

# CATHOLIC WORKER

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## Protest Bomb Tests, Feed Europe and Asia There Can Be No Peace While the World Starves May Day Issue Marks Our 14th Anniversary

### FAMINE

By DORIS ANN DORAN

In grief we accept the word of our Holy Father that starvation, disease, immorality among the Italian children is heartbreaking. Hardly three babies out of ten live to complete their first year. It is therefore prudent to disregard the propaganda of the press which states that "there is no hunger in Italy." Mothers, fathers, children are dying in many war areas from malnutrition and other diseases associated with hunger. For those who doubt, and are uncertain (and like Thomas must touch Christ's wounds), facts are verified by Msgr. John P. Carroll-Abbing, broadcasting on a Vatican radio program. He had assisted in distribution of clothing conducted by the American Relief for Italy, and described conditions.

"The distribution began at Valmontone," said Msgr. Carroll-Abbing. "Skirting the ruins that are all that remain of the historic town, which now figures on official lists as 100 per cent destroyed, we made our way on foot up the hill path to the clearing where the children were waiting.

"An amazing sight met our eyes. Hundreds of children were gathered together . . . they stood in mute expectation, their little bodies shivering as the keen morning air penetrated the few rags that covered their emaciated forms. Inside the building were the tiny tots, their baby faces blue with cold, their lips trembling, huddled together for greater warmth. The very sight of their bare feet on the stone floor made us shudder with horror. Many of the little boys had no shirts, and held pieces of sacking paper to protect themselves from the cold.

"I wonder how many of us know what being cold really means. Unless one has slept, as these children do, in an open cave or in the cellar of a ruined



house, with the rain pouring down on the straw where one sleeps; unless one has passed days and weeks on the bare mountainside, how can one realize the physical pain and misery that cold can produce? Let us add sickness to this scene of desolation: malaria, pneumonia, skin disease, stomach troubles, typhoid fever. Let us add months of malnutrition, cave life, cut off from all intercourse with the outside world. Or let us add the horrors of evacuation and the

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### MAY DAY

Again it is May Day and for the fourteenth time we are getting out a May Day issue of the paper. May Day is the day the workers celebrate all over the world and May Day is the day Catholic workers associate with our Blessed Mother. So we will dedicate this paper to her and beg her to move the hearts and intelligence of our readers to make some beginnings in knowing, loving and serving God, which is what we are here for, which is the reason for our existence. And it is because the second commandment follows on the first, that this issue and every issue of THE CATHOLIC

WORKER is crying out for peace and justice and brotherly love. To love God, to love our brother! This is the very essence of existence. Without this love, what is life good for? The sun may shine, the flowers may burst forth, all nature may express the beauty and goodness of God, but man grovels in cruelty and misery, in a very hell of his own making. Someone said once that we spoke too much of love. What THE CATHOLIC WORKER needs, they said, was a little good, healthy hate. But what is the use of adding to the sum total of hatred in the world. People do not hate the abstract injustice. They try to fasten it on people. But we must not hate our enemies. We must not hate even our cruel, conquering selves in the person of our armies who pillage and rape and murder and confine in concentration camps, enslave, even on a vaster and more inhuman extent than did Hitler himself. We (and I am speaking of our united selves, our allied selves) have within a year of cessation of hostilities, out-hitlered Hitler. And when the German Bishops cry out in protest, our American army officials "persuade" them to withdraw the protest from circulation, not to have their priests read it. We may cry out officially, with great bravery, about the theft of oil, liquid gold, but not against the theft of body and soul, of the very life of little children, men and women. Our contempt of hu-



man life has become a revolting thing.

Once I had a terrible dream, it was during the Spanish war, and it was in relation to protecting the Church by means of the sword. News had come out of the murder of brothers, priests and nuns, and the Catholic press was bitter. And we were repeating, issue after issue of THE CATHOLIC WORKER, that love and truth could not be defended by the use of force; that we must begin to practice and to use the spiritual

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### BOMB

Science has placed in the hands of men agencies of destruction far beyond any development of their common sense or virtue.

The construction of the atom bomb has brought about the effect that all the people living in cities are threatened, everywhere and constantly, with sudden destruction.

The atomic bomb can either blast mankind from the face of the earth or it can be utilized to develop an age of peace and brotherly love unparalleled in history.

The atomic arms race which can mean our doom is in full swing.

The above statements were made by men who are numbered among the world's foremost authorities. In the order given, the quotations are from Winston Churchill's speech in Aberdeen, Scotland, on April 27; Albert Einstein's article, "The Way Out," in the book "One World or None"; Prof. Harlow Shapley's speech at the University of Minnesota last week, and the Federation of American (Atomic) Scientists, also in "One World or None."

We call attention to these authoritative statements of fact, not as alarmists or sensation-mongers, but because they present a clear picture of the actual situation with which we are now confronted.

The problem, in the opinion of the scientists' federation, has

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## TWO LETTERS

I

Brenner Pass.

I am writing this at 12,000 feet in the air with snow-covered Alps below. Am on my way to Rome to pick up two jeeps and drive them back to use in our relief work here. Will pass through Pisa, Florence, Salzburg. Will go to St. Peter's tomorrow for Easter Sunday Mass.

Visited Dachau yesterday. It was horrible.

The Germans hate us. Our good food while they slowly starve; our insulting their women; our destroying their cities. Americans of good will are needed here. Can't any of the Catholic workers aid in rebuilding here? The Bishop of Frankfurt told me that without bread Germany will be communistic.

Met Pat O'Neil, who is working for UNRRA, in a diningroom in Vienna. We are trying to locate Fr. Stratmann. We believe he is in a monastery in Germany.

II

Vatican City.

As I look out of the window here the huge Dome of St. Peter's is before me. I had an audience with the Pope this morning and I handed him a letter describing the work and aims of THE CATHOLIC WORKER, especially the aim of Pacifism. I think he will read it.

He looked very tired and

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## Banking on Bankers

### An Easy Essay By PETER MAURIN

#### I. God or Mammon

1. The Christian says:  
"The dollar you have is the dollar you give."
2. The banker says:  
"The dollar you have is the dollar you keep."
3. Christ says:  
"You cannot serve two masters, God and Mammon."
4. "You cannot, and all our education consists in showing us how we can serve two masters, God and Mammon," says Robert Louis Stevenson.

5. "The poor are the true children of the Church," says Bossuet.

6. "Modern society has made the bank account the standard of values," says Charles Peguy.

#### II. Usurers Not Gentlemen

1. When the Canon Law and not the Roman Law was the law of the land, money lending at interest was called usury.
2. Usurers were not considered to be gentlemen when Canon Law was the law of the land.

3. People could not see anything gentle in trying to live on the sweat of somebody else's brow by lending money at interest when the Canon Law was the law of the land.

#### III. Wealth-Producing Maniacs

1. When John Calvin legalized money lending at interest, he made the bank account the standard of values.
2. When the bank account became the standard of values people ceased

to produce for use and began to produce for profit.

3. When people began to produce for profits they became wealth-producing maniacs.

4. When people became wealth-producing maniacs they produced too much wealth.

5. When people found out that they had produced too much wealth they went on an orgy of wealth destruction and destroyed ten million lives besides.

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## May Day

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weapons of the works of mercy, spiritual and corporal, to heal the ills of the world. And I dreamed I heard a sardonic voice cry out mincingly, mimic-like, "Be kind, Cain!" with a burst of terrible laughter. It was like the laughter of hell itself.

And it is with such words as these that even the elect are deceived into rejecting love. In their righteous anger they wish to seize every weapon at hand and strike out, regardless of the havoc they cause.

This whole war has been such an example, and the injustice we have sought to stop, to repair, has been increased a thousand-fold throughout the world by our clumsy blundering, well meant, but utterly futile war, in which we joined, perhaps with the best of intentions to share the sufferings of others, to lay down our life for our brother. But never have noble words been used more vainly. The devil himself seems to have inspired them. We must remember that immediately after Christ Himself founded the Church and said, "Thou art Peter, and upon this rock I shall build my Church." He also said, "Begone Satan!" to this same Peter who was urging him to defend Himself and not to lay down his life, literally and truly. Satan may work in the Church as well as in Communist Russia. And when we try to right wrong by

massacre of innocent millions whether by bomb or starvation, surely we are obeying the promptings of Satan himself.

These fourteen years THE CATHOLIC WORKER has sought for justice for the poor, for the worker, for the destitute of all the world. We have been not unmindful of the injustices of our own country, our mob violence against Negroes, Jews and labor organizers, and we have carried many a story about these situations throughout the country, not with the end in view of inspiring revolution, revolt, a justified resistance to eviction, theft of home and property and job, but to point out our need to practice the works of mercy, to help each other, to repair by our own sense of personal responsibility the evils we see around us, in no matter how small a way.

We are indeed so presumptuous as to present a plan, a cure, a way of life, a solution, and that is Christ's plan in the Sermon on the Mount. It is the folly of the Cross, and we are fools for Christ for calling attention to Him "who is a long time dead," as one rioter once remarked to us when he was destroying our papers at an anti-Semitic meeting.

But "I know that my Redeemer liveth" and the testimony of His rise from the grave is in every leaf and bud about us this May and every May.

Dorothy Day.

## On Pilgrimage

We emphasize in this issue of THE CATHOLIC WORKER the works of mercy. It is our program, our rule of life. The works of mercy include enlightening the ignorant, counseling the doubtful, comforting the afflicted, and to aid in this work we have retreats at Maryfarm, Easton, Pa. We just finished one Easter week, and now the next will begin Monday, May 20, and we would like everyone to be there Sunday, May 19th. Easton is only two hours out of New York, and two hours by bus from Philadelphia. These retreats in silence are joyful experiences, a beginning of heaven, a practicing for heaven.

Elsewhere in this issue there is a chapter from a novel begun 14 years ago, interrupted by these occupations and taken up again now to be finished and published by this fall, we hope, by ourselves. We also intend to publish Peter Maurin's easy essays again, with a foreword by Monsignor Ligutti, also to be ready this fall.

The chapter from the novel is printed in this issue both because it is a bit of Peter Maurin, our theorist and founder, and it is a bit of the retreat. While we talk of the destitution in Europe and the rest of the world, we are not unmindful of the shanty towns we have all over our own country both during the depression of the thirties, and even now. Much as we detest destitution, we must never cease talking about the love of poverty which was in all the words of our Lord. If we really leave all things to Him,

He will care for us because we are of more value than the sparrow, this we know. And in addition to the material help we have to give, we must also give the spiritual help, we must comfort the afflicted by telling them the meaning of suffering, the golden coin hidden in suffering, and this we cannot do unless we ourselves try daily and forever to practice that poverty we are always talking about. There is no solution without this practice of poverty. We can never be done talking about it, this need of stripping ourselves, or allowing ourselves to be deprived of this world's goods. We can never give enough, considering the state of the world today.

### Work and Community

We must consider our daily occupation in the light of a work of mercy. We must work together. The second installment of Irene Mary Naughton's article on Work is printed in this issue. We hope it will make people think about their jobs. Are they contributing to the system which has brought about war and famine? Irene Mary Naughton is a graduate of Manhattanville and is working with us at Maryfarm, and if you want clarification, write to her. John Curran has long been working with us both in Mott Street and with farming groups connected directly or indirectly with the work. He works with his hands as well as with his head.

### The Mentally Ill

Next month we hope to have

## CHAPTER 10 of a novel by Dorothy Day concerning the workers and the workless of the '30s

Down at the foot of East Tenth street by the East river there were a few adjoining vacant lots that had been taken over during the period of unemployment by the destitute. It was strange to see these little settlements all through the city. There was one on Riverside drive, by the Hudson river and Charlie Schwab, who had a mansion opposite on the Drive used to go down to see the men and bring them "his surplus" as the papers humorlessly put it. The one at the foot of East Tenth street was the one nearest the tenement where Monica lived, nearest the rooming house where Mary had worked for the last few years. The lots were laid out in little streets and paths and in some cases the stones which marked them were white washed. Houses were made of packing boxes, and drift wood from the river and one enterprising soul had taken to collecting tin cans, battering them flat and making shingles of them, and when he had fin-

ished roofing his own house, he did the work for neighbors. People lived by barter there, taking in each other's washing so to say. It was a bitter life in winter, but during the rest of the year these tramps, these gypsies, could make themselves comfortable enough. They made little stoves, collected trash and boxes and kept themselves warm, in the spring and fall. They were or soon became scavengers all, and found themselves old mattresses, coverlets, pots and pans. Some brought what they had with them.

It was here that Mary fled after her eviction. When she had had a home and modest comforts she had struck up an acquaintance with a scavenger woman who lived at the foot of Tenth st. and visited her when she was ill. For the most part Ella was fiercely independent and did not need any help; only during her illness. Now Mary fled to her, with a few packs of belongings, blankets, food, clothing, as much as she could carry. She walked purposefully as long as she was on the block where she was known, as though she had a destination, a home. But she began to slump and to drag her feet before she had gone a few blocks.

By the time she reached shantytown she was exhausted and sank on a bench beside Peter Perrault, who had been visiting there. They were silent for a bit, and then he began to comfort her.

"There are three kinds of goods in this life, three ends for which men strive," he began. "There are world goods, body goods and soul goods. Whatever the will, the heart, seeks, is good or under the guise of good. World-goods is money. Money implies the things of this world, all the things that money can buy. We may think that we do not care for money, that we despise money, but if we want the ease, the comforts and the pleasures and the respect that money can buy then we crave money. We may say we only crave a sufficiency, but Jesus says we should not crave it at all. Blessed are the poor in spirit. Blessed are you who are poor. Do not lay up for yourselves treasures in heaven. Christ's life was one of poverty. Woe to you who are rich. How hardly will those who have riches enter into the kingdom of heaven."

"What would happen to capitalism if really we took this teaching seriously, this present industrial capitalism which is striving towards profit, towards wealth? Each one of us must take issue with it in his own small way. Each one must make his protest against it. We are just as rich as we will to be, in the eyes of God. It is easy to be rich in spirit. There are very few rich people who are poor in spirit. There are very few poor people who are poor in spirit. Even those here around us are not poor in spirit. Some of them are, but not all. Those who drink, who gamble, are rich in spirit. They try to overreach each other. You will find the rich in spirit even in the concentration camps. Yet poverty is the first step on the road to God. Poverty does not mean destitution such as this. When you think of famines in India and in China and in the Ukraine, when you think of the poverty of families of large children when the parents are feeble minded and gross, and the little one are destitute!

"Christ knew what was necessary for us. But our entire system is based on the denial of this poverty. Men who are held up to us as successful are pagans or instruments of the devil. The only claim John D. Rockefeller has to respect, to the ears of men, is his wealth. The very beginnings of the Christian life is

the practice of poverty. This is the least practice, the first step.

"Then there are the goods of the body, of the senses. All modern living must be condemned. Blessed are the hungry, woe to you who are full. Blessed are the patient, those who suffer. That is what the word suffer means.

"And what a day we live in! We buy bulk in grocery stores and vitality in the drug store. We are overfed and undernourished. We eat with our eyes, our taste, and our touch, what feels good going down. What is easy to prepare. 'Take it easy' is the motto. We use dress not for covering but for the sensual pleasure it gives us, the ease, pleasure, softness of it.

"Then there are the soul goods. These are of the highest order, of course. Love, affection, understanding, sympathy, truth, compensation, acceptance by others. Yet Christ says, Blessed are those who weep, who are deprived, who are abandoned. Blessed are ye when men hate you and revile you and say all manner of evil against you. Rejoice and exult over it. When you empty yourself of these goods, or when you are emptied, what a fullness you are going to have. Christ is going to inebriate you with the torrent of his pleasure!

"But He demands complete surrender. Love always demands complete surrender. If we do not set all things aside for Him He will do it for us. The greatest thing God can do for us is to void us of the things of nature. But we must have a Christian mentality to look on things with this point of view.

"The primary means is the intention. If we do not have the intention we will never achieve the end. We must not intend any natural reward, we must not intend to please men. If you seek money you do wrong. If you give it away for a natural motive you do wrong. It is the intention, the motive that is important.

"Prayer is the surrender of the good things of the soul to God. We seek to unite our will, our heart, our mind, to God. The secretness of the alms or prayer is in the motive. Somewhere else we are urged, 'when two or three are gathered together in My name, there I am in the midst of them.' We need to emphasize the motive in good things, in anointing one's head and not seeming to fast. If we fast to streamline our figures, if we give money to get thanks, if we pray to make people think we are good, if doing these good things with a wrong motive is bad, what about all the things in the world—recreation, dress, work in the capitalistic system?

"One should thank God for poverty, for illness, for loneliness, for friendlessness, for misunderstandings, for loss of reputation. He is emptying you, doing things you are not strong enough to do for yourself. And he will fill you. He will inebriate you with the torrent of his pleasure.

"If someone takes away from you a cheap coat to give you a better one, how happy you should be. We should be greedy for these graces that God is going to give us when we are ready to receive them. We should say, Lord, here I am. Lord, speak for Thy servant heareth.

"Yes, there is plenty of natural goodness in the world, plenty of people striving for the good life; Chinese, Indians, good pagans. But on the natural plane. And for the Christian, you are dead and your life is hid with Christ in God. This is death, this is darkness, this life. Who shall deliver me from the body of this death?

"Oh, how important is poverty, how beautiful is poverty. It is fundamental. It is desperately important to learn this. If I am reluctant to surrender the things

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# We Must Shelter the Homeless : Feed the Hungry Give Drink to the Thirsty : Clothe the Naked Visit the Prisoner In Jail and Asylum : Nurse The Sick : Give Christian Burial to the Dead

By kind permission of the publisher, Pantheon Books, Inc., 40 Washington Square, New York, we present this portion of the chapter "Destitution and Poverty" from "Basic Verities"

By CHARLES PEGUY

*Destitution is almost always confused with poverty; this mistake comes from the fact that destitution and poverty are neighbors. No doubt they are neighbors, but situated on either side of a boundary. All is misery within the boundary; misery of uncertainty or misery of certain destitution. The first zone beyond the boundary is that of poverty. After which rise, tier upon tier, the successive zones of riches.*



UST as there is a difference of quality between the conditions in which the destitute live and those in which the poor live, so there is a difference of quality in the duties which concern the destitute and in those which concern the poor. To tear the destitute from destitution is a prior and preliminary duty. . . . To remove the destitute, without a single exception, from destitution constitutes the social duty before the accomplishment of which one cannot even examine what the first social duty is to be.

I apologize for laying so much stress on destitution. It is an unpleasant subject. A general conspiracy of silence would lead us to believe that destitution does not exist.



We cannot—it would be convenient—but we cannot believe that there is no destitution simply because we do not look at it. It is there, just the same, and looks at us. We cannot invoke sentiments of solidarity in order to ask destitution to leave us in peace. For that we are obliged to go as far as sentiments of charity. But for destitution to summon us, solidarity is sufficient.

The duty of tearing the destitute from destitution and the duty of distributing goods equitably are not of the same order. The first is an urgent duty, the second is a duty of convenience. Not only are the three terms of the republican device, Liberty, Equality, Fraternity, not on the same plane, but the last two, which are nearer to each other than both are near the first, present several notable differences. Fraternity obliges us to tear our fellow-men from destitution. That is a preliminary duty. Contrarily, equality is a far less pressing duty. Whereas it is intensely pressing and alarming to know that there are men still in want, the knowledge that, outside of destitution, men



possess more or less large slices of riches does not worry me. I cannot profess much interest in the famous question of knowing to whom bottles of champagne, blooded horses, castles in the Loire valley, will belong in the city of the future. I hope that this will be settled somehow. But I really don't care if so and so has such and such a position, as long as there will really be a city from which no man can be banished, or held in exile by economic destitution. Doubtless many other problems will engross the attention of citizens. But to nullify the civic pact it would be sufficient that a single man be wittingly held—or what comes to the same—be wittingly left in destitution. As long as one



man remains outside, the door slammed in his face closes a city of injustice and hatred.

THE problem of destitution is not on the same plane, or of the same order, as the problem of inequality. Here again, the old, traditional preoccupations, instinctive to humanity, are found, when analyzed, to be much deeper, far better justified, far more real than the recent and always artificial manifestations of democracy. To save the destitute is one of the oldest cares of noble humanity, persisting throughout all civilizations.

From age to age, fraternity, whether it puts on the guise of charity or the guise of solidarity; whether it is practiced towards a guest in the name of Zeus Hospitable; whether it welcomes the poor as an image of Jesus Christ or whether it establishes a minimum wage for workmen; whether it invests the citizen of the world, introducing him by



Baptism into the universal communion; or whether by the improvement of economic conditions it introduces him into the international city, this fraternity is a living, deep-rooted, imperishable human sentiment. It is an old sentiment which, maintained from form to form throughout transformations, is bequeathed and transmitted from generation to generation, from culture to culture. By far in advance of the civilizations of antiquity, it has been maintained in the Christian civilization and remains and will doubtless flourish in modern civilization. It is one of the best among good sentiments at once deeply conservative and deeply revolutionary. It is a simple sentiment. It is one of the principal among the sentiments which has made humanity, which has maintained it, which will doubtless free it. It is a great sentiment, one of great moment, of great history, of great future. It is a great and noble sentiment, old as the world and which has made the world.

Compared with this great sentiment, the sentiment of equality will appear small. Also, less simple. When all men are provided with the necessities, the real necessities, with bread and books, what do we care about the distribution of luxury? Indeed, what do we care about the attribution of two hundred and fifty horsepower automobiles, if there be such things? . . .

IN a certain sense, sentiments of fraternity have always animated great men and great people, animated them, disquieted them, for preoccupation about destitution never goes without bitterness, disquietude. The sentiment of equality, on the other hand, has never inspired anything but questionable, particular revolutions. It brought about that English revolution which bequeathed to the modern world such a nationalistic, imperialistic England. It brought that American revolution which established such an imperialistic and capitalistic republic. It has not inaugurated humanity. It has not prepared the city. It has only inaugurated democratic governments. It is a composite, mixed, often impure sentiment to which vanity, envy and cupidity contribute. Fraternity disquiets, moves, passionately interests deep, serious-minded, hard-working, modest souls. Equality often reaches only men loving the limelight, men loving publicity, and men of government. Or again, sentiments of equality are artificial sentiments, sentiments obtained by formal construction; bookish, scholastic sentiments . . .

When violent passions, deep and broad, human and popular are roused on behalf of equality, as happened at the beginning of the French Revolution, it is almost always because formal

equality coincides with realities of liberty and fraternity. It is a fact that, save for rare exceptions, the men who introduced preoccupations of equality into politics were not, had not been, destitute. They were middle-class men or poor men, notaries, lawyers, attorneys, men who had not received the indelible investiture of destitution.

THE really destitute man, once he has succeeded in escaping destitution, as a rule runs away without asking for his change. The really destitute people, having once escaped from destitution, are so happy to have escaped, that, save for rare exceptions, they are happy for the rest of their lives. Willingly poor, they are so happy to have acquired security that they are content with this happiness. The contemplation of this happiness feeds them. Optimistic, satisfied, henceforth submissive, gentle, conservative, they love this peaceful dwelling. They do not ask for equalization of wealth because they feel, or because they know, that this equalization would not go without new adventures, that it would reopen the era of uncertainties, that it would give, or leave room for the recurrence of risk. So they can fear this equalization as a recurrence of destitution. They are hardly partisans of equalization. They love political and social conservatism, because they love the conservation of security. The conservative parties have no more numerous, compact and solid contingents, than those of the poor escaped from destitution, assured against destitution. Once destitute, they have preserved such a fearful memory of destitution that what they fear most is risk. Modest, non reactionary conservatives are the most conservative of conservatives. They do not in the least possess a passion for equality. They are not in the least rebel-



lious. They too often ignore or unlearn the sentiments of fraternity.

ACTUALLY, the scar of destitution lasts so long that those who escape from destitution do not escape from the memory of their destitution. Either by continuation or the effect of reaction all their future life is affected by it. Some, much the greater majority, remain silent in the conservation of poverty. They are not revolutionaries. They are not equalitarians. They dwell beneath equality. A few of the others are revolutionary only for themselves. Nor are they equalitarians. They flee above equality . . .

It could be estimated that the immense majority of the once destitute thus take refuge in voluntary amnesia. Characteristic cases of this amnesia could be noted among writers, for many writers have known true destitu-

tion at the beginning of their careers and few writers have known how to give us an adequate picture of destitution. If necessary, this amnesia could prove how serious destitution is, as on the one hand the memory of destitution remains so deep-rooted in the heart of the once destitute, and on the other hand these men make such desperate efforts to escape from being reminded of it. For them, this amnesia is a sort of amnesty.

THERE remain those who, living in destitution, or having lived in destitution and therefore knowing it intimately, do not dread the analysis of destitution thus known. Destitute or once destitute, they have the courage to look destitution in the face, they have the courage not to take refuge in amnesia.

When they are engaged in action, these destitute or these once destitute recognize one another by definite characteristics. But these characteristics are scarcely perceptible save to those who possess them; they are profoundly revolutionary; that is, they know that no man can be saved from moral or mental misery so long as he is not saved from



economic destitution. They are not equalitarians. They are not bellicose. They are not military. They are not authoritative. They do not submit to authority. They are not enthusiasts. They rarely admire. They avoid formal and informal ceremonies. They distrust eloquence. They fear pomp. Not without a semblance of reason, they are accused of being sad, often sullen. They do not appear at banquets. They neither propose nor drink toasts. The communicative warmth (of banquets) is not communicated to them. Resounding votes leave them cold. Bulletins of victory leave them indifferent and perpetually defeated. Flags, even red ones, hurt their eyes. Brass bands, even though socialist revolutionary, make them dizzy. The joy of public festivals seems vulgar to them. Pompous inaugurations do not bring them the profound joy of beginnings and births. Funerals and commemorations do not bring them the profound and complete plenitude of death.

They are very austere. They do not deceive themselves as to the value of men and events.

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# WORK AND COMMUNITY

(A Sequel to "Work")

By IRENE MARY NAUGHTON



MAN'S DESTINATION is Heaven. It is possible to construct a social order which helps him towards that destination instead of hindering him. It is possible to construct a social order which is an occasion of holiness to him, not an occasion of sin and apostasy. In that order, man's way of working, man's way of speaking, of silence, and of singing, haunt him with one thought, and will not let him forget it—the thought that he is a pilgrim, and "has not here a lasting city."

That is the order which all sincere Christians are seeking. That is the Christian temporal order. That is the externalization of the invisible, whereby all things seen become sacramentals of the unseen; that by things seen, "We may be drawn by Him to the love of things unseen." On St. Joseph's day, one of the community at Maryfarm baked a St. Joseph's dish, taught her by her Italian mother; thus it was in a more Christian era that our feasting and fasting reminded us to be otherworldly. When the sense of values of society had crystallized into the law thereby the first man to charge interest in England was hanged, a man was not, to say the least, strongly tempted towards usury; when credit companies in America today may legally charge 36%, the instincts of our fallen nature are considerably helped towards their destination, via Pullman. Then it was the works of mercy, or hang; now it is the works of mercy be hanged; I help my neighbor—at 6%, the stranger—at 36%. Do you remember the old Gaelic poem—

"Often, often, often, goes the Christ in the stranger's guise."

HAS this "Christian civilization" inscribed above its universities and libraries and in the hearts of its students the words of God, "I have seen the thoughts of the wise, that they are foolish"? Do we make any effort to clear from our lives those comforts and luxuries, to earn and to tend which we consume most of our existence. Are our thoughts so Heavenwards that we say with the poet:

"All on an April morning I saw the lamb at play. I thought on the lamb of God."

When we seek to make visible in all things that we do, in all things that we have, or have not, our yearning for the Second Coming of Christ, our temporal order will begin to "put on Christ," to become the Christian temporal order. Few thinking people will deny how far we are from that order today. O greener pastures where the sheep would graze if only they would be led! O send us shepherds, Thou Lamb of God Who art also the Good Shepherd! We would go over the hills to Bethlehem.

There are men of good will all over the world who have realized that the modern world has achieved two things—for some, a hunger of the body, and for all, a hunger of the soul. Since this modern world, like all the temporal order, is the incarnation of a spirit, what spirit are we incarnating? Of what is Ford's the sacramental, the externalization? What spirit, what word, clothed in the flesh, becomes Macy's? Let us realize that Ford's and Macy's are the incarnation of a spirit. And let us Christians begin again to "know of what Spirit we are."

THE conclusion at the end of the article "Work" was that a return to small ownership was one of the essential means to Christianize the working world, in order that the worker might be allowed to enjoy his fundamental right. In the words of Eric Gill, it is the fundamental right of the worker to design his

own work. Now the most important reason why the worker must have restored to him this fundamental right, is that only thus will he be free to acquit himself of his fundamental duty. It is the fundamental duty of the worker to design his own work to praise God. His work will praise God if it is a corporal or a spiritual work of mercy.

The basic value of small ownership is that it enables man to free himself from a system ruthlessly controlled by money and the love of riches. Yes, the fundamental value of the small holder movement is that it frees man from cooperation with a system not ordered to God, indeed inspired by that love of riches which Christ condemned, and gives him an opportunity to work for the love of God. Whether he grasps that opportunity or not is another matter. Where the many work for the few, or are controlled by the few, the policy behind work is dictated by the motives of the few. Where each man works for himself (and therefore dictates his own policy), he is free to externalize his own spirit, his own motive, whether it be the love of God, or the love of possessions. Having his own holding removes from each man an overpowering coercion towards operating on motives with which he may or may not agree. *The truth of the matter is that most people neither agree nor disagree with the motives of their employers: they are not conscious of their responsibility to investigate. Is Catholic education making them aware of that responsibility? Truly we should enter a firm with the same careful scrutiny that a nun gives to the order she contemplates entering. That we, too, may "build a house not built with hands."*

ONE man, working in a large concern, is powerless, humanly speaking, no matter how great his personal holiness, to change a system which is unholy; what is more he is powerless to externalize his own holiness in his work itself; what is still more, he is cooperating in externalizing a spirit fundamentally in conflict with his own. One man, an independent small holder, may also be a slave to money, or to the desire for possessions, great or small, exterior goods or interior goods. He is also free not to be a slave, that freely he may enslave himself to Christ, "Who emptied Himself, taking the likeness of a servant."

But let us examine how and what kind of small ownership frees man from that economic pressure, which is an occasion of sin to countless millions. For surely our working world will not be Christian until it has ceased to be an occasion of sin.

Small ownership may be defined as the control by a man of the means of production which support his and his family's life. A carpenter is not fully a small owner if he is dependent on speculation in the lumber business for his basic material. He is much more completely an owner, if he either owns or has free access to the woods which produce the wherewithal of his craft, and besides raises enough

of his own food to tide him over those periods when no one needs his carpentry skill. A farmer is not fully a small owner if any of his staple foods—grain, dairy products, meat, either for himself, or his stock, is produced by someone else; indeed he is much more completely an owner if he and his family raise and shear their own sheep, spin, weave, and tailor the wool for their own clothing.

YOU may say that complete ownership of the means of production by each man is not efficient, indeed gives a man and his family no time for the prayer and study and recreation necessary for them. This is true, although it is also true that if we, as Christians, began to make our wants equal to our needs, we should find that much of our feverish activity is for non-essentials. As a young man returning from the war remarked rather sadly that he had come home to get a job in order to obtain the things he had learned to do without. But it did indeed develop, in the history of a working culture, that a combination of individual self-sufficiency and local self-sufficiency was found best suited to the true well-being of man, the pilgrim. Father McNabb says, in "Old Principles and the New Order," that "the area of production should be the area of consumption" for a sound economy. It is the same thing when Peter Maurin speaks of "regional living." Even if a man in such a small community, a carpenter, say, does not raise all his essential food or wherewithal for his craft, still these essentials of his family's livelihood are well within his control. For he knows those who do grow them, knows the supply available, and is not always conjecturing on invisible markets, is not, as Plus XI put it, "a victim of that hand to mouth uncertainty, which is the lot of the proletariat." But if the small community itself cannot supply its own foods, fuel, clothing, and shelter, the very things necessary for sustaining its life, it is not truly economically sound.

It follows from this, obviously, that small ownership in the true sense, is not possible in the city. That is to say, it is not possible in any area so congested as to prevent an owner from having the means of production of his livelihood at his doorstep. Can a shoemaker in a modern city have the animals that provide his leather near his home? And if he has not, what is to prevent a monopoly, or a thieves' coalition in the tanning business, or a chain shoe repair store from ruining him whenever it finds it convenient? That has already happened to our little grocery stores. Thus it was that Oil ran all the small independent gasoline stations out of business. First, it "took a loss" long enough to undersell them, take away all their clients, and ruin them. Whose invested shares, incidentally, enabled those managers of other peoples' funds to take that loss? Then, when it had destroyed all competition, it did what it liked with prices. And where there are seemingly several competitors, price agreements, largely "honor among thieves," bring about the same conditions as a monopoly. Thus it is that the invested funds, stocks, and bonds, savings deposits, insurance policies, of many "small men," anonymous owners, who, in general, never think for a moment to investigate the use of their money, are used to destroy other "small men." One is reminded of Chesterton's remark on interest, that

# CULT :: CULTIV

## Child of Peace

"The child is the parents' love made flesh."

—Gerald Vann.

These are beloved hours of quiet peace:  
We wait with joy the advent of a child,  
Our love made flesh, for whom we will not cease  
To praise God's mercy, ever sweet and mild.  
He shall be born into a world of wrath,  
Reborn into the family of God,  
Raised by His grace to the eternal path  
Which Christian saints and martyrs long have trod.  
Lord of all creatures, bless this work of ours,  
That rich in love and strong in faith and hope,  
Anointed with Your strength and with Your powers,  
On pleasure's way he may not vainly grope.  
Then come, our child of peace, we wait for you  
To bless our lives, to kindle our love anew.

JAMES AND GRACE ROGAN.

## Spiritually, We Are All Semites



GOD'S WORD is enough for me. Even if all Jews—what an absurdity!—were rascals with the exception of one alone who would be righteous beneath the velamen, this single man would bear upon him the Promise, God's word of honor in its fullness and power, and nothing in it would be changed.

In addition, let me tell you that each morning I partake of the Body of a Jew named Jesus Christ, that I spend a part of my life at the feet of a Jewess whose heart was pierced and of whom I have made myself the slave, and finally that I have put my confidence in a band of Sheenies—as you call them—one offering the Lamb, another bearing the Keys of heaven, a third commissioned to teach every nation, etc., and I know that it is only with such feelings that one can be a Christian. Anything else one might say is trite and contingent and absolutely does not exist.

From "Le Pelerin de l'Absolu," by Leon Bloy.

we collect our money" at the bank, or interest on investments, and never stop to think how it is that somebody else's money is mysteriously added to our own. But the conclusion to be drawn is this, that so-called small owners in the city are no more free from economic coercion than employees.

However, small holders in the country are not necessarily free from economic coercion either. They have the space and the resources which would enable them to be free from pressure, but in the vast majority of cases, false leadership made them surrender that right.

WHEN the farmer was a diversified farmer, that is a true small owner, he ate the food he raised, produced his own clothing from his own flax and wool or cotton, cut his own fuel in the woods, and with his own neighbors, and a local carpenter, built his own house and barn. (Our modern, "specialist," produced houses and barns are like match boxes beside those sturdy, comfortable, "amateur" structures.) Goldsmith wrote of him in the "Deserted Village": "For him light labor spread its wholesome store, Just gave what life required but gave no more."

Brethren in Christ, can we, who are to work out our salvation in "fear and trembling," dare ask more from Him Who said "Woe unto you rich."

But when the farmer, advised by those "who had his best interests at heart," became a one-crop farmer, making money on one crop with which to buy all his other needs, he was at the

mercy of those who produced his other needs. For they were needs. Thus the specialist chicken farmer suddenly found the price of eggs, which he sold, unbelievably low, and the price of chicken feed, which he bought, unbelievably high. He mortgaged his farm to the bank, or the insurance company, and in time they foreclose on the mortgage. An oft-repeated tale. Surely, you say, rich soil is a real wealth of the world, from which the real wealth of abundant harvests comes, the horn of plenty! Not when business brains invade the land. During the depression they said of Iowa, "the best land and the biggest mortgages in the country." Flowed-under pigs, burnt wheat, and hungry children.

The basic means of production for every person in this world is land. For there is no "intellectual," no "financier," who would live very long, if someone else were not working the land for him, "by the sweat of his brow." Land ownership is still really the greatest material wealth of the world. It is real estate. But in the modern world real estate value is very unreal, for people measure the value of land not by the actual value, but by the speculative value.

It happens in our time, that in general, and on an ever increasing scale, the owners of the land are not the workers of the land—FOOD. The owners of the mines are not the workers of the mines—FUEL. The owners of the sheep, of the flax and cotton fields, are not the workers in textiles—CLOTHING. The owners of the forests and the quar-

(Continued on page 6)



# CULTURE ATION ::

## The Middle Ages

THE Middle Ages which they say were dark  
Like me, were lit up with Thy grace, oh Lord!  
And rare with music like a singing lark  
Rising with notes of Thy divinest word!  
Averrhoes, Aquinas and Maimonides,  
Mohammedan and Christian and Jew,  
Interpreted the richness of their creeds,  
Thy Church brooding over all points of view,

Like a grand tree, rooted in faith supreme,  
Its glory and its strength protecting all,  
Illuminating Earth with Heaven's beam  
Of the Brotherhood of Man without the Fall!  
Hermits and princes, men with wisdom's rods  
With which they walked abroad and talked to gods.

CLAUDE McKAY.

## ST. THOMAS ON USURY

St. Thomas on usury (II-II, Q. 78, A. 1): "Whether it is a sin to take usury for money lent?"

On the contrary, it is written (Exod. xxi, 25): "If thou lend money to any of thy people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries."

I answer that, to take usury for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality, which is contrary to justice.

In order to make this evident, we must observe that there are certain things the use of which consists in their consumption; thus we consume wine when we use it for drink, and we consume wheat when we use it for food. Therefore, in things of this kind, the use of the thing must not be considered as something apart from the thing itself, and whoever is granted the use of the thing is granted the thing itself, and for this reason to lend things of this kind is to transfer the ownership. Accordingly if a man wanted to sell wine separately from the use of the wine, he would be selling the same thing twice, or he would be selling what does not exist, and so he would evidently commit a sin of injustice. In like manner he commits a sin of injustice who lends wine or wheat and asks for double payment; one, the return of the thing in equal measure; the other, the price of the use, which is called usury.

On the other hand, there are things the use of which does not consist in their consumption; thus, to use a house is to dwell in it, not to destroy it. Hence in such things both may be granted; for instance, one man may hand over to another the ownership of his house while reserving to himself the use of it for a time; or vice versa, he may

grant the use of the house while retaining the ownership. For this reason, a man may lawfully make a charge for the use of his house, and besides this, claim the house back again from the person to whom he has granted its use, as happens in renting and letting a house.

Now money, according to Aristotle (Ethic. v. 5; Polit. i. 3) was invented chiefly for the purpose of exchange. Consequently the proper and principal use of money is its consumption or spending in exchange. Hence it is by its very nature unlawful to take payment for the use of money lent, which payment is known as usury; and just as a man is bound to restore other ill-gotten goods, so is he bound to restore the money which he has taken in usury.

Reply Obj. 2: The Jews were forbidden to take usury from their brethren; that is, from Jews. By this we are given to understand that to take usury from any man is evil absolutely, because we ought to treat every man as our neighbor and brother, especially in the state of the Gospel, to which all are called. Hence it is said without any distinction in Ps. xiv, 5: "He hath not put out his money to usury," and (Ezech. xviii, 8): "If a man . . . that not lent upon money, nor taken any increase . . . he is just." They were permitted, however, to take usury from strangers, not as though it were lawful, but in order to avoid a greater evil, lest, namely, through avarice, to which they were prone, according to Is. lvi, 11, they should take usury from the Jews, who were worshippers of God.

Reply Obj. 3: Human laws leave certain things unpunished on account of the condition of those who are imperfect and who would be deprived of many advantages if all sins were strictly forbidden and punishments appointed for them. And so human law has permitted usury, not that it looks upon usury as harmonizing with justice, but lest the advantage of many should be hindered. Hence it is that in civil law it is stated that "those things according to natural reason and civil law are consumed by being used, do not admit of usufruct," and that "the senate did not (nor could it) appoint a usufruct to such things, but established a quasi-usufruct," namely, by permitting usury." Moreover, Aristotle, led by natural reason, says (Polit. i, 3) that "to make money by usury is exceedingly unnatural."

## BOOK REVIEW

THE GREAT FRIEND: FREDERICK OZANAM, by Albert Paul Schimberg; The Bruce Publishing Co., Milwaukee, Wis.

THE recurrence of the month of May recalls again the founding of the St. Vincent de Paul society by a layman who is a model in at least eleven phases of Christian life. Since space forbids let us recall merely one of Frederick Ozanam's stupendous works, the miracle of the St. Vincent de Paul Society.

The Conferences of History, and especially the Notre Dame Conferences, though they brought young men together and trained them to think and to lead, showed Ozanam and his friends the need of a society of religious friends who would work as well as talk, and when at one of the meetings a Catholic student called upon the unbelievers to consider the benefits which Christianity had conferred upon mankind since its founding, one hot-headed young man suddenly called, "You are right, Ozanam, when you speak of the past! In past centuries Christianity did marvelous things. But what is it doing for mankind now? And you, who pride yourself on being a Catholic, what are you doing for the poor? Where are those tangible results which alone will teach us the practical value of your faith? We await them, for it is through them that we shall be converted."

Read Mr. Schimberg's fascinating book to see how Frederick Ozanam answered the challenge, and incidentally you will be amazed at ten other sides of him, each of which would suffice for the life of an ordinary good man.

SISTER MARY NORBERT,  
R. S. M.

SING A SONG OF HOLY THINGS, by Sister M. Josita, O.S.F. Illustrated by Sister M. Maxine, O.S.F. Tower Press, 631 N. 50th St., Milwaukee, Wis. 112 pages. \$1.50.

PSYCHOLOGISTS tell us that it is good pedagogy to teach things to children in verse form, and every mother knows that her little ones learn much faster ideas presented to them in rhyme. Sister Josita, who has taught young children for a good many years using this method, has written "Sing a Song of Holy Things" as a sort of rhyming catechism. She has attempted without "watering down" the doctrines of our faith to capture their meaning in words simple enough for the little child to understand and remember. There is no better evidence that she has actually accomplished this than the report of one mother who presented a copy of the book to her children and later found them spontaneously committing the verses to memory.

If you are a parent or teacher and wonder how to explain the meaning of the Blessed Trinity to a six- or seven-year-old, why not do it as Sister Josita does:

God is one in Persons three,  
Father, Son and Spirit.  
I do not know how it can be  
Even though I hear it.

But I believe it all the same,  
And call the persons three  
By that all holy Name of names,  
The Blessed Trinity.

Children can read this book all by themselves, for its vocabulary has been adapted to that of the seven-year-old. For this reason it makes a splendid supplement for use in classes preparing for first holy communion.

IDELLA GALLAGHER.

## "I Am a Peasant"

By JOHN CURRAN



AM neither a bourgeois nor a proletarian. I am a peasant. I have roots." So says Peter Maurin, the agitator who has deeply affected the lives of so many of us.

By roots Peter means that he has a philosophy of life based upon the Faith of the Middle Ages. He also calls himself a Medievalist. Others started calling him a pest and a nuisance and wound up by calling him a genius. To us moderns the idea of peasant brings to mind a dull rustic, stoopshouldered from toil. I've never seen Peter handle a plough nor plant a vegetable, but he certainly knows how to plant ideas. He advocates not more than four to six hours work a day on farm communes, with the rest of the time devoted to improving the mind, for, he says, it is more important to be than to do. In getting a glimpse of his mind we shall understand better the essence of the man.

Before founding the CATHOLIC WORKER, Peter had worked at various odd jobs such as porter, ditch digging, etc., and if he did not think he was being treated fairly he walked off the job without even asking for the pay due him. At times he taught French and earned \$20 a day with his own method. Because he never wastes a word except to make his hearer a better Christian it has been difficult to get a complete picture of his life. He tells that he is one of a family of 24 children. His own mother had six children and died when Peter was fairly young. There was a young girl left an orphan (this was in his home in Languedoc, in the south central part of France) and his father, seeing the girl's plight, married her. She rewarded him by presenting him with eighteen more children. See the Christian in "She rewarded him with eighteen children."

In traveling by bus Peter often talked to me in a loud voice for the benefit of the other passengers. In the South he pointed out that since the white man had brought the colored man to this country as a slave the white man's conscience bothered him and he must continually oppress the colored man in order to uphold his own ego. The colored race by its generations of suffering and humiliations is better fitted to civilize the white man than the white man to civilize the colored. The colored should quit aping the white man and follow the other great African, St. Augustine.

"The Jewish Daily Forward looks forward and writes backward, and the reason it does not go forward is because it does not look backward, back to the Prophets of Israel," says Peter. The Prophets of Israel and the Fathers of the Church are our roots. As a Jewish fellow once told me, "We Jews will become Catholics when you Catholics become Christians," and then he helped me sell the CATHOLIC WORKER in the rain. As Peter says, you can always get a Jew by an appeal to his intelligence.

The liturgical life in small communities on the land is Peter's answer to the modern chaos, and it would take a good-sized book to develop even a part of what Peter implies. I can just sketch in a few points here. The workroom has been lost to Christ (see Charles Peguy's chapter, "The Honor of Work," in his "Basic Verities"). The Pope says the working man has been lost to the Church. Men may still respect womanhood, but do women respect it? "Voluntary poverty means not destitution but plain living and high thinking; a bottle of wine at each seat at the table, take it or leave it." When women keep the kitchen garden they do not need to go to the hospital for childbirth. The home on the homestead discourages ideas of divorce and fosters the organic growth of married love because then the family is an organic unit bound by unity of endeavor. Commu-

nity means common unity man; comes before what man has created. Always Peter is preaching the age-old truths restated in the words of today.

The dynamic meaning of the Mystical Body is inherent in his ideas of farming communes. A new philosophy, a philosophy so old it looks like new, and no one can accuse him of using platitudes.

Houses of hospitality are a means of leading to that greater work of corporal and spiritual mercy, the liturgical life on the land. His whole program is like the mustard seed of the Gospel; it has life in it. First are round-table discussions to clarify the mind, to instill in men the idea a mission worth while in life. This leads to the feeding and clothing of the poor in the cities, and everyone can see the good in that. Hence people will contribute there while very few can see the whole picture of the organic life on the land. It takes time and infinite patience to present this, to show how people can help themselves spiritually and physically by returning to the soil. The breakdown of civilization works in his favor and it may take the atom bomb to force us to forego the gadgets and shop windows of a crazy way of life that fails to serve man or God.

I started this article by trying to give a description of Peter and I find I cannot. I can only push the ideas which Peter has given me, and I feel that that is a better picture than to say he has sharp dark eyes, a poker face, and is utterly indifferent to clothes, food, and the many things that affect the ordinary man. To be a successful business man is one thing; to be successful in making a group of people love poverty and put up with all sorts of privations and inconveniences is really something. I believe that this peasant's genius lies in his ability to deliver his "points" with a punch, but his wisdom is open to all of us if we will take the trouble to go back to the Gospels and the Fathers of the Church.

## Caritas et Amor

Where charity and love are, there is God. The love of Christ has gathered us together. Let us rejoice in Him and be glad. Let us fear and love the living God. And let us love one another with a sincere heart.

Where charity and love are, there is God. Let us take heed that we be not divided in mind. Let malicious quarrels and contentions cease. And let Christ our God dwell among us.

Where charity and love are, there is God.

Let us also with the blessed see Thy face in glory, O Christ our God, there to possess an immense and happy joy for infinite ages of ages.

Amen!

### Sons of God

If you wish to receive a free booklet, "Renewal of Baptismal Vows," write to:

Maryhouse  
2024 16th Ave. So.  
Minneapolis 4, Minn.



## WORK

(Continued from page 4)

ries are not the woodsmen, stone-cutters, and carpenters—SHEPHERD.

Ownership, management, and labor, formerly three functions of each man are now divorced and at war. All of us are at the mercy of these owners if we wish to be fed, warmed, clothed, and sheltered. "Who pays the piper calls the tune." It is not a tune that harmonizes well with the song of the Seraphim and Cherubim and all the heavenly hosts, with whom we ask God to join our voices, when we sing the Sanctus. Little by little, the majority of us are bought out.

SO we see that the small owner in the city is necessarily subject to pressure from those who control his lifeline. The small owner in the country is generally subject to pressure from those to whom he has surrendered his life-line. But he at least is not necessarily so. That is the slim margin left between us and practical dictatorship. What interests Christians seeking a Christian temporal order, is that it is still possible to lay the basis for a Christian working world by bringing about a free small ownership in the countryside in locally self-sufficient communities.

The movement to restore this small owner, the peasant proprietor, has been called the Land-Crafts Movement by some, by others the Green Revolution. It is a "temporal revolution for eternal salvation," as Charles Peguy wrote of the whole movement to restore work to the position God had assigned it from the beginning. Behind every revolution, Marx said, there is a theory of revolution. And behind our Green Revolution, there must be a theory of Green Revolution.

The silences, the sounds, and the fragrances of the countryside, summer meadows with cattle grazing, streams broken by the leap of a fish, owls at night, are sweet consolation to those who return to the land. But they are no reason to return to the land. Although it is true that the sensual beauty of the countryside is largely a help to contemplation of Him, whose hand is seen in all His works, it is also true that the sensual beauty of the countryside can be a veil between us and Him who is Most Fair. For "the sensual man cannot perceive the things of God." If we are more a stranger to this world-made city greyness and squalor, let us by all means remain in the city streets. We do not go back to a crafts-land existence that our senses may be satiated, or that we may find security, or that we may be free, responsible workmen, enjoying our work. We do not indeed go back to be contented. Paradoxically, we go back to be discontented. "Thou hast made us for Thyself, O God, and we find no rest until we rest in Thee." We make our homes on the land that we may become estranged from the earth. Not that we may eat but that we may be empty, and hungry for the Eternal Banquet.

LET US imagine that our Catholic workman has decided to become a landed craftsman. The question still remains, what pattern of life on the land will best remind him that he is a pilgrim and a stranger on the earth? That is to say, what pattern of life on the land will make him holy? For, as Peter Maurin says, "If things are not arranged for holiness, they are arranged wrong."

For our working world will not still be Christianized when it has achieved the freedom of man. What is most finally achieved is the "freedom of the sons of God." A free man is free from the coercion of others;

what does it profit if he is enslaved to his own will or to the will of the devil in any of Satan's subtle characterizations? Such free men have in the past been amateur craftsmen in the devil's workshop. A "free son of God" is free from the coercion of his own will, or any other than the Will of God. It is a freedom only accomplished by the Truth, and "the Truth shall make you free." Truth, so often thought of as an abstraction, is in the last analysis, a person. "I am the Way, the Truth, and the Life," said Jesus Christ. We shall achieve the freedom of the sons of God by being made "partakers of His Divinity, who vouchsafed to become partaker of our humanity," that is to say, by building our lives around His real presence on our altars.

Any movement back to the land that is not also a movement back to the altars is doomed to failure. Spiritual renovation is never effected by material change, and it is spiritual renovation that is our crying need. It is the other way about. Material change is effected by spiritual renovation, in the sense that the growing awareness of the Holy Spirit within us creates in us a desire to continually reproduce the temporal order in the image of God. "Send forth Thy Holy Spirit, and we shall be created, and Thou shalt renew the face of the earth." It is because they are "created" more and more by the Spirit of God that men of good will, inside the Faith and outside it, are turning towards the countryside. What a tragedy if that turning should be towards a form that makes growth in holiness difficult for the small holder and his children! The means of spiritual renewal are the Sacraments, especially the Sacrament of love, Holy Communion; indeed, let us say not spiritual renewal but spiritual existence, for; "unless you eat the flesh of the Son of Man, thou shalt not have life in you." The Sacraments are in the church. Therefore, the church must be near the people. In order for the church to be near the people, and the people near their dearest neighbor, our "Most Beautiful, and our Beloved, and our Sacred Delight," Jesus Christ, the pattern of life on the land must be the Village Pattern.

THE Village Pattern is that arrangements of a community whereby houses are grouped close to each other and to the church, on small pieces of land, with crop, wood, and pasture land outlying. In this country and Canada, the Homesteading Law, (of Protestant inspiration) fixed the pattern of life on the land. That pattern is predominantly one of large, isolated, commercial farms, many times the acreage necessary to sustain the family. By the Homesteading Law, the Government gave away free to people whatever land they squatted upon as large parcels as possible. Protestants had not the real presence in their churches, nor a commandant to go to Mass on Sunday. Hence they had not as strong a motive as we should have had, to prompt them to settle in the Village Pattern. But all motives lost out in the race for land wealth.

Catholics, almost all of them, stayed in the cities, either to be near the church, or the school, or because their Catholic tradition had made them strongly social beings, or for less praiseworthy motives. The fact that the Irish Catholics spoke English made many jobs available to them in the cities. Statistics will prove that the Irish in this country have been for that reason the Vanishing Irish. For ten people in the city are represented by three after three generations, whereas ten people in the countryside are represented by twenty-

## PEGUY

(Continued from page 3)

Having once measured the world by the immense measure of destitution, they do not measure with other measures. The usual measures—success, majorities, sales—seem small to them. Misfortunes which are not destitution—failure, minorities, selling at a loss—are misfortunes which do not appear serious to them. Misfortunes which do not mean falling, or falling back into destitution are not to them sure enough misfortunes. Happiness which, in the economic order, is not the happiness of escaping destitution does not seem to them, properly speaking, happiness: it means no more than advantages, comforts. Men who have not, like themselves, known destitution and who talk and are eloquent always seem to them like garrulous children.

The destitute, and those still conscious of their former destitution are not loved by their comrades, but they are loved by their friends. The consciously destitute have a great many enemies, particularly among their comrades. But they have several friends.

That is because they are killers. Haunted by the knowledge of their destitution, made anxi-



OUR LADY OF MERCY

ous by the knowledge of so much present destitution, they cannot and will not forget the existence of this destitution, nor this knowledge, for the space of a banquet, for the time to drink to the most recent definite triumph of the social revolution. So they are hated...

SO long as certainty is not complete, it is not certainty. A life secure on all sides but one, is not secure. A real misfortune, a real destitution, poison all of life. A real happiness cannot even take place in destitution...

It remains that the destitution of individual lives has a repercussion on all social life, on society, on humanity. A city secure on all sides but one is not a city. A real individual misfortune, a real individual destitution poison a whole city. A city is not founded so long as it admits of an individual destitution, even though the individual destitution, even though the individual involved would consent to it... As for destitution in social life, so long as one has not done all, one has done nothing.

two after three generations. Reason enough for the Church of Christ, and notably Catholic education, to look to the land, for the raising of saints.

But the important thing to realize, about the pattern of land ownership left by the Homesteading Law, is that it is impossible, without serious impairment, to pour the mysticism of our faith into that mold. For, above and beyond all things, our Catholic worker is called to be holy. "Be ye holy, as I am holy," has been said by God to us all. This is a case where, above all, the leaders must see further than the led. For there are people ready to start small holdings now, because they see the need for the rescue of family

## A LETTER FROM A BUSINESS MAN

### —And a Reply by Fr. Duffy

Dear Miss Day:

I am an interested reader of THE CATHOLIC WORKER, but I must confess that your zeal for labor as a class to be set apart from us who, by the grace of God and our own good fortune, happen to own a business, leaves me often rather embittered.

Your editorial would give the impression that the profit system is evil in itself, and while this attitude may be debatable as sound economics it is certainly not sound theology or sound Christianity.

I am in a family partnership and my experience is that the consumer—even when the consumer is a Catholic priest—usually buys on price and quality and is not interested in the condition of labor that goes into that product. One fine clergyman actually made the statement, "I am not interested in your social theories or labor conditions; I would buy my materials from the devil himself if I could buy them cheaper!"

This makes for tough competition for anyone who might wish to apply the principles of Christian labor philosophy.

While I am in a small way, a "capitalist," a "profiteer," a "hirer of labor," and as such must stand in a class almost beyond the pale of decency, according to your social philosophy, at the same time I do love the same Christ you love and I try to follow Him...

I have a son 12 years old. We have lost four other children in infancy. Last year we adopted a little girl from a Sisters' founding home, and she has filled our hearts with joy—so much so that I wish to make a thank offering to help those who are in need, and so I send it to you because I know that you will use it to help those who really need it...

I was in New York a few weeks ago and I really wanted to call at 115 Mott Street, but hesitated for fear I would be misunderstood as a "capitalist out slumming." Please accept this offering and use it to help the poorest, most God-forsaken devil who comes within the pale of your Christian charity.

Yours in Christ,  
A BUSINESS MAN.

Dear Mr. F. ....

Miss Day has given me your letter and has asked me to reply to it. It would take a book to do full justice to the subjects touched upon by you, but I shall try to do the best I can as briefly as possible.

#### Extension of Ownership

In the first place you are to be congratulated on owning your own business. If more people owned their own business or means of livelihood, there would be less labor trouble in the world. The Encyclicals of Leo XIII and Pius XI insist upon the provision of means whereby all, where possible, may become owners or part-owners of their means of livelihood. A propertyless proletariat is repugnant to a Christian way of life, and wage slaves are not what God intended men and women to be. Today most of them are propertyless wage slaves. THE CATHOLIC WORKER has stood up for their rights to enjoy with others what God intended them to have and

(Continued on page 7)

ness, Christ-centered holiness, Holy Communion-centered holiness.

"Having made our petition for the unity of the faith, and the communion of the Mystical Body, let us commend ourselves and each other, and all our life, to Christ our God."

life, who do not yet go to Daily Mass and Communion. Let us see that, when God gives them the grace, they and their children are not hampered by an unnatural land set-up.

THERE has been a world-wide community movement of recent years. In one sense it has failed. But I think it is that failure whereby we alone live. "Ah, must Thy fields be dunged with rotten death?" "These are they who out of great tribulation planted the Church in their blood." All great movements are sown in martyrdom.

But in the case of non-Catholic community movements, and Catholic community movements which are not also a movement back to the altars, there is another reason why they almost have to fail, no matter how good their will. Just as the end of natural married love, remembering always that nature in the concrete is nature clipped by original sin, is divorce, so the end of natural community is war. Only in so far as they are supernaturalized, will they last. Have you assembled a group of nice, congenial people, with simple and reasonable demands on life? Do you think that you can make a community out of them by means of justice, whereby every man is given his due? St. Thomas teaches that peace ceases when each one seeks what is his own. We cannot, since Adam, fulfill the natural law of justice, without the motivation of a supernatural law, which is charity. Now charity is God. It is a mystery of our faith that love, so often considered an abstraction, is, in the final analysis, a Person. It is the Holy Ghost, the Ghost who is holy. For Jesus commanded us to love one another as the Father hath loved Him, and He hath loved the Father and the Son is a person, the Holy Spirit. The only liaison between individuals in marriage, in community, in the nation, and in the world is the Holy Ghost.

WE Catholics alone have Jesus Christ in His Humanity, His Eucharistic Body, upon our altars, in the Holy Eucharist. Therefore we Catholics alone have the secret of unity. St. Thomas teaches that the unity of the Mystical Body of Christ is intensified by the reception of the True Body. "The principal effect (of the Eucharist) is the unity of the Mystical Body." St. John Damascene wrote, "(This sacrament) is called Communion because by means of it we communicate in Christ, both because we partake of His flesh and divinity and because through it we communicate with one another and are united to one another. Communion, Holy Communion, Community."

The conclusion to be drawn is this: Our Catholic workman, who had decided to become a landed craftsman, a peasant proprietor, must, to Christianize the world of work, live in that community pattern known as the village. In order to bring that about, Catholic education must teach him the Village Pattern of life, perhaps settle him and his brethren on the often uncultivated land that surrounds monasteries and convents, as the old Benedictines did. (Let us remember, before it is too late, those words of Jefferson, that uncultivated lands and unemployed poor violate a natural right.) Let those who are able teach man his lost skills and crafts. Above all, let our shepherds teach us the lore of holi-



# FAMINE

(Continued from page 1)

refugee concentration camp.

"Let us look at the children who gaze blankly before them—driven silly by the horrors of war. Perhaps in this way we will have formed some idea of what life has been like for these little ones."

Such tragic conditions as are described by Msgr. Carroll-Abbing exist in all war areas—hunger, disease, nakedness, desperation, immorality. You can now realize what your gift of clothing, of food, actually means. A tiny child clasping your warm wool sweater, the pink flowered dress that belonged to your little girl, a weary boy being nourished by your food that you packed and sent several months ago. The sick regaining health through your gift of medical supplies (even the sample medicines sent to doctors are treasures overseas).

In this very lovely month of our Lady, may Mary give each one of you extra added grace of constancy in ministering to these children, who are so precious to her divine Christ-Child. Will you be Mary's apostles to these countless millions of innocent sufferers, and continue the magnificent work you have already accomplished? "Then shall thy light break forth as the morning."

Mary, Queen of Apostles, give us your apostolic spirit, in our work for the abandoned children suffering in all parts of the world.

Here is a list of addresses to which packages of food and clothing may be sent:

\*Quoted from "News," official organ of American Relief for Italy, Inc.

## POLAND

REVEREND MOTHER M. MANKOWSKA,  
POLSKA WEIS,  
REVEREND MOTHER CHRYS-  
TYNO,  
ZBYLITOWSKA GORA,  
MALOPOLSKA, p. TARNOW,  
POLAND.

## ITALY

REV. SR. ANGELINA GERMANO,  
ORFANOTROFIO SANT' ANNA  
ALL' ARENELLA,  
PIAZZA ANTIGNANA N. 61,  
NAPOLI, ITALY.  
REV. MADRE DELLA SUORE DI  
S. GIOVANNI BATTISTA,  
VIA ARDINGHI, ANGRI,  
SALERNO, ITALY.  
SIAMO CON VOI ASSOCIATION,  
c/o DR. PIETRO LEONE,  
VIA LIBERTA 26,  
PALERMO, SICILY, ITALY.  
REV. MOTHER SUPERIOR,  
VIA LORENZO STALLO 18,  
GENOA 104, ITALY.

## HUNGARY

MR. STEPHEN BORSY,  
XII, TARCSAY V-UTCA 17,  
BUDAPEST, HUNGARY.  
(Have five children.)  
REVEREND MOTHER ALICE DE  
DORY,  
VIII, MIKSZATHKALMAN TER, I,  
BUDAPEST VIII, HUNGARY.  
SISTER MARIA SYLVESTRIS GAL,  
SZOLNOK,  
KOZKORHAY, HUNGARY.  
(This is a hospital.)

## FINLAND

SISTER M. THARILLA, C.P.P.S.,  
HEIKALANKATU 3,  
LAHTI, FINLAND.  
SISTER CLARA MARIE, C.P.P.S.,  
ENGELPLATSEN 1,  
HELSINGFORS, FINLAND.

## SWEDEN

REV. MOTHER REGINALDA,  
O.S.O.,  
STA BIRGITTAS VILHEM,  
BURE VAGEN 12,  
DJURSHOLM, SVERIGE.

## HOLLAND

REV. MOTHER DE SALM SALM,  
BLUMENTHAL, VAALS,  
LINBOURG, HOLLAND.  
REV. MOTHER M. WYERS,  
NEWTONSTRAAT 326,  
THE HAGUE, HOLLAND.

## FRANCE

All the addresses of the Little Sis-

ters of the Poor, published in February CATHOLIC WORKER.

Also:

MADAME LA SUPERIEURE,  
RUE ST. DOMINIQUE 32,  
PARIS VII, FRANCE.  
MADAME LA SUPERIEURE,  
9 RUE DES COUVENTS,  
MONTIGNY-LES METZ,  
MOSELLE, FRANCE.  
MADAME LA SUPERIEURE  
ESPANET,  
2 PLACE D'ARMES,  
SAINT-MAUR-LES FOSSES,  
SEINE, FRANCE.

## CHINA

REVEREND MOTHER HILL,  
622, AVENUE JOFFRE, No. 7,  
SHANGHAI, CHINA.

The following addresses, given and sent to me from various authentic sources, will reach adults in great need. Father Guiliano Fuzer, O.F.M., has been acutely ill from starvation, and is making a slow recovery. He is in great need of nourishing food. His address is:

REVEREND GUILIANO FUZER,  
O.F.M.,  
CONVENTO DI S.S. QUARANTA,  
VIA S. FRANCISCO A RIPA 20,  
ROME, ITALY.

Addresses of very poor Hungarians, who on account of the siege and Russian liberation have lost everything:

MRS. FRANCIS SZABO,  
XII, MARVANY-UCCA 23, FSZ. 6,  
BUDAPEST, HUNGARY.  
MRS. ZOLTAN DOBOKAY,  
II, STATISZTIKAI HIVATAL,  
BUDAPEST, HUNGARY.  
MRS. ELIZABETH KINCSES,  
KOSSUTH LAJOS-U 44,  
TOMPA (BACS MEGYE),  
HUNGARY.

Boxes began arriving in Palermo, Sicily, in February—they are deeply grateful for your co-operation. News is expected from Poland very soon—perhaps you have already heard that your boxes arrived safely, and you will be the recipients of many prayers. To date, there is no less expensive way of shipping. Parcel post (with custom forms) at 14c per pound, is the only channel through which gift boxes of food, clothing, may be sent. One eleven pound box may be sent each week, from each person.

CARE, Cooperative for American Remittances to Europe, approved by President Truman's War Relief Control Board, at 50 Broad street, New York 4, N. Y. (non-profit cooperative composed of many agencies for foreign service, including National Catholic Welfare Conference, will deliver boxes (approx. 30 lbs. net weight) for \$15. This includes contents, shipping delivery to Czechoslovakia, Italy, Norway, Poland, Finland, France, the Netherlands.

We have information from a reliable source that the sisters at the following address have nothing themselves, and most of all nothing to give the poor. Please remember them when you are making up packages for relief. Their address: SISTER JUDITH BOER, SZOCIALIS MISSZIO TARSULAT, 125 KRISZTINA KORUT, BUDAPEST, HUNGARY. Or SISTER CAMILLA VORMAYR at the same address.

# CHAPTER TEN

(Continued from page 2)

my carcass craves, if I am not faithful in the things which are least, how will I enter heaven?"

Peter had been talking to himself in a way. He sat there on an empty box and ruminated. And while he talked, one or two others came and listened. Mary listened, too, with her head in her hands. She listened almost without hearing.

"Consent to what God does to you. This is love. It is a terrible thing to fall into the hands of a living God. Look at Him and say, behold the handmaid of the Lord.

Peter pulled a little book out of his pocket and opened it and began to read, and as he read a little flock gathered around and stood or sat and listened.

"Blessed are ye poor."

# BOMB TEST

(Continued from page 1)

brought us to one of the great crises of history. That is plain language which anyone can understand without a diagram: One of the great crises of history.

Now it is common knowledge that every action taken during a crisis must be studied with great care. Nothing that is done at such a time is unimportant, for every factor influences the development of the crisis. It is with this fact in mind that we urge everyone who is interested in this problem of appalling urgency to work and use their influence for abandonment of the atomic bomb tests in the Pacific.

Those tests are the most important action now under way in the crisis. They were proposed by military authorities, will be carried out by military men, solely for the advancement of military technique in the use of atomic energy for destructive purposes. The use of atomic energy for destructive purposes means the annihilation of whole cities, composed of men, women and children. Two cities have been virtually wiped out by this means. There must not be a third, ever. But there will be a third, and others to follow, if we continue to permit military men to have their own way.

Now it is time to tell the military man that he is obsolete. But who is to tell him?

Will Mr. Churchill? He will if he meant what he said in Aberdeen. Development of atomic energy as an agency of destruction must stop at this point, if that is ever to be done.

Will Dr. Einstein? If he desires to lift the threat of sudden destruction from the cities, he will raise his voice in protest against the tests.

Will Prof. Shapley? He must be aware that "Operation Crossroads," the official designation of the tests, truly symbolizes the fact that we stand at the junction of two highways, each leading to opposed and mutually exclusive uses of atomic energy. He knows that we cannot take both roads.

Will the members of the Federation of American (Atomic) Scientists? Their statement asserts that the atomic arms race must be stopped, that survival is at stake. The last sentence in their chapter of "One World or None" is: "Time is short. And survival is at stake."

Yes, time is short. And when time is short, action must be immediate. If the men whose words we have quoted mean what they say, and we believe they do, they will act now to demand abandonment of the Bikini Atoll tests. If Mr. Churchill truly desires the "truce of God and man," he will propose that the white flag be raised over the ships now being dispatched to Bikini. Those vessels and bombers could then be put to work rushing food to the famine-stricken millions of India and China, and thus a double purpose would be served by cancellation of the test plans. Man would be started on the right highway, leading to constructive use of atomic energy, and millions now starving could be fed. Incidentally, and this, too, is important, the lives of the many animals inhumanly sentenced to die on the floating targets of the bombs would be spared.

Who can calculate how far all the efforts and expense being put into the tests would go toward relieving the awful famine situation in the Orient? Truly, it is plainly to be seen that the two great crises now confronting us are closely related. The first step toward right use of atomic energy can be at the same time an important, perhaps a decisive, step toward alleviation of the famine of our brothers in Christ.

If that step is to be made, it

# FR. DUFFY

(Continued from page 6)

what the Popes have demanded for them.

THE CATHOLIC WORKER has manifested "a zeal for labor," you say. That is true; but its zeal has not been for "labor as a class to be set apart from people who happen to own a business," but rather to be put in the same class as you, and enjoy the same rights as you. I am sure you would like to see other people, as many as possible, owning or part-owning their means of livelihood.

## The Profit System

You say that "editorials would give the impression that the profit system is evil in itself." I do not know what editorials you have in mind, but I think there has been a lot of misunderstanding about the profit system and a lot of loose wording and loose thinking by people who carelessly use the words "profit system" and condemn it when they should use the words, *worship of money, or avarice, or greed, or selfishness*, and condemn them instead of condemning something rooted in the natural law, authored and approved by God Himself. Human beings, for their own selfish ends, can and do abuse things that are good, but it is wrong and unreasonable to blame the good thing that is abused because people abuse it. It would be far more just and reasonable if, instead of talking against and condemning the profit system, we started to put the blame where it belongs, on the greed and selfishness of human beings who are all, whether they admit it or not, prone to evil, and in varying degrees to greed.

By the profit system I mean a just increase, return, or reward for work or the equivalent of work. In that sense God Himself is the Author of the profit system, for He is the Author of nature and of the innate powers of nature which give man a wonderful increase, reward or profit for his labors. Man sows one grain of wheat. Up come a score. Man plants a piece of a potato. It produces several potatoes. I could quote many other examples of the generous way nature (and God through it) rewards man for his labor. The man who would destroy the profit system, and do a thorough job, would have to destroy nature, too.

In the supernatural order rewards or increases to the extent of a hundredfold are promised to people who perform certain good works. Heaven itself is the reward, return or profit for faithful service to God during life. And, of course, there is the parable in which our Lord praised the man who, starting with five talents given him by his master, gained another five, and condemned the one who buried his talent in the ground and had no profit to show for it on the day of reckoning.

## Control of Greed

People who condemn the profit system are usually really condemning the injustice and selfishness of men and women who do not give a just reward for work done, who overcharge for inferior work, or who demand more for their work or its equivalent than is reasonable and just. What we must condemn and control are greed, injustice and selfishness, and if people do not control these things voluntarily, then in the interests of the common good they should be controlled legally by the public authority.

## The Just Price

You say you are "in a family partnership." Again, you are to be congratulated, though I would not say the same for the man who told you that he was not "in-

must be made by men of good will, everywhere. It is not enough to depend on great leaders. If there is to be a "truce of God and man," it must be made by man. That means all of us.

interested in your social theories or labor conditions," and that he would "buy from the devil himself if he could buy cheaper" in that quarter. As you say, such an attitude "makes for tough competition for anyone who might wish to apply the principles of a Christian labor philosophy." I am sure you realize that reprehensible and selfish attitude is forcing you and others to be unjust to other people. Both you and the people to whom you are compelled to be unjust by that kind of pressure should be protected from people like him. If he can't be just voluntarily, then he, too, should be made to be just by the public authority in the interests of the common good of all. This can be done by legislating for and the fixing of a just price.

## Government Controls

I do not advocate or believe in unwarranted government interference in the affairs of the people, but I do think that when people do not voluntarily control themselves or their greed they should and must be controlled or restrained by the public authority for the protection and welfare of others and for the common good of all. The kind of government or public authority I am thinking of is a really popular one, representative of and controlled by the people and primarily interested in safeguarding their individual rights and promoting the common welfare.

If producers of various kinds voluntarily fail to agree upon a just price for their respective products, I think there should be such things as government price controls fixing prices above or below which products may not be sold. Such controls or fixing of prices, whether exercised by the government or voluntarily by producers of products and sellers or renters of services would assure a just wage for workers as well as a just price for consumers, justice for everyone involved. They would eliminate the cutthroat competition which results in unjust wages, inferior products, excess profits, monopolies, and all the other unjust things that are the product of that kind of competition which is synonymous with uncontrolled private enterprise, or "rugged individualism," which, again, is another name for uncontrolled greed from which comes injustice of the rankest kind.

## "Capitalism"

You say that you are in small way "a capitalist" and "as such must stand in a class almost beyond the pale of decency according to your social philosophy." You are a capitalist in the sense in which you or your ancestors worked for and built up a legitimate business or means of livelihood, a business which you now operate in a just manner and which you rightfully call your own, your private property created, increased and maintained by honest labor and industry. There is nothing wrong with that kind of "capitalism" or with your kind of "capitalist."

You are a "profiteer" in the sense in which you make a living, get a just reward or return from your labor, enterprise and industry. If you produced and sold goods for what they actually cost, you would starve, or someone else would have to keep you, or something else absurd and ridiculous would have to happen.

## Sharing Ownership

You are "a hirer of labor" of those outside your partnership, to whom, presumably, you pay a just family wage. When, and if, they show desires of accepting responsibility, of taking an interest in the business and in its continued welfare, then you can think of giving them, in addition to a just wage, a share in

(Continued on page 8)



# Women, Your Future Is At Stake!



**I**N RESPONSE to the Holy Father's message to the Catholic women of the world, Schools of Apostolate are organized in many dioceses of the country during the summer of 1946. These schools are planned under the patronage of the Bishop in each diocese, and are directed by a specially appointed committee of priests. The Schools of Apostolate will be open to young women between the ages of 17 and 25, and will emphasize the task of women in the modern world, the restoration of the Christian home and family, and the principles and methods of the organized lay apostolate. The Grail, an organization of young lay women, will assist in the preparation of these courses.

## Purpose of the Schools

The SCHOOLS OF APOSTOLATE are three-fold in their aims: (1) to awaken the young women to the grave spiritual needs of the world in which they live; (2) to form them as strong uncompromising Christians for their important task in the modern crisis, and (3) to prepare them to undertake a program of organized lay action in their own surroundings.

The schools will be periods of serious study and practical application of the principles and methods of the Christian restoration. At the same time, they are meant to be a rich experience in Christian communal living with an integral program of prayer, study and discussion, manual work, creative recreation, and individual and collective planning for the lay apostolate.

## Schedule Throughout Country

The SCHOOL OF APOSTOLATE will be conducted in the following dioceses:

Richmond, Virginia, June 11 to June 16, under the patronage of the Most Reverend Peter L. Iretton and the Catholic Committee of the South. Secretariat: Reverend Chester Michael, 316 East Marshall St., Richmond, Va.

Raleigh, North Carolina, June 21 to June 26, under the patronage of the Most Reverend Vincent S. Waters. Secretariat: The Reverend Lennox Federal, 15 North McDowell St., Raleigh, N. C.

Indianapolis, Indiana, June 30 to July 3, under the patronage of the Most Reverend Joseph E. Ritter. Secretariat: Reverend Arthur P. Mooney, Rural Life Director, St. Mary's Church Mitchell, Ind.

Fargo, North Dakota, June 29 to July 5, under the patronage of the Most Reverend Aloisius J. Muench. Secretariat: Reverend John Axtman, St. John's Parish, Wahpeton, N. D.

Philadelphia, Pennsylvania, Aug. 5 to Aug. 11, under the patronage of His Eminence, Dennis, Cardinal Dougherty. Secretariat: Reverend A. Paul Lambert, 41 East Baltimore Avenue, Lansdowne, Pa.

Toledo, Ohio, Aug. 26 to Sept. 1, under the patronage of the Most Reverend Karl J. Alter. Secretariat: Reverend Joseph Frommherz, Rural Life Director, St. Mary's Church Assumption Village, Swanton, Ohio.

## Program at Grailville

At Grailville, Loveland, Ohio, a school for the lay apostolate under the patronage of the Most Reverend John T. McNicholas, Archbishop of Cincinnati, a program is offered throughout the year to provide training for young women. The training is conducted by a faculty of priests and lay leaders who give instruction in the various fields of the lay apostolate.

## Introductory Courses

From June until October, a series of introductory week and week-end courses will be conducted at Grailville. The dates and subjects of the courses are as follows:

June 12 to 18: Opening course on the fullness of Christian life and the need for the lay apostolate.

June 19 to 26: A joyous experience of Gregorian Chant as the living voice of Christian worship.

July 5, 6, 7: The social encyclicals of the Vicars of Christ in relation to the Christian restoration.

July 15 to 21: The task of woman in the modern world: her particular approach to the lay apostolate.

Aug. 2, 3, 4: The study of folklore and literature in the development of a Christian culture.

Aug. 19 to 25: The place of work, health and recreation in the Christian apostolate.

Sept. 3 to 10: A ground plan for the establishment of Christian homes and communities in the rural apostolate.

Sept. 13, 14: A week-end for engaged and married couples on the apostolate of marriage and family life.

## Three Months' School

From June 12 to Sept. 15, a three months' school will be conducted at Grailville, under the patronage of the Most Rev.

## EASY ESSAY

By PETER MAURIN

(Continued from page 1)

6. And then millions of people found themselves victims of a world-wide depression brought about by a world gone mad on mass production and mass distribution.

## IV. The Fallacy of Saving

1. When people save money that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings unemployment.
5. Unemployment brings more unemployment.
6. More unemployment brings a depression.
7. A depression brings more depression.
8. More depression brings red agitation.
9. Red agitation brings red revolution.
10. That's what you get for saving your money for a rainy day.

## V. When Bankers Rule

1. When the bank account is the standard of values the bankers have the power.
2. When the bankers rule,

## PIUS XII on An Apostolate for Women

**T**HE fate of the family, the fate of human relations are at stake. They are in your hands. Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to the condition of each so as to hold back those currents which undermine its foundations, so as to prepare, organize and achieve its restoration.

\* \* \* \* \*

**W**OMAN'S activity is concerned, in great part, with the labors and occupations of domestic life which contribute to a greater and more beneficial extent than generally is thought to the true interests of social relations. But these interests also call for a group of women who can dispose of more time so as to devote themselves to them more directly and more entirely.

John T. McNicholas. The program will be concerned with the important phases of the lay apostolate and the specific approach of woman to the modern crisis. The school will give those who take part a basic preparation for organized apostolic work in their own surroundings.

## Year's School of Formation

A year of thorough formation for lay action will be conducted under the patronage of the Most Reverend John T. McNicholas, from October 16, 1946, to October 1, 1947. The program of the school is designed to help each young woman who takes part to find her place in the organized

apostolate of the Church; to make ready for her task a strong Christian personality, an integral Catholic mind, a healthy body, capable hands, and a womanly heart that is unafraid of sacrifice and totally dedicated to the service of Christ.

The following principles form the structure of the program: the Christian vision of life the family as the basic unit of society the nature and task of woman the formation of the intellect the Christian philosophy of work the development of a Christian culture

**T**HUS it is a vast field of activity which now lies open to woman and it can be, corresponding to the mentality or character of each, either intellectual or actively practical. To study and expound the place and role of woman in society, her rights and duties; to become a teacher-guide to one's sisters and to direct ideas, dissipate prejudices, clarify obscure points, explain and diffuse the teachings of the Church in order more securely to discredit error, illusion and falsehood, in order to expose more effectively the tactics of those who oppose Catholic dogma and morals—is an immense work and one of impelling necessity, without which all the zeal of the Apostolate could obtain but precarious results. But direct action, too, is indispensable if we do not want the same doctrines and solid convictions to remain, if not entirely of academic interest, at least of little practical consequences.

the practice of agriculture as a way of life

The year's school will open with a week-end course, October 18, 19 and 20.

For descriptive folders on the 1946 Schools of Apostolate and for further information write to: Miss Mary Alice Duddy, Grailville, Loveland, Ohio.

## FR. DUFFY

(Continued from page 7)

the ownership to the extent of the amount of the savings they invest in it, and a share in the profits commensurate with their ownership and their contribution towards those profits.

## Sharing of Profits

Or if you feel they are worthy of it, or as an incentive, you could give them a share in the profits whether they share in the ownership or not. Both of you would benefit from this scheme, which is based on justice, and which is another of the things recommended in the Papal Encyclicals already referred to.

I hope I have clarified some things for you and that you will long continue to be the kind of employer which your letter implies that you are.

Sincerely yours,

(Rev.) CLARENCE DUFFY.

## Two Letters

(Continued from page 1)

smiled only faintly. He wished us all Christian happiness and joy.

The Vatican is something out of this world. We visited the Sistine Chapel, the museum and library, with its wealth of centuries, and St. Peter's.

Mass yesterday, Easter Sunday, was celebrated by a cardinal in St. Peter's. I must hurry now as we are soon to depart to Vienna with our trucks, which we bought here, and will use in Austria for relief work. The Quakers have 35 people here. They are working principally in the poor villages in transportation work. They carry the lumber and stones in for the people to restore their wrecked homes. You CW's could do so much here. I wish you were here.

Yours in Christ,  
GEORGE MATHUES.

## Christ Is Risen!

It would have profited us nothing to be born, unless redemption had also been bestowed upon us. O inestimable affection of charity: that Thou mightest redeem a slave, Thou didst deliver up Thy Son!

the business men have to do the bidding of the bankers.

3. When bankers rule, the politicians have to assure law and order according to the wishes of business men.

4. When bankers rule, the educators have to prepare the minds of the students so they can be good specialists, knowing more and more about less and less.

5. When bankers rule, the clergymen have to endorse this scheme of things or starve.

6. When bankers rule the Christian ideal is used to camouflage a pagan practice.



## VI. Mortgaged

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

## VII. Avoiding Inflation

1. Some people say that inflation is desirable.
2. Some people say that inflation is undesirable.
3. Some people say that inflation is undesirable but inevitable.
4. The way to avoid inflation is to pass two laws, one making illegal all money lending at interest, and the other a law obliging money borrowers to pay every year one per cent of the capital over a period of a hundred years.