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A Peace Broadcast—To Rulers and Others

Pacifists are often asked what they would do now that a war is on, and especially this war, and at its present stage; and beyond resorting to prayer, or suggesting something quite unlikely to be followed, hardly anything practicable can be suggested; and even if it could, it would not be allowed. They might perhaps say something; for the radio provides an opportunity for anyone to speak even in war time to the whole world. Unfortunately that valuable medium of intercourse has been already so misused for propaganda, that it is either forbidden, or few are disposed even to listen to anything transmitted from an enemy country. Nevertheless everything broadcast is still listened to by some one, always by those authorized to do so, and some of this is undoubtedly reported to those in authority, and so probably reaches the rulers. Here then remains a marvelous opportunity to speak to the rulers of the world. They have so far mostly used this means only to say things that, however much they may hearten their own followers, only exacerbate the rest; so that no one now would ever trust anything they said outside their own country, and perhaps fewer and fewer within it. Only someone, not a ruler, not a propagandist, not a war wager, military strategist or a political intriguer can now be trusted. It may well be that even such a one would not now be listened to by many; it is more likely that no one would pay much attention to him anyhow; and it is certain that he would never be allowed to broadcast at all. There has, however, come into our hands a proposed broadcast of what someone would say if he were granted the freedom to do so; and we have decided to publish it. For every reason it must be unanimous; and although it will never be used, it may reach some mind, make a suggestion of something better, even stir some movement; and at least it will be valuable to have it on record that this is what someone would have said if he had been allowed; if it were allowed, of what was said, even if no one took any notice; therefore a testimony to humanity, and perhaps of some future value for the repu-

tation of religion and the Church. So here it is:

I want to speak to everyone who will listen to me, but in the first place to the rulers of the nations who are at war. Whoever you may be, whatever you call yourselves, or however you come to be in the responsible position you now hold, you are, at any rate by me, assumed to be human beings; and one other human being simply wishes, neither to reprove nor command, but to ask you each to put a few questions to yourselves.

You are each of you often saying very similar things: that you are fighting for justice, freedom and peace; to set the world free from tyranny, oppression and fear; to set up a better system in the place of one you dislike, hate or fear,

religion and civilization, enemies of liberty and traitors to humanity. The only explanation of this extraordinary situation among the rulers of the world must be that some of you are blinded by hate and rage: either that each of you is right about the rest, or that each of you is wrong somewhere. Which is it? Would not self-examination and humility be a help to discover which of you is hopelessly wicked, lunatic or diabolical? You cannot surely all be that; but there must be something wrong with some of you, or perhaps with all of you; if nothing worse, most of you are misled or mistaken.

One of you is believed to be descended from Heaven; more than one of you is regarded by himself, or his followers, as

given by Him? Can it be that it is neither God nor humanity that some of you are really concerned about, but only about your race, which you thus put above humanity, so that you cannot complain if others put it outside humanity; or is it that you think yourself indispensable to humanity, whereas you have not always been and soon certainly will not be again? Can it possibly be that it is yourself you are concerned about; your position, your reputation; that like the rest of us, you are motivated by ambition or deceived by pride? Then how much better are you than the rest of men to be ruling the world at this hour? Or are you thinking of your fame; of the judgment of posterity; the place you will occupy in the history of the world? May not

while indulging in boasts, threats and jeers? Whatever your intentions may be, do you not see that the actual result so far has been to make this world more like hell; and whatever your purposes, have you any real hope that they will prevail and make it any more like heaven?

You each, however, declare that there is no hope for the world or end to the evil now let loose until your enemies are exterminated, their power destroyed, or at least, that they acknowledge themselves defeated, surrender unconditionally, and submit themselves to your dictation. You each declare yourselves determined to fight on until such a decision is obtained, and each of you proclaims himself confident of victory. You cannot all win the war. Are you even sure that anyone will; if anyone does, that it will be worth anything, or if any of you do, you will then be able to establish the justice and freedom everywhere which you proclaim is your one aim? Have you any plans for pacifying Europe, which has been more or less at war for centuries? Whoever else is responsible for the present war, and whatever you really have in mind, can you give any guarantee, if you conquer, someone will not immediately begin to plot your overthrow? Have you any real proposals for adjusting the ancient quarrel between the East and the West? If so, you must be the wisest person who has ever lived; any do you really think that of yourself? If other nations and other rulers are responsible for the constant wars that have disgraced civilization and plagued the world in recent centuries, are you quite sure that you can bring them to an end? If you are right in thinking that you can conquer all others, supplant your rivals, or suppress those you believe to be the cause of all this evil, do you really suppose that you can hold them down forever; or, even if your plans are good, that any nation will finally submit to military, economic, or even moral domination by another? If so it will be a new thing in history. Would it not be better, from every consideration, and on any calculation, to seek some way of peace, and seek it soon, yes, NOW? Will

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and at any rate will not tolerate. You cannot all mean the same thing, even if you are all equally sincere. Even if you all are, can you all have any clear idea of what you mean, what you want, or how it can be brought about? Even if you have, do you think the rest of mankind would welcome what you want? Some of you must be wrong, muddled, deceived, or trying to deceive others. Which of you is it? You each say it is someone other than yourself. Would it not be wise to ask, like eleven, good men once long ago: Is it I?

Each of you accuses some one of you, or more, of having criminal intentions, being diabolically possessed, insane, or only desiring to enslave the world. You call one another blood-thirsty guttersnipes, war mongers, plotters against truth,

specially raised up to save his nation, and through it the world; and most of you at one time or another refer to God, or appeal to Him more or less confidently as on your side. Which of you sincerely believes in God as the Supreme Ruler and Judge of mankind? Do you constantly consult Him, pray long and fervently for light and guidance; or do you really rely far more on your own wisdom and the power you can call upon and control? Whatever you are, or whatever you think you can do, do you never remember that you are human, that one day you will die, and then will have to stand before God and give an account to Him of what you have done for humanity; and do you never tremble for that, and all the more because of the position you hold, and some of you believe you have been

posterity judge very differently from the present and from what you hope or think?

Whatever you may profess, or think, or hope; whether you are fighting for right or wrong, for good or evil; whether you will be remembered as an aggressor or a defender of humanity, a liberator or an enslaver; are you not all driven to be doing much the same thing; flooding the world with suffering, deluging the earth with blood, destroying people's lives and homes, trying to starve people into submission, forcing the rest of the world to arm against you? Are you not each compelled, whoever started it first, to plot and intrigue against other nations, resorting to the meanest tricks and stooping to the vilest acts of treachery, ready to adopt the methods you condemn in others the moment they do; and mean-

In the Vineyard: VI.—Positive Christianity

By FR. JOHN J. HUGO

It seems well at this point to stop and consider an objection which will undoubtedly have suggested itself to the minds of many readers against the method recommended in these articles for the renewal of spiritual life in the agencies devoted to Catholic action. The objection is one that rises almost automatically as soon as the element of personal sacrifice in religion is stressed. It is this: "Your outlook, although it may contain some truth, is too one-sided and negative. With modern people, especially with modern youth, it is a bad policy to emphasize the renunciations and restraints demanded by religion. To attract people nowadays it is best to leave these elements in the background and focus direct attention on the positive aspect of Christianity, that is, on what the Christian may do rather than on what he may not do. Only in some such fashion as this can we hope to win over the present irresponsible and pleasure-loving generation."

If this objection is of any value, it must indeed seem that the doctrine sketched in these articles is too negative, too insistent upon the unpleasant side of Christianity. I have been talking a great deal about detachment, contempt of the world, mortification. Of course I have also spoken of the love of God—the way to develop this love is the theme of these articles, and my insistence on the negative ideas has been occasioned by the fact that they point out the means of obtaining God's love. But the modern man, accustomed to more comforts than a medieval sultan, is disturbed by what he deems an over-emphasis of self-denial, and to him any emphasis is an over-emphasis. He believes that there is a pleasanter way to holiness. Hence the present objection, which, because it is so specious, is likely to confuse others also whom it does not convince.

Christianity

As a preliminary to answering it is significant to notice that those who speak in this way generally have inaccurate ideas as to what is meant by negative and positive Christianity. They judge from a merely natural standpoint and not, as they should, from the supernatural point of view; as a result, besides being inaccurate in their definitions, they misunderstand entirely the relationship between these two aspects of Christian practice. To them positive Christianity consists in the practice of the virtues; and by the virtues they mean chiefly the moral virtues. This being so, negative Christianity will be just the opposite: its teaching will be the prohibition of sin, as contained in the commandments; its practice will be the avoidance of sin, especially grave sin. Starting from such ideas, this school of diplomacy would then attract men to the Church by a two-fold policy. First of all, it disapproves emphasis upon the "don't's" of religion and deplores preoccupation with the "Thou shalt not's". Much more then does it discourage emphasis upon self-denial; this

it considers a work of supererogation not essentially connected with the Christian life, an added practice that is meant only for certain specially chosen saints and not for the rank and file of Christians. The other point of policy (which is really first in importance) stresses the idea that positive Christianity should be the approach to the modern mind; and this stress, so far as one can judge, is accomplished by rhetorical descriptions of the charm and attractiveness found in such virtues as temperance, purity, courtesy, justice and the rest. This school attaches great importance to the development of the natural virtues; seldom does it make any mention of the supernatural virtues.

Aside from the misunderstanding of Christian teaching that is evident in these ideas, it is difficult to imagine, merely as a matter of practical policy, who would ever be won to the virtues simply because they are alluring. One might as easily stop a flood by waving a perfumed handkerchief at it as restrain the waywardness and violence of human passion by pretty talk about the charm of virtue.

Supernatural Standpoint

Positive Christianity—if we view it from the supernatural standpoint—does not consist merely in the practice of the moral virtues, however excellent these may be; it consists, above all and essentially, in love for God. Other virtues belong to the completeness of Christian life; charity alone constitutes its essence. Temperance, purity, justice, and the others are the satellites of charity, like the eight moons of Jupiter. They are the rubies and amethysts that make a rich setting for a priceless diamond; but charity is the diamond. Accordingly, to exclude charity from the notion of positive Christianity, or to include it in a merely general way, or to speak of other virtues as though they are of first importance or deserve first consideration, is to betray a wholly inadequate view of Christian teaching.

Once we realize what is meant by positive Christianity, the way is open to identify its negative or opposite. Negative Christianity does not mean simply the prohibitions contained in the commandments. Its meaning is much wider than this and includes all that is opposed to the love of God. That is, Christian teaching on its negative side rejects, not only mortal sin and offenses against the natural law, but also venial sin and, finally, worldliness and merely natural attachments to creatures. In a word, it coincides with contempt for the world, self-denial even in things which are good, detachment from all creatures.

That the love of creatures is the opposite, or negative, of the love of God explains why St. Thomas defines all sin simply as a turning from God and a turning towards creatures; which shows that the degree of one's turning from God is the degree of one's worldliness or, perhaps, sinfulness. This is also why Dom Chautard, reversing the formula of St. Thomas, defines the Chris-

tian interior life as a turning from creatures and a turning towards God, so that the degree of one's turning from creatures is the degree of one's love for God. In other words the progress of the soul towards God and its removal from creatures are opposite sides of the same movement. As a man gets farther from San Francisco, he gets closer to New York, and the same movement that brings him to New York separates him from San Francisco. Similarly, as the soul gets closer to God, its affections become more and more detached from creatures; and the same movement that brings it to God detaches it from creatures. Positive Christianity is the movement towards God, negative Christianity is the movement away from creatures; in reality they are the same movement, viewed, in the one case, from earth and, in the other, from Heaven.

The answer to the objection is now obvious; it is simply impossible to separate the negative and positive phases of



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Christianity, and there can be no practice of positive Christianity, no love of God, without detachment from creatures; just as it would not be possible for the man in the example to get closer to New York without at the same time getting farther from San Francisco. Moreover, that they must be taken together is shown constantly by the Scriptures. For example, in the text which better than all others summarizes the whole of Christianity, Jesus says: "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me." (Lc. 9, 23). Following Jesus, by intimation and love is the positive element in Christianity; but He issues this invitation to His friendship only to those who have accepted the negative practices of self-denial and mortification. Again He says: "So, therefore, everyone of you that does not renounce all that he possesses, cannot be my disciple." (Lc. 14, 33). Here once more renunciation (of earthly affections, and not merely of sin) is set down as the condition for discipleship. To the rich young man, Jesus first said: "Sell all thou hast," and then only, "follow me." This detachment

asked by Our Lord extends to all things without exception: "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Lc. 14, 26). It is clear from each of these texts, whatever else they may mean, that the practice of negative Christianity goes hand in hand with the companionship and love of Jesus Christ.

Death to "The Old Man"

St. Paul also, while distinguishing these two phases of Christian teaching, does not separate them. For him, too, supernatural life comes through suffering and the denial of self, or through the death of "the old man." We are, he says of himself, "always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame." (II Cor. 4, 10). Elsewhere, in expressing his hope of sharing in the fruits of Christ's resurrection, the Apostle relates how, to accomplish this, he had entered into "the fellowship of His sufferings" and had "become like to Him in death." (Phil. 3, 9). Finally, using a favorite description of positive Christianity, he testifies that we are children of God and joint-heirs with Christ, and moreover that we will be glorified with Him "provided, however, we suffer with Him." (Rom. 8, 17).

The reason why the Scriptures thus speak of negative and positive Christianity in the same breath is not far to seek. Since they are but opposite sides of the same movement, they constitute, together, but one thing. You can no more separate them than you can separate the convex from the concave, the right side of an object from its left, the motion of an airplane towards the heavens from its motion away from the earth. Jesus Himself speaks of them as one thing. Replying to the rich young man who had faithfully kept the Mosaic Code, He said: "One thing is yet lacking to thee"; then He states what appears to be two things; first, "Sell what thou hast," and secondly, "Come, follow me." (Lc. 18, 22). Clearly in the mind of Jesus, positive and negative Christianity are but one reality.

From Death to Life

One further and final point. It will be noticed in all the above texts that the negative practice of Christianity not only accompanies but invariably precedes the positive practice, and is, indeed, a preparation or condition absolutely necessary for acquiring the love of God. As the pruning of a tree precedes and conditions the growth of the fruit, so renunciation precedes and provides a condition necessary for the enjoyment of God's love. To follow Christ, we must first deny ourselves, we must first renounce all that we possess (at least in affection), we must first hate even our own life. The sequence never changes—negative Christianity must precede the love of God. Moreover, it is not a mere sequence—hatred of the world, by disposing the soul for supernatural life and love, may be said to cause it in a certain

manner (although its efficient cause is God). In order to manifest the life of Jesus, we must bear about his death in our body. "For we the living are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh." (II Cor. 4, 11.)

Christianity Is Love

How shallow and senseless it is, therefore, to talk of "glossing over" self-denial and detachment. He who refuses these practices will certainly not rise very high in the love of God. It is undoubtedly true that nothing is gained by confining instruction and emphasis to the "don't's" of religion. But since many good men (like the rich young man in the Gospel) have observed the commandments of the natural law while knowing nothing of Christ's teaching, these "don't's" cannot be taken to comprise even negative Christianity (they are the negative of natural religion). On account of this, if there are any who offend by giving the idea that the practice of Christian life is an avoidance of evil only, it is precisely those who make the objection we have been considering; for they, having forgotten that Christianity is love, can find no higher goal than the observance of the prohibitions contained in the commandments. Only when we realize that Christianity is love may we set our ideal higher and always at the expense of earthly affections.

Insistence upon negative Christianity is necessary if positive Christianity is to be realized. Therefore, any programs of Catholic Action that neglect this condition, no matter how admirable they may be in themselves, are doomed to failure. Discussion clubs, programs of youth activities, efforts to bring about liturgical life, whatever merit they may have on paper or in the abstract, cannot be fruitful spiritually if their advocates are afraid to face and insist upon the negative conditions that have been fixed by divine law as the means of producing spiritual fruit. It is just as impossible for them to succeed as it would be for a farmer to get a crop should he refuse to dig the ground up before planting the seed. If men will have the life of Christ—His love, His joy, His peace—then they must accept Calvary and the Cross. There is no Christianity without the Cross, and those who accept Calvary but reject Calvary separate themselves from the divine Master at the very outset of the way. If modern youth, or modern men in general, are not willing to take up the Cross, then they simply cannot possess Christianity. Besides (one last defect in the objection that we have been refuting) the difficulty is not particularly modern. Worldly people of every age have rejected the Cross and "negative" Christianity. It is not opposed to modern science or progress, but to the tendencies of our darkened understanding and our fallen nature. The warning that St. John of the Cross gives to the worldly of his day is just as necessary in our age: "He who seeks not the cross of Christ seeks not the glory of Christ."

Five Forms Of Capitalism

By

Peter Maurin

I. Mercantile Capitalism

1. In the Middle Ages the consumer went to see the producer and asked the producer to produce something for him.
2. There was no middleman between the producer and the consumer.
3. When the producer started to sell his products to the middle man he no longer saw the consumer.
4. The producer saw only the middle man and the consumer saw only the middle man and the middle man was only interested in buying cheap and selling dear.
5. And the functional society ceased to exist and the acquisitive society came into existence.
6. And everybody shouted: "Time is money."

II. Factory Capitalism

1. When the use of steam was discovered the middlemen started factories.
2. The craftsmen deserted their craft shops and went to work in the factories and became factory hands.
3. Factory owners turned out gadgets to take drudgery out of the home.
4. And then they took women out of the home and brought them into factories.
5. And then they took children out of the home and brought them into factories.
6. And men had to stay home to look after young children.

III. Monopoly Capitalism

1. With the American Civil War, monopoly capitalism came into existence.
2. With monopoly capitalism came the trusts.
3. With monopoly capitalism came high tariffs for the protection of infant industries.
4. With monopoly capitalism came unionism for the protection of proletarianized workers.
5. With monopoly capitalism came trust-busting laws for the protection of the buying public.
6. With monopoly capitalism came Federal laws for the conservation of raw materials.

IV. Finance Capitalism

1. With the first World War finance capitalism came into existence.
2. With finance capitalism came installment buying.
3. In January, 1927, Yale Review published an article by a businessman in which he said that installment buying has the result

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RACISM AND RELIGION

Detroit.

Dear Dorothy:

I'm a little shaky yet. We went out today to the Sojourner Truth Housing project and talked to some of the white "neighbors" who are preventing Negro occupancy of the project. They asked Murphy suspiciously what paper we were from, and he said the CATHOLIC WORKER. Most of them were Catholics, they said, and they began to explain their position to us as fellow-Catholics. When they asked us pointblank what we thought of their action, there was nothing else for us to do but to try to explain the Church's teaching on inter-racial justice.

Good Catholics

I said to a Catholic, self-called, that Christ died for both white and Negro—and he actually denied it. One woman told Murphy that he should go home and talk religion over a cup of coffee (as if he doesn't do that, too), but this was no place to talk religion. She said she was a good Catholic—a member of St. Louis Catholic (Polish) church. Most of the pickets had Polish accents, and the neighborhood is predominantly Polish. However, there are a good many colored out there, too—the school a block away is 46 per cent Negro—although the propaganda would have it that the government is dumping a Negro community into an all-white neighborhood.

Murphy asked if they would object to Filipinos living there, and they said no, but they refused to follow his argument that the Filipinos also are popularly considered another race. Would you want your daughter to marry a Negro, they repeated to Louis, and he pointed out that marriage to a good Catholic Negro in the eyes of God would be preferable to marriage to a white heretic—and the answer of these people was that one religion is as good as another, and if a man wants to change his religion, that is his own business.

Keep Religion Out

One young fellow I talked to said that no Catholic could talk that g—d—stuff. He said he was a good Catholic and we were g—d—Communists helping the g—d—niggers. (The Communist organizations have been pledging support to the Negroes.) Just then I thought it safer to move over near Murphy as the crowd around each of us was growing larger and more hysterical. He saw one woman walking over to the police guard and one of the officers crossing over, so we continued to talk as calmly as we could, although one woman (she wore a fur coat over factory overalls) was getting louder and louder about g—d—religion and its proper place. The officer asked the crowd to break up, with the plea there had been enough trouble without talking about religion!

We forced ourselves to walk off slowly but we could hear our co-religionists yelling after us. We heard nigger, nigger, and what we made out to be Hillbilly. Three or four of the men began to run, converging behind us as we got farther away, and one shout we heard was "Shoot them." As we got into the truck, the young fellow I had talked to before pur-

posefully took our license number—and as we were using Jack's pick-up we drove off without waiting for anything more.

Fratricidal

I have never in my life seen hate personified as I did in the persons of these Catholics. What do you think their faith can mean to them if they publish this hate of Christ's brothers so loudly to any questioner while at the same time they profess a religion of love? They provoke a return of hate from their colored brothers, most of whom aren't Catholics and therefore not as responsible for unchristian actions. However, John May, the Third Order prefect at Duns Scotus, has a lay group making progress in conversions among the colored in that neighborhood. But how can these prospective converts reconcile Christianity with the example of these Christians?

Dozen Injured

Violence begets violence and the Negroes can hardly be blamed for answering in kind. However, all the time the whites picketed the City Hall with their American flag there was only one day that the Negroes counter-picketed. And



BL-MARTIN
DE-PORRES-

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then their picketing was completely peaceable. The first colored family to drive up to the project in a moving van Saturday turned back at seeing the whites lined up to prevent their entrance. The head of the family refused to subject his family to the danger. However, that same day a group of colored charged the pickets, attempting to force the vans through, and there were more than a dozen injured according to the papers.

We called up one of John May's converts who lives in the neighborhood and he told us that the police are searching only the colored (many of them old residents of the neighborhood). His little girl coming home from school on the bus was insulted for her

color, but it is good to record that another little girl jumped to her defense because sister in school had told them they must be good to the colored people. It is a terrible thing to have this hatred spread among the children.

Democracy

I wonder if the Negro can help but doubt democracy, too, if he accepts these pickets as the representative American citizens they call themselves. They picketed City Hall with an American flag, and they keep the flag flying in the group we met. They were basing their entire stand, of course, on their rights as American citizens. We do not doubt the sincerity of many who are fighting for the four freedoms—and I wonder what their reaction would be to this interpretation of the rights of citizenship, and in the middle of America's "arsenal for democracy." By the way, we understand the Negroes allocated to the project are all defense workers. What Hitler's propaganda machine could do with such a story! The hate ascribed to the Storm Trooper for Catholics and Jews couldn't compete with the intensity of hate these people feel for our colored brothers in Christ.

Mayor Jeffries who, up to now, has shown a certain ability to stick to his position in spite of threats of violence, has now passed the buck to Washington. There are police scout cars blocking off the project to traffic—a force of 150 night and day. Among the over one hundred arrests made Saturday only one was a white man which, in view of the violent sentiments expressed by the white pickets, hardly looks like impartial enforcement of law and order.

According to a letter published in the Michigan Labor Leader from Horace Bradfield this "protest" has been staged by real estate operators, a Joseph Buffa in particular, who stirred up racial intolerance among these ignorant people. (Bradfield has been at the house and is the Catholic Negro president of the local chapter of the Catholic Interracial Federation.) The Ku Klux Klan has helped, too. A fiery cross burned in the fields Saturday.

Who is not with me is against me. Who is not with Christ in the Negro is against Him. And who employs the technique of violence against his brother certainly is guilty of blood. Neither Lou Murphy nor I will forget what hate looks like. Nor what follows the failure to practice the law of love of the fellow members of Christ's mystical body, the Negroes. Hate has a fruit of violence. And murder would be done lightly by these Christians who repudiate the first law of Christianity—love.

Marie Conti.

From Christmas Message Dec. 24, 1939—Pius XII:

"... Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children, and disregard of human dignity, liberty and life are acts which cry for the vengeance of God—as does ever more extensive and methodical anti-Christian and even atheistic propaganda, mostly among young people."

Federal Farm Aid Faces Drastic Cut, Readers Must Act

Funds to Foster Co-op Farming Eliminated by Byrd Committee

By FR. CLARENCE DUFFY

In January of this year the Byrd Committee of the U. S. Senate on Non-Essential Federal Expenditures recommended, in the interests of national defense, the complete elimination of the Farm Security program, one of the most important and constructive governmental undertakings in the history of the United States. Since then members of the House Agricultural Subcommittee and the Committee on Appropriations have been discussing the fate of this program. The position at the time of writing is that the House Appropriations Committee is recommending only \$70,000,000—a cut of \$50,000,000 on last year's figures—for rehabilitation of farm families and is opposing the use of such funds for cooperative farming.

This curtailed appropriation will come to a vote immediately in the House and in the Senate shortly afterwards. The National Child Labor Committee of New York which, through its secretary, Mr. Courtenay Dinwiddie, has been carrying on a lone fight against such a retrograde step, is urging all "citizens to express themselves vigorously against any such destructive move in the name of an utterly false simulation of economy" and is asking for the cooperation of everyone who realizes the importance of the issue. A practical way of cooperation is to write your Senator and Congressman protesting against any reduction on last year's allotment of \$120,000,000 and against any curtailment of the Farm Security Administration program.

The F.S.A.

The splendid work done by the F.S.A. is admirably described by Courtenay Dinwiddie in a ten-cent pamphlet entitled "How Good Is the Good Earth?", and published by the National Child Labor Committee, 419 Fourth Ave., New York. The author reviews the causes for the 180 percent increase in the number of tenant farmers between 1880 and 1936, for the pauperizing of hundreds of thousands of farm families who were torn or forced from their lands and homes between 1920 and 1941 and sent wandering, dispossessed and degraded, in search of work as casual and miserably paid migratory laborers, and for the unsatisfactory and struggling condition of farmers still holding on somehow to their farms but not knowing what day they, too, would find themselves on the road. Waste of land and the destruction of its fertility in the past, "slavery to cash crops at the expense of production for home use," the consequent depletion of the soil because of lack of proper crop rotation, debts incurred to keep up with mass mechanized production, and the tractor are some of the causes mentioned by Courtenay Dinwiddie, who goes on to

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Dear St. Joseph

This is your month and we cannot find your picture to put in the paper. But a number of our Houses of Hospitality are named after you, including the first one, ours in New York. So we honor you now by coming to you with requests, showing our faith, our trust in your ever ready help, and protection. Help us to keep going so that we can continue to protest war, the blockade, the bombardment of cities and civilians such as that of Paris last night. You must want someone to keep on protesting, so please take care of us against all dangers, as you protected Mary and our Lord Jesus Christ on the flight into Egypt. Supply us with our needs, you are our house holder, the head of our family. Help us to pay our bills, by reminding our friends of our needs. Today we spent every cent we had—there is nothing left, but debts. And most of all, take care of us. We would like to be saints, we would like to do you honor by being as much like you as possible. But our achievements fall far short of our aspirations. Hold us up, please, St. Joseph. And we thank God we have you, as the Blessed Mother must have thanked God for you every day of her life.

My Mind As A Catholic

By CARDINAL NEWMAN

"And then again all through Church history from the first, how slow is authority in interfering! Perhaps a local teacher, or a doctor in some local school, hazards a proposition, and a controversy ensues. It smoulders or burns in one place, no one interposing; Rome simply lets it alone. Then it comes before a Bishop; or some priest, or some professor in some other seat of learning takes it up; and then there is a second stage of it. Then it comes before a University, and it may be condemned by the theological faculty.

"So the controversy proceeds year after year, and Rome is still silent. An appeal perhaps is next made to a seat of authority inferior to Rome; and then at last after a long while it comes before the supreme power. Meanwhile the question has been ventilated and turned over and over again, and viewed on every side of it, and authority is called upon to pronounce a decision, which has already been arrived at by reason.

"But even then, perhaps the supreme authority hesitates to do so, and nothing is determined on the point for years; or so generally and vaguely, that the whole controversy has to be gone through again, before it is ultimately determined.

"It is manifest how a mode of proceeding such as this tends not only to the liberty but to the courage of the individual theologian or controversialist.

"Many a man has ideas which he hopes are true and useful for his day, but he is not confident about them, and wishes to have them discussed. He is willing, or rather would be thankful, to give them up, if they can be proved to be erroneous or dangerous, and by means of controversy he obtains his end. He is answered, and he yields; or on the contrary he finds that he is considered safe. He would not dare to do this, if he knew an authority, which was supreme and final, was watching every word he said, and made signs of assent or dissent to each sentence, as he uttered it. Then indeed he would be fighting, as the Persian soldiers, under the lash, and the freedom of his intellect might truly be said to be beaten out of him.

"But this has not been so—I do not mean to say that, when controversies run high, in schools or even in small portions of the Church, an interposition may not advisably take place; and again, questions may be of that urgent nature that an appeal must, as a matter of duty, be made at once to the highest authority in the Church; but if we look into the history of controversy we shall find, I think, the general run of things to be such as I have represented it.

"Zosimus treated Pelagius and Coelestius with extreme forbearance; St. Gregory VII was equally indulgent with Berengarius:—by reason of the very power of the Popes they have commonly been slow and moderate in their use of it.

"And here again is a further shelter for the legitimate exercise of the reason:—the multitude of nations which are within the fold of the Church will be found to have acted for its protection, against any narrowness, or the supposition of narrowness, in the various authorities at Rome, with whom lies the practical decision of controverted questions."

PEACE BROADCAST

(Continued from page 1)

not things get worse for you and for everyone, and your own hopes, however high and good, only get more desperate the longer the war goes on?

If you say any suggestion is hopeless, because you cannot trust your enemies, do you not realize that this is precisely what they say about you? Is it not evident that your word has released powers that you can neither control nor direct: that you are expressing hopes, boasts, or determinations which there is very little chance of ever being realized, and that the results of the war, whatever they are, and whenever they may come, may bring nothing but worse evil and the despair of mankind?

Human Respect

Is it that you fear making any appeal to your enemies as human beings like yourselves, because you believe they are not open to any such appeal; indeed, that they are, as some of you have said, not human beings at all, but beasts, tigers, monkeys? Are you, then, alone wholly human? Or is it that you fear any appeal for common understanding, cessation of hostilities, or a plea for peace would be interpreted by your enemies as a sign of weakness; or is it that you have aroused such passions among your own people, that they would repudiate your action and demand your dismissal? Are you then afraid of the rest of men; as afraid as the rest of men, and no real ruler at all? If you are fearful for your prestige, your position, or the judgment of the people, why are you not more afraid of the judgment of God, or at least concerned for the judgment of posterity? If any one of you is really great, brave and noble, is it not more likely that if you appealed for a cessation of hostilities, and indicated your willingness to seek a common solution, you would be henceforth reckoned as the greatest deliverer the world has ever seen? Even if you failed in your appeal, would you not still be regarded as among the best and bravest of men; and if a failure, far greater than those whose success brought no relief to humanity? Think of the comparative reputation of the Buddha, and Alexander the Great; of Jesus Christ and Julius Caesar, of Pope Leo the First and Attila the Hun. Are you anxious for a niche of fame? One is open to you, and the highest in history. And if you dare not appeal directly to your enemy, because you do not trust him, or cannot trust even your own people; could you not secretly ask some neutral to do so, or request the Pope to make an appeal to all to end this suicidal, insensate, futile strife? If you each go your present ways what other end is likely but defeat for all and disaster for humanity?

To Religious Rulers

And now I want to speak a word to the religious rulers of the nations. Apart from the example of the Pope, whose very position commits him to something different, have not many of you each declared your nation's cause was just, holy, indeed, a veritable crusade for righteousness and religion; while have not some of you suggested that if the other side wins, Christianity is doomed, or at least will be driven underground for gener-



nations flaunt, or will bring about the kingdom of God on the earth. Dear Vicar of Christ, will you not be Christ to our poor bleeding, broken, desperate humanity? The world is waiting for your word; the Church is looking to you to lead.

The Least One

Anyone may well ask who is this that dares to address thus the leaders of the world and religion. Think not, for all my boldness, I am condemning any of you, claiming to possess clearer light, or assuming any superior authority. I am a person of no importance whatever and have neither position nor power. I can only see how dark the world is, that the present distress is beyond human power, and that men are looking everywhere save where alone there is hope. I am only an ordinary person, and yet I hold myself as responsible for the war as anyone. We have all sinned, and I must bear my part in the blame that rests on all; for it is clear that the life we have lived and the way we have walked has brought us to this end. This is all I can do to atone, to make reparation, to try to help. Since God sometimes reveals things to babes that He hides from the wise and prudent, chooses the weak things of the world to bring to nought the things that are strong, and by a voice crying in the wilderness calls men to repentance, I appeal to you to judge whether in my words there is any sense or wisdom; whether God may not be speaking through one of the least of His servants; whether I am not voicing the deep need of humanity at this hour, and the inarticulate cry of the people everywhere; indeed whether I am not speaking for your own conscience and only prompting thoughts that have begun to stir in your own mind. Listen, if not to me, then to your own heart, to humanity, to God. God give you light, courage and grace, God bless and guide you, and may He have mercy on us all.

Hungry in Greece Fed by Pius XII

Vatican City, Feb. 24.—Long-continued efforts of His Holiness Pope Pius XII to bring aid to the hungry and sick people of Greece, particularly children, have been successful, it is revealed here.

The Holy Father negotiated for months with various national authorities for the purchase and delivery to Greece of food and medicines. The success of these efforts is disclosed now with the receipt of word that the food and medicines have arrived in Greece, have been distributed, and have been received there with the utmost gratitude.

Before effecting this particular kind of relief, Pope Pius XII had caused kitchens to be established in various parts of Greece to feed the hungry.



ations? And have not many of you urged your followers to pray for victory for your own side? And has this not confused many people, divided the Church, and diminished the power of its prayers? Even if this war is different from all others which went before it, there are those who say it is alike in this respect, that in times of war most religious leaders think and act just like all other men, and rarely think in terms of universal religion, Catholicism or humanity. Whether this is just or not, is it not likely that, not merely as the result of war, but of your attitude, that men will cease more than ever to believe in God, in Christ, in the Church, or in any religion? Putting aside all casuistry, attempted moral justification of war, or authoritative rulings, which get us no farther, since they are taken by each to justify his own nation, can you really claim that the Buddha, or the Christ, would take any part in such a war as this, or proclaim that it was the only way to redeem humanity, save the world, or convert your enemies? If you cannot call your nation to take the way of the counsels of perfection, since so few individuals feel called upon to follow them, can you not remind them that there are still commandments which they must not break? Or in all your perplexities could you not urge men to look to God, to pray for the deliverance of all, to seek His will and guidance, and to beseech Christ to grant the peace it is obvious the world cannot give? Since so many of you have agreed to the Pope's Five Peace Points, could you not now ask him to call all the nations to declare their acceptance of them, to end hostilities and seek peace on that basis?

To Our Holy Father

And so, Holy Father, I want now to speak to you. We all know of your desires for peace; many have heard of your penitential prayers for humanity at this time. Will you not now add to them a direct appeal to the nations to abandon their present determination to war, which is likely only to end in mutual destruction, and at once to seek a way of true peace. Even if they did not hearken to you, it would at least be remembered that the chief Person in Christendom did at this direful issue urge this. Are you, dear Holy Father, like the rulers of the world, concerned for the prestige of your office, afraid lest you should fail, or looking for the applause, or fearful of the condemnation of men? Surely not. Your own defined authority does not even need to wait for the consent of the faithful, for it is yours to lead them. You, if no one else, can see that no military victory, whatever it may effect, will convert the enemies of the Church, secure that the Cross of our Lord Jesus Christ will replace the other symbols the

Waller Will Die Unless Va. Gov. Grants Stay

Readers Are Asked to Write Letters and to Send Contributions

The Odell Waller case is being appealed to the Supreme Court of the United States. But unless a stay of execution is granted by the Governor of Virginia, Odell Waller will die on March 20, 1942.

We have written about Odell Waller before. An all-white jury, ten of whom were planters, found this sharecropper guilty of first degree murder as a result of the shooting of Oscar Davis, the white landlord who had cheated Waller out of his share of the wheat crop and had evicted his sixty-five-year-old mother while he was away looking for work.

Defrauding the Laborer

Waller had been working behind the mules since he was a small child, on their own land at first, and then after his father died, and the farm lost, on shares on Davis' land. The government cut down the tobacco allotment and Mr. Davis pocketed the check. Then he took Waller's share of the wheat crop, and after that came the eviction.

Self Defense

Waller went with his old mother and his wife to the landlord's home to ask again for his share of the crop on which he, his mother and his wife had worked. Davis, known as a hard man who had carried a gun in fights with his son, yelled: "You won't get a damned thing!" and reached his hand into his gun pocket. Waller shot him.

Trial by Jury

Sharecroppers, the majority of county residents, were excluded from the Waller jury because they couldn't pay the poll tax, which is cumulative in Virginia. The tax adds up for years; poor people can never catch up. *Six million whites, four million Negroes in eight states can't vote or serve on juries!* The Constitution of the United States guarantees each citizen trial by an impartial jury, by a jury of his peers. But Odell Waller was tried by a white jury, ten of whom were planters.

The Virginia Supreme Court affirmed the death sentence and refused to grant a hearing on whether a jury drawn from lists of poll tax payers is constitutional. The Workers Defense League is asking the U. S. Supreme Court to decide. The high court decision, if favorable, will democratize Southern juries and lay a basis for knocking out the poll tax.

How to Help

Meanwhile, the execution of Odell Waller is set for March 20. Virginia's Governor Colgate W. Darden, Jr., must be persuaded to stay the execution. Write to him at Richmond, Virginia. Funds for carrying on the case are needed. If you can help this way, send contributions to The Workers Defense League, 112 East 19th St., New York City.

Story of MARY'S HOUSE

Last September the women's house was moved to another rear tenement four blocks from 115 Mott Street. We had been living on the two top floors but now we were to occupy 12 rooms, have our own kitchen and dining room. Eight women and two children and their furniture and belongings plus kitchen stove had to be moved and it took several truckloads and strong men to do it. The hallways were so narrow in the front building we had to move through the Bar and Grill in the front building in the morning. I sat in the courtyard in a rocking chair and mournfully surveyed the array of furniture, boxes, lamps, while the sun arose in the sky and faintly found its way to the rear yard. I was mournful because I was so attached to St. Joseph's House. After all, I had worked there ever since we moved in the Spring of 1936 and lived there for almost three years but I was glad we women were to have our own House of Hospitality.

We would never have managed to outfit the kitchen (the most important room in any house) or any of the rooms, for doors didn't fit, windows were stuck, sinks had to be put in, shelves nailed, floors painted and a million odds and ends, but for Jim Brazil. The 12 rooms had been empty a long time but the landlord painted the rooms before we moved. The rent is forty-eight dollars a month. One woman who comes to our meeting once in a while, gives us two dollars a month towards it. Another sends us twenty a month by mail.

Jim found an icebox, linoleum that neighbors on Mott Street threw out and was general handy man. Miss Lavin washed and ironed curtains for the gloomy hallway and kitchen and the rest of the house too. Celia made pot holders out of goods Mother Magdalen sent us. Sister Peter Claver sent us sugar bags neatly hemmed for dishtowels. We had wheat from the farm, which made a delicious breakfast food and roasted by Miss Harada a good tea. (Household hint for bewildered wives who can't live without tea.) In the late fall other vegetables came in from our Maryfarm at Easton as well as pots of herbs from Tamar's garden. The latter flavored our salads until the frost killed the plants.

The first month we never had enough chairs for our dining room so everyone gave up having a chair in their room but even then we had to use a trunk and boxes when extras came for dinner. Our neighbor Mary lent us chairs, knives (for many months we only had two kitchen knives), flour, etc. We in turn shared cake (for which she has a fondness) that we picked up from bakeries, and pumpernickel bread with her. Miss Clemens used to explain very carefully at dinner time to visitors that we were going back to the middle ages, by doing away with knives and soon we would do away with forks.

Eating all together brought out each other's likes and dislikes in matters of food, cooking, housework, religion, clothes and about everything. One liked coffee warm, another hot, one preferred tea, another cocoa, this one butter, another greens, another a mountain of potatoes. Then some liked to work in the kitchen, others only rarely could be coaxed to do dishes but little by little

everyone is taking part in the work of the household, according to their talents. We have an unwritten rule that the cook, never washes the dishes.

We thought it would be a good idea to celebrate all the Blessed Mother's feast days as well as every one's name day, instead of their birthday. When it came to figure out Miss Harada's we picked St. Francis Xavier, for he was the apostle to the Orient, since she didn't have a Christian name. On everyone's feast we tried to cook what they would like, have a dessert and invite some of the men from St. Joseph's House, but Miss Harada graciously offered to cook us her native Japanese dish on her feast day. We were shopping in Chinatown to buy the necessary oriental vegetables, watercress, sauce, bamboo shoots since we couldn't get the Japanese vegetables and were waited on by a friendly Chinese young man on Mott Street. A young girl of 13 was visiting the *Catholic Worker* on her birthday and so we invited her for this dinner. She and her aunt were old friends of ours. When the girl was eight she had sent a dollar to the Worker and her letter was reprinted in the paper. She was delighted and promised to continue to be a cell in her school and town in Connecticut.

That feast day there were Irish, Italian, several-generation American, Catholic, Protestant, but there have been colored, French, German and now Swedish to the mixture round our dining room table.

Then the next morning the news of Pearl Harbor shattered our peace and we all listened to the radio and got such comfort in being together, when such hell was going on in Hawaii. We all remembered Miss Harada's dinner the night before and realized

Easy Essay

(Continued from page 3)

- to boom boom years and to starve lean years.
4. Installment buying gave us the New Era and the promise of a two-car garage, a chicken in every pot and a sign "To Let" in front of every poor-house.
5. But this promise failed to materialize and people found themselves in the midst of the depression.

V. State Capitalism

1. Finance capitalism has not been able to employ the unemployed.
2. The State has now assumed the task to employ the unemployed.
3. Economic activities are now supervised by State bureaucrats.
4. State bureaucrats can give the people State supervision.
5. State supervision is not a substitute for personal vision.
6. And without personal vision people perish.
7. Personalist vision leads to personalist action.
8. Personalist action means personal responsibility.
9. Personal responsibility means dynamic democracy.

how hate would sweep this country particularly for the Japanese. She had lectured at Columbia, Cornell, at N. Y. University on Japanese art and flower arrangement in peace time—bringing more beauty to the world, culture from the old world to this country years before.

The bulbs blooming in our dining room before the statue of St. John the Baptist (a gift from Newport) remind us Spring is coming and we rejoice for it has been a cold and damp winter, much worse than at Mott Street. Marjorie was married on St. Valentine's day and so we lost one of our good cooks to gain Timmie who has proved conclusively to be the best cook ever.

Tina who has just completed a three-foot wooden statue of Our Lady of Good Counsel in the small craft shop at St. Joseph's House, cooked us a meal last week. We were honored with two of Ade Bethune's apprentices, Mary Krenzer and Betty Cuda. They stayed a few weeks and took part in the work of the household, cooking Italian dishes and painting murals in our dining room. Mary made one of St. Martha feeding a hungry man and St. Elizabeth carrying baskets of bread. They are two-feet long and very colorful. Mary also designed murals in the library at 115 Mott Street, of the Holy Ghost, the Loaves and the Fishes, Wheat and Grapes and "I am the Vine, you are the Branches," which Edith colored. We are looking forward to our long looked for visit to the *Catholic Worker* group at Newport.

There are now ten women and one fourteen-months old boy at Mary's House. Polly who was working with Mrs. Hower at Stoddard, has been with us for several weeks now. We hope to imitate St. Martha's House for women in Detroit (where we got our inspiration to start Mary's House) by having Days of Recollection, the evening Rosary. They all distribute bread and clothes to poor families, sell papers before Churches (I went with them one Sunday morning and we made about seventeen dollars that went into the community funds) play the piano and sing together evenings at St. Martha's House too. Marie Conti, a young girl of 25, is in charge of the House there.

We do hope that many reading this will become interested in starting a House with such a few rooms in these large cities, where there is such a need for them. New York City could use many, many houses, for middle-aged women earning pittance, scrubbing or doing housework, who now live at the Salvation Army or in cheap boarding houses, never eating properly and without anyone caring for them; for young girls alone working for a few dollars a week, for families who descend on us every now and then, not eligible for Relief, and for pregnant women. The first House of Hospitality in the city was a small apartment that the poor working girls in the parish supported, the C. W. begged the furniture and whenever any women came without a place to live, sent them over there. We hope that you will write us, or visit us and tell your friends of this work, but most important of all pray that we keep trying to make it Mary's House.

Julia Porcelli.

Conscript Women Future Prospect Unless Protested

Vigilance Needed Lest State Interferes with Women's Vocation

At present, the Rogers Bill, providing for a volunteer army of women, has been before Congress for several weeks. At the time this measure was introduced it was believed that there was no thought of a conscription bill. Nevertheless, it has been announced recently that the government is planning for the registration of all women from 16 to 60. This, we are informed, will be followed by a conscription bill. Conscription for what? We are not told definitely. But we may reasonably assume for participation in the war effort in work now done by men, thus releasing men for more active service.

Opposition

With regard to registration, two points of view expressed by women, the first that the government had a right to call for the registration of its citizens; that registration as such involved no question of conscience. This group plans to register, and to object on grounds of conscience to being conscripted, just as the conscientious objectors among the men did.

The second point of view is that if registration is for the express and definite purpose of preparing for conscription for war, it is part of the whole war system and should be fought at this point.

Vocation

The vocation of the majority of women has been to preserve life by cooperating with the Author of life. Not to destroy life by cooperating with governments at war. When we shall concede that it is more important to society for women to go to factories and manufacture bombs than it is for them to make homes for their children, then we shall have yielded not only to total war but also to total insanity. It is true, God knows, that many women are not now in homes but in factories, forced there through economic necessity. They are victims of a war too—of the class war which is being waged as bitterly and as cruelly as the international war, and which springs from the same causes, though it is widely ignored.

Spiritual Means

We have practiced neither justice nor charity. We have departed from the teachings of Christ and so we are scourged by war, international war and class war. But to participate in hatred and violence and the wanton destruction of life, the ruin of our brothers in Christ, even at the command of the government, is to wade deeper into the morass of evil. There remain for us the spiritual means of prayer and fasting and penance, that God may deliver us. And there remains to us the practice of Christ's counsel to overcome evil with good and hatred with love.

Marjorie Crowe.

Rural Reconstruction

(Continued from page 3).

show how the F.S.A. stepped in to save small farm units or families still on the land, how it enabled them not only to hold on to, but to become owners of their farms and set them on the road to balanced farming, good health, security and economic freedom.

What a tragedy it would be if this program were sabotaged at this time of crisis when the very things that this country needs are more farmers, more owners, more individual and group security and more food! The first line of defense of any country in peace or in war, its foundations are its land and its farmers. "The small land owners are the most precious part of the state." (Thomas Jefferson.)

The Future

The F. S. A. did and still does a good job but it does not go far enough. It helps people who are still on the land to stay there. But what about the hundreds of thousands of families who were forced off the land and who are still wandering, dispossessed and landless? What about the other hundreds of thousands forced by economic necessity to live in congested and unhealthy urban conditions, who long for the freedom which only the land can give them, who have the land in their blood and who want to get there to make farming a way of life and to bring up their children in an atmosphere befitting their dignity and destiny? What of the many others who, when the war is over and perhaps before that, will be forced by circumstances to leave the cities and settle on the land? The F. S. A. or any other agency does not take any account of these people. They are forgotten or ignored. Circumstances which will become aggravated as time goes on will compel the Government to give them serious attention and to practice at home what it is advocating abroad. He is a bad physician who cannot or who does not try to heal himself.

What about the soldiers, sailors and defense workers when the war is over? Will they be satisfied with soup kitchens, pats on the back and makeshift, non-constructive and degrading relief schemes? The latter depend upon the resources of the public purse. By the time the war is over and people are bled to the bone by taxation or completely pauperized there will be very little in the public purse and nothing at all for the largess of generously-minded politicians whose sole ideas of construction are limited to relief. The people, including the armed forces, are being told that they are fighting and sacrificing for freedom and democracy. It is my guess that they will want those things when, or perhaps before, the war is over. Now is the time to prepare to give it to them.

The People and the Banks

There is plenty of land in the United States for everyone who needs it if it is redistributed in the manner suggested in a previous article. There is also plenty of money in this country which can and should be used to place responsible individuals, families and groups on the land in rural communities of independent and cooperating farmers and craftsmen

and to help them all, without any condescending paternalism or undue interference, to become productive owners of their means of livelihood. That money does not have to come from taxation nor will its use for a peaceful and productive purpose interfere with the prosecution of what many think a more important matter. It can come from the Banks and Insurance Companies which at present are the custodians of the savings of surplus money wealth of those fortunate enough to have the latter and who, at any time and especially now, should be only to happy to help put on their feet their less fortunate fellowmen and women.

In plain language the Government of the people should take over control of every Bank and Insurance Company, declare the employees to be the servants of the people and the buildings, deposits, and holdings of all kinds to be the property of the depositors and policyholders in whose interests and for the common good of all it will act as custodian and administrator. That suggestion is neither Socialistic nor Communistic. It is based on sound Christian teaching regarding the common good which has a preeminence over the particular good corresponding to that of the whole over its parts. The common good demands that the surplus money, the representative in a converted form of part of the nation's wealth, should be used for the development and welfare of the country and people as a whole rather than for the selfish ends of individuals, ends which often run counter to the commonweal.

Extend the F.S.A.

When the Government, acting for the people, takes such a step there will be plenty of money to put people on the land and make them owners and producers. Public funds

LIVE WATERS



A. de Bethune

lent for such a purpose to approved and responsible families and groups would, of course, be in the nature of a loan to help people to become economically independent and productive. Repayments should be spread over a convenient period of years at a reasonable rate of interest, on terms of justice to both lenders and borrowers.

When writing your Senator and Congressman it would be a good idea not only to protest against any curtailment of the F.S.A. program but to demand that its operations be extended to include the people mentioned above and that it be financed in the manner indicated.

(The above contribution and a previous one, "Land and Ownership," are a development of a pamphlet, "Democracy," by the author. It is obtainable for five cents from The Catholic Worker, 115 Mott St., New York.)

ACCO HISTORY AND PURPOSES

The Association of Catholic Conscientious Objectors was formerly the Pax group. The new name was chosen at the time of the passage of the Selective Service Act.

The purpose of the Association has been to develop a fellowship among Catholics who are conscientiously opposed to participation in modern war, either because they believe that following the counsels and the Sermon on the Mount is the better way, or because they believe that modern war cannot fulfill the exacting requirements necessary for a just war as stated by Catholic theologians. It is chiefly because of the means used in modern war that the majority of the Catholic conscientious objectors are opposed to war. A smaller group are opposed to participation in war because they feel that in following the counsels of perfection, they are following a way of life more in accordance with the high ideals of Christianity.

Pax

The Pax group, and later the Association, have registered Catholic c.o.'s over a period of years.

With the passage of the Selective Service Act and the need to help the Catholic conscientious objectors becoming more imperative, the Association in cooperation with THE CATHOLIC WORKER group of New York took upon itself the responsibility of running a work camp at Stoddard, New Hampshire, where Catholics might spend their period of service doing work of national importance. The director of this camp is Mr. Dwight Larowe.

The association became affiliated with the National Service Board for Religious Objectors, which group has the responsibility under the Selective Service administration for the supervision of the work camps, their being set up, etc.

Aims and Purpose

It has been the aim of the Association to bear the financial burden of the camps necessary without recourse to government funds. The camp and equipment was accepted from the government on a loan basis. While some claim, and perhaps with justice, that c.o.'s should not have to bear the cost of their service period, the group leaders felt that it was more in accordance with a personalist outlook for the Association to take the financial responsibility and then to ask the individual c.o.'s to help as much as they were able, if they were able. It was felt the whole tendency to Statism and government control was best offset by individuals or groups taking upon themselves the financial responsibilities.

While the Association leaders believed that forestry work was truly a long-range work of national importance, it was likewise felt that other work, such as hospital work, reconstruction work, works of mercy both here and abroad, were nearer to the ideal of most c.o.'s.

The Association has chosen as its motto the phrase of Benedict XV: "Peace Without Victory."

Stephen Hergenhan

If you go down to Brooklyn Bridge, take a Madison street bus, get off at Jackson street and walk to the river, you find there St. Rose's Home for Incurable Cancer. You go through Greek, Italian, Spanish and Jewish neighborhoods. It's just a good walk from the Catholic Worker office and for weeks now someone has been getting down every day to see Steve Hergenhan, dear friend and fellow-worker, who was transferred there from Roosevelt Hospital last month.

Three weeks ago he was baptized, received the Sacrament of penance, was anointed. Three sacraments in one afternoon. He lay there, smelling a gardenia which I had brought in to him, a little sample of the sweetness of heaven.

"I wanted to gather my loose ends together," he said, when he accepted the ministrations of the priest. "I've been working with THE CATHOLIC WORKER for the past nine years, ever since it started, and I am a Catholic."

He was cheerful and calm. He lay there with eyes closed and smiles. "There has been much harshness and some gentleness in my life," he said, "and now there is more of the gentleness." But some days he is not so happy.

"Here I am, a helpless old fool, dying," he said this afternoon. "Can't do a thing for myself, can't use my feet or hands, and scarcely my head."

Outside the birds were perched on the statue of St. Joseph in the little garden by the side of the window. Steve has a private room (only one other patient) and there are two large dormitories facing the river. Only once has he been able to get out to the sun parlor since he came to the hospital. Now he doesn't leave his bed.

WORK OF HEAD AND HAND

"But I can do nothing," he states. I think of all the things he has done around THE CATHOLIC WORKER, all the labor he has put in, all the speeches he has made at our Wednesday night meetings.

He came to us, a friend of Peter Maurin, when our office was on Fifteenth street. He helped keep the meetings going there. He and Peter used to have dialogues, discussing Nazism, Communism and Fascism and Catholicism. Steve was always a communitarian personalist, he said, but once he had tried living alone.

Before Peter had known him he had built a house for himself (he was a real craftsman) up near Suffern. The taxes were raised so constantly to pay for the automobile roads that he both couldn't and wouldn't pay them. So he lost his house, built alone by himself, and ended up in the Municipal Lodging House in New York. He used to spend his day in the libraries, in the parks, engaged in discussion. He wrote some articles on the "Muni" which we published, and which brought forth visits from city officials who drove up in a big car, and asked us plaintively why we had not taken the matter up with them before publishing the articles. Steve himself had, and had been threatened with the Psychopathic in consequence.

He did not want to sell his labor, so after he came to live with us he used to give his services to others. He started gardens at Staten Island; he wrote articles for the farm page. Also he built entirely a five-room house down on our farm.

HE BUILDS A HOUSE

A friend had given us a thousand dollars to make a down payment, in return for which we were supposed to deed her a corner and build her a house. So now she has three acres and a house, built of brick and lumber, and field store, with two cisterns, with a good cellar and an attic and a beautiful fireplace in the living room. There were also built-in benches, desk and bookcases. A lovely job. The Nova Scotia cooperative housing estimate of labor costs of such a house was nine hundred dollars.

"And here I lie helpless," Peter's old friend says. So I started chiding him, and his attitude toward work, and he who loved work, and who always had been such a worker, listened in pleased surprise. I was giving him some of the ideas that Fr. Hugo had given us at our retreat this summer.

"There are three kinds of work, physical, and that is hard, and demands self-discipline; mental, and that is harder; and last of all spiritual, and that is hardest—the kind of work everyone is trying to get out of all this time."

SPIRITUAL EXERCISING

"Here you have been a worker all your life, you loved to work, you had a philosophy of labor. You liked physical work and mental work, too. You liked to read, and you liked to argue, and you spent hours and hours at it. And now you can't read and you can't work and you've got to begin exercising some of your spiritual faculties. You've got to begin exercising Faith, Hope and Charity. They are very weak. You haven't got much faith in men, nor much hope for them, though you've always been more charitable than you'd like anyone to believe, in your 'harshnesses.' You've washed clothes for people, and fed people and worked for people you have not particularly liked, nor admired, nor would have chosen for your associates. But you need to exercise those virtues, so that they become strong. If you don't exercise your physical muscles they get weak, so you have to exercise these spiritual ones, and that is the work God wants you to do now. That's probably why He laid you low."

"But you still have to move mountains. And you can do it, even if you don't do it with a pick and shovel. It would be lots easier to use the pick and shovel, but you've got to use the only effective means, Prayer."

I talked at length like this because he was always asking for serious talk. When I came in he'd tell me to sit down and talk. "I can't talk, I can't read. But you and Julia give me ideas and so I can think."

Today he was groaning a bit over his helplessness as I came

(Continued on page 8)

Study of the Farming Commune at Easton, Pa.

(The following is a speech by Hazen Ordway at the Peace and Land Congress held at the Labor Temple last month.)

Adequately Manned?

This is a question which is hard for me to answer because there is so much to take into consideration. On Maryfarm, the CATHOLIC WORKER farm at Easton, Penna., at the present time there are ten men, four women and eight children.

One man, the father of three children, works outside most of the time. Another of the married men, also a father of three, prefers working outside and does when he can get a satisfactory job. Also one of the single men has worked outside. One of the married men wished to pay for a hospital bill by working outside, which only lasted for a week, however, because the job proved unsatisfactory.

Variety

This leaves six men. Two of these are past middle age; one is a carpenter, the other a philologist. Two more were formerly office workers and are heavy readers, one in particular along the line of ideas and practices we are trying to revive. Leaving two, a married man, who formerly worked for quite a few years in a railroad yard of Milwaukee, was leader in the house of hospitality in Milwaukee before he was married and is very much sold on the land movement idea and most all of the ideas the CATHOLIC WORKER propagates. The one remaining is myself, who has been very much blessed with a semi-land and craft background during youth and valuable training and experience from several sources.

Families

Of the four women, one is middle aged and the mother of three children, a woman who has worked very hard probably most of her life. The other three are married, one with three children, the other two with one each. One was a German refugee who came to us because she was interested in farm communities. Another is a graduate of a Catholic college, and the last, also mother of three, married one of the Catholic Workers.

The children range from six weeks to fifteen years. The older three of the one family afford one of the most urgent problems, an educational one; however, it can not be said that they are entirely without education for their very living on the farm is of education, value and they are of some service to both their family and the community. The remaining five at their present early age are only of interest and responsibility value to all of us.

Profitably Run?

At present we are more than taking care of our potato, onion, carrot, sauerkraut, asparagus and tomato supply; just getting by with our field corn and hay. Our beet, celery, leek and stored cabbage crops are just about adequate. We have a more or less adequate production of apples, cherries, blackberries, strawberries, black raspberries, a few gooseberries, and some rhubarb. Spinach, sweet corn, summer squash, melons, radishes, lettuce, beans, sweet potatoes, and a few other vegetable crops were sufficient dur-

ing the growing season and we stored some beans and sweet potatoes.

The two cows and five milk goats furnish sufficient milk for whole milk purposes, without by-products with the exception of cream occasionally.

Livestock

We have our own buck goat. There is one kid at present, but all five does are due to have kids this month or next and we have one castrated buck sheep.

Tools

For plowing, harrowing, field cultivating and hauling we have a team of horses, a



A. de Bethune

wagon, a spike tooth, and a spring tooth harrower, a cultivator and a two-way adjustable wheel plow.

For haying there is a mowing machine, hayrake, pitchforks and a hayrack that fits on the wagon.

For further agricultural tools we use hoes, rakes, a couple of pushwheel cultivators, pruning shears, scythes and sickles.

Our poultry flock at present is about twenty-five, two of which are bantams. About 22 hens are laying from none to fourteen eggs per day.

The most recent addition to the livestock is rabbits, one pair last September. Now there are about fourteen.

Working Together

Nearly all things came to us through the readers of the CATHOLIC WORKER and speaking engagements of Dorothy Day and Peter Maurin. Some help has come by other Catholic Workers earning money speaking, and others have worked outside and contributed their earnings.

The farm is not run as a business venture and the New York house and the farm are more or less of a working unit, each helping each as much as possible.

We have had over a hundred visitors at one time, who were charged nothing. There was reciprocal giving between the farm and the visitors.

I think that all who are concerned with the farm profit through it one way or another.

Recruiting and Training

All kinds of people have been invited to the farm and all kinds have come. They have come through hearing a Catholic Worker speaker, through our helping striking seamen by feeding them in 1936, from contact in helping people through the houses of hospitality and through reading the CATHOLIC WORKER.

Learning

There is no formal training. People on the farm learn by studying literature from various sources, working together, from neighboring farmers and from the state agricultural extension service. However,

Pete Maurin has held a summer school for several summers, during which books were read and discussed. Peter picked the books and assigned the amount to be read each session, and he only discusses what is read if something strikes him or someone else.

Adequate Aims and Programs

"Grains all of the time. Roots part of the time. And greens some of the time," and "Eat what you grow and grow what you eat," is the way Peter Maurin puts it to illustrate our agricultural aim and program.

These ideas can be carried over to other things too. For example, clothes: raise sheep, make clothes from the wool and wear those clothes. We have a spinning wheel and loom at the Easton farm.

Our full aim is to be as complete a community as possible including cult, or worship; culture, or literature; and cultivation, or agriculture.

Building

Besides what I've enumerated along agricultural lines, we have a chapel in the barn, some necessary instruments of worship, a library, and stations of the cross going up the side of a hill.

There are eight houses, three barns and a shock, and four sources of water supply, two cisterns, a spring and a well dug by an unemployed truck driver.

Six of the houses have been built by the Catholic Worker since 1936, when we got the first Catholic Worker farm. Since then we bought an adjoining farm, the two of which make Maryfarm. We still owe \$1,500 on the second, but hope to be debt free in the next two or three years.

We have not made use of all our land as yet, nor have we a working rotation of crops yet. This, however, is our aim.

This spring we will plant a third planting of trees on a hillside to check erosion primarily, but they will produce nuts and timber later.

We allow an acre of private property to a family, but aim to have a combination of communal and private property.

Problems and Safeguards

The first problem to be solved and safeguarded is one of ideas. Man being a rational creature should know where he is going and how to get there before he starts; that is, at least, he should have basic knowledge. He cannot know all the particulars because the future hides these from us and circumstances differ in different cases, so there are many problems that have to be solved as we meet them.

Ends and Means

When sufficient knowledge is grasped we have faith in certain things. It is then we start to go ahead on a venture.

We must always remember to put first things first, however. We should never sacrifice an ultimate end for an immediate end. Persons should not be used for material ends. It is thus that we preserve order.

Clarification of Thought

The problem of getting the correct ideas is one of study and discussion. We of the CATHOLIC WORKER farm get our ideas from the teachings of the Catholic Church, from Peter Maurin, from books

which he has read which he recommended to us such as "Ma - the Unknown," by Alexis Karel; "The Servile State," by Hilaire Belloc; "The Bourgeois Mind," by Berdayeav; the work of Eric Gill; "The Splendor of the Liturgy," by Zundell; "Health and Physical Degeneration," by Dr. Price, and many others. And from the CATHOLIC WORKER, edited by Dorothy Day. Furthermore, we should make use of our own experience, of speakers and discussion.

A Synthesis

Ideas in practice should be carried out by leadership rather than by domination. Example, teaching, and patience have a great deal to do with the favorable evolving of the venture.

God is respected, honored and glorified by sufficient knowledge of Him and living in accord with that knowledge. Man is respected by a knowledge of his full nature, both body and soul.

Then all things must be understood, stone, water, air, wood, the earth, plants and animals.

By a sufficient knowledge of all a good synthesis can be

things from our friend readers of the CATHOLIC WORKER or the means to buy the necessary equipment and supplies.

Produce for Use

The problem of growing things is good seed, good rich soil, moisture and sunshine. Also knowing what to plant, when and where. Also to know when to cultivate and to keep plants sufficiently cultivated; protection or rescuing them from insects and harvesting at the proper time. Animals are a problem of food, water, proper shelter, moderate cleanliness, exercise and other cares for certain animals.

A balanced farm is the ideal, one with woodland, fields and adequate water supply.

Also in the operation, a balanced management of the farm, that is diversity—pasture, fields for animals' feed, draft animals in preference to tractors, and proper amounts of grains, roots and greens and fruits, also the proper livestock. Also a well-kept manure pile and compost piles.

Production for use primarily is essential. Use only surpluses for exchange means, never necessities.

Don't be afraid to make mistakes. It is important to get started at the actual work even if a small place is rented at first for experience's sake, before obtaining a permanent place because there is nothing like experience by which to learn.

Hazen Ordway.

Eric Gill

Dear Friends:

Feb. 22nd will be the double birthday of Eric Gill (his entrance into the world, 1882, and The Faith, 1913).

Graham Carey wishes to sponsor a memorial prayer-card to be printed by Tom Berry and distributed to lovers of Eric G. for their missals.

If you could find a bit of room in your columns this month or somewhere else in the CATHOLIC WORKER would you please mention it? Copies of the card may be had by sending a self-addressed stamped envelope to David Hennessy, Catholic Worker Farm, Easton, Pa.

Yours sincerely,

David Hennessy.

Sugar Beets

Dubuque, Iowa.

February 13, 1942.

Dear Friends:

Our local press has carried an article recently telling that the sugar-beet industry will expand in a region already devoted to it near Mason City, Iowa. Reading the article in February issue of CATHOLIC WORKER on the abuses against the personality of man in the same industry in Michigan makes me wonder how many of the same abuses are already in existence in our own state. So I am enclosing ten cents for which I hope you will send me ten, or ten minus the postage, copies of this issue which I will remail to people whom this problem should concern. To the end that some interested group will be able to cope with the problem when the season starts.

Yours for a better world through love not violence,

Mrs. Louise Halliburton



A. de Bethune

obtained which is necessary for a full ordered life for persons and society as a whole.

Pray and Work

The problem of getting the Easton farm was solved by informing people of our ideas and desires, by prayer to God and the saints, by search and perseverance until the funds for the farm were obtained and a suitable farm located. A school teacher gave us a thousand dollars and asked that we build her a house in return. A master builder in our group built the house with some help from others of us. She bought the materials. Fellows went out in a borrowed car to find the farm.

I have previously mentioned that we got tools and other

THE LAND

Grow Your Own Food

All farmers are thinking of spring plowing and planting now that the days are growing longer. While it is yet some time before the ground will be workable it is certain that farm folks everywhere have the "itch to get at it." Here at Maryfarm we have but seventy acres, twenty people, a team of horses, two cows, six adult goats, a young goat, a few rabbits and some chickens. If we are able to feed ourselves and the animals this year we will be doing well, considering restrictions as to land and our own capabilities.

Unbridled Tastes

Feeding the animals—well, that's a question of pasturage, haymaking and so many bushels of grain to the acre. But with the human population, it's not such a simple thing. Persuasive advertisements and undisciplined tastes form a rare combination to effect bad food habits. The ordinary American is a suicidal eater. It takes mortification of the sense of taste to balance food and man, man and his food. God made plants and animals, so they are good. And some are especially tasty. But man is fallen. That's the catch. It all started with Adam; since his days the pleasures of the board have captivated countless numbers along the way. Today tastes are unruined and fancy, exotic foods are sought after as the pearl or great price.

Confectioners capitalize on the wild tastes of modern people. Hosts of various sweet meats flood the market and the health of young children is taxed especially, but people of all ages are enthralled by all sorts of candies and pastries. "Food-faddist" is the epithet hurled at anyone who speaks a word of protest. "Would you refuse taffy to your own little Susie?"

Man and Food

No we shall not break candy-store windows or picket the most cream-puffy bakery. Neither will the complaining spirit of the anti-saloonists avail us anything. It's man and his food we are discussing, and there's simply food fit for man and so-called food that is unfit for man. The real usefulness of the food to man is what counts. Wholesomeness is a necessary quality, the first quality. How wholesome is the food that we are purchasing in those oh-so-nifty six-ounce packages? Dieticians are beginning to reveal the facts of diminished food value in commercial products. The most certain way to get wholesome food is to grow it oneself. It's a self-evident thing then, its realness. You can grow your own tomatoes or you can purchase part of a shipment of California oranges to get the same sort of food. Let good sense dictate what you do.

"Food Factories"

Commercial firms interested in profit and nothing much else "turn on the heat" with their most appealing ads. The messy stuff eaten by the average person today is startling. It all goes by the name of food, but everything that goes down the throat in lump form is not

necessarily good food for man. They process foods to death. The finished article may be a pretty white, but its food value is questionable. People are vulnerable. To the grocery magnate this spells profit as his advertising ropes in unwary consumers. After all, this is a commercial system. It's profit that counts. If it pays, and that is the only criterion, an article is put on the market and advertised to the skies. No such thing as a sense of decency enters in. Why there are even food "factories," places where they "make" food. They use words such as Pure and Sanitary and Wholesome in their corporation titles.

To get to the bottom of this thing. Point one is that food is grown. Yes, food is grown. Most of our foods are vegetative. The rest are animal except for salt which has the status of a food. You do not manufacture food then—you grow it or raise it. Fine. The air is clearing. Somebody must grow your food. You might think about growing your own and even raising some animals. That's a lively thought.

Think of it! Most Americans are working in factories and offices to "make money" and they buy all their food. And one-third of the population, Mr. Roosevelt has told us, is ill-fed, ill-clothed and ill-housed. A logical step is a stride into the garden. Practically all men should grow their own food. That's elementary.

Of course a few, a relatively few farmers, can feed us and all the rest of us can make peashooters, or something on the production line. That's the state of affairs in this broad country today—just slightly over-stretched.

Farming not Business

The truth of the matter is that the tilling of the soil is primary work for man. Of course the commercial farmer is a freak. The turning of farming into a business—well, choose your own terminology. It's such complete blindness. In the most real sense man is a co-creator. He makes carrots grow where there were none growing before. God should be given full credit for the creation of this life but the tiller of the soil is His assistant. The good, full growth of the plant is due too to the plowing, planting, cultivating and weeding of the husbandman. These are noble functions, these manual works. The man working on the land who "has a soul" can see something in the living, growing things with which he is constantly occupied. What is more earthly than food? Yet the Good God invests its coming into being with beauty.

Those who do not see holiness, a certain beauty that the mind delights in, in the living reality are themselves in a way dead. Where there is life men are blind to it. God gives man his nature and one of his desires is for food. So God gives man a paradise of creatures, plants and animals. And man counters by going into business.

Larry Heaney.

King-Ramsay-Connor Defense Committee Asks for Our Help

Dear Friends:

In November, 1941, Earl King, Ernest Ramsay and Frank Connor were paroled from San Quentin. But these men are still not free. Their parole is stringently restrictive; they cannot be active in their union; they cannot vote; they cannot marry; they cannot see each other. And Ramsay is now faced with a double jeopardy; he has been ordered deported—for a "crime" which all of organized labor has insisted is a frame-up.

Fortunately, new and sensational evidence that the case really was a frame-up has come to light. For years defense attorneys have maintained that at least one of the jurors was a "plant" deliberately put there by the prosecuting attorney for a conviction. Absolute proof has become available and has now been made public. On November 19, 1941, Julia Vickerson's husband, Dr. J. I. Vickerson, testified in a California Superior Court to evidence proving conclusively she was a "plant" of Charles D. Wehr, the prosecutor. She had loaned

STING NETTLE



\$8,500 to Wehr prior to the frame-up trial, without security!

Under oath, Dr. Vickerson told how Wehr, shortly before he died, asked for the statement of his debts to Mrs. Vickerson. "He took the carbon copy and crumpled it up and then he tore—cut off a small portion of the top of the original . . ." But Dr. Vickerson saved the crumpled carbon!

That is the evidence. Can anyone now say the men were given a fair trial? Imagine—Mrs. Vickerson swore at the original trial that "I don't know Wehr personally at all." Yet her own handwriting and sworn testimony reveal the fact that prior to the original trial she had lent Wehr \$8,500, without security!

The Defense Committee is asking that your organization, bearing this new evidence in mind, adopt the enclosed resolution. It requests that the Immigration Board of Appeals cancel the order for Ramsay's deportation. He is no felon. He is the victim of a monstrous injustice. The resolution also urges Governor Olson to grant a full pardon.

It is little enough to ask for three innocent union men who were forced to spend five years of their lives behind San Quentin bars.

We ask your cooperation to help bring this case to a close



FARMING COMMUNE

The Little Girls of Mary Farm

What a long lone day it was! And how full of pulsing life! It really started at 2 a.m. when the baby raised her persisting voice and her cruel Mother wouldn't feed her. I am trying to let her sleep through till morning, but don't know how soon I will have success. Already now the struggle between the will of mother and daughter has started. I hope I will never get impatient and irrational with her, but always seek to know the will of God. I can devote the hours of waking to Our Blessed Lady, till the baby will permit us a nights sleep.

Early Morning

After I nursed her at 4:15 it was time already to get up for the 6 o'clock mass. Walking past sleepy farms and fields it seemed to be in the middle of the night. The new war-time is so alien to farm-life, for the sun dictates our day and the work is timeless and peaceful. On the western sky was a strong glow from the Bethlehem Steel blast-furnaces, and in the silk-mill the looms were humming too. How many people have no Sunday in these days and no time for prayer?

Lots of Children

My mother arrived after breakfast, surprised to find a round-cheeked, tanned, wind-hardened baby instead of a delicate infant. In the afternoon came more visitors Mr. and Mrs. Lucy and their two baby girls and by and by our little room filled with children and mothers. Six little girls, all under 3½ years and one not yet born, we hope it will be a boy at last. Little Mary Heany gathered the bigger ones around her, laughing, talking her own language, crawling over the bed, stretching her arms out to everybody and looking amazed when one of the little ones cried. Mary is eight months old and can stand on her feet already. She will cheer up many a dreary soul in her life.

Another car arrived, a young

artist-farmer with his family. They climbed the hill and looked at the farm in its rather worn winter clothes. It was one of the mild pre-spring days, when those who are near to God and His creation can feel the trees stretch their branches with the rising sap. The buds seem to swell a little and the earth stirs in its depth. The goats, heavy in their pregnancy, look longingly out of the window. Some snowstorms are yet to be expected, but soon the first green will show through the grey of the pasture and they will be out with all the little kids jumping around.

Full Table

Not since last summer did we have such a long crowded supper table filled with the rich gifts from our fields. If we had known this beforehand we would have saved the rabbit stew for this Sunday. Last week our first rabbit went into the pot. It wasn't so hard to kill it either and it made a delicious stew.

We were very happy to have had quite a few visitors this winter. Mostly they were young people that are seriously interested in a simple life in the country. They have enriched us with their vitality and inspired vivid arguments that always flavor our simple meals.

Not the Only Life

Most friends who come to us seem to feel the satisfaction of several impressions: Everybody lives for the community, is incomplete without it, without its duties, and yet has a strong unimpaired personality. We strive to raise a healthy future generation and no war can hinder us. But more than all that, though I don't know who can see it, we are so happy in our poor existence, because this is not the only life, because everything that is good and beautiful will live with us after our death in a much more perfect form.

Thanks be to God.

Eva Smith.

Hergenhan, Craftsman

(Continued from page 6)

in. "But Sister Stanislaus says that you have a fine spirit," I told him.

"That means my spirit is broken," he said sadly. But he knew it was not. We began at once talking about the spiritual combat; the sword of the spirit. He had fought all his life, and now he had been stripped of every weapon but the spiritual. God must have thought he was strong enough, otherwise he would not have handed this affliction to him. God was feeding him the strong meat of suffering, not milk as for babes. He was giving him some last jobs to do.

"To move mountains," he was murmuring, as I left him this afternoon. And he looked pleasantly determined, as though he had set himself to the job.

The world is engaged in a life and death struggle of mind and brawn. On all fronts The CATHOLIC WORKER is suffering defeats, and the blows from every side come thick and fast. But Steve Hergenhan, fellow-worker in Christ, lies on a bed in St. Rose's Cancer Hospital and sets himself to moving mountains.

P.S.: The day before we went to press, Steve died in his sleep, after just a few months of illness. We ask our readers to pray for him.