City
Telephone: CANal 6-8498

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THE CATHOLIC WORKER MOVEMENT

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

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

Prayer for Apostles

O my God, raise up Apostles in these latter times, men mighty in word and work to be Mary's slaves, who like sharp arrows in her powerful hands will pierce Thy enemies. Make them a burning fire to kindle divine love everywhere, sons of Levi, well purified in the fire of great tribulation, having the gold of love in their hearts, the incense of prayer in their spirit, the myrrh of mortification in their body.

Let them be the good odor of Jesus Christ to the poor and little, an odor of death to the great, the rich, and proud worldlings. Let them be as clouds thundering and flying through the air at the least breath of the Holy Spirit, who without attaching themselves to anything, without troubling themselves about anything, will shower forth the rain of the Word of God and of life eternal. Let them be true disciples of Jesus Christ, walking in the footsteps of His poverty, humility, contempt of the world and charity, teaching the narrow way of God in the pure truth, according to the holy Gospel and not according to the maxims of the world, who without sparing, fearing, or listening to any mortal, will thunder against the world, strike the devil and his crew, pierce through and through for life or death with the two-edged sword of the Word of God.

Let them carry on their shoulders the bloody standard of the cross; let them have the crucifix in their right hand and the rosary in their left, the sacred names of Jesus and Mary in their hearts and the mortification of Jesus Christ in their behavior, leaving behind them where they have preached, nothing but the gold of charity which is the fulfillment of the whole law.

Shine forth, O Mary, in these latter times. Be terrible to the devil and his crew, as an army ranged in battle. Crush with thy humble slaves, who are thy heel, the sons of Belial, the head of Satan, where his pride dwells. Discover his malice, dissipate his diabolical councils, and guarantee thy slaves against his cruel claws, that Jesus Christ may triumph and His kingdom come. Amen. (Blessed Louis de Montfort.)

DAY AFTER DAY

(Continued from page 1)

readers, as an answer to questions which come from all points, even far-off Africa.

Another question everyone is asking is how we are managing to feed the breadlines with all the rationing. We have only five hundred a day now, mostly people disabled and unemployed. And the ration boards have given us 12,720 points for meats, fats, fish, cheese; 13,820 points for processed foods; one hundred pounds of sugar a week and 220 pounds of coffee a month. So you see our trouble is only in getting the money. We used to get 125 pounds of coffee a week, now we get fifty-five. We get about eighty-five pounds of bread a day. Fortunately our creditors trust us, so we keep on until they tell us to stop. We know the Lord won't let us down, not with such friends as the Blessed Mother and St. Joseph interceding for His poor.

Guest Cook

Every now and then we have a guest cook, and several times this last month, on St. Joseph's Day, the Feast of the Annunciation, and last night, we had John Erit's most magnificent Roman spaghetti with a sauce which had been simmered for three hours. There has been much companionable discourse at this evening meal at six and last night Miss Harada, our Japanese guest, who used to teach

flower arrangement at Columbia and who has been with us as a refugee since Japanese aggression began, undertook to teach us a few Japanese words, for father and mother, for milk and bread and there was much gayety over the tender and funny words for mother and father. "When a friend speaks even two words in one's language, it relieves the loneliness of the heart," she said.

And I thought suddenly of the bitter devastation of this war, and the ruthless extermination of all those Japanese in that convoy. Indeed that was a noble victory, what with the machine-gunning of all the helpless survivors clinging to bits of wreckage in that vast ocean.

The Underserving

A friend sent us a dollar yesterday, and with it the remark: "Enclosed is for bread, but not to make bums out of those who should be earning their own."

I thought of that this morning when I passed a little group of four who always seem to be hanging around the place, out in front, in the coffee room, in the doorways. Always drunk, sometimes prostrate on the sidewalk, sometimes sitting on the curb, they give a picture of despair or hilarity, according to the mood they are in. And, to the minds of many of our friends, they epitomize the six hundred or so who come here to eat every day.

This morning as I came from

Mass, I passed the little vegetable woman around the corner, washing her mustard greens in a huge barrel of cold water. Her hands were raw and cold. It was one of those grey mornings, wet and misty, and the pavement was slimy under foot.

I commiserated with her over her hands, and she said: "What are you going to do? If you don't work, you don't eat."

What a tradition of industry these Italians have—working steadily from morning to night, earning their income by pennies, and educating their children by those same pennies, even putting them through college.

When I passed this same little knot of men in front of the house, whom I had passed on the way to church, I told them about the little Italian woman, and they hung their heads sheepishly and went away. I don't know what can be done—except to pray. Here are the most humiliated of men, the most despised, the evidence of their sins is flagrant and ever present. And as to what brought them to this pass—war and poverty, disease and sorrow—who can tell? Why

ST. COSMAS & DAMIAN



A. de Bethune

question? We must see Christ everywhere, even in His most degraded guise.

We take care of men by the tens of thousands during the course of the year, and there is no time to stop and figure who are the worthy or who are the unworthy. We are each of us unprofitable servants. We are guilty of each other's sins.

Travel Continued

I did not tell in the last issue of my visit to Atlanta, where Sara Fahy is running a clinic for colored at 358 Forrest Avenue NE., which is really the beginning of a colored hospital. So attractive a place was it that I wished I could stay for months and help her. Sara is sister to Sister Peter Claver, often mentioned in these columns.

At Birmingham, Father Giri and Father Michael took me around to the missions in the outlying districts around the city. The little town of Margaret is specially memorable for its attitude, still maintained in 1943, on labor and organization. On one of the winding roads leading to the little mining town there is the sign board with the notice:

"This mine is an important part of our National Defense program. Any person who attempts to interfere with the operation of this mine is giving aid to Hitler and will be regarded by us as an enemy to our Country.—Margaret Welfare Societies."

Men have been beaten and shot for attempting to organize the workers in these towns owned by the de. Bardeleven family who own the Alabama Fuel and Iron company. The sons of the family all began at the bottom in working for the company and one of them married a foreman's daughter. Through pressure of wholesale dismissal of other members of her family, the girl permitted the marriage to be annulled.

The paternalistic attitude of

THE INADEQUACY OF MATERIAL DEFENSE

O come and see the works of the Lord, what wonders He hath done in the earth; making wars to cease, even unto the ends of the earth.

He shall break the bow, and snap the weapons asunder, and the shields shall He burn with fire.

Be still, and see that I am God; I will be exalted among the nations.

I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our helper.

the owners does not extend to good housing for their workers. There is insecurity, suspicion, class war, here in this small town in the hills.

Fr. George Smith

After visiting colored workers and white workers, plantation hands and miners, it was interesting to go to the Horse River Valley in South Carolina to see the conditions in the mill towns where the poor white workers in the mills are exploited. There are many among them suffering from pellagra, hook worm, tuberculosis, venereal diseases. Their housing is miserable and there is always a large proportion among them who are in the direst poverty from unemploy-

Death

"Do you know why we men of the modern age are such God-forsaken miserable creatures? We are on excellent terms with life, on loathsomely excellent terms... But with its opposite... we do not know how to get on at all, none of us, not one..."

"The only person far or near who was on good terms with death was Teta. For her alone death had a meaning in the ordered universe. We of the modern age were confused, uncertain, passively demoralized, afraid in the face of that which was the pivot of all earthly happenings. Who displayed the more spiritual attitude towards the greatest question of all—we, the so-called intellectuals, who looked upon death as decay, or this simple serving woman for whom it was the most significant stage in a clear and radiant cosmic system? We thought her notions of this luminous architecture childlike and primitive but we possessed no notions at all. Our empty souls clung to the traditional customs of an age that was more fertile in ideas, so that we should not have to bury our dead unceremoniously as they and we deserved."

"Thoughts like these tormented me more keenly than ever during that long night while I kept watch in the dead boy's room. Would the day ever come when we of the modern age were no longer condemned to hypercritical materialism, but could at least take our place without supercilious mental reservations in an ordered universe, in a radiant cosmic system reaching from the skies above to the earth beneath. I felt ill at ease, despairing, hemmed in. With what further trials would we yet be faced? What further penalties should we have to pay for the terrible spiritual emptiness within us?"—From *Embezzled Heaven*, by Franz Werfel.

GOOD AND EVIL

"Disinterestedness and active kindness wield an extraordinary influence over men's minds and are the sources of a curious kind of non-compulsive power... It is one of the tragedies of history that this moral force should everywhere have been exploited by the rulers of Church and state, for the furtherance of their own generally sinister ends. This harnessing by evil of the power generated by goodness, is one of the principal and most tragic themes of human history. Austerity of life, the assumption of voluntary poverty, a charity of collaboration, not of patronage—these were the characteristics that earned for the Capuchins the respect and affection of the masses."—Aldous Huxley's *Grey Eminence*.

EASTER CARDS

Order from Dorothy Gauchat, Catholic Worker, Our Lady of the Wayside Farm, Avon, Ohio. The cards are twenty-five for a dollar.

+ From The Mail Bag +

Joe Zarrella Writes

I
This is a Red Cross Hospital Ship with British officers in charge. The chaplain on board is the same Mr. Johnson met in New York. You will remember his name is Father McCarthy. We feel very lucky to be on this ship as we do not have any blackouts, our quarters are very spacious and comfortable. The boat is painted all white with large red crosses showing very distinctly on the sides. We are permitted to go up on deck in the evening to smoke and do not have to wear cumbersome life belts. At night the ship is lit up like Coney Island with large green lights spaced about five-feet apart on the railings of the ship. This is a part of international law and we cannot travel the convoy routes or regular shipping lanes as we would probably outline any of the convoys that we would pass and would make them easy targets for enemy subs. This ship being a Red Cross boat every one knows our course including the enemy. It is part of the international law to notify them of our true course in order to guarantee safety.

While things have been pretty quiet we do have a regular schedule. We are taking First Aid. This is the first unit which has had such instructions en route. We also alternate with Arabic or map reading. Calisthenics and Drill also form part of our day. At 1600 hrs. (boat time) we pause for tea.

II

We have had a number of meetings between the ship personnel and the Unit Leaders. Our second meeting reminded me of some of the good and hectic meetings we had at the CW. There was a very lively and intelligent discussion on personalism, example, self-discipline, order and responsibility. The meeting closed with general concord among the outfit and everyone was very happy to have been able to air his own personal view on various subjects that had "nothing to do with the case." It is difficult to tell you in detail as our letters are censored both by the AFS leaders and the British and it seems that censorship rules change from day to day.

A Novena

More or less to keep ourselves busy Charlie Craig, Lou and myself volunteered to do a lot of odd jobs, such as cleaning, K.P., etc., and we have been doing okay. Lou and I have been dubbed the right hand men of the Padre—as the Chaplain is called. We have ferreted out all the Catholics on board and have succeeded in getting all but two to go to Church. We have been having a novena. The Padre was completely surprised when Lou and I proposed it but he came through except that he protested that he had no statue of our Lady and insisted that such a statue was necessary before leading the Novena. Well that night we said a prayer and believe it or not the next morning a statue did turn up and we have had our Novena. The intention has been for world peace and the service and attendance has been amazing.

Lou and I have been the center of many discussions on religion, war, etc. Lou is highly respected by the boys and by the officers. He has been one of the best and hardest workers putting the idea of example across very well.

We have had occasional lectures by the doctors on the boat. And one of the boys in the unit was a first aid instructor in New York and he has been assigned to teach us the rudiments; how-

ever, our real course will begin when we get to our destination.

We have a library of 400 books on board given us by the AFS. The range is good...from classics to detective stories. So far I haven't read anything.

Land!

We have sighted land at two different points but at neither one were we allowed off boat (this next was censored—I think he must have named the ports of call). The rolling sea seems to



VI. Don't let human respect keep you from Christ on the altar—and Christ in human beings. Veronica was rewarded by Christ because she disregarded human respect!

mesmerize the mind into a state of indifference but when that first call of LAND woke us everyone jumped from his bed and rushed to the port holes. It was some sight to see those boys pushing themselves through to see land. From the rear it looked like a mammoth Can-Can Review. After the first thrill had subsided all rushed to dress and to get up on deck to view things more fully and with better perspective. Excitement had dulled our appetites. Very few eat breakfast anyway as we cannot get used to the English idea of breakfast, which usually consists of fish (something like herring or kipper), liver, potatoes, etc. So breakfast out of the way we rushed to the deck to watch the shore line grow (censored).

Beautiful Nights

The nights are beautiful on the ocean. After our great disappointment in not getting to shore Lou, Charlie and myself started to sing all the sentimental old songs we knew. It was not a very wise thing to do but we stood there, leaning over the rail looking at the receding land and then at the sky and waxed lyrical.

The rumors are that we will have to leave this ship and continue on a different one. So far while on this Hospital ship we have never sighted another ship. It seems incredible that during these times one could travel such a distance without seeing any other boat.

If we stay in Durban any length of time I will dash off some postal cards to the others. Otherwise, I will wait until we reach our destination to write them a letter. God bless us all.

News From Pittsburgh

St. Francis House is still open and full, and the people, about 100 every day, are still fed two times a day. Brother Matthew is well and very much interested in Cooperative movement—he speaks only about Cooperatives, reads a lot of books about it, and is already an expert. Ursula—I am not quite sure whether you know her—was helping a great deal in the house for several months with Rita, but now she

also has all kinds of obligations towards her mother and her sisters, so that she can come but rarely. I think that this is mostly the case with all of us: we come to St. Francis House, learn to know it and work for it and then we stop working, but it does not matter at all, because every time one of us leaves, there is always another new person who arrives—probably God wants the House to be this kind of novitiate—one passes through it and everyone is better afterwards and never forgets it. And quite miraculously the House is never without help, and Brother Matthew grinning and smiling as usual.

The only difficulty they have now is the lack of gasoline. It is difficult to find a car for Saturday's drives for food. It is mostly our duty, Paul's or George's, but it grows more and more difficult to have gasoline at all.

Agnes is still in her school and I am in touch with her and we all love her very much and think that she will do a great deal of good work for the blind. She hopes to found a kind of House of Hospitality for the blind. Ursula is very often with Agnes, and Ursula is one of the most sincere and lively girls I have ever met.

Sometimes we go to Sunday meetings of the Mother of Good Counsel Group. It is now Father Meehan's task to be our spiritual director instead of Father Hugo, and he is also very good.

The girls and women of the group are doing all kinds of work—visiting the sick, the poor.

Vera Gibian.

From The Army

I do love Father Hugo's articles. Not that they make pleasant reading. He is too searching in his analysis of things. He goes right down to the bottom. He insists on piercing right through the most secret of my little hypocrisies and self loves. His motif seems to be "not the other fellow, yourself." Reading his articles is like having some one examine your conscience for you. For instance when I began reading his article in the January issue I was in a mood to feel rather sorry for myself out here. When I finished I realized that I, myself, my much loved self, was far from being blameless. I know that I do not do much positive evil, and really I do try to do what is right, but I realized how many opportunities I had missed, even during the last few days, for doing good. Oh how often, even during said last few days, I had turned aside for fear of human respect, or even from sheer laziness.

As I said, I enjoy the C. W. very much. It breathes a deep spirituality which I do not find in any other Catholic publication. It brings me back the memory of those days when I fought and struggled with our Reading Room, fought a losing fight of course. I have often wondered as to the reason of our failure. Perhaps it was because I trusted too much in my own efforts and in the co-operation of other men, and not enough in God and prayer. And of course, perhaps the failure was more apparent than real. I rather think that God may work through human failure equally as through successful human accomplishment. This is not an attempt to justify failure, for as St.—I forget what saint it was—said we must work as if everything depended on us, and pray as if everything depended on God. Oh I worked hard enough. I question if I prayed enough.

V. A.

Gerry Griffin Writes

Dear Peter:

I hope this new year finds you feeling much better than you were upon my departure—remember we said goodbye in about three or four different cities.

The places where I have been certainly could do with the green revolution but they certainly do cultivate all available spots and each seems to live in a house he owns in the village. But the trees are gone, foliage is disappearing and a doctor at the clinic blames of all things—goats. And I am inclined to believe him—(witness—apple trees at Easton).

The houses are all made of locally quarried stone and plastered together with a queer sort of mixture that combines mud, sand and straw. They are a bit dank and damp, mostly I suppose, because of the fuel shortage which forces the use of caked and treated cow dung. It really doesn't burn but sort of smolders and glows, throwing a great deal of heat when the draft is right, but when the winds blow wrongly, the stench forces me out of the houses of these most hospitable people.

May my brother's children's children see the Green Revolution.

Dear Miss Day:

Just a note to let all and sundry know that I am now at least partially under the able leadership of one—Charles P. Larowe—you have a vague idea at least where he is—and I'm right there now myself.

Life isn't as pleasant as in Syria but the associates are much better—much better—the fellows here are tops and I am liking it immensely.

I took a flying trip out here—and I mean flying in the air—yes—Gerry went to war in a flying machine and saved a lot of time and enjoyed what should have been a miserable trip.

I got to dangle my feet from the Wall of Acre—ascend the Mount of Carmel—missed Jerusalem—saw the pyramids and Sphinx—more in detail later.

Please remember me for sure now in your prayers.

As I sit and write this in a blacked-out ambulance the roar of not too distant gunfire rattled the car and the return bark practically shakes you out of the car. All day long—from five



VII. Christ is weak in you. But you cannot lose courage and confidence, because Christ in you cannot lose courage and confidence. Physical weakness need not mean spiritual surrender.

o'clock it has been booming—and it is nearing brew-up time (tea made with a primus) in the back of the ambulance, which is around nine o'clock. Enemy planes, bombers and the shrill crack of anti-aircraft fire have practically left me stiff-necked

this evening. A dog fight added zest to our noon day meal, always picnic style.

At the moment we have a delightful spot—a shallow depression between three hills with underground water for there are lovely palm, fig and olive trees. Green grass dotted with the most beautiful spring flowers of all colors and sizes, poppies deep red, bachelor buttons, dandelions, daisies, hyacinths, mountain breath, little purple flowers resembling narcissus, beautiful to the eye and lovelier to the nose. As the vehicles of war seem to tread them down in one spot, ten jump forth just a little farther off to replenish just a bit of loveliness or to become ironies amid this colossal devastation.

We eat with whichever division or section our ambulances are attached to. They are field kitchens so you queue up and get your food in mess tins and then sit around in little groups squatted on the grass or sand and eat the food and talk about how good it is back home. Breakfast usually consists of oatmeal, bacon and beans, tea and one slice of bread. Lunch varies, tea, bread, or hard biscuits, marjarine, jam and a slice of cold bully beef or cheese. Supper is canned potatoes, carrots or some such vegetable and stewed bully beef and tea and one slice of bread and butter and rice pudding with canned fruit.

Shelling and Bombing

This afternoon from a hill several miles away I sat rather casually on a stone wall used for fencing off fields and watched a small but rather important native village shelled mercilessly. It had been completely evacuated of civilians for days but it was a delightful little town. I had had occasion to visit it for several hours last week.

On several occasions during the day we dove for slit trenches as an enemy bomber gracefully dropped its bomb load with apparent indifference to the frustrated bursts of anti-aircraft shells. An optical illusion seems to always place the plane directly overhead. Within the hour an ambulance carried the mutilated body of a young soldier to a temporary poppy covered grave. Later he will be moved to a military cemetery and after, after, after the war probably to some place in his native land which has exacted this terrific toll.

Field Mass

I get to Mass here in the field every morning. It is always a black Mass and Father told me he remembered me and the folks back home today. He says Mass standing outside of the second door of a station wagon. The altar is collapsible and fits into a very small suitcase. When open it is rather precariously placed on a rack of petrol tins just inside the car. We stand in a very small circle just behind him and despite all efforts at self control gaze hopefully for the friendly insignia on the planes as they pass or even turn abruptly as a sharp sizzling sound goes whizzing by—maybe it is miles away but it is curiously arresting.

The radiator of the car has the good Father's toilet articles strewn about, plus the mess tins for one must grab them and run as soon as the "Ite, missa est," is said, or else no breakfast.

The drivers seat is the sacristy and Father takes off his vestments as he recites the prayers usually said at the foot of the altar. How good God is to allow me to receive Him in this desert oasis when never in my life have I needed this help more.

Gerry Griffin.

Miners' Land and Homes

(Continued from page 1)

ownership of these raw materials or who sets a price upon them is acting contrary to the laws of God.

Co-operative Mining

To obtain coal, iron and other natural resources from the earth, labor is necessary. The help of people with money and of others with mining vocation and initiative and with management qualifications are also necessary. Labor, Money and Management, each recognizing the necessity and importance of the other, should meet on a basis of equality and co-operate, in the true sense of the word, in the work of placing raw materials within reach of others for their use, or for their improvement or transformation for use, but they should always remember that the natural resources in their raw state do not belong to any of them but are for the use of the people who are the owners of them under God. People engaged in mining, whether they come under the heading of Management, Invested Money or Labor, do no more than apply their talents to procuring natural resources from the earth. They neither make nor transform these resources. A just remuneration according to their contribution, talents and labor is all that any of them are entitled to. This means just wages for the workers, fair reward for Management and a just return on Invested Money as well as an equitable share for all in any profits or surplus that accrue after all just demands have been fulfilled.

People Must Act

If these ideas were applied, the first people to disappear from the picture would be the so-called coal owners who claim that they own things which they did not make and which are not theirs. The coal resources of the United States are primarily for the use of the people of the United States, all of them, at all times. The people must through their government, one that is truly representative of the people and that acts in the best interests of all of them, make sure that no private persons or groups ever presume to usurp that ownership and that, in the meantime until such a government and such common good legislation exist, a paternalistic administration bent on government ownership and unwarranted interference in the lives of the people does not, under any kind of honeyed pretexts, usurp it either.

Government's Place

Production of coal should be dependent upon the needs of the people. We must remember that there will be other people after our time who will need coal too. It was not made for the exclusive use of any one generation but for the needs of all generations. The gifts of God may not be wasted or abused. It is for the government of the people to see to it that there is no waste or abuse.

Miners and Farmers

Confining production to needs may make coal mining a part-time occupation for some or many of those engaged in mining. For the work that they do in mines, whether it be full or part time, miners should receive a just wage—the price charged to users should provide for this—and a share in the profits of the co-operative mining organization with which they are associated, the amount to be based upon their labors. The nature of their work—under the ground—makes it advisable that they do not spend too much time there. They should, therefore, have other means of labor in more natural surroundings, on farms of their own on which they can raise many of their food needs. When not working in the mines they can work on

their farms which do not have to be very large. Five to eight acres of tillable soil would be sufficient in most cases but the farms could be larger if necessary. With their feet on the soil the miners would be economically independent and cease to be the uncertain shuttlecock that they are under the present economic set-up.

Housing

Out of their incomes from the mines, and in conjunction with financial help, in the form of loans, from their Unions, they can build their homes and eventually own them. The government, where the Unions are unable to advance all or any of the money necessary, could help the miners not only to build their own homes but to purchase land for farming. The money advanced should be in the form of loans but the granting of them should not be made an excuse by the lenders to interfere or meddle in things which are no part of their duty or concern.

Practical Examples

In Antigonish, N. S., in Granger, Iowa, and in Alabama miners have successfully initiated a land and homes program on the lines briefly outlined above. In these places a beginning has been made and miners would do well to acquaint themselves with what their fellow miners have done elsewhere, and endeavor to emulate their example. If it can be done by one group of miners, it can be done by others. What the miners need is leadership of the right kind which will turn their attention toward economic freedom instead of concentrating it on forcing temporary concessions, for dependent wage earners, from employers.

Family Wage

"Moreover, within what should be the ever increasing Wage System we Catholics have a further and grave responsibility. As the normal worker is a husband and father responsible for the upkeep of a family in its own home, the wage given in the Wage System shall not be primarily measured by the work, nor even by the worker, but by the worker's family. The first charge upon industry in a Wage System shall be the wage of the worker; and, by the teaching of the RERUM NOVARUM, this wage shall not be just a Living Wage enabling the individual worker to live, but a Family Wage, enabling the individual worker to offer his fellow-men the first and best social service, the bringing up of a family."

Vincent McNabb, O.P. Blackfriars, November, 1941.



VIII. Sin is the only terrible thing. Suffering is not an evil. When you see suffering in yourself—in others—weep not over the suffering, but weep over the sin which caused it. Christ in you hates only one thing—sin!

The knowledge which makes saints, is that Christ is a Human Friend as well as a Divine Friend.

The Small Way

The masses, as always, have fatalistically accepted the policies of their rulers, as they would accept the weather; they are either resigned to increasing evil and approaching disaster, or else blind to them. Over against the masses stand minorities of energetic and well meaning individuals. Most of them are orthodox—so orthodox that they are incapable of thinking any new thought. They honestly desire to cure the world's disease, but all they can do is to prescribe more of the poison which brought it on.

The orthodox individuals are the politicians—those in opposition as those in power, the self-styled revolutionaries as well as the conservatives. The newspapers tell us something of these, for what they do or propose to do is always sensational—in other words, is always pregnant with catastrophe.

Unobtrusive

But there is also a minority of energetic and well intentioned individuals who do not conform to the standard orthodoxies of right wing and left wing politics. These individuals do not believe that organized evil can be remedied by the organization of more evil; they do not believe that good can be imposed by force or dramatically legislated into existence. For this reason there is nothing spectacular or exciting about their activities or their ideals. That is why their names are so seldom mentioned in the press. . . . Their work is mostly on a small scale—and that, of course, constitutes another reason why it is not considered newsworthy. Anything large is intrinsically sensational. The small is sensational only when it is evil, never when it is good. . . . Good is not a commodity that lends itself to mass production. There never has been a new manifestation of the good that did not start in a very small way.—Aldous Huxley.

Saints Say

(Continued from page 2)

sufferings of Christ, in my flesh, for His body, which is the Church"—St. Paul.

Necessary for Peace

St. Therese even as a young novice had grown so greatly in an appreciation of suffering that she could write, "Though my suffering seemed to have reached its height, its attraction for me never lessened." St. John Chrysostom said that if the Lord should give us power to raise the dead, He would give much less than He does when He bestows suffering. By miracles we would become debtor to Him, while by suffering He may become debtor to us. Blessed Angela of Foligno is even more emphatic: "Believe me, the grandeur and value of sufferings are not known to us; for if we knew the worth of our trials, they would become for us objects of plunder, and we should go about trying to snatch from one another opportunities to suffer."

Nothing is more needful in the apostolate of peace than an understanding of the meaning of suffering. It is the means by which we are made like to God. It is the means by which we are united to Christ of whom St. Paul writes, "He is our Peace." May the sorrow of these bitter days bring us to a deeper understanding of this problem.

In Christ,

Jim Rogan.

Retail Cooperatives

In 1844, twenty-eight English working men, poor weavers, opened a co-operative store in Rochdale, England, for the benefit of other working people like themselves. They called it the Rochdale Equitable Pioneers' Society.

It grew and prospered, this working men's enterprise, and in 1919 it was distributing to one-third of the population of Great Britain commodities amounting in value to \$1,000,000,000. Its profits were then \$100,000,000 a

year, given a share in the profits in proportion to their labors. The Society, therefore, falls short of the true co-operative ideal which calls for a share in the ownership as well as in the profits by all who are part of a co-operative enterprise. That ideal is not, so far, one of the Rochdale principles. It is a basic one of the Encyclicals of Leo XIII and Pius XI.

U. S. Co-operatives

In the United States today two and a half million families are members of consumer co-operative societies which do an annual business of \$700,000,000. A review of their progress in recent years reads like a repetition, though on a smaller scale, of the story of the British Wholesale Society.

"Consumer co-operatives here, through their wholesale associations, have moved rapidly into production of many items they carry. They recently acquired a large cannery in Nebraska; have built the largest feed mill in the world at Reading, Ohio; and have built or purchased six fertilizer factories, a flour mill, two printing plants, a bakery and other production facilities.

"The Co-ops have purchased their third co-op oil refinery in the U. S. and are raising funds to purchase a fourth. Since the last biennial co-op congress (in 1940), nine co-op oil wells have been drilled making it possible for part of co-operative business to reach the consumer back to raw materials co-operatively all the way." (The Maritime Co-operator, Sept., 1942).

The words "co-operatively all the way" are misleading, for I do not think that the persons who work in production, transportation and distribution share in the ownership (except insofar as they are consumers), nor do they get a share in the profits commensurate with their work. Here again, as in the case of the British prototype, they are mere wage earners.

The Common Good

Consumer Co-operatives as at present constituted are not very far removed in principle from other corporate groups engaged in the retail business. The main difference is the beneficiary. They are operated by and for consumers in the interests of the latter. Promoting the interests of one group, whether it be producers, consumers or retailers and neglecting the welfare and interest of others is not conducive towards the common welfare and, therefore, until consumer Co-operatives are operated in such a way that the producer as well as the consumer benefits they will contribute nothing worth while or constructive towards the common good.

Another Way

If they permit the people who work in their productive enterprises to share in the ownership and profits, or alternatively, come to a working arrangement with co-operative associations of individual owner-producers, and if they extend rights to ownership and profits to all in their employ, then they will be doing something to which they can point with pride. But even under those conditions consumer Co-operatives are not the only way for the retailing of goods. There is another way—the way of co-operative associations of individual store-owners acting in conjunction with owning-producers' co-operatives. There is room for both, and the people as a whole will benefit from both.

Fr. Clarence Duffy.

It is more profitable to turn away one's eyes from unpleasing subjects and to leave each person to his own opinion, than to give attendance to contentious discourses.—Imitation of Christ.



IX. Your body may be crushed, but the Christ-spirit in you must never be crushed. When you are most humbled, then are you nearest to redeeming the world with Christ.

year, \$65,000,000 of which were returned in dividends to the members. The remainder was used for interest on capital, education and welfare purposes.

The British Wholesale Society

At that date—1919—the British Wholesale Society, the development of the Rochdale enterprise, supplied 1,200 societies from fourteen great warehouses. It owned its own steamships, coal mines, 100,000 acres of the best wheat lands in Canada, 24,000 acres of farm lands in England, 3,200 acres of tea plantations in Ceylon and vineyards in Spain, and it controlled vast tracts of land in Africa for the production of olives from which oil for its soap factories was produced. Its soap works produced 500 tons of soap each week. It owned 65 factories, three great printing plants, and turned out 5,000,000 pairs of boots annually. It was the largest purchaser of Canadian wheat in the world and its eight flour mills were the largest in Britain. The Glasgow affiliation of the Society owned the largest bakery in the world.

Rochdale and the Encyclicals

All this proves what can be done by ordinary working people when they get together and pull together for their own good, and cannot but be an inspiration and encouragement to working people elsewhere, as it has been in various places, to do likewise, but—and here is the flaw in the Rochdale plan, as it is called—while the consumers have benefited, as it was intended that they, and apparently they alone, should benefit, the producers in the productive enterprises mentioned above were not considered in the scheme of co-operation. They remained, as did those engaged in transportation and distribution, mere wage earners. The great Society was, as far as the vast majority of them was concerned, just another employer.

The British Wholesale Society has grown since 1919. It has, in conjunction with the Trade Unions, acquired political power as well, but it has not changed its attitude towards the people who work in its productive enterprises. Production, ordinarily and as matter of policy, is not co-operative, i.e., the persons engaged in production are not given the opportunity, as producers, to become part owners of their means of livelihood, nor are they, or those engaged in transportation and distribu-

Interview With Peter

(Continued from page 1)

the guardian of the family. That was the true Christian spirit.

How would you break down that feeling of isolation people have in the country?

It must come from the development of a community spirit. We wish to be halfway between the collectivist idea of everything in common and the hermit way with people being rugged individualists.

Could you mention a book where some ideas on the personalist and communitarian way could be found?

There is something on it in Guardini's book, *The Church and the Catholic*.

The Three C's

How about community prayer? There should be some prayer life in common but it should come from an inner desire, not be forced. There also must be intellectual discussion as well as the work to be done in the fields and crafts.

You speak of the three C's often? What are they?

They are cult, culture and cultivation.

By cult, do you mean liturgical prayer?

Yes, community prayer and the relationship of our work to it. For this study, I recommend Guardini's book.

What do you mean by culture?

There must be intellectual discussion, but it must come spontaneously, not be forced. It can be in the fields when you're working. It makes the labor lighter and breaks down that rugged individualist spirit which comes when people work alone.

Have you any books along this line to recommend?

Yes, there is one by a Polish priest, *Is Modern Culture Doomed*.

And what about cultivation?

The private gardens needn't be so big. Then they will not take too much time for isolated work. More time can be spent in the fields together.

Have you a book that might interest along this line?

I would advise this book by Father McNabb, *Old Principles and the New Order*. (Sheed and Ward, 63 Fifth Ave.)

Balance and Vocation

On which of these three phases should the emphasis be placed?

If too much attention is paid to one to the detriment of another, things go wrong. There must be a balance. Different persons have different inclinations. Those whose inclination is to work with their hands more than their heads will become disgruntled if too much time is given to discussion. If not enough time is given to discussion and there is too much physical work, the intellectually minded will fall away. People must sense when there is a lack of proportion.

What makes for a good morale on a farming commune?

It comes from harmony when the emphasis on prayer, discussion and work is rightly balanced.

How many families do you think there should be on a farming commune?

You must adjust yourself to your acreage. It does not make for the ideal to have limits. It ceases to be a personal idea. There must be crafts besides farming.

Are you in favor of small groups?

People must know each other. You must try to do away with factionalism. Even one family could begin on a farm and build for others. You build as you go along. It is a progressive thing.

In other words, you want to get people on the land?

First to get them thinking so that they see they should go on the land.

Why don't you believe in a for-

mal training previous to going on the land?

Learn By Doing

Education is a life process. People learn by doing. Trouble is, people want blueprints. I don't want to give blue prints. Let them struggle with it. As they face problems, they get light. I must be available to discuss problems with them for clarification.

If the place is too small, there are not enough crafts, not enough variety. One thousand families wouldn't be too many, if they had the right idea. The craftsmen were the villagers. St.



X. Vows of Poverty and Chastity! The Poor Christ in you is deprived of earthly goods and deprived of earthly loves. Christ in you is nakedly poor yet chastely rich!

Dunstan's college on Prince Edward Island is doing the right thing, fostering a movement to bring craftsmen back to the villages. Then the farmers there wouldn't have to sell their wheat and fish and have to ship them out at a loss.

My grandfather was a craftsman and a farmer. He was a carpenter, a quarryman, a slate worker and he made baskets to carry dough to the bakers. Dick Aherne of the Philadelphia group was a city boy but he learned so that now he can teach others. He learned by working. The trouble with agricultural colleges is that they prepare people for business farming. Better go out to a farmer to learn.

My aim is to make people think. I am a personalist medievalist which makes me a medievalist communist.

Private and Common Ownership

But what about ownership, Peter? Families want their own land, their own house although St. Gertrude said "Property, the more common it becomes, the more holy it becomes."

About ownership, the size of a piece of land depends on the size of the family. There can be the combination of the two kinds, private ownership and communal ownership. I always make a case for the communal ownership which is the ideal. Here in America people homesteaded but they became the victims of their isolation and their children left the farms and went to the cities. They forgot the village idea which was in Europe but went off by themselves. It was really the spirit of individualism which came from the Reformation and Catholics unfortunately followed it, forgetting the community, the liturgical idea.

Murder

"Neither in war nor in peace may the innocent be killed or injured. Their accidental death may be permitted, provided it is not intended and every precaution taken to avoid it. But deliberately to compass the death of non-combatants is sheer and inexcusable murder." *Msgr. G. B. O'Toole, in War and Conscription at the Bar of Christian Morals.*

BOOK REVIEW

A History of Social Thought. By Rev. Paul Hanly Furley, Ph.D. The MacMillan Company, New York. Price, \$2.75.

Social thought in the words of the author, is thought bearing on human group life. "The history of social thought is the crystallized social experience of the race. By studying this history we can learn how other men in other ages tried to solve problems similar to our own. By examining their successes and failures we learn to plan more intelligently. Thus the history of social thought is extremely useful in solving the issues of our own day."

Pre-Christian Thought

The author, after dealing with primitive social thought to which he credits a large portion of the best basic ideas of our day goes on to describe the pioneer work of the Egyptians, the Sumerians, the Babylonians and the Persians, work perfected by the Hebrews under the influence of their revealed knowledge of God. The Hebrew Prophets, especially Jeremiah and Isaiah, thundering against oppression of the poor, insisting upon the necessity of man's recognition of God as the Creator and Lord of all things created for the use of men and upon the right of all His creatures to His gifts, and pointing out the futility of trying to solve or cure the problems of society by purely human means, are very appropriately quoted by the author in the chapter dealing with the Old Testament contribution to social thought. India, China, Japan, Greece and Rome and their political and economic systems are discussed in the chapters preceding that on the advent of Christianity, but there is no mention of any kind of the Gaelic or Celtic political and economic system which was a derivative of the culture or social thought that flourished in that part of the Near East where Egyptian and Hebrew met and mixed. Its distinguishing feature was the doctrine of the common good, the rights of the individual being recognized and guaranteed but being exercised in keeping with a recognition of the rights of others and of society in general. Few people know much of the existence of this culture which is loosely referred to as the Brehon Laws. They deserve the attention of anyone interested in planning anything or in solving any of the issues of our day. On the question of land ownership alone, the Brehon Laws, or the Gaelic culture, are very enlightening and very just.

Christianity

The backbone of the book is the chapter on "The New Testament." One quotation is very apt at present. "The doctrine of the Kingdom of God makes it impossible for the Catholic to accept the totalitarian state or any form of state absolutism. It is true that Christ definitely recognized authority of the state in its own sphere . . . but whoever dares to claim that the state can control completely the lives and morals of its citizens, by that very fact denies to Christ the King, that 'authority in the civil sphere,' which the doctrine demands." There is more of and as good as this material in this chapter.

Modern Paganism

The Middle Ages, butt of people who know very little about them, the rise of bourgeois naturalism, the age of reason and the deification of man by the Physiocrats as an excuse for the unbridled depredations of uncontrolled "free" enterprise, industrial "progress" at the expense of the rights and liberties of men and women, academic sociologists and brain-

Dictators and Personalists

"Few men will anything very strongly and out of these few only a tiny minority are capable of combining strength of will with unwavering continuity. Most human beings are spasmodic and intermittent creatures, who like, above everything, the pleasures of mental indolence. 'It is for this reason,' says Bryce, 'that a strenuous and unwearying will sometimes becomes so tremendous a power, almost an hypnotic force.' Lucifer is the highest mythological incarnation of this intense personal will, and the great men who have embodied it upon the stage of history participate to some extent in his Satanic strength and magnificence. It is because of this strength and magnificence so very different from our own weakness and mental squalor that we continue to hark back nostalgically to the biographies of such men as Alexander, Caesar, Napoleon and that as each new imitator of Lucifer arises, we prostrate ourselves before him, begging him to save us. And, of course, many of these great men would genuinely like to save their fellows.

Petty Lucifers

"But since they are what they are, not saints, but petty Lucifers, their well meant efforts can lead only to the perpetuation, in some temporarily less or more unpleasant form, of those conditions, from which humanity is perpetually praying to be saved. Great men have invariably failed to deliver the goods, but because we

admire their qualities and envy their success, we continue to believe in them and submit to their power. At the same time, we know quite well, with a part of our being, that Lucifers cannot possibly do us any good, so we turn for a moment from such incarnations of the personal will, to those very different human beings who incarnate the will of God.

The Saints

"The Saints are even more willing to help than the great men, but the advice they give is apt to seem depressing to men and women who want to enjoy the pleasures of indolence. 'God,' say the Saints, 'helps those who help themselves.' And they go on to prescribe the methods by which it is possible to help oneself. But we don't want to have to help ourselves: we want to be helped, to have somebody who will do the work on our behalf. So we turn back again to the incarnation of the personal will. These great men haven't the smallest doubt of their ability to give us what we want—a political system which will make everyone happy and good, a state religion that guarantees God's favors here on earth and a blissful eternity in Paradise. We accept their offer, and immediately the other part of our being reverts to the Saints, from whom once again we turn to our disastrous great men. And so it goes, century after century. This pathetic shillyshallying has left its traces in our libraries, where the records of great men and their activities in history fill about as much shelf room as the records of the saints and their dealings with God."

Aldous Huxley's
Grey Eminence.

"My Sunday Missal" for Service Men

According to Fr. Joseph F. Stedman of the Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brooklyn, N. Y., over a million Catholic service men are without a Sunday Missal, notwithstanding the efforts of the N.C.C.S. in distributing several hundred thousand of Fr. Stedman's "My Sunday Missal," which costs only 32 cents or \$1 for a package of 4. Missals may be ordered direct from Fr. Stedman, who will send them directly to the person who orders them, or to a particular soldier, sailor or Chaplain.

The need is great and both service men and chaplains are pleading for these Missals.

One pastor placed a "Service Men's Fund" collection box at each door of the church and explained that these funds would be used to buy "My Sunday Missal" for service men from the parish. That is one way to help soldiers and sailors get this important part of their spiritual equipment, but where such means do not exist, persons who are interested in the spiritual welfare of service men can write direct to Fr. Stedman and have him send Missals to their friends or to a chaplain who will distribute them to the men under his spiritual direction.



XI. Vow of Obedience! You are nailed down to rules and regulations. Christ in you obeys fully, without contempt for the hand that hammers the nails!

trusts trying to square social justice with private selfishness and vested interests, the great disillusionment and the New Deal now definitely on its way to Socialism under the misnomer of Democracy are all well and interestingly treated in a very interesting book.

C.D.

IN THE VINEYARD

Essays in Catholic Action

by

REV. JOHN J. HUGO

PRICE 5 CENTS

The Catholic Worker Press

115 Mott St., N. Y. C.

THE LAND

Lenten Tidings

The bareness of winter is dragging on. Again and again the cold winds and blizzards destroy the daring young green that sprouted on a promising warm day. Desolation, sorrow, and the abundant tears of the rain mingle with the sighs and moaning of the angels bewailing Our Lord, Who has been de-



XII. The Consecration of your life is renewed at every Mass Consecration. You die with Christ—death to self love, death to the world—that a sinful world be redeemed and live again. You die of love!

livered to His enemies in these days. His Agony is like the fierce March-wind that tears the branches of the trees, like the silent ice-storm that crusts them over with an unbearable load under which they bend down to the earth. Yet when you look closer after a mild sun has caused the destroying ice to melt away, you find swelling buds on the end of every twig, unharmed and ready to burst into bloom. So it was in Our Lord's Agony that was followed by the Resurrection.

Can you hear the echo of the cry of the intoxicated multitude: "His Blood be on us and our children"? Can you see in all the starving, crying, bleeding diseased bodies of the children in Europe and Asia the poor mishandled Body of Our Lord?

Not only the Jews have tortured and crucified Our Lord, all of us who have sinned against God, are crucifiers of His Son. The promise of Spring is in the air, calling louder and louder after every frost.

Can We Grumble?

How can we think of all the suffering of soul and body of the millions in Europe and Asia without tears? Can we grumble when our cellars are empty and the land will not yet bring forth fruit except wild garlic, and we have to piece together meals from half frozen potatoes, dry carrots and whatever kind gifts are coming our way? We always have had milk and whole wheat bread, and how many children have nothing? How many mothers cannot stop their babies' whimpers, while ours grow up laughing in health and happiness? O let us fast with the hungry and cry with the weeping. The land lies fallow; farms are being sold; acres and acres are ruined by thoughtless farming; inches of topsoil wash down in gullies. There is all the food wasted that these starving children should have.

The Sufferings of Christ

Let us plant a Cross on the good acres God has given us, that their fruits might be used for the poor and miserable in the first place. Let us raise food for those that starve, or there will be a curse on the crops of this country. Let us send ships of peace, planes of reconciliation to the needy, or some day our

own planes will come upon us, chastening us like plagues of grasshoppers, or like the scorpions St. John describes in his Apocalypse. Is He not speaking of this war, when one third of all the earth will be destroyed?

Let us paint pictures of the starving children, the tortured women, and the mutilated men, and beside them a picture of Our Lord, His flesh rent by scourges, His Blood flooding His eyes, the sharp edges of the cross digging into His shoulder, dragged along on ropes by brutally jerking soldiers, spat upon, kicked, parched with thirst—and take these pictures and set them before everybody who has a full meal in front of him, has a soft bed, has money in his pocket, and forgets how much the world is suffering for him.

If you want to find a true picture of Our Lord in this pitiful state, turn to a book, which, hidden on a few book-shelves scattered over the whole world, is revealing to the world the "Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother" All priests and lay-apostles should know it. They know the New Testament, and they often wonder about unexplained passages and about many days of Our Lord's Life not accounted for. I did not hope ever to find a book that tells of the revelations of a beloved Spouse of Our Saviour, who suffered with Him during every Lent His horrible Passion, and lived His childhood, when she was a child herself. Blessed Ann Catherine Emmerich suffered the stigmata. She carried the crown of thorns, she laid on the bed of suffering without food for years, and was ordered from above to relate all her knowledge to the faithful recorder, the poet Clemens Brentano.

Private Revelations

So much of the traditional knowledge of the Life of Christ had got lost, everything in fact, except what the Gospels record, that God has to work miracles as he did in the case of St. Paul, to whom was revealed the whole life of Our Saviour while fasting in the desert, who has become as much of an eye-witness as the Apostles without having been near Our Lord in the time of His Life on earth. This new revelation is just a proof that Christ is with us at all times, that He is crucified again and again through the ages, that at all times is repeated the call of His enemies: "His Blood be on us and on our children."

Getting Closer to Christ

The Sentinel Press told me that they have not one copy left of this book, which I was able to borrow from a priest. But I want to implore them to reprint it for a reasonable price, if I can interest others who are eager to get into close acquaintance with Our Lord, His Mother, the disciples and people of His age, who want to live with Jesus from day to day, and follow Him over all His roads. I would like to quote the conversion of Magdalen, but it is too long. Though Jesus speaks to a multitude, He pleads for just one soul to come to Him to be comforted, to make all His suffering worth while. The book has four volumes, the first part bringing proofs of the authenticity of the revelations, of which not even a village on the map of Palestine can be found misplaced. Though Sister Emmerich, the chosen vessel of God, had never been away from her little hometown and did not even read much of the Old Testament. Could you conceive that God would

let one of His Saints come into His presence and tell her, who had lived only to share the life and the suffering of Our Lord and the people of His time, that her revelations were not true? God is the eternal truth and He loves His little servants. The proof that this book is of such importance as to rouse the faithful, is that it is still hidden while the so-called Christians are in the deepest slumber.

Penance and Peace

If you will read this book you will know how much Jesus suffered in His great love and you will be able to console the children that suffer agonies of body and soul. It is significant that Sister Emmerich lived, suffered and died in a little town in Germany, that her book was recorded in German and translated only later into English. According to her revelations Lucifer the prince of the devils, was chained by Jesus when He descended into Hell, and was to be loosened for a while 50 or 60 years before the year 2000. But let us watch and pray and do penance for there is none as mighty as Lucifer, and only one can save us from his kingdom of darkness, One, Jesus Christ, Whom we have crucified—but Who arose from the dead on the third day. As the angels announce His coming, so the birds announce the coming of Spring, and soon everything will be green and in blossom and



XIII. Mary looks at Christ in your death. In your scars she reads the lying words of a world which promises great things. She gave the world a beautiful Babe, and the world returns to Her a Crucified Christ.

there will be peace in our hearts. If we have done penance, there will be peace on earth too—soon.

We wish we could do more for attaining this peace, and we on our little farming commune, where we try to build a new Christian life for our children, have one great wish, the fulfillment of which might enable us to do more. This wish is, that our chapel might not be so desolate. That some priests might bring the Blessed Sacrament into it now and again in spite of gas-rationing, yes, even that a priest might live with us for a while or permanently. This is our prayer for Easter.

Eva Smith.

From Summi Pontificatus, October 20, 1939:

"... Whatever we can do to hasten the day when the dove of peace may find on this earth, submerged in a deluge of discord, somewhere to alight, we shall continue to do, trusting in those statesmen who, before the outbreak of war, nobly toiled to avert such a scourge from the peoples; trusting in the millions of souls of all countries and of every sphere, who call not for justice alone but for love and mercy; above all, trusting in God Almighty." (P. 46.)

Man's Right To Live

If men would live from discord free,
On primal rights they must agree;
The first of which is, free from strife,
Each shall possess the means of life.

What labor draws from land is wealth,
The means of keeping life and health,
But which usurpers of the soil
Sequester from the sons of toil.

Man's right to live must justly be
To draw supplies from land or sea;
Who withholds these in hope of gain
Robs justice of her righteous reign.

Make no mistake! True liberty
Is only where the land is free;
Since Nature is no niggard,
Comes from engrossment of the earth.

John T. Giddings.

To the Land

"I am enclosing money for the renewal of my subscription. You might like to know that next month I intend to move to Dunnerston, Vermont, with my wife and two-year-old son, David, to live on the land for the summer and maybe longer. We bought our farm from an Irish widow who had lived there quite alone for many years, and the place was completely run down. That was in 1940 when I was still teaching at the University of Iowa. I heard you and Peter talk there—my first acquaintance with the Catholic Worker movement.

I resigned in August to work in a munition plant—something I suppose you would consider unjustifiable. (One of my few disagreements with the CW is on the war, pacifism, etc.)

Your paper seems to me to get better with every issue. I find it difficult to skip anything, and read it from front to back and let the current issues of most of the "scholarly journals" gather dust. This is heresy, of course, for a Ph.D., but I think you understand what I mean. Where is the vitality, the teleological end so to speak, in most of our scholarship? There isn't any, so far as I have been able to discover. I'm still waiting for the University of Iowa to publish my thesis on Cardinal Newman written in 1939 and I have been too lazy I guess to write anything since. Mea culpa.

Do you have a Catholic Worker farm anywhere near Brattleboro, Vermont? I'd like to visit it if you do. And if you or Peter Maurin should travel to Vermont this summer, would you stop for a visit with me? Peter might remember me as one of a group of young instructors associated with Norman Foerster at Iowa, when Peter was thinking about establishing a journal of ideas back in 1938.

Sincerely, Alvan S. Ryan.

We are warring against babies, little children, and women, in enforcing the blockade of Europe.

Girls and boys of six years had leg bones I could bend, bones that gave no shadow at all under the X-rays.

A Relief Worker.

Famine Relief

London—The British Government has recently been approached by the Archbishop of Canterbury and Cardinal Hinsley on behalf of the Famine Relief Committee with a request for the transport of vitamins and dried milk to Greece and Belgium. The quantities required have been carefully worked out by the Committee, and cover children up to 16 years of age, expectant and nursing mothers, and invalids. The Manchester Guardian, reporting this move, added that the distribution would be carried out by the Swedish and Swiss Red Cross.

The Lancet, a medical journal, added support to the plea, commenting that dried milk and vitamins represent the maximum of nourishment for the smallest amount of shipping space. Distribution, the journal asserted, can be controlled because the bulk is small and the materials can be surely and conveniently handled by the welfare and feeding centers.

Referring to the appointment of Herbert Lehman as "Director of Foreign Relief," the Lancet feared that after the war "will be too late for hosts of those who are starving now. Immediate prophylaxis will have the backing of all who 20 years ago saw the irreversible results of starvation during the period of growth. English children might have been the hungry ones this winter if chance had taken a slightly different turn."

Professor Emile Cammaerts, of Belgium, has made repeated appeals in the press for relief now. Writing in the Times educational Supplement, he said: "The fate of the next generation in Belgium does not depend on what can be done on a lavish scale in two or three years from now. It depends on what can be done, even on a small scale, within the next two or three months."

The Dutch Government in London is reported to be considering an approach to the Brit-



XIV. Your life of obscurity—hidden and buried with Christ—a failure in the eyes of men, but a divine success!

ish Government to seek relief for its people. According to latest available information, the Daily Telegraph reported, the death rate among Dutch children under four years of age has risen by 31 percent compared with 1939 and, among adolescents, by 43 percent. (Worldover Press.)

Men of God, followers of Christ, are you protesting such means as the starvation of the innocent, the non-combatant!