The New Anatomy of Imprisonment

By CASEY JONES

1. Introduction

WHEN I heard that the editor of The Catholic Worker, with an eye to the future welfare of readers, was about to publish an instructive article, I immediately leaped at the chance to arouse interest and perhaps publish a reader for the only definitive book on the subject (mine).

Jail. Also go. This is the word for the unspeakable fate which, in this country at least, as an eventuality for more than the criminal, is beginning to find a place in the dialogue of the Church.

2. To blow the dynamite of a movement is the only way to make the message dynamic.

If the Church is to become the dominant social dynamic force, it is because Catholic scholars have been blowing the dynamite of the Church.

Catholic scholars have been dynamic forces of the Church, and the message is getting through in nice philosophy placed to make it cosmopolitan container and sat on the lid.

It is about time to blow the lid off so the Catholic Church may again become the dominant social dynamic force.

PIERRE MURIN

I line with Peter Murin's essay we shall try to face the explosive effect of the Eucharist on the course of war. Consider what happens when you receive it. In food, in drink, your desires are united to Jesus Christ in the most loving intimacy. As He put it: "He who drinks My Blood, abideth in Me and I in him." This is an expression of the Eucharist's power to change the personality of every man, every nation and place, of every color and race, of every level of education and every level of social status, receive the Sacred Host. They receive and embrace in His fullness, identity and numerically the same Saviour.

With His Divine and Human Nature, Jesus dwells in each one of them.

The direct effect of the Eucharist, therefore, is a vertical union between Christ and the communicant. Necessarily this vertical union leads to a horizontal union between all who feed on the Bread of Life. To quote the Pope: "There is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all in all." (Col 3:11)

A logical inference from so sacred a reality is that no earthly cause can demand a break in the bond of the Blessed Sacrament. Consequently, while that is possible, in mistaken good faith, for people who receive the Body and Blood of Christ, I imagine that they have an obligation to slaughter one another when their respective rulers crack the war whip, in reality before God, there is no obligation to carry on a conflict which dis

Conscience Vindicated

By FR. JOHN J. HUGO

To pacificists and conscientious objectors, if to few others, the Yalta conference should bring a measure of consolation. It does not because they are likely to appall them more than those many who are shocked and disillusioned by this piece of opportunist statesmanship. Quite the contrary—in fact, since pacifists are usually more uncritical in evaluating the motives of others in demanding that international policies accord with the norms of morality. Nevertheless, the Yalta agreement undeniably vindicates the work of the Allies, as well as the side of Germany. Terrible as that fact is, with all its implication of future wars and millions of human beings to die, the Yalta agreement at least permits those who have refused to participate in the war to do so without incurring a moral stigma.

After World War I we had to wait 30 years for a settlement of war and peace. In regard to World War II, we have it already; and it is as the result of a higher authority. But perhaps that lesson needs to be exploited.

Certainly, if wars can be justified at all in practice, the first and most important condition is that they be fought for a "just cause." This is one of the reasons why the Yalta conference was a protest and defense that cause is just as a matter of course. Still, the requirement of a just cause is of such fundamental importance that in case of doubt as to whether a cause, there is no need to examine the other conditions required for waging peace. We can do that without a just cause; a war cannot consent to be peaceful.

Church Support Always Sought

For this reason, makers of war, whether just or unjust, are able to sell the war to themselves and their people with a clear conscience and to themselves to find an ethical justification.

Peace-time Conscientious Objection

By FR. CLARENCE DUFFY

"Peace-time militarization of the United States is being thrust upon us so rapidly we may soon find ourselves the protagonists in a conflict which the extravagance of the Hitler-Mussolini-Tojo ideologies are now cementing in Europe and Asia, at such frightful cost in American blood and treasure. Even the imitation of methods for saturating Americans with the necessity for a disguised Nazi or Fascist militarism is so complete that agitation, after the manner of Adolf and Mussolini, declaim unceasingly on our urgent need for mighty defenses against aggression, 'against' attacks... by... concerted-up spectacles which constantly and coventry stably stalks the American nation."

The Yalta agreement is from a 10-cent pamphlet issued by the Post War Worker, 200 Fifth Ave., New York 19th St., New York 2. It is written by Fr. Col. Hoose C. Conkling, who was a director of the Draft in New York City during World War II and a member of the Presidential Appeal Board during World War II. The title of the pamphlet is "The Case Against Compulsory Peace-time Military Training." Because they are likely to appall them more than those many who are shocked and disillusioned by this piece of opportunist statesmanship. Quite the contrary—in fact, since pacifists are usually more uncritical in evaluating the motives of others in demanding that international policies accord with the norms of morality. Nevertheless, the Yalta agreement undeniably vindicates the work of the Allies, as well as the side of Germany. Terrible as that fact is, with all its implication of future wars and millions of human beings to die, the Yalta agreement at least permits those who have refused to participate in the war to do so without incurring a moral stigma.
**Conscience**

(Continued from page 11)

then even when there is clearly none to be found, to ascribe any credibility to their claims by seeking theologians and ec- 

 minded distinguished Catholic historian of the world, insisting that he could "always find a number of these claims to be anything."

Owen, Horace K. 

Mass, "The Lives of the Popes in the Middle Ages..." and a new edition of a great- 

The same might be said for all kings and all Bishops of every nation; they have invariously found theologians, ec- 

2. The cause of war was not the ethnic claims of World War II even higher. Therefore, it was under- 

3. The cause of war is not for civilization, for religion, for Christendom itself, but for the people, for the peo- 

Wilson's High Aim Effective 

The "cause" behind World War II was the fear of being left out of the European order neatly formulated by President Woodrow Wilson through his Fourteen Points. Undeniably the aims expressed by him were very high. They made of World War I a war of crusade, everywhere supported and promoted by the clergy. They gave our soldiers and our people an unbearable moral task. On the other hand, the knowledge of the Fourteen Points among the German peo- 

(Continued from page 3)

**Vindicated**

than ever before; they do not merely claim to defend, as for example, the original Catholic persecutions or legal or national rights—for example, a province or a city; they are in effect a direct challenge to the very existence of all great ethical-religious ideal; World War II is a war for civilization and human rights and is no longer a matter of national pride, but for the people, for the peo- 

A month of great joy.  

"Our God, who dost ever multiply Thy Church by a new 

progress and to a certain extent that they may retain in their lives the mystery which they have received by faith."

This was the collect—for Tuesday in Easter week, and 

they were moderates, and even then, in the breaking of 

of the Church. They were not merely to be invited to 

They do it in right royal style. It reminds us of the day when the day we read about it in Fouard. Young men had died in the pain—

It is interesting to note in the present war that, not only have the Bishops and spiritual leaders given support to their na- 

They had supported the German cause as well, while fearlessly crusading, everywhere supported and promoted by the clergy.

On the other hand, the knowledge of the Fourteen Points among the German peo- 

Christianity itself, it was, for centuries,

But as everyone now knows, the Fourteen Points and the Four Nations were not carried out, were in fact gravely com- 

faced with this great war; they have not ceased to describe their moral responsibilities. And this is the basis of the moral responsibility which the war brought to the nations' attention. It is the basis of the moral responsibility which the war brought to the nations' attention. It is the basis of the moral responsibility which the war brought to the nations' attention.

For World War II a statement of ethical principles, similar to the Fourteen Points, was made at the outset regarded as necessary and was one of the great events in the history of the world. This was the Atlantic Charter, which was drafted by President Franklin D. Roosevelt and Prime Minister Winston Churchill.

**Forgiving his enemies**

Church, and it has happened much more than once that an entire national church has departed from the work of peace;

I had a feeling that something was wrong, that something had to be done. It was a feeling of the need to act, of the need to act. It was a feeling of the need to act. It was a feeling of the need to act. It was a feeling of the need to act. It was a feeling of the need to act. It was a feeling of the need to act. It was a feeling of the need to act.

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greatly deplored and hated war. Neither would the war have received the support of so many Churchmen without this Charter. Certainly, the Nonconformists, the Catholic Bishops, their support and sanction was contingent upon its being a war of last resort. And afterwars, when it seemed that there might be some danger in diminishing these principles, the Bishops wrote: "We have no confidence in a policy which does not carry into effect, without reservations or equivocations, the principles of the Atlantic Charter." (November 18, 1944.)

It was this anxiety so anxiously to see how the Allied governments would set about fulfilling the promises made by them in the Charter, that alarmed the delegates at Yalta. It was perhaps one of the reasons why the Yalta conference was so long. In that event the alternative was too monstrous even to think of. It would mean transforming millions of men had given their lives for nothing, worse than nothing, for a case without justice.

Yalta Confirmed Fears
And so, while cynics from time to time announced gleefully that the Atlantic Charter was scrapped, others kept silence and waited—hungrily, as it seemed to me, the indications of an abandonment of principles, but they would not believe it. The dead could not believe it, any more than the living. The promises made at Yalta concerning Poland and the Baltic States were not some of the words of their leaders. If the Allies were sincere in professing these principles, if they did not give all their weight and influence to keep them intact and effecting their application to some extent, it is in that event the alternative was too monstrous even to think of. It would mean transforming millions of men had given their lives for nothing, worse than nothing, for a case without justice.

The preceding paragraph summarizes the Christian case for forgiveness. What, then, should be the practical attitude of the Catholic, the Christian, towards compulsory peacetime military training which is obviously intended, not for true defense, but for aggression, masquerading with what the Atlantic Charter glorification of the Nation-God and of the people who worship is not yet known. But the numbers must be ten million casualties in all, if the unconditioned principle of tolerance for the inhuman integrity of the morally weak, the negroid, the mediator, is once more revealed the tragic failure and injustice of war, the practice of achieving justice by means of war.

But it may be said—when different parties come together to form an agreement, compromises are necessary. Mr. Roosevelt acknowledged that there was a compromise: he pointed out that the principles of the Atlantic Charter, however, was not a counsel of perfection but rather moral principles. But precisely what was compromised at Yalta was moral principles, since the great statesmen had two alternatives. They could sacrifice moral principle and sacrifice their military alliance (should Russia insist on controlling the Eastern European Sea). Or, they could strengthen their alliance by a moral principle and sacrifice moral principle. Of course, being realists and practical men, of course. Moral principle is the principle of every progressive who is a secularized world. Statesmen in particular always sacrifice it first, as the least necessary, the first thrown overboard from a floundering ship.

Poland's Betrayal
It was not merely that the thirty nations of the world, the land, betrayed a gallant ally, the one nation who was fighting a war against every other nation. This would be bad enough—a piece of treachery and a crime, that will be to the everlasting shame of all mankind, a fact. The friendship of the Big Three, it would seem, is scarcely less to be deplored than their enmity. But the matter is greater than this. The Polish question goes beyond Poland: besides its parties national importance, it has a wider symbolic bearing and significance. Poland was the supreme test case for the Atlantic Charter. In breaking Poland the United Nations have betrayed the very principles which they claimed, inspired their resolutions to take up arms. The Atlantic Charter said that the Allied Nations were seeking no territorial disarmament. The war was begun when Germany took over half of Polish territory. But now Russia, with the consent of England and the United States, retains the half of Poland which she took when she was at war with Germany; and she is taking territory which belongs to Poland by historic right, by international agreement, by the explicit and repeated agreement of Russia herself. Or, if there were doubt and uncertainty (which there is not), then at least the whole question should be reviewed and judged by an impartial international tribunal and by free and bilateral agreement between the parties concerned, but that course actually decided upon is a violation of every democratic and moral principle which we pretend to practice. It is like trying, condemn ing oneself to an everlasting innocence without due process of law.

Sovereignty Violated
The Charter, the Atlantic Charter, is the moral, the sovereignty and integrity of peoples, the right of peoples to have governments of their own choosing. And yet we allowed the government to be imposed on Poland, which, aside from the fact that its very personnel is an insult to the Polish people, is not a representative of them and has no right whatever to govern them, the rightful government having been set aside arbitrarily. This remains true of Hungary, Russia, and many other nations which have been sacrificed to the abandoned principles of treachery and false friendship truly representative and consistent with the Charter.

Moral principle also calls him, what choice is this, being realists and practical men, of course. Moral principle is the principle of every progressive who is a secularized world. Statesmen in particular always sacrifice it first, as the least necessary, the first thrown overboard from a floundering ship. The practice of achieving justice by means of war.

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Peacetime Conspiration

(Continued from page 1) to the spirit of Christian Charity. It is contrary to the words of Monsignor Barry O’Connell, who was recently giving the teaching of the Church, that it does open violence to the personal dignity of the human individual and, therefore, involves a despotic usurpation of power on the part of the government; hence, outside of a case of national danger, we would have a perfect right to refuse obedience to a pernicious law. What should be the "War and Conspiration at the Bar of Christian Morals."
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I N A N P A N E M S 
*THE TEMPEST*

Written by William Shakespeare at Stratford-upon-Avon, 1611, and published in 1623.

NEW YORK owes a debt of gratitude to Margaret Webster for having given us *"The Tempest"* with its full garb of power and beauty. Last year she gave us Othello, force and passion. This year she gives us Prospero, by Maurice Evans and Paul Robeson, artists of international caliber. In this latest brave venture she has relied on her own skill, her imagination, and cooperation of a group of actors from many lands; young people of promise, older artists of tested and established reputation.

The production retains the deep spiritual implications of the inner conflict of Prospero's soul as his enemies are brought within the circle of his magic power, but before his long-dreamed-of revenge—righteous revenge for those wrongs that have been fulfilled, he reforms, renounces his power, returns to the world stripped of all supernatural powers. To many his inner victory is more significant than the battle; it accuses the mightier, more singular and spiritually nourished woman of Prospero. In lesser degree, but because they were less enterprising, because the problem of the King and the two murderers was easier to treat, simply by rolling, guilt, worldly ambitions to the verge of destruction, saved by a sort of poetic lyricism, not weeping for the left bewitched by his forgiveness but the freedom and joy of just punishment. Let us hope they keep their gratitude!

Tempest is made of a figure of dignity and strength by Arnold Moss, but I missed the cutting and powerful, the shrewdness of his enemies upon his enemies. The cruel way to carry out his orders, should grow into a passion—of the King at the murder of the King and the two murderers. Yet, notwithstanding by some, guilt, worldly ambitions to the verge of destruction, saved by a sort of poetic lyricism, not weeping for the left bewitched by his forgiveness but the freedom and joy of just punishment. Let us hope they keep their gratitude!
CULTIVATING DIVINE PARADOX

BY ELEANOR GLENN WALLIS

Infinity: a shoreless country to explore. For earth, for nine slow months in the cramped womb, For swaddled sleep within a straw-filled manger, A first breath drawn in lantern-lighted gloom.

Only supernatural love could condemn Himself to helplessness: the child’s long year, To causeless hatred bitter than hemlock— Poverty of the narrow cross, the spear.

To live, to die for Everyone, blot out the kiss Of Judas in an action willied by Godhead— What way of glory so devoutly trod And what design is comparable to this?

BOOK REVIEW

The Perfect Wife, by Friar Luis de Leon, in 1583; translated by Alice Philips Hubbard, Sister Anne; published by the Collier Books, for Women. Price $2.50.

FRIAR DE LEON sought to direct a dear friend, about to be married, in the art of that noble state, according to a seraphic precept. He spoke to Anne; published by the Collier Books, for Women. Price $2.50.

The Perfect Wife is a highly esthetic value to us, to our very limited list of books on women. It complements “Soul of Woman,” by Olga Lombrico, whose natural viewpoint needs to be supernaturalized. And it is a dignified contrast to the feministic tomes of our day. Each chapter of the Perfect Wife presents a true “soul of womankind” in the words of a vessel of grace, a woman, a wife, a mother, a sister, a friend of St. Therese. We need such a friend, about to be married, in the art of that noble state, according to a seraphic precept.

But it is also, this admirable book, lacking much in style. Friar de Leon’s inspiration was derived from the Old Testament, and it is limited thereby. Where is the emphasis, the sacramental concept, in the love of man and woman, in the love of Christ and His Church? Woman’s consideration of herself is a concern of the Church, informed by the Spirit of the Lord, life and enlightening the lower mind, “it is a heavy and sombre routine recommended by our Lord, the outlook of the Old Testament. God does not say to women, ‘I love you.’ The great book on Woman has yet to be written, by John J. Hugos, articles by the OBERWIRTH ROMANO. On this matter the organ of the Holy See said: ‘The Pope has declared a no new war, but all wars, all wars, are also that an excess of peace. He has exalted peace as the supreme good.

MEDITATION

By ARTHUR SHEEHAN

Foll some reason or other the two signs that foreigners have received to symbolize this country are the dollar sign and the bathtub. Now is it strange that this is so, or is it logical? Religion needs symbols because all religion is sacramental, but does a country need one, or in the case of this country.

A sacrament is a visible sign of an invisible grace instituted by Christ. Now the dollar sign is certainly a visible sign, only too visible. Christ does not do it to make it so.

But what invisible grace does it represent?

To the pagan it represents power: the man who has it can control the wills of the men who are under his control.

He is a feudal lord and they are his liege-men.

But money need not symbolize power. It can symbolize love. In the divine plan of things, it probably does symbolize love, as it can be the means of relieving the distress of others.

The good book left coins, if you remember.

Gold in the Bible symbolizes love.

Seeing things in this light, our right view would be to seek a higher standard of love and not just a higher standard of living. A higher standard of living would really be a higher standard of living.

But love is giving up, a sacrifice, a "making holy.

We give our money, our time, our talents, our day-to-day drops of blood for our children, our neighbors, and our God.

That is the crux of the whole business, for that is what love is. It is a crux, a cross, and loving is a crucifixion. An apple hangs on a tree. Eat it. It will give you death.

Christ hangs on a tree. Eat Him. "My flesh is meat indeed." Our eyes see Him, but an apple we can see. The apple is a crucifixion whose fruit is joy.

Back to this country. Are we certain that the dollar sign has a good meaning? Does it make us think of the Sign of the Cross? Is it one of the great, good symbols of the Cross?

But back to our country. Are we sure that what we do doesn’t displease our God? Poverty is our armor.

You can help defeat conscription by circulating "The Inequity of Conscription." It is printed as an eight-page supplement to the issue of March, 1945, and is available at the price of one cent per copy, plus postage. We had ten thousand copies of that issue printed, and they should be circulated as quickly as possible. How many do you want?

THE WAY TO PEACE

"If it be pleaded that the conceptions and the forms and the style of the different papal edicts, and that you are a Christian, and that you are a German, and that you are a Jew, and that you are a friend of Christ, and that you are a friend of St. Therese. We need such a friend, about to be married, in the art of that noble state, according to a seraphic precept."

The kings of the East brought gold, frankincense and myrrh to Christ. They did not do it to make them famous.

Kings—and presidents—should bring gold, frankincense and myrrh to the Church today. The symbols of love, prayers and humanity.

In Christian countries, Christian kings have done so. They have understood one of the world’s greatest gold-producing nations, the Holy, Ontario, mine once said to us: "Gold has a peculiar power over men in a country where they can watch for hours and watch for hours. We had to be red in the face to get the point.

This man, Cobalt Jim Mc Donald, spoke from a lifetime of experience.

Three bathtubs is a funny symbol.

It symbolizes external cleanliness, something that Americans are ultra-fastidious about. We have the impression of making the outside of the cup clean.

It was the sin of the Pharisees, the ancestor of the bourgeoisie, whose sons, for a dollar could be whole a substitute for the baptism of fire.

He is conscious of the need of cleanliness, understands his own baptism in a natural way twice a day. A shower in the morning and a soapy, smelly, cold, and the other warm.

But back to Baptism. Baptism protects him in the night and in the morning, not our, only in this case from the morning devil and the terror that stalk at night.

By the way, we aren’t against bathtubs.

We are merely against making them a substitute for the real thing.

We are living in the day of the great

It is a wise man who knows his own country. And whether it be physical, intellectual or spiritual. But back to Baptism.

Canned soups from all sorts of mysterious chemical formulas. You really don’t know what you are eating and drinking to-day.

Maybe your soup is nitroglycerine.

We sometimes wonder if the chemists themselves know.

Eating bread and water and gives 48s, and water is the symbol of grace. And Baptism gives 48s.

We should much prefer to see the American people symbolized by: "The Sign of the Cross and the Baptism of Fire."
SPRINGFIELD’S SHAME IS AMERICA’S REPROACH

By DAVID MASON

This is an open letter of protest to one brother and sisters in Christ who are residents and citizens of Springfield, Illinois, a city in the great American State of Massachusetts. It is addressed also to the War Relocation Authority, a government agency, and in general to every one who still believes in the American democratic form of government, in the Mount and the high ideals of Americanism, and in all who are interested in literary and cultural experiences.

In the protest concern, particularly, the experiences of five American-born girls of Japanese parentage who went to Springfield about a year ago from the concentration camps, where they were held with their parents since their forced removal from the Pacific Coast. Aided by friends, these girls found employment in homes in Springfield. They desired only to find new homes and friends to replace those with which they were torn by military force after war was declared. The parents who found employment for them did all they could to help the girls realize their aim. Our employers were overcome to perceive the prejudice of other residents of the community. The facts as described by the Springfield Daily News as “average though commendable,” seemed the better lesson that prejudice has hardened the hearts of the young people of the city, and that high-publicized “Springfield plan” was an utter failure, and will go to New York, where they expect to find less hostility. The West Springfield Central Labor Union rejected any financial proposals for permitting Japanese-American families to come into this city under government auspices.

The girls, the paper says further, have decided that their attempt to find new homes and friends has been a failure, and that the “Springfield Plan” is a failure, and will go to New York, where they expect to find less hostility. The West Springfield Central Labor Union rejected any financial proposals for permitting Japanese-American families to come into this city under government auspices.

Dear Sir:

I have been corresponding with Mr. Dillon Myers, WRA area director in the New England area, Mr. Charles McCallister, WRA parole officer for my sister and me to return to the Relolver Center to help our parents relocate in the area plans for relocation. Our request was released, as Mr. McCallister said, that we were not in the existing rules and regulations. This is too much, because it allows girls whose parents can afford it, or who have received scholarships to return home to camp at the end of a semester, to leave away from our parents and family for over a year doing housework, and then we are forced to give the Nisei a good reputation.

We want to know how a Government agency can make these arbitrary, preposterous demands and no one seems to question them at all. We read of the separation of families in Europe with horror and give a polite "big" when it happens here! A Nisei in New York City writes that Roger Baldwin told him that a WRA parole officer told him that they realize they cannot close the camps as they are, and that they are a failure in that sense. Only one-third of the inmates (these are Dillon Myers own figures given in a speech he made in Relolver, possibly someone who went to Springfield we may be able to see this.)

Very truly yours,

CHARLES G. McCALLISTER
Special Relocation Officer

The foregoing correspondence was brought to our attention by a friend in Springfield who is intimately concerned with the situation, as her letter states.

February 28, 1945.

Dear Catholic Worker:

Remembering the good fight for justice you put up for the Japanese of the west coast at the time of the evacuation, I know you will be interested to learn the latest injustice to these unfortunate people. Their children, who have come out to make their way in America are now forbidden to enter the United States (unless) there is a death in the family. The forced, they are in the armed forces, they are attending college and the college term has been extended to permit them to make all necessary arrangements for removing to their home towns.

We would prefer that we might sit down with you and go into the details of this entire plan and we would be glad to have you there for rejecting your application. In general, because of the pressure of four million people, the need for respecting all out, and the movement to the central centers for relocation purposes, visits to centers by persons of WRA's area directors and parole officers have been restricted to the Nisei here since November 1943, and I discovered when two of my girls—she has been here since the first of November, 1943—applied at the beginning of this year for permission to visit their parents. I thought it was a little thing for an American to even have to do that. Imagine the rage when she received the letter—copy of which I enclose—from the WRA under whose "jurisdiction" we fall.

I want to know how a Government agency can make these arbitrary, preposterous demands and no one seems to question them at all. We read of the separation of families in Europe with horror and give a polite "big" when it happens here! A Nisei in New York City writes that Roger Baldwin told him that a WRA parole officer told him that they realize they cannot close the camps as they are, and that they are a failure in that sense. Only one-third of the inmates (these are Dillon Myers own figures given in a speech he made in Relolver, possibly someone who went to Springfield we may be able to see this.)

Sincerely yours,

YWCA STAFFORD

72 Avon Place
Springfield, Mass.

There reside, residents of Springfield and gentlemen of the War Relocation Authority, you have the details of an experience of several young people of Springfield, especially, who were from the offices picture screens everywhere as disciples of the Springfield Plan for eliminating their parents from the offices, give it to yourselves to live up to and do not take chances on your states at your peril. You are the responsibility to show the leadership of such men as J. Raymond Britton, John H. Brinsfield, the Brinsfield, Majors, Placier, Mr. L. F. and, Francis O'Brien, program and the facts workers, who introduced a resolution a statement of the Springfield Central Labor Union on March 4 protesting against the inhuman policy toward Japanese-American families in your city.

After an hour's heated discussion, during which the resolution in the request to you was made, it reports that the resolution was passed in amended form. Britton, the original, says: the C. L. U. protected an "inflation of Japanese-Americans into this area." Amended, it is as passed a motion "protesting government action and opposing the main massacre of any minority group." Do you agree with this?

Supporting his resolution, Britton said: "We are all full citizens with the Japanese-Americans in the Western States. Because they don't want to be discriminated against, they can bring them here because of the Springfield Plan. The Springfield Plan is a violation of the Constitution.

Are you young people of Springfield, Britton's estimate of the Springfield Plan stands as correct? And you are asked to express your opinion in the published opinion of the editors of the Daily News to the Daily News to go unchallenged? Read what he says in his editorial of March 23, 1945.

Britton says: "We disturb you, even though there may be abundant evidence that they are loyal and dependable. It only serves to wake the citizenship status of all Japanese-Americans or any part of our democracy. There seems to be no way by which they can be absorbed into our democracy, and the more in loving they are allowed to be citizens, the more they will be clamped as a failure. Our Americanism is not broad enough to continue with appeasement of people found to be so dangerous as the Japs proved to be."

We are moved to ask the editor of the Springfield Daily News whether he is talking about, what Americanism he refers to, "Our Americanism," or "All Americanism?" But they are not the same. As he is talking about the high ideals and principles of democracy and Americanism, along with the names of Christ and Christianity, by his own words.

Do you brothers and sisters in Christ, in the community of the City of Springfield, confer in your hearts with expressions of racial hatred which bolster the gentleman of Springfield, and possibly someone who went to Springfield, we may be able to see this? Do you believe, then, that our inhuman policy is justified? We hope, for your own sake as well as for that of your neighbors, that the mind of God will solve all the problems that your answer is "No."

LITURGICAL COOK-BOOK

Teena Catholic College, Toronto, Canada

Dear Editors:

Several of the students here at the college are greatly interested in making Christmas and Chanukah, and we often wish there was a house of Hospitality here in Toronto where we could help. But this Torontos of ours is hardly ready yet for anything so deeply religious and humanitarian. We are still very Protestant in spirit, but we can pray for you and your work.

The article in the current issue of the Catholic Worker was an excellent article: "Why not a Liturgical Cook Book," has appeared in the December edition. It sounds like something our Sisters who are interested in household economies and the Liturgical Society would be interested in, if someone would be editor. Different communities could need in a package. Is there any way you and your groups might help to get the project off the ground? If it were possible to have some kind of feedback from all this, it might be possible to have some kind of feedback from all this, including those who would be interested in participating with suggestions, and suggestions, are to be made to the editor. It will be doubly helpful if, as well as customs that you have learned at home, you are able to have us be happy to help.

May God bless you and all your work. Sincerely yours,

SISTER ST. JOHN

April, 1945

THE CATHOLIC WORKER
A Pilgrimage

(Continued from page 9)

barkrooted. They may be and are priscopacous and doss, possess ingenious friends and won't tell one from another. Men wear trousers, a clean linen shirt.

All kneel and ask God's blessing on The Angel Rayshad, St. Joseph and the Blessed Mother to be at their disposal. The prayer is continued. Now the leader spakens all with the congregation about the homelands, times, friends and onlookers speak, without their last de- meanors. We have farme friends in a lovely, straight, breaking down and with the jocoseness of the ex- teria. The village is left behind, and now the group of youths will keep that up at regular in- tervals all through the journey. There is the great silence, in which each talks to himself in Spanish, in and about his or her concerns.

The road is soft and dusty un- der our feet The clouds are white, The forests we pass, cool and gentle to our sunburned faces... it feels fair to emerge, comes the hour of deepest confusion and dark- ness, From the village. We broke ranks, we asked for prayers. Moving...

Hall! O Mary, Mother of God! Virgin and Mother. Morning prayer. Hall! O Mary, Mother of God! Holy Trinity, who God Himself was conceived.

Hall! O Mary, Mother of God! Holy Trinity prayer.

Hall! O Mary, Mother of God! God's word.

Hall! O Mary, Mother of God! Holy Trinity prayer. We proceeded the song of Justice.

Hall! O Mary, Mother of God! Through the shepherds we sing the song of Thanksgiving. Day, through the sun, through the moon, through the stars, and peace to men of good will! Hall! O Mary, Mother of God! Through the Conqueror and the triumphant Yannic..."
A Letter to Agrarians

Germany, Scanned Text

This is a great morning for reflection. From a window in our billet I can see low, rolling hills and the value of an adjoining barn. If...