



Will They Go Again?

Many former GIs are today hesitant sheep wandering with both ears cocked for the clear, confident voice of their shepherds.

They are wondering about the justice of their varied activities in the past war, not that they have a "guilt complex" for they know that sin is not *ex post facto*, but because the promised era of peace and justice grows daily more improbable and because they believe that once again they will be called upon to make a decision and this will have to be made in the light of a whole mass of war experiences.

No Answers Given

Many of us were interested in pacifism before World War II. Interested but not convinced. Our interest was not lost during the conflict, but rather it deepened as the war seemed to conflict more and more with the qualifications necessary to wage it justly. Sometimes we consulted our chaplains on the subject, sometimes we wrote to friends but more often we just sweated the whole thing out in anguish by ourselves. Usually the whole question of a decision was pigeonholed for we were in the army and that was a *fait accompli*. When we got out of the service we would study and investigate. We would talk to our priest friends. This much we promised ourselves. There would be some definite word from the theologians on this subject for after all it was one in which millions of people were involved.

Proportionate Good

There would be answers for the flyers who were told at briefings that if the target was overcast to dump the bombs any place over the city. And there would be answers for the Ranger who made his way out of the prison camp near Berlin and walked to freedom in Paris. He had to leave a whole trail of dead men and women and children behind him to make his escape final. Should he have remained in the camp and sat out the war or should he obey orders and make the his way back home when the opportunity presented itself? Then there was the question of the atom bomb, of guided missiles. With peace came the notion of the proportionate good and evil in the war, and wouldn't these proportions be accentuated in another conflict?

Consenting To Evil

These are general notions and each GI had his personal problems, the old question of temptation and consenting to evil in his personal life. Various men reacted in various ways. I dare say that some exercised self discipline. But what was the overall picture?

And what has been the tenor of the replies to our questions. "Yes, perhaps the pacifists have something."

Perhaps. "The question will have to be investigated."

And yet no discussion comes up. "Look at the list of the soldier saints." "A man who dies in the defense of justice gains a martyr's crown." "The last pope canonized ordered a crusade." But the soldier-saints, the martyrs, and that pope didn't live in an age of unleashed atoms. Is it right to ask the mass of humanity to stand the test of martyrdom, of a life of heroic sanctity?

Most of us are not eccentrics. We don't want to be divorced from the common experiences of our fellows. That perhaps is the great temptation. We are sheep, not the shepherds. We are the laity not the ordained preachers and theologians. We sheep are hesitant about following a lone voice here and there. We would like our shepherds to call to us and say in pretty much one voice "Here is the path, this is the way" and not stand perplexed and unsure while the sky darkens and another storm gathers itself around us. Are we bleating in vain?

Jack English

To Frank From Lorna

Feb. 25, 1947.

I would like to tell you what I have done with my copy of *The Catholic Worker* which came in the mail, yesterday. I told you how I read it aloud to Byron last night. Well, as I dusted this A.M. I asked myself what good it did to read it to my husband if I didn't DO something about it. So—I went to the phone and called up Eva, who is the most influential Navy Mother in the local group. I told her of your Christmas cards the subscriptions, and how they came each month. I asked her if the Navy Mothers had ever done anything about admitting Negro mothers to membership.

She said no one had asked to join in the local group and so far as she knew, nothing had been done since I took my stand (and resigned).

I said, "Well, it isn't enough to just do nothing. Frank Scully sent me this paper and what good is it if I don't do something? I then told her the story of the two Priests, including a Monsignor, and while Eva is not Catholic she is very sympathetic to them. Her son attended a Catholic School up north. So—I told of you and Skippy going to a retreat, and there being 12 negroes, 12 orientals, and Alice didn't say how many whites.

Well—she said, the present Navy Mother is a devout Catholic, so, if I would send her the paper, she would see that it reached her and she

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A Bishop Speaks

If we wish really to effect the reconstruction of society, we must examine our relations with one another very closely. And, if we look at ourselves honestly, we discover that we need, basically, love for one another. I do not mean a sentiment that comes and goes with passing whims, but the steady flame of christian love that animates all good souls. The world needs bitterly the love of men for men; the love of chinese for caucasian; of the negro for the white; of the pole for the russian, of the irish for the jew; and the love of the american for all the world. Love is not for the weak; it is for the strong. For only the strong can quell the pangs of envy; only the strong can grapple with the tearing tentacles of hate. Only the strong man can accept his brother on terms of honest equality, without rancor, with the love of brother for brother.

It might be asked why we are so concerned with the temporal aspects of man's life. Why do I, for instance, a Bishop of the Roman Catholic Church, speak on these matters. Cardinal Saliege has indicated the answer briefly: "The kingdom of God is not of this world, but it is in this world that it is won; it is in this world that it begins; though it is in heaven only that it has its plenitude."

The work of salvation begins here: A man's work, a man's home, a man's family have a very intimate bearing on the salvation of his immortal soul. We plead for men to enter heaven. Man has a higher destiny than this earth; we want to help him achieve that destiny. That is why we hope for the realization of

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Prudence in Giving

By St. Cyprian, Bishop and Martyr

SEE in the Gospel, the widow who was mindful of the heavenly precepts, giving alms amidst the very afflictions and straits of want, casting into the treasury those two mites which were all she had. When the Lord observed and saw her, weighing her good deed, not by the amount, but by the intention, and heeding not how much she had given, but out of how much, he answered and said, "Truly I say to you, this poor widow has put in more than all, for all these out of their abundance have put in as gifts to God; but she out of her want has put in all that she had to live on." Much blessed and glorious woman! Who even before the day of judgment was accounted worthy to be approved by the Judge's voice. Let the rich be ashamed of their barrenness and unbelief; she, a widow, a poor widow, is found plenteous in her charity. And whereas whatever is given is bestowed on widows and orphans, one gives who ought to have received; that we may know thereby how great penalty awaits the rich man who is unfruitful, since according to this example, even the poor ought to exercise charity.

And that we may understand that these works are given to God, and that whoever does them gains favor with the Lord, Christ calls this the offerings of God, and indicates that the widow cast her two mites into the offerings of God that it may be more and more manifest that he who has pity on the poor lends to God.

Brotherly Love

Neither let this, dearest brothers, check and recall the Christian from good and righteous works, that one should think himself excused on behalf of the interest of his children; for in religious spending, we ought to think of Christ, who says that He is the receiver of them; preferring to our children, not our fellow-servants, but Christ, as He Himself teaches and cautions us: He says, "He who loves father or mother more than me, is not worthy of me; and he who loves son or daughter more than me, is not worthy of me." Likewise in Deuteronomy, for the strength of faith and the love of God, things as distinct are written: "Who said of his father and mother, 'I no longer recognize them'; and disowned his brothers, and disavowed his own children; but he has kept your injunctions, and guarded your covenant." For if we love God with our whole heart, we ought to prefer to God neither parents nor children. Which also John in his Epistle sets forth, that there is no love of God in those whom we see unwilling to exercise charity to the poor: "He who has the goods of this world

and sees his brother in need and closes his heart to him, how does the love of God abide in him?" For alms to the poor is a lending to God; and what is given to the least is given to Christ; earthly things must not by any man be preferred to heavenly, nor human things more esteemed than divine.

According to Spirit

THUS that widow in the third Book of Kings, when after all had been consumed in drought and famine, she made her ash-baked bread of the little meal and oil that remained, and having taken this, was going to die with her children. Elias entered, and requested that first he should be fed, and then, out of what remained, she and her children should eat. She did not hesitate to obey, nor did the mother in want and in hunger prefer her children to Elias. In God's sight a deed which may be pleasant. Readily and freely what was asked is offered; not a portion from out of abundance, but out of a little all is given; while her children were hungering, another is fed before them; amid destitution and famine, food is less honored than mercy; that so, while in salutary works life according to the flesh is despised, the life according to the spirit may be saved.

Elias, therefore, bearing the type of Christ, and showing that he, according to his loving mercy, renders to each their recompense, answered: "Thus says

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How often, in past days, have we not listened with pleasure to the dire warnings against the rich that are interspersed throughout the Gospels, the Epistles, and the old Testament. We were warmed and comforted, for those words, we knew, did not apply to us, but to the few who had money. They had more than they needed, they ought to give to the poor, they ought to feed the hungry and clothe the ragged. But not us. For we were the poor; not the hungry poor, but the poor who sought solid living.

Those days are gone. Today we are the rich. We cannot avoid it. We cannot deny it. For we have more than enough to eat; plenty to wear, and warm homes to live in. To the people of Europe, these things are wealth; their possessors are the rich; the wealthy; the subjects of all the warnings of Scripture, us.

Since those warnings now apply to us, we can no longer view them with equanimity, nor can we hear them calmly. In this short excerpt from St. Cyprian, some of the requirements of the Christian life are presented with unusual vigor. If we cannot hear him today, when we are the wealthy, charged with a heavy responsibility, it is hard to see how we ever can.

GIVE to the Bishops' Relief Campaign for victims of war, 350 Fifth Ave., N. Y., which begins its drive in the middle of March.

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St. Cyprian Writes

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the Lord, the God of Israel; The far of meal shall not be exhausted nor the cruse of oil spent until the day that the Lord sends rain upon the ground."

Food for Blood

According to the faith of the divine promise, those things which she gave were multiplied and heaped up to the widow, and, her upright works and the merits of mercifulness taking to themselves accumulation and increase, jars of meal and oil were measured to her to the full. Nor did the mother rob her children of that which she gave to Elias, but rather conferred upon her children that which she did bountifully and piously. And she did not yet know Christ, nor had she heard of His precepts; not redeemed by His cross and passion, she was not repaying food for blood. Which shows how much he offends in the Church, who preferring himself and his children to Christ, saves up his wealth, instead of sharing a plentiful patrimony with the necessities of the needy.

Sacrifices

No; there are many children at home, and the largeness of your family prevents you from applying yourself liberally to generous works. You ought to be occupied in this duty the more abundantly, on the very ground that you are the father of those many pledges. There are the more in whose behalf you have to entreat the Lord; there are offenses of many to be redeemed; consciences of many to be cleansed; souls of many to be set free. As in the life of this world, the cost is greater of nurturing and maintaining children, as their number is more; so in the spiritual and heavenly life, as you have the larger number of children, so ought your outlay of works to be.

THUS Job offered many sacrifices in behalf of his children, and according to the number of the pledges in his dwelling was the number of sacrifices which were given to God. And since every day there cannot but be that which is done sinfully in the sight of God, neither were there less than daily sacrifices, whereby their sins might be wiped away. Divine Scripture proves this, saying: "Job, a true and upright man, had seven sons and three daughters, and cleansed them, offering for them victims to God, according to their number, and calf for their sins." If you truly love your children, if you show them a plentiful and parental sweetness of affection, you ought to be increasingly bountiful, that by such righteous generosity you may commend your children to God. Count not that he be father of your children, who is transient and unabiding; but secure Him for their Father, who is the eternal and abiding Father of spiritual sons.

Assign to Him that wealth of yours, which you save for your heirs; let Him be your guardian, Him executor to your children; let Him be in divine majesty their protector, against all the injuries of this world. Property put in trust with God, the State does not seize, nor does the collector tax, nor does the law practice on. A heritage is safely settled which is reserved under the guardianship of God. This is indeed to provide, in time to come, for the children of your love; this is to consult with a parental pity for future heirs, according to the faith of the divine Scriptures, which says: "I have been young, and am now old; yet I have not seen the righteous forsaken, nor his children hungry. All the day long He is merciful and lends; and his posterity is blessed."

Reflections on Work

This issue of work, of property, of the social order, is so big an issue that it is hard to deal with it, to make our readers understand, even to make our own lay apostles understand. When we joined in the past with workers in a strike, or wrote about strikes, contributed to the resources of workers by running a soup kitchen as in the seamen's strike, by talking about such issues as wages and hours, many of our own did not understand why we went into these issues. I believe we must be on all fronts, must work on all fronts. We must begin somewhere. We cannot leap back a mile in retracing our steps but go back a step at a time to that point where there can be a restoration of

property. How can the worker get back to the ownership of property unless he has a wage which will enable him eventually to become an owner; a wage sufficient to let him save not only for education of the children, for sickness, for old age, but for ownership. And ownership not only of homes but of the means of production which does not necessarily mean large factories.

Worker Ownership

I believe that in the constitutions of the Amalgamated Clothing Workers and the International Ladies' Garment workers there is a clause which points to one of their aims; the ownership by the worker of the means of production. A truly Catholic aim,

and one which has been achieved by many in the garment industry. The whole industry, as an article by an ACTU writer points out, is made up of many small owners, and the resulting relationship of worker and owner is a human one.

Why are we afraid of being called medievalists, and refuse the long-range program of ownership, even if it means overturning the whole industrial capitalistic system? Why are we afraid of the word peasant? The Southern agrarians use the term yeoman as a more accepted title.

Apostolate of the Laity

We will have to go back to before the Reformation to return to the idea of apostolate of the laity. There is more anti-laicism than anti-clericalism in the country today, I am sure.

Thank God most of our priests are the sons of workingmen, the rector of a seminary said to me once. That is very true. But it is so easy to get out of the habit of poverty, of charity, of hospitality. St. John had to keep pleading, "my children, love one another." And in the first chapter of the Apocalypse there is the sad statement that charity had grown cold. There is always a losing of early fervor, of early charity, of early understanding. It is hard to remain as little children, and



be unsuspicious, to clean the heart of all bitterness, to keep the loving spirit.

No Leadership

It is also true that these sons of workingmen have not thought out these issues, and they have not had the leadership that the workers have had in Karl Marx, in his analysis of the social order, and his condemnation of it. They have accepted this social order; they have not questioned it. They have said, "the poor you will always have with you." They have said, "Seek first the kingdom of heaven." Their great strength was also their weakness. Their conviction of heaven was so strong that they did not think this world worth bothering about. But what of their brothers—are they not worth bothering about? How can we see our brother hungry and say "go be thou filled" and not give to him. Charity is not enough. If he has been robbed, restoration must be made to him. God put man on this earth to work for his bread, but what if there is no work? He has been defrauded of his work, of his labor, and of the fruits of his labor. He has

neither work nor property and his state is bad indeed.

Expenditure for War

There is work now. Much of our national expenditure by the government is for war, past and present, much of this work, this labor, is not good work, constructive work, but work for preparedness, or dealing with pensions or hospitals, etc. It is not even in building homes that have been destroyed by war, let alone homes here in this country where we did not have that destruction. Slums are still with us. Many houses have been torn down, more than have been put up. Farms have been consolidated and produce less than if they were all small farms; soil has been depleted, national resources have been wasted. And are we to sit by and see man, and God's good earth, so ruined and degraded, and then be told, "do not bother about these things, seek first the kingdom of heaven."

Not Nihilism

Julian Pleasants of Notre Dame, in writing me about the first article, *The Church and Work*, has said that he has found a curious parallel between Canon Cardijn's passivism in relation to the social order and Fr. Hugo's in regard to war. He seems to believe that Fr. Hugo counseled "super-natural nihilism," doing nothing. I would say that Fr. Hugo certainly believes a cause worth dying for, and to die for a cause, to suffer for a cause, to go to jail for a cause, to offer the tremendous resistance of spiritual weapons, is certainly not nihilism, a doing nothing.

A withdrawal from the social order, and the draining away of others with you is not doing nothing, and Julian Pleasants recognizes this. It is putting up a very stiff resistance, and suffering greatly do so. A withdrawal from a war economy, not only from the army but from what was called the war effort, demands moral stamina, an endurance of suffering and deprivation.

Sell Your Soul

During my last speaking trip to and from the Rural Life Conference, I visited some of our families, some of the young men who have married and started the heroic job of raising children under this present regime. One of those families who suffered from refusal to participate in the war effort, lived for a time on one of our farms and there were times when food was scarce indeed. The trapping of a deer for food, the begging from the parish for milk, the staying in bed from hunger, these are some of the things they had to tell of. To combat the social order when one has a family is a grim thing indeed. But the point is this, life in the cities under our present housing and working and feeding conditions is often as bad. Unless you consent to sell your soul.

At this point, of course, I can hear howls rising up at my lack of charity in accusing people of selling their souls in war and peace. I am merely stating two things. Piux XI has said that the workers of the world are lost to the church. Most of the intellectual and spiritual leaders whom God will hold responsible for His poor, for His

workers, for His little ones, are not seeing the problem as a whole, nor helping the workers. They are in honor, and so, as the psalmist says, *without understanding*. When you are rich, you are not close to the poor. People may be poor as individuals, yet collectively rich. They may think they are poor, live frugal, self-denying lives, and yet be surrounded by riches, which they own collectively. They possess the power and security which goes with it. The Trappist may be poor individually, and yet the order may be rich. In the stories of the Paradise of the Fathers, the collective work of the monks produced such wealth that they could not find enough poor to partake of it. And it is interesting to remember, that it was the result of their own work and deprivation that this wealth was produced; it was not the conscience money of a James J. Hill or a Charlie Schwab, who in fear of hell were trying to restore money robbed from the poor, from the worker. (On the one hand the capitalist-industrialist, the robber baron weeps that if he paid a living wage industry would go broke and all the workers would be out of jobs. On the other hand they have such huge surpluses of property and money and goods, and the worker remains in his pauper, proletariat, destitute state.)

One With the Poor

To be with the poor, to share with the poor, to be one of the poor. It would be so healthy and so wise and so holy a thing to do, that the devil puts every obstacle possible in the way. One is always being taken in! If one expects the poor to be also holy, one is sadly mistaken. But what affront to expect this. How many sneers have been flung our way because we have advocated holy poverty (not destitution). Why are you trying to get the worker out of his poverty if you believe it to be holy, they will say. But we are trying to get him out of his destitution. One can have a home, tools, a certain amount of security and still be poor.

How often we have heard of *whining beggars; poor but honest parents*. One might more correctly say, rich but honest. But no, if one has wealth, one is supposed to be in good repute. It is so unbelievable that any one who is rich can be called a thief, dishonest, and in a way a murderer, and none pays any attention any more. Our senate investigations show that. It is just too unbelievable! Or perhaps it is taken for granted and cynically condoned.

On the other hand, the poor! All the workers want is more wages and less work, it is said. Of course. That is as far as they can think at present. They have no time to think, let alone take care of their souls. And who is teaching them to think?

Charity Grown Cold

Charity has grown cold, because the priest is removed in his fine rectory from the people. It is not necessary to cite instances. They can be multiplied by the thousand. The young priest soon becomes embittered and tells stories about how he is taken

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Soil and Health

"The Soil & Health: A Study of Organic Agriculture" by Sir Albert Howard, C.I.E., M.A. Devin-Adair Co., New York, 1947. \$4.00.

If you are baffled by the increasing complexity of modern problems—any modern problems—this is the book for you. It will make you see those problems in a completely different light, and what is more, will restore your faith in Providence, if it were possible for anyone connected with the *Catholic Worker* to lose his faith in Providence. You will begin to see disease in soil, plant, animal and man not as an "Act of God" to be resigned to, much less as an enemy to be fought, but rather as a friendly warning of deficiency in the organism itself. Our ancestors who knew nothing of germs and attributed disease to some lack of proportion in the body, may have been closer to the truth about human health than the modern specialist. They didn't know enough to be wrong.

A Synthesis

"The Soil and Health" does for agricultural science what ascetical theology does for morality. While the modern agricultural scientist, like a good casuist, is busy tracking down the specific causes of our problems and digging up specific remedies which create a host of new problems, Sir Albert Howard discovers the one condition which makes it possible for all those causes to operate. Remove that condition, and you can forget about specific remedies, because the causes won't be able to work at all. The condition, of course, is malnutrition.

From that point on, the whole world takes on a different complexion. No longer do we see ourselves and our crops as surrounded by innumerable enemies: bacteria, viruses, fungi and insects. Instead we see animals and plants as able to live out their life span in perfect health when they live and grow in accordance with their natures. Germs and bugs then become the danger signals, warning us when we have violated the laws of plant and animal life. They thus warn us of our deficiencies before the deficiencies have gone so far as to be irreparable.

Our Laboratories here at Notre Dame are presently rearing animals which have been kept completely free from every kind of germ since birth. In these animals, deficiencies will be able to run their course without interruption from bacterial danger signals. It is going to be tremendously interesting to see how this research will help to clarify Howard's position for the laboratory mind. For the laboratory mind is not interested in health as such, but only in its own special approach to its own pet problems.

For the man whose objective is health, Howard's position needs no laboratory substantiation. It has had 4,000 years of biological assay in northern China and northwest India, and biological assay is the ultimate criterion of medical research. Besides that, we have the steady rise of degenerative diseases in our time. This shows clearly enough

that the elimination of outside causes of disease does not eliminate the predisposing condition in the body itself, but merely allows that condition to manifest itself in some other way. The director of the local (South Bend) medical laboratory says that he has not seen a pneumococcus in two years, yet pneumonia is as prevalent as ever. Now it appears in virus form. What it will be after a virus specific is found remains to be seen, perhaps a new and antibiotic resistant strain of pneumococcus. "Anti-biotic" is the perfect term for the modern approach to health. It is "against-life." The only thing it can do is weaken the life of an invading organism; it does not know how to strengthen the life of the invaded organism to the point where it could repel all invaders itself.

The value of this book goes beyond its indispensable importance to the maintenance of plant and animal health, basic as that is. To those who can draw the necessary analogy between physical and spiritual health, Howard's book will mirror in a physical way the spiritual state of modern man. The whole modern outlook on agriculture, medicine, economics, sociology, and spiritual life itself, is like that of an autoist driving in the twilight with his lights off. He must be constantly avoiding other cars which pull out of side streets and head straight for him. He never sees pedestrians until he is almost on top of them. He discovers curves in the road just in time to make a last-minute turn. He misses the road markers completely, so he doesn't know where he's going until he gets there. He's so busy meeting one emergency after the other that he hasn't time to consider what the reasons for those emergencies might be.

Long View Needed

Anyone who has been part of a House of Hospitality knows about life which is one emergency after another. The farmer knows what it means, the doctor knows what it means, the economist, the politician, the social worker, the spiritual director, all know what it means. Yet practically all have succumbed to the temptation to see each emergency in isolation, as a problem to be solved by itself. Very few look on these emergencies as indications that we have violated the pattern of Nature. Very few realize how completely these emergencies are man-made.

So the farmer uses a spray to get rid of some insect pest. The spray incidentally destroys the pollinating insect, kills a parasite which was holding another pest in check, poisons the soil and its organisms, and so lowers the productivity of the crop. Then the farmer has to pour in more fertilizer.

The people who live on crops so raised soon come down with all kinds of diseases properly called modern, because they were unknown to primitive man. The doctor tracks down the causative agent and discovers a specific, but this specific raises so many new problems and has

so many limitations that more and more research is required. This makes modern medicine too expensive for the bulk of the population so the problem becomes an economic one.

Spiritual Anemia

The economist finds that the economic problems of a completely interdependent society are insoluble without government planning, so he dumps the problem into the politician's lap. Government planning raises so many new problems that greater and greater centralization of control is required to keep up with increasing specialization. The system becomes so inhuman that people cannot adjust themselves to it, so they have to be drugged into contentment with the opiates of movie, radio, athletic spectacles, etc. Advanced cases require a dose of Freudian psychiatry. The spiritual anemia which develops creates so many problems for the spiritual director that he calls in specialized Catholic Action which bats its brains out on man-made problems until the emergencies pile up too fast for anybody to keep up with them.

The Balanced Life

This is the lesson of Howard's book. Specifics are man-made solutions (?) to man-made problems. Nature deals only in panaceas. Use a thing according to its nature and your specifics become unnecessary. Violate Nature's law of proportions and you spend the rest of your life battling the troubles you cause. Destroy the natural proportions of plant food, animal food, and spiritual food, and you create problems too complex for man to solve. Let Nature restore her proportions and she will solve those problems for you. The problems of plants on a dead soil, of animals on devitalized food, of men in an urban environment, of Christians in a commercialized culture, are beyond man's power to solve by his analytic methods. Neither will God solve them for us by miracle as long as we despise the means He has already given us: to restore the natural pattern of life. As well might an alcoholic ask for the grace of sobriety after the first drink, the sensualist ask for the grace of purity after entering the burlesque show, as for the enthusiast of modern culture to demand the grace of an integral Christian life.

Read With Intelligence

Let me hasten to remark that none of these social and spiritual analogies are drawn by Howard himself. He has none of the broad social viewpoint which is evident in some of his American admirers, such as Rodale, and more particularly Borsodi. In social matters, Howard is a product of his environment. The word "Empire" flows from his pen



Pax Column

The materialistic radical has felt a great impatience with Christian insistence on the value of personal or societal relationships to God—or with any viewpoint that might make personal demands of a moral nature on the individual. Consequently they have seen no necessity for adjusting to any moral code and have failed to realize that violence, used as a means, guarantees that justice will never be achieved. It is of this that Pietro Spina speaks—"but this much I learned at my own expense, that before we can give something of ourselves to others, we must first possess ourselves. A man who is spiritually a slave cannot work for true freedom. To look after one's own soul no longer seems to me a waste of time, or as I once used to foolishly pontificate, a sign of bourgeois decadence. When all is said and done, there is no better and more necessary occupation than man's effort to know himself and the meaning of his life on this earth. Everything else must follow, as the cart follows the horse. I now feel that the two fundamental motives of my existence came out of this spiritual crisis stronger than ever—the rejection of our present social order and attachment to the poor, two motives which are but one." (Silone: *Seed Beneath the Snow*.)

Salvation From the Left

The Christianity which has allied itself to the Right has failed also, and for the same reasons. Bourgeois materialism and dependence on force. It seems therefore obvious that if justice is ever to be achieved it will be through a union of Catholicism with the Left. And the Left must shed materialism and atheism, remnants of bourgeois life, to make this possible. Those of us who wish to participate in non-violent revolution should begin in our own souls to eliminate whatever of the bourgeois remains in us. Side by side with this we must work and pray for the new society.

Within Catholic Framework

If it is asked what we should aim for or how to go about it the answer, as far as the individual goes, is that one will normally achieve salvation within the Catholic framework. In the social field there are these suggestions I offer for your consideration:

- 1—Withdrawal of labor by a general strike to hasten the collapse of capitalism.
- 2—Local socialization of economic rent.
- 3—Worker ownership of the means of production as opposed to nationalization.
- 4—Independent cooperatives.
- 5—Collective and cooperative farm projects—decentralization and a village economy.
- 6—A distributist economy which, by effective worker ownership of property, does away with proletarianism.
- 7—Insistence all the way on non-violent revolution, thus insuring a democratic rather than a fascist end.

ROBERT C. LUDLOW.

with a certain legible reverence. His examples of crops which responded to organic farming by the conquest of their diseases are practically all drawn from the plantation farming which he knew so well in India and South Africa: tobacco, sugar, cotton, coffee, tea, cacao, etc. Yet never once does he question the plantation system from a social point of view. He does express approval of plantations which put their coolies on organically-grown food. This itself marks a revolution in the attitudes of plantation owners, as a reading of Weston Price's "Nutrition and Physical Degeneration" will show. But the coolies as persons and member of families do not interest Howard at all. For that matter he speaks well of the English Enclosures laws because they rescued the soil from the defects of the village open-field system. He ignores their effect on the displaced peasants, or for that matter, their long-range effect on British agriculture.

What Food?

His most striking failure, however, is his refusal to judge plantation crops as crops, i.e., as destined for human consumption. He exults over the health of sugar cane grown organically, yet never considers the question of whether sugar should be part of a human diet. For this the reader will have to turn to Weston Price again. Howard does not question the value of the narcotic crops either. This part of the book will be wasted on readers of the *Cath-*

olic Worker, who could hardly have any intention of becoming plantation owners. If there were any way of running a House of Hospitality without coffee, the *Catholic Worker* would undoubtedly have boycotted the products of plantation farming before now.

Health and Fertility

Howard's book does have its practical aspects, of course, when he deals with some of the staple food crops, and above all in the section on animal health and its dependence on the fertility of the soil. There are useful appendices on composting, though here again the emphasis is on plantation operations. For small-scale practical advice, the reader will profit more by Howard's earlier "An Agricultural Testament," or Rodale's more popular and less scientific "Pay Dirt," or their joint magazine "Organic Gardening," Emmaus, Penn.

This latest of Howard's books is fundamentally inspirational. It is encouraging for Americans to learn that organic farming has won the field against the vested interests in much of South Africa. It is encouraging to read more and more examples of how organically grown plants and animals have resisted every kind of disease. If you have lost faith in the modern specialist, if you sometimes wonder whether God might not know more than man, if you want a fresh outlook on all modern problems and can draw your own analogies, here's your book.

Julian Pleasants.

Liberalism

By PETER MAURIN

I. Three Jews

1. Harold Laski, an English Jew, says that Liberals have endorsed bourgeois capitalism in the name of liberalism.
2. Julien Benda, a French Jew, says that liberals have given up the search for truth and consented to become paid propagandists for nationalism as well as capitalism.
3. Mortimer Adler, an American Jew, says that, Liberals are sophists and not philosophers.

II. Let's Be Liberators

1. The present would be different if they had made the past different.
2. The future will be different if we make the present different.
3. To make the present different one must give up old habits and start to contract new habits.
4. To give up old habits and start to contract new habits is to liberate oneself.
5. To liberate oneself is to show others how to liberate themselves.
6. Why be a liberal when you can be a liberator?

III. Modern Education

1. Henry Adams says that you cannot get an education in America because there is no unity of thought in America.
2. Norman Foerster of the University of Iowa says that State Universities do not know what it is to be educated.
3. President Hutchins of the University of Chicago says that Universities turn out graduates without giving them an appreciation of the human values that are embodied in the masterpieces of literature.

IV. Secularism

1. The fruit of Liberalism is secularism.
2. Secularism is the separation of the spiritual from the material.
3. When religion has nothing to do with education, education is only information.
4. When religion has nothing to do with politics, politics is only factionalism. How is the rush?
5. When religion has nothing to do with business, business is only commercialism.

V. Materialist Slogans

1. The fruit of secularism is materialism.
2. The materialist philosophy growing out of secularism finds its expression in materialist slogans.
3. Here are some:
Service for profit.
Time is money.
Cash and Carry.
Business is business.
Keep smiling.
How are you making out?
How is the world treating you?
The law of supply and demand.
Competition is the life of trade.
Your dollar is your best friend.
So is your old man.
You are all wet.
So what?

VI. Looking for Dictators

1. Patrick Henry said: "Give me liberty or give me death."
2. Men have liberty but intellectual liberals have failed to tell people what to do with it.
3. And because men don't know what to do with liberty they look for dictators to tell them what to do.
4. And the dictators tell them "You do what I tell you or I will knock your head off."
5. Men look for dictators because intellectual liberals through their so-called liberal education have made man unknown to man.
6. Intellectual liberals ought to read the book of Dr. Alexis Carrel, "Man the Unknown."

On Work

(Continued from page 2)

in. There was a terrible letter about beggars in America, the Jesuit weekly, last winter, complaining of their dishonesty. A Franciscan wrote it. There was a masterpiece of a letter in answer from John Cogley, one of the editors of *Today*, in Chicago, who pointed out that the poor were poor in everything these days, in honor, in virtue, in all attractiveness. It is indeed hard to see Christ in the undeserving poor, in His most degraded guise. We admit that there will always be the poor, the wastrel, the drunk, the sinner. But Christ came to save them. He loved them. We just insist that there do not need to be so many of them, the degraded, the twisted, the warped, the miserable ones, employed and unemployed.

Start the Struggle

The young priest who keeps his faith in his fellows, who begins to see the work to be done in the social order, may be discouraged at the magnitude of the task in the face of the apathy of the day. But I would say to him, work, study, pray, start the struggle although there seems small chance of success. You have

nothing to lose but your chains, as the Marxist says.

Nothing to Lose

In Belloc's Characters of the Reformation, he speaks of how Pascal is the one who gave that faulty presentation of faith: you have nothing to lose by believing. If there is no resurrection, and you have lived with faith, you have been better off anyway. If there is, you have gained all. The Little Flower comforted herself this way in the dark night of the soul. And I say too, the struggle is upon us, the handwriting is on the wall. We have nothing to lose. We must fight to overcome this social order, and it is collapsing anyway. We must try to get out of this system, because we are going to lose our jobs anyway. If war comes and employment keeps up, again I say, be not passive pacifists, but withdraw from war industry which keeps war going, and die for your faith. We women, children, civilians are going to die anyway, so let us die with the proper motive, of dying for our faith in peace, for our belief in our fellows. And so I say too, we are going to be poor anyway. We are going to be unemployed anyway, because if we do not have war, it will be a depression, so let us begin our revolt now,

Calls for Help

Dear and esteemed Mrs. Day:

In the meantime, the situation of my diocese has worsened and my whole missionfield is suffering terribly. Most of my priests have been menaced with death or have been put in prison, they have been beaten, maltreated and robbed, but at last, through mediation of some distinguished friends, they were released but forced to leave the mission; with the exception of only three places, all other stations had to be abandoned, but these three remaining priests are treated like prisoners and the reds have occupied all mission buildings. Secretly, I received reports from my fugitive poor priests who all are in greatest want as they could take nothing with them. All are urgently asking me for support.

The furniture of all stations, has been pillaged, several chapels and buildings destroyed. All our Catholic schools are closed, the children are forced to attend communistic schools. To my great grief, almost all my faithful are without any priestly consolation, the sick and old people are dying without the holy sacraments and many of my newly baptized are in great danger to apostatize.

Some of my Chinese Sisters of the Holy Family could remain till now in my episcopal residence at Po-li-chuang who are taking care of the orphans; but as the reds have robbed all grain, they are in greatest needs. The only way to support them is to send them some funds, secretly, through good faithful who, from time to time, are coming here to report about the situation.

As my whole missionfield and all the acres of our stations are in the hands of the communists, we all are in saddest distress—and only noble support from outside can help!

Thus, from all my heart, I recommend my numberless sorrows to your good heart and, if possible, kindly do publish again some of my lines in your esteemed paper. Besides, I should be very grateful for stipends for holy Masses as our own faithful cannot give us.

Assuring you of my daily remembering at my holy sacrifice and wishing you all God's rich blessings, I remain, with my episcopal blessings,

Ever gratefully,
Yours in Christ,
THOMAS NIU,
Bishop of Yangku.

Engelplaten 11
Helsingfors, Finland
February 23, 1947.

My dear Miss Day:

Again, we have been the beneficiaries of the great charity of the Catholic Worker, in the form of the Care box received yesterday.

Truly these boxes are a Godsend to the people of Europe. They are everything they are advertised to be, the food is in perfect condition, it is substantial and nourishing and the variety adds so much to the rations of a people whose daily diet consists of potatoes and cereals. Then too delivery is so very quick. Within 5 to 7 weeks we had this package.

May God bless the generous donors, who make these gifts possible and may He shower His choicest blessings on you, dear friend and your great work.

Gratefully,

SISTER CLARE MARIE, CPPS.
P.S.—Is there a governmental reason why the paper "Catholic Worker" doesn't come to us anymore?

1. Mrs. Marie Wegener, (21b) Dortmund in Westfalen, Franziskanerstrasse 21. She is a widow, taking care of her nine little grandchildren, whose fathers are either killed or kept prisoners of war and whose mothers must go out to work in order to obtain the necessary means of a living. The income is very low and no money is available to buy food besides the starvation diet they receive for their ration cards. The rations allotted housewives and children are so low that their ration cards are called "Tickets to Heaven," because those rations mean slow but certain starvation. Anyone who sends to Mrs. Wegener can rest assured that she will not only use the precious food for her grandchildren, but, as a devout member of the Third Order of St. Francis will distribute as much as possible among other desperate children in the neighborhood.
2. Mrs. Sophia Lehnhoff, (21b)

February 20, 1947.

I need not describe to you the misery in Austria—you know it too well. But still we can hardly imagine the plight of families whose homes were destroyed; we cannot imagine what it means that everyone is hungry, everyone is cold.

Among those who suffer most are the Christians of Jewish origin. Before the privations of war, they had known want and abuse for many years. Some were in concentration camps; some in forced labor battalions—all were deprived of their most primitive, God-given rights. Think of years of being forbidden to use public transportation, or to sit in the public parks! Or being denied ration cards for food, not to speak of the grief of seeing one's relatives disappear one by one. Yes, they have known the might of the devil—we must let them feel the sweet touch of Christ's hand.

I have received many appeals for assistance from Vienna. Wonderful work has been done by War Relief Services, National Catholic Welfare Conference; wonderful things have been done by persons who are sharing their daily bread with their hungry brethren in Europe. The readers of the *Catholic Worker* are surely in the forefront of those who, for the sake of Christ, have befriended one of His poor. Could I ask even more of them? I should be grateful if those who think they could mail parcels (if possible, once a month) to write me. I shall be glad to send them a name and address.

This work of mercy creates a bond of friendship between people who have never seen each other, but who have met in Christ. "Support all men," says St. Ignatius, "as the Lord supports thee."

Yours devotedly in Christ,
(REV.) JOHN M. OESTERREICHER
Church of the Assumption
425 West 49th Street
New York 19, N. Y.

Before the war much aid was given the Church in Scandinavia by Missionary Congregations and Lay Groups in France, Germany and Holland. Because of the war this aid has almost entirely ceased. And now the Church in Scandinavia has the added burden of providing spiritual care for the many Catholic refugees now living in Scandinavia. The Church in Scandinavia now looks to the Catholics of this country for help in its hour of need.

Subscribing Membership in St. Ausgar's League is only \$1.00 a year. If you would like to get a copy of the 1946 "Bulletin," which is taken up mostly with reports on the Church in Scandinavia write to:
ST. AUSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
Mrs. Walter Root, Corr. Secretary
114-19, 201st Street
St. Albans 12, New York

Dortmund, Westfalen, Althoffstr. 2
British Zone.

Similar case as above, grandchildren bombed out, no money for food besides what can be obtained for their "Tickets to Heaven." Mrs. Lehnhoff is 68 years old and ill from hunger, her husband, 73, unable to work, of their 3 sons one is killed, one is a religious and one returned from Russian prison camp a cripple and very ill, therefore no income.

3. Mr. Fritz Falkenstein, Schillingstrasse 24, (21b) Dortmund, Westfalen, British Zone, asks for notes for choir of St. Kreuz in order to be able to glorify God more by singing the Mass (all the music material the choir possessed is lost through fire). He also asks if anyone would be able to help a bombed out newly ordained priest, who has neither clothing of his own nor vestments.

4. Rev. Adolf Menger, Pastor, (21b) Warstein (Sauerland) Westfalen, British Zone. Father Menger, who deprived himself very often of the most necessary things, of life for his beloved poor, even in pre-war days, writes: "Please send whatever you can." Fat he considers the best medicine for the many patients with lung diseases in the hospital there, there are also 300 displaced persons in the village who appeal to him for help.

5. Rev. Ludwig Schiopenbach, Vikar, (21b) Wattenscheid-Huennigfeld, Westfalen, British Zone. He is a nephew of our beloved late Pastor Litzinger and like his uncle inspired with a great zeal for the salvation of souls and an exceptional love for God's poor.

INDIA

Rev. J. Taffarel, S. J.
Mattul P. O. N. Malabar, India

Italy

Rodolfo Lucignane
Via Silvestro II 15
Pineta Sacchetti
Roma
(Clothes for 1 man, 3 women and 2 children)

INDIA

Send any donation of money for food to
Patna Mission Service
1110 South May Street
Chicago 7, Ill.

AUSTRIA

Mrs. Julianne Missong
Hartaekerstrasse 73
Vienna XIX/110
Austria
or
Dr. Nadine Paunovic
Falkenstrasse 3
Vienna I
Austria
(Appeal for baby clothes or any kind of used materials, linens for making baby garments)

Sisters of Social Service
VII Tokolyi ut 69
Budapest, Hungary

ITALY

S. E. Mons. Giosacchino Di Leo
Arcivescovo Lanciano (Chieti)
Abruzzi, Italy

POLAND

Mother Antoinette Zaleska
Sacre Coeur
Polska Wies Pobiedziska
Poznan, Poland

JAPAN

Mother E. Britt
Selshin Gakuin
Sankochi, Shiba
Tokyo, Japan

Rev. Joseph Messner, S. J.

Catholic Church
Nobori-cho
Hiroshima-shi
Japan

Rev. Rev. Magrs. Paul Furuya

Catholic Church
Kyoto, Japan

HUNGARY

Very Rev. Oswald Oslay, O. F. M.
Ferencrudi kolostot
Kaptalan-uca
Eger. Heves vm
Hungary

To Frank

(Continued from page 1)

could see what could be done. So, if nothing is done, it won't be because the Scullys and Lorna did not do their best.

When people read what happened to Negro Veterans and what happened to Catholic Priests who aided them, they may wake up—I won't promise—but we have tried; and as you said, "The angels are doing no better, if we do our best." Since they were Veterans, the story was very much the business of Navy Mothers.

I loved the article about Dostoevski—the quotation from Dostoevski.

Love to you all,
Lorna.

Bishops

(Continued from page 1)

something that ordinary people have long dreamed of. They dreamed of a world where everyone would have everything necessary for attaining happiness. . . . They dreamed of a world peopled by men clothed in the regal dignity and splendor of freedom; a world that would be a stepping-stone to heaven.

Bishop Shell