

# CATHOLIC WORKER



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Price One Cent

## Educational Secularism

by Peter Maurin

### I. To Worship God

1. Puritans came to America so they could worship God the way they wanted to worship God.
2. Quakers came to America so they could worship God the way they wanted to worship God.
3. Huguenots came to America so they could worship God the way they wanted to worship God.
4. English Catholics came to America so they could worship God the way they wanted to worship God.

### II. In the Public Schools

1. The founders of America agreed in this that there is a God and that God wants to be worshipped.
2. The founders of America did not agree about the way God wants to be worshipped.
3. That there is a God and that God wants to be worshipped is no longer taught in the public schools of America.
4. Religion is no longer taught in the public schools of America, but politics and business are still taught in the public schools of America.

### III. Secularism

1. When religion has nothing to do with education, education is only information: plenty of facts but no understanding.
2. When religion has nothing to do with politics, politics is only factionalism: let's turn the rascals out so our good friends can get in.
3. When religion has nothing to do with business, business is only commercialism: let's get all we can while the getting is good.

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"One of the strongest arguments against war is that it necessitates the systematic spreading of falsehood in order to circumvent the enemy. The enemy must be painted absolutely black and accused of every imaginable cruelty as a monster outside the pale of human consideration. If this is not done the hateful work of killing and being killed would be impossible."

—Fr. Keating, S.J.  
(The Month, Feb., 1922)



—Ada Bethune  
(St. Martin was a soldier but not a Christian. Encountering a beggar and being moved by compassion, he took his sword, cut his cloak in half and shared it with him. The next day Jesus Christ appeared to him, wearing half his cloak. According to the Acta Sanctorum, "he laid down his arms, saying that in the future he would only be a soldier of Christ.")

## A Council—Not A Commandment

By Rt. Rev. G. Barry O'Toole, Ph.D., S.T.D.

There are no end of passages in the Gospel in which our Divine Master Jesus Christ bids us meet violence with meekness and seeks to deter us from shedding human blood—*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you do not resist evil.* (Matth., V. 38-39).

On the other hand, the Fifth Commandment, though forbidding us to kill the innocent, expressly excludes the evil-doers from the scope of this prohibition—*The innocent and just person thou shalt not kill: for I will not justify the wicked* (Exodus, XXIII, 7). In other words, an exception is made in the case of evil-doers to kill whom, it would seem, is in some cases a permissible procedure. The Church interprets this to mean that not only has the State the right to take life in its own defense against unjust aggression, whether from without (right of war) or from within (right of capital punishment), but even individuals have the right to kill an unjust aggressor in a case of bonafide self-defense.

In what sense, then, are we to understand Christ's injunction *not to resist the evil-doer* (to render it literally from the Greek)? Does this abolish for the Christian the right to kill in self-defense, which the Fifth Commandment accords to human individuals as well as to human society? That cannot be; for Christ gives us the assurance: "Think not I come to destroy the law" (Matth., V. 17).

### Be Ye Therefore Perfect

The key which resolves this seeming paradox lies in the distinction between a *Commandment* and a *Council*. The injunction *not to resist evil-doers* is in the nature of a *counsel of Christian perfection*; it is not in the nature of a *Commandment*. Christ Himself draws this distinction in the words He addressed to the rich young man—"But if thou wilt enter into life, keep the *Commandments* . . . If thou wilt be perfect, go and sell all thou hast, and give it to the poor . . . and come follow me" (Matth., XIX, 17-21). The difference, therefore, between a commandment and a council lies in the fact that the observance of the Commandment is binding upon all men as an indispensable condition of their salvation, whereas observance of the Council is an ideal recommended to the comparatively few who are generous enough to do more than they must in a sincere effort to arrive at Christian perfection. "All men take not this word," says Christ (speaking of the Council of Chastity), "but they to whom it is given . . . He that can take let him take it" (Matth., XIX, 10-12).

### Take Up Your Cross and Follow

From this consideration an important corollary follows, that, namely, when a conflict arises between the fulfilment of the duties of one's state of life and the practise of a *counsel of perfection*, it is the duties of one's state of life that take precedence. Hence, a policeman or a soldier may not practise the *counsel of non-resistance to evil*; neither may those in the married state practise (except by mutual consent) the *counsel of chastity*; the father of a family may not practise the *counsel of poverty*, because the giving of all his goods to the poor conflicts with his duty to support his wife and children.

From this it follows that the Christian, who has set himself the goal of imitating Christ by observing one or more of the *counsels of Christian perfection*, ought not to enter any state of life whose duties conflict with the observance of the counsel or counsels in question. And in order to make possible an integral observance of all the counsels of perfection, it is necessary for him to elect a special state releasing him from all mundane occupations—namely the *religious state*. Consequently, if he wishes to observe Christ's injunction *not to resist evil*, he cannot accept the duties of a soldier though he is free to accept with a good conscience the non-combatant duties assigned to him in the army. Not that military duties are necessarily sinful. On the contrary, he who performs in a defensive war the duties of a soldier—even if these involve the killing of the guilty—does good, provided, of course, he performs them without hatred, in the right manner and with the right intention; but the conscientious objector who refuses to shed any blood other than his own, does better—as the Apostle Paul says of the *counsel of virginity*: "Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better" (I Cor.,

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## Exploitation By Ship Lines In Crisis

According to a story in the last issue of The Pilot, the National Maritime Union paper, the so-called "mercy trips" talked about in the newspapers show mercy only to the stock holders and shipowners. We had received the same account during the month from a friend of the CW who is a seaman.

More than one thousand American citizens stranded in the Far East dependent upon American Shipowners to get them back home, will be forced to cancel their passage, the story reads, because of the exorbitant rates charged on the SS Washington and other vessels.

The minimum rate charged on the Washington for a return voyage to the states is \$450, \$315 above the normal third class rate for ships on the China run. This rate is prohibitive to American workers in China who receive their pay in Chinese dollars and others who are receiving low pay in American money.

In Washington, officials of the Maritime Commission said that the rates had been fixed to "conform" with rates normally charged.

On the United States Lines, cots can be obtained in public rooms for \$50 under the minimum rates.

Hundreds of letters of protests are flooding the State Department demanding that action be taken to prevent any further increased rates which might cause long delays while social agencies

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## Transports? To Where? For Whom?

During the last month thirty-two passenger ships, freighters and tankers have been taken over by the army and navy. These ships had belonged to the Grace Line, the United States Line, Export, Standard Oil, Atlantic Refining, Moore McCormack, Lykes Brothers. By this move on the part of the shipowners and the government, about 5,000 seamen and longshoremen have been thrown out of work in the New York harbor alone. The ships are being fitted out as transports, naval tenders, submarine auxiliaries and will be manned in the case of the army by men hired off the dock, or in the case of the navy by enlisted men. In addition to these ships, the Manhattan, which has a crew of 500 men is also laid up and no one knows what she is going to be used for. Transports? For whom, to where?

Profits have begun to pile up for some, but in the case of the seamen and longshoremen, there is only more unemployment and poverty.



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## For Those Who Are Dead In These Present Wars

Eternal rest give to them, O Lord.  
And let perpetual light shine upon them.  
A hymn, O God, becometh Thee in Sion  
And a vow shall be paid to Thee in Jerusalem.

Hear my prayer.  
All flesh shall come to Thee.  
Eternal rest give to them, O Lord  
And let perpetual light shine upon them,

Grant them, O Lord, a place of refreshment, light and peace.  
Amen.

## TRUCE OF GOD

*"Why is there strife and anger and disunion and war amongst you? Have we not one God, one Christ? Is not one Holy Ghost poured out on us, have we not one calling in Christ? Why do the Members of Christ, tear one another, why do we rise up against our own body in such madness; have we forgotten that we are all members one of another?"*  
—St. Clement of Rome.

We hear strange things over the radio. For instance that there are Mohammedan holy days now and the men cannot fight because they must fast. There are many Mohammedans in the English army and the Italians (!) have been made the protectors of the Mohammedan faith by Mussolini so the Italians are abstaining from fighting until the fast days are over with!

In the September issue of the CATHOLIC WORKER we wrote again, as we have done several times before, of the Truce of God and asked for comments from our readers. No comments were forthcoming. We suppose it was because of a general hopelessness in the attitudes of men these days. How is it possible to reach men in their madness, to persuade them to desist from slaughter for a holy day, for a truce? It does seem to be impossible! Yet a Christian government will respect the Mohammedan fast days, even when the Mohammedans are fighting on the other side.

Last Sunday the pastor of the Fifth Avenue Presbyterian Church called for the Truce of God, asking men of all faiths and the Bishops in all the countries at war to appeal to the Holy Father to call for a Truce of God.

Some years ago during the Spanish war THE CATHOLIC WORKER sent cables to General Franco and Cabellero who was then General of the opposing forces, calling upon them to observe the truce of God during the Holy days at the close of Lent. We joined our prayers to these cables, and according to a dispatch in the New York Times, all fighting ceased on Good Friday for the holy day.

We begin now in this November issue to call upon our readers to write, cable, and pray the rulers of the world to arrange a truce of God for the holy season of Christmas.

We ask our readers to remember this intention at Mass in the morning. Remember it during the stations of the Cross. Remember it at the Rosary. And not only to pray, but to do penance for this intention. Fasting and penance will sharpen our prayers so that they will wing like arrows to the throne of God. Let us work, pray and sacrifice for peace. Let us take Heaven by violence.

## Thank You

We were holding our breath at the beginning of this month. Not a cent in the bank, not a stamp to send out the appeal. Then we began mailing it out bit by bit, and our friends began to respond and the bills began to be paid and our creditors began to beam. Many had said morosely, "You are taking such an unpopular stand in regard to the war that people will cease to support the work you are doing." But it is not so. This response has shown us overwhelmingly that our readers who have been carrying on this work with us these last eight years, are more anxious than ever that it should go on. We thank them with our whole hearts, and we beg their prayers, for the paper, for the men on the bread lines, for the Houses of Hospitality, for the farms. And may God bless them for their help.

## Letter From English House Of Hospitality

I have just seen the June issue of your New York paper. It is like water in the desert to a thirsty man, so that I feel that I want to write and say how do you do. It is very interesting to see things through the eyes of those on the other side of the Atlantic. It must be great to be in a country that is still not at war, though during the last few days even though France has fallen under Hitler, I am almost glad that we are now bearing something of what they have had to bear, or we will be very shortly.

### Pacifist

In Wigan I am probably the only one that agrees with the papers' attitude on war. Over the rest of England the numbers get fewer. Indeed I am more or less pledged not to preach it, and it is really on by that pledge that I can go on trying to do the work that there is to be done. As the tempo of war rises higher I can only cling to the faith that I have on the matter, and try and win and encourage others to be better Christians by their way of thinking. Viewing the situation I can only admit to myself that "the time is not yet come," and accept that other people have to follow their conscience as well as me.

I keep picking up the paper and reading bits. First about the Retreat on Mott Street which literally reduced me to tears. Second Ben Joe Labray—this was the bit I love—"People get tired of feeding the poor that they have always with them. It seems like so unconstructive a job. They just have to be fed over again. They don't stay fed." That is really a lovely piece. I'll quote it in the "House News" which I am preparing at present.

### Country Cottage

Perhaps you may have heard already that we have moved our premises again. Mollie and Bob have a lovely cottage with about two acres of land in the country, where they live with the two babies and Mollie's father and mother, who came up from London a little while ago. In Wigan we have a house and shop for the paper, and the house and the girls' Y. C. W. John Aspinall sleeps in here and I spend all day here, though I have to sleep out, of course. My room is at Mrs. Hughes, an old lady, who is a great friend of Mollie's and has been a great help to Mollie, as she was able to go round there to have the two babies instead of being in the noisy House of Hospitality.

### In Service

Bob has registered for military service and had his medical, and will be called up for service fairly soon now, we expect. It is sad to think of it, though the blow has been longer falling than we at first expected. You must pray for us all especially for Mollie when Bob is called up. I dread to think of the suffering for her, though, of course, it is the same for all the other wives.

Jim got home safely from the battle of Dunkirk, though I expect he will have written to you now. They all tell me he looked very well when he was home on short leave. I did

## Jewish Holy Day

Yom Kipur, Oct. 12, 1940.

Dear Mr. Maurin:

In my new temporary position, which is a very kosher place, full charge of a year old, etc., I am writing now with one eye on the carriage as the baby is taking a short nap. I asked this orthodox woman last night the meaning of the rabbi blowing the ram's horn on Rosh Hoshona and Yom Kipur in the Synagogue. She says tradition has been handed up that we all have a good angel and a bad angel. On New Years and the Day of Atonement, our bad angel makes a report against us to God and tells Him all our sins, so the rabbi fixes him; he blows the ram's horn with all his might, to drown his voice and make his ears ring, so he becomes all confused and God cannot hear our sins. This morning I asked the boss the same question, as I was alone with him in the kitchen sterilizing bottles. Old Israel years ago lived in tents, he said, and the ram's horn was sounded to gather them together at Rosh Hoshona and Yom Kipur to go to the Temple. Our family told me years ago, when I asked, it is a reminder of Judgment Day, when the angel will blow the Trumpet and the Messiah will come. I bought a synagogue ram's horn by chance, and gave it to Father Krimm, for the Discussion Center.

There is a 12-year-old daughter in this family. She sat in the kitchen as I was doing the baby's wash last night and kept me company. "Marian, you're a Catholic, then don't you sometimes wear a cross? Marian, is Jesus a dirty word." "No, a holy name. The Messiah." "Oh, so that is what Jesus is, oh yes, the Jews do believe in a Messiah. Do you know what I like to see, Marian, the enameled pictures worn in pins and on chains, mostly by little Italian girls." "Which picture do you like the best, Estelle?" "The enameled picture of Jesus. Mother come here, I'm hungry since supper, I don't have to fast till I'm 13, give me a cracker, just one."

Before sundown a chicken supper is eaten, everyone filling up as a camel does about to cross the desert. The lights, candles and 24-hour paraffin glass lights

not see him as I was away at home having a month's holiday.

### For Morale

In the kitchen here which is being used for a reading room and library and we hope a meeting room, Fr. Kelly is doing drawings on the wall like Ade's. So far he has finished one showing our Lord working as a carpenter with another man, with the words of the Y. C. W. prayer alongside: "Grant me and all my fellow workers to think like Thee, to work with Thee, to live in Thee." Mollie and I bought some new lino today for the kitchen and some gay curtains. This is a thing we have never done before. But we think now that so many are working, it is more people's minds and souls we have to cater for then their bodies (which sound contradictory, but you will know what I mean). Mr. Derbyshire has put up a fine new bookcase from various shelves we had taken down from the old house, and John Aspinall painted it. It will all look very nice when it is finished.

I must close now, so goodbye.

Yours in Christ the Worker.

Mary G. Power.

are blessed then and the fast begins, not a drop of water. In the morning, they don't even rinse their mouth, but at sunset tonight, Yom Kippur is over and another big pot of chicken soup with a chicken is ready in the Frigidaire for the poor 24-hour fasters tonight. Business begins after the rabbi blows the Shofar dismissing them from the Synagogue at sunset.

Atonement for a year's sin by a fast day is the Old Law, but isn't Confession and fasting to receive Holy Communion more effective to put grace and life into the soul?

God desires ardently the conversion of the Jews. "Saul, Saul, why persecutest thou Me?" In the Jewish converts, Christ Himself was persecuted. See how Hermann Cohen, musical genius, lived as a Jew, and see what a saint he became as a Catholic, a transformed life.

Father Krimm should read his life. The Center must be a great success, for the work God desires must be blessed by God to prosper and bring lost souls to Heaven. Father Krimm conducts his lectures as a family group, informal, pouring out the doubts in their soul to him. He is well pleased with this way of conducting lectures and an inquiry class out of the formal environment of the Church. A few years of these lectures and the Redemptorist Fathers will be able to issue a Question Box on answering the doubts of heretics, schismatics, Jews and Catholics, apparently good Church members. It brings the priest closer to the public. Good Yontiff,

LILLIAN M. WEIS.

## HAND-MADE CRIB SETS

Designed by ADE BETHUNE. Thirteen pieces, cut and painted by the men on the Staten Island Farm Commune.

Price \$3.25, postpaid.

Order from J. Wilson, Catholic Worker Farm, 81 Sharrott Road, Pleasant Plains, Staten Island, New York.

Statement of the ownership, management, circulation, etc., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of THE CATHOLIC WORKER, published monthly (bi-monthly July-August) at Church St. Annex for October 1, 1940, State of New York, County of Manhattan.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Gerry Griffin, who, having been duly sworn according to law, deposes and says that he is the Business Manager, of the Catholic Worker, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the day shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 357, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:  
Publisher: Dorothy Day, 115 Mott St., N. Y. C.  
Editor: Dorothy Day, 115 Mott St., N. Y. C.  
Managing Editor: None.  
Business Managers: Joseph Zarrella and Gerry Griffin, 115 Mott St., N. Y. C.

2. That the owner is: Dorothy Day.  
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.  
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

GERRY GRIFFIN,  
Business Manager.  
Sworn to and subscribed before me this 1st day of October, 1940.

LOUIS HARRIS,  
Notary Public.  
(My commission expires March 30, 1941.)



## Denver Letter Appeals For Leadership

Denver, Colorado.

Dear Editor:

... Our biggest problem is the Spanish one. We have a 50,000 Spanish population in this state, and most of them are migratory agricultural workers, living like cattle under a system of virtual peonage. Unemployment is high, living conditions and housing are terrible, educational opportunities are limited. Problems are especially bad among young people, and all these things result in the growth of a materialistic philosophy and anti-clerical movements, as well as the loss of many young people to their Catholic faith. The C. I. O. is fighting these conditions, but there is a dearth of Catholic leadership of any kind. Catholic lay and clerical leaders are either unaware of or indifferent to the problems. A defeatist attitude prevails among so many of them.

### Sugar Trust

All these problems are, we realize, serious ones that can't be solved in a day. But that is no excuse for the conditions that prevail here now. Most of these Mexican workers were brought out here by the sugar companies 15 to 30 years ago. Monopoly conditions prevail in the industry, the sugar companies dominate the entire set-up, labor, farmer, middleman, etc., without the superstructure of monopoly control by use of powerful lobbies, economic devices as the Pittsburgh plus price basing system, etc. This ruthless exploitation, however, may be stopped by education and by organization. Economic conditions are uncertain, but there may be a semblance of organization to secure order and a subsistence standard of living through the unions. We need, oh, so desperately, better union organization, a housing program, the development of the cooperative movement to meet the senseless conditions that ruin the lives of so many of our Catholics.

### Program Needed

I would like so much to see a Catholic Worker program here. Our need is so great and we can only appeal to you to

## Those Hounded Hares

Why are ye so inconsistent, why so mute when justice groans?  
In a land of milk and honey, why those ranks of skin and bone?  
Are those hounded hares of Hardscratch just a lot of lazy drones?

Are those downcast creatures conscious of the Christ that made men free?  
Does the star's light give them visions of a better world to be,  
As they tramp the streets of chaos—tread the flints to calvary?

What, ye varnished verbum vendors—purveyors of that page divine,  
Think you of Christ's hungry brothers raving o'er the husks of swine?  
Are those starving men the Devil's or Almighty God's design?

They have floated on illusions, they have felt the diehard's pain;  
They have watched the politician rub the grafter with the grain;  
Now they feel the earthly reason why the Son of God was slain.

Has that Red Star, westward sweeping, flashing signals of warfare,  
Come to right the poor man's wronging—come to lift his load of care?  
Or is it the Blood Red answer to the sky blue scholar's prayer?

Ah, that Red Star flashing, flashing down the years since Adam's fall,  
Keeps the nations clashing, clashing, and the outcome of it all?  
Watch that hounded hare of Hardscratch lip his vinegar and gall.

There's saliva dripping, dripping from the tail end of his face;  
And grim hunger nipping, nipping in a beefstew's rightful place  
Och, this world is tripping, tripping into sanctifying disgrace.

Why are ye so inconsistent, ye who loll in sheltered fame  
Safe within that lofty turret built upon the Master's Name.  
Gaze upon those hares of Hardscratch, and, then bow your heads in shame.

(One of the men on the breadline)

T. D. B.

## —Not A Commandment

(Continued from page 1)

VII. 38). In saying, however, that to do a soldier's duties is to do good, we do not wish to be understood as approving of the bayonet drill as conducted in modern armies; for no Christian can conscientiously participate in a beastly practise involving deliberate excitation of hatred and the lust for blood, not to speak of profanation of the Holy Name of God. We have in mind here things as they ought to be, rather than as they really are. In matters which involve an infraction of the Divine commandments, even Christians who do not aspire to higher perfection are under obligation to be conscientious objectors.

### Love Your Enemies

That Christ really counseled his followers against meeting violence with violence is apparent from many passages in the New Testament. I quote here only a few:

Put up again thy sword into its place: for all that take the sword shall perish with the sword (Matth., XXVI. 52).

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute and calumniate you; that ye may be children of your Father who is in heaven; for He maketh His sun to rise on the wicked and on the good, and sendeth the rain on the just and on the unjust. For if ye love them that love you, what reward is due you? Do not even the publicans do the same? And if ye salute your brethren only, what do ye more than others? Do not even the heathens do the same? Be ye therefore perfect as your heavenly Father is perfect (Matth., V. 43-48).

And when His disciples James and John saw this, they said, Lord, wilt thou not that we command fire to come down from heaven and consume them? But he turned, and rebuked them, and said, You know not of what spirit you are. For the Son of man is not come to destroy men's lives, but to save them (Luke IX. 52-56).

But love ye your enemies, and do good . . . hoping for nothing . . . and ye shall be children of the Most High: for He is kind even to the unthankful and to the wicked (Luke, VI. 35).

### He That Can Take It

Oh yes, I know by rote the cut-and-dried sophistries that the run of Catholic jingoists, lay and clerical, use to explain all this away—to make void the words of the Son of God. They will point triumphantly to the fact that neither John the Baptist nor Christ insisted on Roman soldiers giving up their profession in order to be saved, and they infer from this that Christ enjoined military duties upon Christians as a matter of patriotic obligation. Having thus eased their uneasy conscience, they feel free to join the mob and shout "Slacker!" at their fellow Catholics possessed of sufficient courage to be conscientious objectors. But Christ's words will never pass away. Blessed are the meek! Jesus Christ yesterday, to-day and forever! Always it will remain true that no one follows Christ perfectly who does not renounce all violence and bloodshed. This is a counsel, to be sure, and not a commandment, but every Christian is called to its observance if he have but the courage to heed the call—he that can take let him take it.

### A Strong Conflict

It is so that the Catholic Church has always understood Christ's words. She enjoins on her clergy not to shed blood and not to enter any calling which involves even justifiable homicide. Indeed, anyone who sheds blood or undertakes duties that normally involve bloodshed incurs an irregularity, which is defined as an impediment to the reception of Holy Orders or to their lawful exercise. Moreover, the Church has enrolled in her calendar of saints men who like Saints Marcellinus and Maximilian suffered martyrdom rather than

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help develop it. We need a good youth movement, similar to the Jocsists, for our Spanish young people. We need a Catholic Labor College or workers' school. We need the Catholic Worker paper in both Spanish and English. We need a House of Hospitality. We need your Catholic Worker scholar program. In short, we need the means for developing effective Catholic Social Action now in Colorado.

M. A. H.

## Please—Clothes!

### CLOTHES.

Every day finds more and more men coming for shirts, socks, clothes of all sorts. Most of them are wearing the shabbiest of garments and it is heartbreaking to have to turn them away without having something for them in this increasingly cold weather.

### OVERCOATS.

An especial appeal for these. Many of the men who come to us sleep in doorways, or anywhere where they can find a shelter from the weather. Many walk the streets all night. Even if they are fortunate enough to get a bed at one of the missions, they are put out on the streets early in the morning. The need for overcoats is always ahead of the supply. Will you send us your old ones?

### BOOKS.

Have you any books on Catholic subjects or by Catholic authors which you could send us? One of our group is helping to get together a free lending library for the discussion center on Third street, between Avenue A and Avenue B, N. Y. C.

"Murder is a crime if it is committed by one man, but it is honored as a virtue and bravery in the mass. Therefore it is not innocence which goes unpunished but an enormous crime."

—St. Cyprian.

### Christmas Cards

By A. de BETHUNE  
50 Cards and Envelopes for \$1.25  
50 Large Cards and Env. for \$2.00  
Ordination Cards: 100 for \$1.25  
WRITE TO  
29 Thame St., Newport, R. I.

## Peter Maurin

(Continued from page 1)

### IV. Hotbeds of Materialism

1. The Marxists and the Chambers of Commerce agree in this that religion ought to be kept out of the public schools.
2. And American Protestants keep silent about the secularism of the public schools.
3. In the nineteenth century public schools were the hotbeds of Bourgeois Capitalism.
4. In the twentieth century public schools are the hotbeds of Bolshevik Socialism.

### Mercy Ships

(Continued from page 1)

find ways and means to raise funds to aid indigent Americans.

### Cashing In

The confusion and extreme profits attending the Washington's trip is not new in the annals of United States Lines "mercy voyages."

Last July, thousands of Americans snared by the European War learned that the Neutrality Proclamation, set aside by the President, gave the shipowners a golden opportunity to jack up the rates 100% by charging \$360 for a ticket normally priced at \$179.

An estimate given at the time shows that the U. S. Lines returned more than 5,000 Americans, which means \$1,448,000 in excess rates came out of the pockets of American repatriates and American agencies who aided by setting up a fund for the purpose.

The United States Lines claimed that these voyages were of the "mercy" variety, but subsequently it was proved that the only mercy shown was toward the stockholder.

## Evolution of Peace

"If in the religious field, the pace of the psychological evolution of peace has been slow, that of the intellectual evolution has been more satisfactory and can be summarized by the findings of the Fribourg Committee of social moralists. This is quite a respectable and representative body, since it wrote the Rerum Novarum that was signed by Leo XIII. This organization, some three years ago, came to the conclusion that the best one could do with the medieval theology on war was to scrap it, since it had been negated by modern conditions and by the scientific improvements of the destructive character of war. It decided, however, that Catholic thought had not developed enough to justify any definite conclusions until Catholics had done some thinking for themselves, and that Catholic thinkers would be well advised to drop that charming habit of theirs of always repeating what the Popes and Bishops and theologians had said before them on the subject, and instead to do some pioneer thinking for themselves. The function of Popes, Bishops and learned bodies is not to head the laity and anticipate their thought, but to follow in the rear, there to pick up what is best and worth preserving and synthesize it into a Catholic system.

The laity's function is therefore, according to that learned body of Fribourg priests, to do the thinking, even at the risk of a little heresy here and there, and let the Popes and Bishops follow after to take their pick and cast the results into useful encyclicals and bulls. Coming from a body that once summarized the Catholic laity's thinking for the benefit of Leo XIII and the Catholic Church, this advice merits our attention in view of the work which Pax is doing. Pax is a pioneering organization, venturing on free ground and doing spade work. It does not pretend to have any authority behind it, for this stage is too early in the evolution of Catholic thought on peace; but it builds up its own thought in the light of Christian principles, forms its own conscience, carries out its own self-imposed obligation and though it may embarrass individual prelates, it looks to the sense of Christendom and to the Popes and the hierarchy, whenever the time is ripe in their judgment, to take from its thought what is best, discard what is objectionable, and give their final lead. Pax is, therefore, at the same time, adventurous and obedient, relying on the old Catholic principle, *In Dubiis libertas, in omnibus, charitas.*"

(The Evolution of Peace, by G. C., an English priest. Foreword by Eric Gill. Published by Stormont Murray, 17 Red Lion Passage, London, W.C. 1.)



# THE LAND

## The Popes and Agriculture

... There is an edict of Sixtus IV (1484), followed by one of Julius II (1513), which relates to the property rights of land owners. The proprietors of large estates had decided that it was less troublesome and less expensive to pasture most of their land. Fewer laborers were needed and more horse flesh could be raised. As a result the poor people suffered from unemployment and even from hunger, while productive fields lay idle. It was a case where it was necessary to put into practice the natural law that the resources of the world were created by God for all human beings to work at and enjoy. So, exercising the right of eminent domain, the two Popes ruled that one-third of the untitled land might be occupied by landless peasants for purposes of cultivation without the necessity for securing any permission from the legal owners of that land. Naturally such edicts did not suit the pleasure of large land owners so Adrian VI (1523) and Clement VII (1534) had to renew these edicts...

A later Pontiff, Sixtus V (1590), who is said to have been a swineherd when a boy and who threw away his crutches when he was elected Pope, in speaking of unjust and

greedy land owners, said: "The best sacrifice one can offer to God is fulminare i scellarate." That puts one in mind a little of the Irish priest who is said to have told a penitent, who had accused himself of murdering his landlord, to go out and commit a mortal sin...

Those who were hoarding grain and other agricultural products for speculative purposes were severely reprimanded by Papal order through Cardinal Colonna, on December 19, 1759, and appropriate penalties were attached to such offences and to increases in prices...

... But the Papal document par excellence on agriculture is the *motu proprio* of September 15, 1802, issued by Pius VII. Here are two of its salient passages:

Agriculture is the first and most important of all arts, so it is also the first and true riches of the state...

To render onerous the conditions of the tiller of the soil tends to restrict his activities and rural industry, so we attempted to reduce anything prejudicial to the interest of agriculture.

The wisdom of farming as a way of life and the necessity for diversified farming is well set forth in a paragraph of this

*motu proprio*: "Agriculture embraces all rural economy: i.e., a varied (diversified) production so that one failing the others will supply the needs."

Leo XIII, in 1891, said: "Men always work harder and



STANTHONY

—Ade Bethune

more readily when they work on that which is their own"; Pius VII, in 1802, wrote: "The product of hired hands is not as good as that of the owner of the land." At the time of the issuance of this *motu proprio* a graduated land tax was applied to the proprietors in the Agro

Romano so as to effect a reduction in the size of the farms, but Pius VII carefully pointed out that "not all will be cured by this taxation method." The provisions he made for a resettlement project in the perennially reclaimed Pontine marshes should call for the admiration of people today: "No settlement is to be established in an out of the way place. Social surrounding must be considered and properly planned." Good water for man and beast must be available. The roads must be wide. A parish church must be established, and for a period of years no tithes are to be paid to the pastor. The Holy See was prepared to provide for his support. A house for the doctor was to be built and medical services to be rendered free of charge. Provisions were to be made for orphans of original settlers. Those who needed hospitalization were to be provided for in Roman hospitals. When more land was to be reclaimed and new units added, the married sons of settlers were to be given preference.

We have heard of Mary Arnold's using model houses for the teaching of building methods in Father Tompkin's Nova Scotia cooperative housing project. A splendid idea, but not altogether new! Pius VII ordered that settlers be given models of their houses

and that they be instructed and supervised in the process of building them. Prizes were for the best designs of houses and wells. Artists were encouraged to produce new agrarian utensils. Tree nurseries were to be established for shade and fruit trees...

Some may think that since 1870 the Popes have forgotten agriculture. Here are a few sentences from an informal talk delivered by Pius XI in January, 1938, before 2,500 Italian rural priests who had won prizes in "in the battle of the grain":

You do well to work among the rural population which deserves your efforts even though it remains the part of the work which is more modest, less glamorous, but where abound these little ones of God, these poor in the Lord, these friends of Jesus Christ.

Rev. Luigi Ligutti.  
(Commonweal, March, 1940.)

"Is there any way of deliverance from this shameful and terrible position into which the war has plunged the Christian world? Yes, but only one way. We must give up trying to square the spirit of war with the Spirit of Christ. We must acknowledge that they can no more amalgamate than can fire and water."

—Fr. Franciskus  
Stratmann, O.P.

## —But a Council

(Continued from page 3)

do military service. Thus, under date of his feast-day, January 2nd, the *Roman Martyrology*—a chronicle which the Church uses in her liturgy—we read the following about St. Marcellinus:

"At Tomi, in Pontus, St. Marcellinus, a youth who, under the Emperor Licinius (d. A. D. 324), being included among the recruits, and being unwilling to do military service, for this reason was flogged almost to death, and after being tortured in prison, was finally submerged in the sea, thus consummating his martyrdom."

Church history likewise records the fact that St. Maximilian, the son of a veteran legionary, refused when he was called upon to join the army, saying that, as he was a Christian, it was not allowable for him to do this. Because of his refusal, he was decapitated in A.D. 295. Harnack, who made some research in this field, reaches the conclusion that abstinence from military service was quite general among Christians in the early Church. "It was not difficult," says he, "to evade service, for there was no conscription in the Roman Empire—the fact was just this: the baptized Christian did not become a soldier." (*Militia Christi, Die christliche Religion und der Soldatenstand in den ersten 3 Jahrhunderten*, Tübingen, 1905).

### Right to Objection

What we have said points to one inescapable conclusion and this conclusion is that Christ's injunction against bloodshed or violence under any form, while not a *commandment*, is nevertheless a *counsel of Christian perfection* proposed to all the faithful and imposed by Canon Law upon the clergy. Consequently Catholics have the *right*, though not the *duty*, to be conscientious objectors. The only condition upon which this right hinges is that their motivation must be a *sincere* desire for Christian perfection and not simply a trumped-up pretext for evading military service. Upon this right, I advise Catholics to insist, though it goes without saying that I advise no one to refuse to register. In this present time of crisis, such action, it seems to me, would be out of place. The important thing, I repeat, is for Catholics to insist on their right to be conscientious objectors if their conscience so dictates.

### Law Discriminates

As now formulated, the Conscription Act smacks of an unjustifiable intent on the part of Congress to *discriminate* against Catholics, and to confine the right to be conscientious to sectarians who, like the Quakers, are opposed to war in *any form* and do not admit even the possibility of a just war. For under the terms of the law a conscientious objector is defined as one "who, by reason of religious training and belief, is conscientiously opposed to participation in war in *any form*." Because Catholics believe in the possibility of a justifiable war, whereas Quakers do not, the words I have italicized seem expressly designed to exclude Catholics from the benefit of this provision. We Catholics, however, will not suffer ourselves to be deprived of our civic rights by would-be casuists and moral theologians in Congress. Let Senators stick to their politics and leave moral theology to the Priests. At any rate, we Catholics will demand for ourselves a *most favored religion* status. In China, whenever other nations secured special privileges, the United States invariably horned in under its *most favored nation* clause, making its own whatever any other nation had managed to obtain. We American Catholics will profit by that lesson. If the law allows Quakers to follow their *commandment* against war "in any form," it will have to allow Catholics, too, to follow their *counsel* against war "in any form." Let there be no religious discrimination. Whatever is conceded to the *most favored religion*, is a right that we Catholics will insist on having, Congressional moral theologians to the contrary notwithstanding.

## Autumn at Easton

It is Sunday afternoon, the feast of Christ the King. All is quiet except for the rumbling train in the distance, the licking-up of milk by the kitten and the rattling of the paper by Dan. Now the goat's bleat-like cry can be heard and the roar of an aeroplane passing overhead.

The sun is low, below the hills, and the grey of Autumn is prelude to the arrival of Winter. The harvesting is practically finished, with the exception of a few cornstalks on the high hill on the upper farm and a few cabbages down below, behind the livestock barn.

Mr. Buley, Nancy, Raymond and Billy were the first to start collecting wood for the much-needed Fall and Winter fires, being followed by nearly everyone else. Larry and Ruth Ann go into the woods empty handed or hand in hand almost daily now, to emerge with Larry rolling a log and Ruth Ann dragging a limb. Professor can be seen breaking wood by his shack and smoke is coming from the stovepipe chimney.

Yesterday afternoon it took a struggle with a huge knotted piece of black birch to warm me up, after freezing pretty much a good part of the day, sorting potatoes. Thus work acts as a bellows to inflame the dormant fire within and sends its heat through the entire body. It was then that the wind seemed invigorating, when going down the hill to a supper of steaming stew, home made bread (made by Mrs. Buley), pie, bread pudding, milk and coffee. I had quite a time getting the apple pie to put my bread pudding on. Hughie would have none of such doings. The two taste very well together, I assure you, as well as oatmeal and apple pie for Sunday morning breakfast, which mixture has put me very much on the "outs" with Hughie. "Spoiling my good pie with oatmeal," says he.

Jim O'Hearn and Arthur Sheehan are with us again. Until Monday, they say, but last time Jim and Art and another very good friend of ours pulled out at midnight for N. Y. because it was too cold. They said later that they had to be back in New York at nine o'clock and they couldn't see themselves getting up at 5 a. m.

The storeroom on the lower farm and the cellar on the upper farm tell another chapter in the story of farm labor and the bounty of God. There are about two hundred cans of asparagus, beans, tomatoes, berries, fruit, three big bins of potatoes and more potatoes besides. One corner of the cellar is filled with carrots and a half barrel of beets stands near them.

Besides, there are the pigs, both big and little. There is the calf and the kid. Above them is a barn, half full of hay and another barn, bulging full. Cornstalks, corn in the crib, along with the hay will keep the live stock contented and full for the Winter. The fruit and the pigs and the vegetables and the milk should keep us all full and happy too.

Thus the green revolution goes on.

Hazen Ordway.