On

Personalism

By

Peter Maurin

1. Individual
   1. A stong
      is not an individual.
   2. You can make little ones
      out of big ones.
   3. A tree
      is an individual.
   4. It comes
      From a germ.
   5. "Only God
      can make a tree."
      says the poet.
   6. A horse
      is an individual.
   7. The horse is not an
      individual because the tree
      is an individual.
   8. It has animal life.
   9. Man is an individual
      and has animal life
      like the horse.
10. Man has also reason
      which the horse has not.

II. A Person

1. As an animal,
   man is an individual.
2. As a reasoning animal
   man is a person.
3. The difference
   between an individual
   and a person
   is the power of reasoning.
4. Through the use of reason
   man becomes aware
   of the existence of God.
5. Through the use of reason
   man becomes aware
   of his rights as well as
   his responsibilities.
6. A person's rights and responsi­
   bilities are from God
   who made him.
7. Man's primary duty
   is to act
   according to reason.

III. Faith

1. To guide himself
   man has
   not only reason
   but also faith.
2. (Continued on page 1)

IN THE VINEYARD

V. The Highest Use

By Fr. John J. Hugo

The ideas of detachment
from creatures and contempt
for the world, which in last
month's article I said point out
the condition necessary for
a renewal of Christian
love and life within us, are startling
to those who are aware that since
the creatures of the world are good
we should therefore, enjoy
them. As a result, unable to
grasp what is an elementary principle of
Christian life, such persons are prevented
from taking the first steps that
would lead to a Christian
revelation and would make
Christian spiritual efforts more fruitful.
Indeed, they speak of
these ideas as "strange doc­
tines"; sometimes, with all their
zeal of inquisitors, only
lacking authority, they make dark
suggestions of heresy:

Heresy of the Saint

If contempt of the world
is heresy, it is the heresy of the
Saints. If the world can
only be "conquered" by those
to whom it appears for
never to be overpowered
by anything but the God's
will, the person who
likes to be brought to
be "a martyr" cannot
be taken for those
who wants to be seen by the
world, to be heard of by the
world. (Rom.
9. 22, 23.)

When men allow their con­
duct to be governed by the
maxims of practical paganism
(Continued on page 3)

Fr. Straitman writes: "We
think with Cardinal Faulhaber
that Catholic moral theology
is not a fact, even if it is a true
principle of Christian life,
which those who argue that since the
world, which in last
month's article I said point out
the condition necessary for
Christianity, for democracy, for
the first time in this war of dirt,
the word blazon comes from
blasted. We are indeed poor sheep
when anyone will consider
us to be poor."

Then when they have lived
with these condemned, with
their sins, and sounds, let
our critics talk of sentimen

tality.

"Love in action is a harsh
and dreadful thing compared to
love in dreams.

Our Catholic Worker groups
are perhaps too hardened to
the sufferings in the class war,
living as they do in refugee
increasing the, as they are
victims of the class war
we live in always. We live
in the midst of this war now
these many years. It is a war
not recognized by the majority
of our comfortable people.
They are pacifists themselves
when it comes to the class war.
They pretend it is not there.

Many friends have counseled
us to treat this world war in
the same way. "Don't write
about it. Don't mention it.
Don't jeopardize the great

When war broke out
again, he brought us back two bags
of dirt from the Holy Land
which we sprinkled on our
street. The trouble with Pacifism is
warning and fall over, to ask,
then. What does anyone
think of the war in this way?

Don't mention it. "And now I am go­ing to

Now I have to go to
India and there will be two

(Continued on page 4)

PACIFIST PROBLEMS

By Fr. W. E. Orchard

The trouble with Pacifism is
that it often looks fair too like
pacifism. There is so little a
pacifist can do to influence
the policies of nations before war
breaks out, and when it does,
there is almost nothing he will
be allowed to do, save that
which he feels he cannot. He
will probably nevertheless be
asked, once the nation is in the
full blast of war, then what do
anyone propose to do now? And
rarely has he anything to prop­
pose that anyone will consider
even think worth discussing.
All is geared to total war,
and must stand aside and just
watch and pray. It is, of
course, hardly fair, after
warning anyone against rushing

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.

(Continued on page 2)

Last month Antonio Perado
came to say goodbye and to
get some back issues of the
Catholic Worker to distribute
to his fellow workers. An­
tonio is Portuguese and we
have known him since the
1936 seamen's strike. He lived
with us then, together with
about fifty others, during that
early outlaw strike when there
were no CIO, no NMU, when a
strike strategy committee had
taken over and was trying to
run things from a little loft
headquarters on the water
front. Now the union num­
bers 60,000 or so and its presi­
dent, Joe Curran (for whom we
pray each day together
with a list of others like
Brigade and Quin and Murray
and Lewis, not to speak of A.
F. of L. leaders), is one of the
views of the CIO and president of the state
industrial council. Their head­
quarters are on Seventeenth
Street, they own the building
and all the seamen are de­
fined as Philadelphians.
"This is a war of dirt from
the Holy Land," Antonio said, when
he came in. and we remem­
bered the purse, one of the
strikers of 1936.

When he shipped out again,
nothing of dirt from the Holy Land
which we sprinkled on our
street. The trouble with Pacifism is
warning and fall over, to ask,
then. What does anyone
think of the war in this way?

Don't mention it. "And now I am go­ing to

Now I have to go to
India and there will be two

(Continued on page 4)

PACIFIST PROBLEMS

By Fr. W. E. Orchard

The trouble with Pacifism is
that it often looks fair too like
pacifism. There is so little a
pacifist can do to influence
the policies of nations before war
breaks out, and when it does,
there is almost nothing he will
be allowed to do, save that
which he feels he cannot. He
will probably nevertheless be
asked, once the nation is in the
full blast of war, then what do
anyone propose to do now? And
rarely has he anything to prop­
pose that anyone will consider
even think worth discussing.
All is geared to total war,
and must stand aside and just
watch and pray. It is, of
course, hardly fair, after
warning anyone against rushing

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.

(Continued on page 2)
For war... Indeed even talk about building a better world after the war, setting up a world confederation system, where resources will be available to all, evangelizing the nations more effectively, will all likely to deflect a bit from the one business of winning the war. Suggesting that the nations are a bit responsible, would confuse war aims, especially when they are defined as exterminating, or for ever repressing anyone. Christians would make a stand against any proposals that are purely vengeful, especially when they are made so much of: whereas our Lord bade us keep as far from the thought of revenge as possible, and in the name of Christ, never to speak of religious war, even purely defensive, war can easily be justified, but who can say that such a war will stop at defense, or will even successfully defend any one against its enemies? The individual's right of defending oneself, or one's friends is a thing that is too well known than reason with the attacker or try to restrain him. In war, fact, it is a truism to say that no action does not wait until it is attacked; it piles up defense, and no action of offense, no matter where the other side actually attacks first, there generates a defense, proposals, policies, and commercial activities, which all come up to the offense and partially excuse it. You could have purely defensive warfare, if you were beyond the powers of science to invent a means of defense that would be restraining yet harmless. It could use a gas which would put armies and cities to sleep, to be well and perhaps in better temper and with saner outlook; or to be poisoned up and down at any time, until they died. But once war is started, it is blood revenge the only course, there are no duties, to clench your fists, and one doesn't know who is punishing whom, and for what. Is it any wonder that the word of the pacifist is taken with a smile or with a sneer, and a pacifist is always in a minority, and the rest of the human race refuses to take part in a warfare, where all sense of reality and justice, not to speak of religious charity is lost or repressed.

Keep Silent?
The Catholic would forever be tempted to be silent, because that is the right way to spell the word, and because that is the Beatitude. "Blessed are the pacemakers," but that is a word so difficult to use, before war, and certainly the moment it begins, in no better state than "chastisement." So hard for peace, even though anything but pacifists in the usual sense of the word, who before the war broke out, are now called appeasers. If they surrender at any place without victory first, they are called defeatists, if they are not satisfied with victory. The idea that one would "comfort the enemy," or, most monstrous, feed him. So one must keep silent and stand aside; he had better keep silent.

Christian Unarmed

There is nothing more dangerous as dangerous as those of his fellow Christians who feel they must not use weapons in the way of war, to which it now calls them. For even beligerent nations who are not praying simply for peace, they would probably counsel against any proposals that were purely vengeful, especially when they are made so much of, if it generally does, far beyond any proportion, of rather surplus, it was not a matter of being more directly responsible for war. Indeed even talk about building a better world after the war, setting up a world confederation system, where resources will be available to all, evangelizing the nations more effectively, will all likely to deflect a bit from the one business of winning the war. Suggesting that the nations are a bit responsible, would confuse war aims, especially when they are defined as exterminating, or for ever repressing anyone. Christians would make a stand against any proposals that are purely vengeful, especially when they are made so much of: whereas our Lord bade us keep as far from the thought of revenge as possible, and in the name of Christ, never to speak of religious war, even purely defensive, war can easily be justified, but who can say that such a war will stop at defense, or will even successfully defend any one against its enemies? The individual's right of defending oneself, or one's friends is a thing that is too well known than reason with the attacker or try to restrain him. In war, fact, it is a truism to say that no action does not wait until it is attacked; it piles up defense, and no action of offense, no matter where the other side actually attacks first, there generates a defense, proposals, policies, and commercial activities, which all come up to the offense and partially excuse it. You could have purely defensive warfare, if you were beyond the powers of science to invent a means of defense that would be restraining yet harmless. It could use a gas which would put armies and cities to sleep, to be well and perhaps in better temper and with saner outlook; or to be poisoned up and down at any time, until they died. But once war is started, it is blood revenge the only course, there are no duties, to clench your fists, and one doesn't know who is punishing whom, and for what. Is it any wonder that the word of the pacifist is taken with a smile or with a sneer, and a pacifist is always in a minority, and the rest of the human race refuses to take part in a warfare, where all sense of reality and justice, not to speak of religious charity is lost or repressed.

Moral Theologians may explain away, as they sometimes seem too prone to do with Nazism and the Fascist movement. Thou shalt not commit adultery, is extended to mean that by having thoughts about such things, and quite rightly, yet after the war is over, the world shall not kill it, is the extermination that are now brought up, things that are now made so much of: whereas our Lord bade us keep as far from the thought of revenge as possible, and in the name of Christ, never to speak of religious war, even purely defensive, war can easily be justified, but who can say that such a war will stop at defense, or will even successfully defend any one against its enemies? The individual's right of defending oneself, or one's friends is a thing that is too well known than reason with the attacker or try to restrain him. In war, fact, it is a truism to say that no action does not wait until it is attacked; it piles up defense, and no action of offense, no matter where the other side actually attacks first, there generates a defense, proposals, policies, and commercial activities, which all come up to the offense and partially excuse it. You could have purely defensive warfare, if you were beyond the powers of science to invent a means of defense that would be restraining yet harmless. It could use a gas which would put armies and cities to sleep, to be well and perhaps in better temper and with saner outlook; or to be poisoned up and down at any time, until they died. But once war is started, it is blood revenge the only course, there are no duties, to clench your fists, and one doesn't know who is punishing whom, and for what. Is it any wonder that the word of the pacifist is taken with a smile or with a sneer, and a pacifist is always in a minority, and the rest of the human race refuses to take part in a warfare, where all sense of reality and justice, not to speak of religious charity is lost or repressed.

For a Rest!

Father Heßler has been very ill with us for several weeks since even Mass after his illness on the feast of the Little Flower. He has been taken to the hospital, where he may be back to K. for a rest. We shall send for him when we have a chance to write to him.
loving God, and unworldliness
verse proportion between the
creases.
So that the lat-
teaching and upon which I also
detach ourselves from crea-
J:>ase my statements here.

firms the soundness of the

fust until we dispense with them in
signed is no trivial one, al-

Doctor is important.

The love of creatures and the
enjoy them, but also that we
may have the means of know-

and showing Him our love by the voluntary renun-
ciation of earthly goods, has
always been the practice of holy
souls.

Practical Paganism
The love of creatures and the

it is the mark of worldly-minded and of a practical paganism; it is
also the cause of tepidity and mediocrity in Christian life and
effort. It is therefore, incidentally, should make us cau-
tious and guard against distractions and contaminations
(again of other countries) which
must be firmly grasped and courageously confronted with
the wish to increase the vitality of the organizations that seek to
promote the Church and the militant Christ.

Unworldliness is not an added touch to the Christian life—some say
that they have already passed from this earth, but really superfluous, and of
course, in the face of the question
posed in our modern environment.

It is an essential con-
dition of salvation for a Cap-
tian life. For the essence of
the Christian life consists in
loving God and our neighbor. It makes possible growth in this
love. Accordingly, St. Thomas
wrote: "Man is between the
twilight of this world and the other, between the material
which eternal happiness consis-
tits; so that the more he clings
to the present life, the more
farther he gets away from the
other, and vice versa." (Ia 9, 109.

This text of the Angelic
Doctor is important. It con-
sists the solemnity of the
analysis given last month
when, following Cardinal New-
am, we observed that the
love of life are the cause of our
spiritual necessities and that
we shall not remedy the evil
till we dispense with them
in large measure. The same
words show that the cause as-
signed is no trivial one, al-
though in the last analysis they
seem so; they also reveal the
doctrinal foundation upon which
this doctrine of the Church
is teaching and upon which I also
base my statements here.

We cannot grow in the love
of God unless we first detach
ourselves. There is, indeed, an
inverse proportion between the
love of creatures and the love
of the Creator, so that the
later increases as the former
decreases.

By showing why these two
loves are opposed, St. Francis
of Sales gives us some help to
see a little further. Since we are
finite beings, he says, our ca-
est is more centered in earthly
hence, before our hearts can
contain a greater love for God,
they have to be emptied of all
attachments for creatures. "To
love many things equally,"
the saint says, "is a less
unprofitable for God, but
indifferent for the Creator,
also, because it is best for
human happiness, . . . he
ought not to divide our love
but concentrate it on one, as
much as possible." For this
reason, he ceaselessly praises
the Benedictines, those who "do
not want to think of anything
but God," who detach their
love from creatures.

"Holy Indifference"

But is there need to tangle
about the love of creatures?
Are not Our Lord's own words sufficiently
"clear? "No man can serve two
masters; for either he will hate
one, and love the other; or he
else he stand by the one and
depose the other. You cannot
serve God and mammon." (Matt. 6, 24.)

For all desirous of advanc-
ing in love, it is necessary for
a man who wishes to extend God's king-
don on earth, this is a most
important question. God offers a
definite procedure for ef-
fucing these praiseworthy meditations
by grace and is key
truth of Christian asceticism. The
question of love. By fasting
and giving up pleasures, we
want to detach our love from
creatures.

Of course the love of creatures
comes with grace and is not the result of our activity on
the contrary the necessary condi-
tion for the detachment that we
achieve is to have clear
of all earthly affections; if we
don't want to become a soul of
heart, our hearts must be
emptied of affection for
creatures and the pleasures of this world.

Christian Asceticism

This is a basic law of
Christian living, a fundament
truth of Christian asceticism.
Also, that asceticism should be
looked upon as an ecclesiol
science, a queer hobby adopted
only by cranks and sportsbats!

That but a very few are able to
and zeal would be if only
nthods are instructed in the laws that gov-
n supernatural living!

If we observe, are aware that
creatures are good and come
from God, it is necessary that
they do not draw from this fact
the conclusion that creatures
are evil. It is necessary that
our love for them be natural
merely natural way. On the
counter the Saints practice de-
ach or mortification in ar-
devote all their strength to
chase a heroic degree. Blessed
Angela of Foligno says that the
lete were not mortified only as required by the "strait-
rer of God's gifts is to give them back
to Him again." When Chris-
tion would be impressed by the
he hope that is based on
the solid principles of Ancient
Christendom, a call to a
of Christian life and the
restoration of Chris-
tian society. Until then their
hopes will be based on nothing
more substantial than illusion.

A Letter From China

Catholic Mission
Kwellin, Kwangsi

Dear Fellow Workers:

It's been a long, long time
since I wrote last. The last
written partly at Ade's, was
very slow in coming, but not
slow enough to write this
year interim. I'll just beg
your forgiveness and let it go
at that.

As expected, I've been in
trouble already. We had to
Kwellin proper three months
ago I never went. Suspension
followed and I was permitted to offer Holy Mass for two
months. Thank God this
ban was lifted on . the feast of
Our Little Flower, and I've
stood at the altar every since.
But I'm still very much a
prisoner and I hear it will be
a while yet before this young
archbishop is allowed to serve
in his key city. I'm here at
our Leipan mission with Father Regan our Society
Superior to keep an eye on
my behavior and if he doesn't
censor my letters, and of late
has even permitted me to
go out on the street for
short walks.

Suspension is perhaps the
only word above I can explain
without a later. I was suspended on a boat trip (miscellaneous)
for eight weeks. I had a little
dose of typhoid made
myself think after my
appoint- ment was to
be. But through it all I
hadn't suffered nearly enough and the
Lord has a little more work
for us to do. Our Sr. M. St. Dom-
nic was not allowed to bedside during those weeks and
hadn't dismissed me. Yet
under God I love him
and I'm sure he's being a true radical the
whole time when he didn't
heard of the C. W. but
after reading aloud to me
many pages of the problem
(most recent being that of last May)—have you been silenced?

Peter's question: does health
differ from morality? Yes, very much, and in many
places much more than here in
the north, in the great
Kwangs and Kweis, where all people at least have rice to
eat. South of this habitation
especially in occupied
areas millions have not this
luxury. Even here very few can afford meat in their daily
diet. I think the average per-
non can afford it on market
days of which there are ten a
month. The average wage is
undernourished and from the
tenester years their strength is
diminished and they are not
for the two ends of a dom-
tine? Can an easy con-
The Catholic Worker

February, 1942

Page Four

Vol. IX. No. 4

Published Monthly September to June, Bi-monthly July-August

(Member of Catholic Press Association)

DOROTHY DAY, Editor and Publisher

115 Matt St., New York City

Correspondence: Dorothy Day

PETER MACKIN, Founder

THE CATHOLIC WORKER MOVEMENT

Subscriptions, United States, the Yearly, Canada and Foreign, Mo. Yearly, Canada, $2.00. Single Copies, 6¢. Back Numbers of all issues of the Catholic Worker are available at a nominal charge of one hundred or more copies each month for one year to be directed to one address.


Editorial

Continued from first page

work you are doing among the poor, among the workers. Just write about constructive things like Houses of Hospitality and Farming Communities. "Keep silence with a bleeding heart, one man, a man, pro-war, and therefore not a sentimentalist, writes we. But we cannot keep silent. We have not kept silence in the face of the violence of war. If there is war that goes on side by side with this world war (which the Communist used to call the imperialist war), we have not been silent. We must be one in the issue of the Cross said. . . ."

"A spade," we told him, "is good, and the Blessed Mother used in her time."

We ask our readers to pray for a safe journey for Antonio Fermo.

Raisa Maritain.

"We Have Been Friends Together" is a book which I must say I remember pretty good. I reckon that was the way with the rest of the others. I say I remember much about it, except that it made me feel more. "(...)"

...Another Pearl Harbor

Last month a Negro in Missouri was shot and dragged by a mob through the streets behind a car. His wounded body was then soaked in bierose. The mob of white Americans then set fire to it, and when the poor anguished victim had died, the body was left lying in the street until a city garbage car took it away. Are these workers supposed to revolt? These are Pearl Harbor incidents! Are they posed to revolt? These are Pearl Harbor incidents! Are they posed to revolt? These are Pearl Harbor incidents!

...Love is the Measure

Perhaps we are called sentimental because we speak of love. We say we love our president, our country. We say that we love our enemies, too. "Hello," Bernanos said, "is not to love any man greater love hath man than this, Christ said, "that he should lay down his life for his friend."

"Love is the measure," by which we shall be judged," St. John of the Cross said.

"Love is the fulfilling of the law," St. John, the beloved disciple said.

Read the last discourse of Jesus to his disciples. Read the letters of St. John in the New Testament. And how can we express this love—by bombers, by blockades?

Here is a clipping from the Herald Tribune, a statement of a soldier describing the use of the bayonet against the Japanese: "They should have been with us, and seen how good it was. We got them into good and proper, and I can't say I remember much about it, except that it made me feel pretty good. I reckon that was the way with the rest of the company, by the way my pals were yelling all the time."

"This is a Christian speaking..."

"Love is an exchange of gifts," St. Ignatius said.

"Love is a breaking of bread."

Remember the letter to the Baptist meeting His disciples at Emmaus. All along the road He had discussed to them, had expounded the scriptures. And then they went into the inn, and said to the innkeeper, "We have found bread; and bread and blessed it and broke it and handed it to them, and they knew Him in the breaking of bread! (St. Luke, 24, 13-35.)

Love is not the starvation of whole populations. Love is not the bombardment of open cities. Love is not killing, it is the laying down of one's life for one's friend.

...Worse Than Others

Hear Fr. Zossima, of the Passionist Brothers, Paramount:

"Love one another, Fathers," he said, speaking to his monks.

"Love God's people. Because we have come here and shut ourselves with our walls, we are no holier than those that are outside, but on the contrary, from the very fact of coming here, each of us has confessed to himself that he is worse than others, than all men on earth. And the longer the monk lives in his seclusion, the more keenly he must recognize that. Else he would have no reason to come here.

Responsible for All Sins

"When he realizes that he is not only worse than others, but that he is responsible to all men for all and everything, for all flesh..."

Day After Day

(Continued from page 1)

long months on the water and plenty of time to read. So want back numbers to pass out to the fellows and for myself too. Is there anything you want me to bring from India? I'll be home in five months."

"I am lower than all men, because I do not love enough. O God take away my heart of stone and give me a heart of flesh!"

...Madrinae Maritain is a Russian Jew, and throughout the book, in her love for wisdom, she reminded me of my room..."
STODDARD CAMP FOR CO'S

Dear Fellow Workers:

Well, another month has slipped away. We certainly do not notice the passage of time here through lacking interest or lack of activity. Some of us have been here for over six months but it seems much shorter time than that.

We often wonder what the world at home is doing. It is difficult to persuade us to return home, and what life will be like after this war. We suppose that thought must occur much more often to the men that stay in the streets again. They are very far from home and in much greater danger to his life.

If it were not for conscription, for the compulsion of having to live and to work in this little township of New Hampshire we should feel much more satisfied with what we are doing. There are good companions, and there is healthy and conscientious work.

Perhaps the cause is that we want to be doing more significant work. We are becoming concerned with the suffering going on in the world today; perhaps the indefiniteness of the cause of our stay discourages us. But at any rate we are not in a discontented or discouraged state.

Though a work be of an urgent nature, our present capacity is forty men we have been looking about for a few more.

A few more will be from us.

So Fellow Workers. we have accepted it as the poor accept the will of God. We tried to be sharers of His strength.

We are still plugging along for a number of years. They arc still working with us. God be with you. Love all to the Camp.

John Cybulski.

From the Factory

Dear Dorothy:

Your editorial in the January C. W. was fine. This war will draw us all closer together. We can at least be a cell in the C. W. and try to bring forth some of the fruits of the movement. I find this more true in my work in the factory than in the W. where I employed day and night turning out machine tools for other factories and workshops. Nearly all of the men have a feeling that they will be chosen by God to minister the saving knowledge of the gospel.

Oh well! I know there is one thing is sure and that is to continue and pray. So I'm asking you and all my fellow workers to continue and pray. The Blessed Mother must continue to bless us.

We are grateful for your help in continuing this work of mercy and prayer. May God give you health and strength to continue and pray. The Blessed Mother may continue to bless us.

Guy B. Askew.

Minneapolis, Minn.

105 E. Hennepin.

Dear Fellow Workers:

We are still plugging along and the need for the House is increasing every day. Judging from the large number of men coming to us six months.

A week ago we were forced to vacate the third floor of the Old State House and had to go across the street to another building to free will is being taken from us. Our capacity is forty men we have been looking about for a few more. We are working 72 hours a week and have to set the number in order to get enough of a week's pay to live on. Most of the men are being sent back home to bed and sleep all day Sunday.

This sort of a life presses religion and the spiritual more and more to the fore ground and make food and sleep much too important.

Drop in and see us sometime when you are up this way. Remember us to all the gang and pray for us, too.

Yours in Christ,

St. Anthony Center
1812 Lexington Ave.
New York, N. Y.

Jan. 19, 1942.

Dear Fellow Workers:

During the first two weeks of January we have had five children baptized. Others which are studying instruction for their baptism.

During the same time 10 more children were baptized. These children's parents have strayed from us. They have not attended any services or teachings of our Holy Church.

The two children who were baptized the 18th is the family that was deprived of all bread. At present they are getting temporary help from the Church.

It is a sad plight to be without bread and while I am writing you are eating your bread. Prayer came to my mind: Give us this day our daily bread. And yet there are many forlorn and in want.

Some of the men were accepted at the poor accept the will of God. We tried to be sharers of His strength.

Since it has been the will of God that St. Anthony's House in Baltimore be closed I have come home to my family. The father deserted the little family.

Speaking of the breadline reminds me of something. Father Mendelssohn said at Alphonse Church, "There are no spiritual breadlines. Either we feast at the table of the Lord or we starve to death."

We are trying to arrange for a department of public welfare made arrangements for some of our men to find work in a hospital. Just how many I do not know although 32 claimed they were eligible for work for over one year. These men thereby become a city responsibility and are no longer eligible for general public assistance. This is the technical term for some type of red tape relief.

Some of the men were accepted at the poor accept the will of God. We tried to be sharers of His strength.

We depended solely on God; knowing our own weakness, we were sharers of His strength.

There was much grief, much suffering. But we learned that love without suffering and we tried to teach it to the poor. We tried to be friends for Christ. Now I am not quite sure that we were fools but many wondered why.

I was happy to be one of those who shut the door of the Catholic Worker. I was happy to work in the streets again. They have little or no feeling of animosity to the Catholic Worker, Italians, but feel the same way as we do. First of all they have all had to struggle to just get by and most of them have been doing so for a number of years. They are nearly all in debt and now when they get paid they have to pay off their old debts.

We are working 72 hours a week and have to set the number in order to get enough of a week's pay to live on. Most of the men are being sent back home to bed and sleep all day Sunday. Then back to work Monday night and Sunday nights. This sort of a life presses religion and the spiritual more and more to the fore ground and make food and sleep much too important.

Drop in and see us sometime when you are up this way. Remember us to all the gang and pray for us, too.

Yours in Christ,

J. M.

Baltimore House Closes

Schofield, Wis.

Dear Fellow Workers:

It is difficult to believe that I haven't been lousy for ten months. This is the longest period of time in the last thirteen years. Since it has been the will of God that St. Anthony's House in Baltimore be closed I have come home to my family. The father deserted the little family.

Speaking of the breadline reminds me of something. Father Mendelssohn said at Alphonse Church, "There are no spiritual breadlines. Either we feast at the table of the Lord or we starve to death."

We are trying to arrange for a department of public welfare made arrangements for some of our men to find work in a hospital. Just how many I do not know although 32 claimed they were eligible for work for over one year. These men thereby become a city responsibility and are no longer eligible for general public assistance. This is the technical term for some type of red tape relief.

Some of the men were accepted at the poor accept the will of God. We tried to be sharers of His strength.

We depended solely on God; knowing our own weakness, we were sharers of His strength.

There was much grief, much suffering. But we learned that love without suffering and we tried to teach it to the poor. We tried to be friends for Christ. Now I am not quite sure that we were fools but many wondered why.

I was happy to be one of those who shut the door of the Catholic Worker. I was happy to work in the streets again. They have little or no feeling of animosity to the Catholic Worker, and they think they must do what they were told. We are not sure of our country's future and the war. We are working 72 hours a week and have to set the number in order to get enough of a week's pay to live on. Most of the men are being sent back home to bed and sleep all day Sunday. Then back to work Monday night and Sunday nights. This sort of a life presses religion and the spiritual more and more to the fore ground and make food and sleep much too important.

Drop in and see us sometime when you are up this way. Remember us to all the gang and pray for us, too.

Yours in Christ,

Jim Ragan.
Open Letter to President Wilson

By BEN SALMON

This instalment concludes the republishing of the pamphlet which was first published by the Baltimore Amenity League in 1920. He died in Chicago about sixteen years ago, a friend tells us, and his widow and three children live in Denver.

For fear that the conscientious objectors would buckle on their armor and sally forth to the battlefield, the military chiefs put through their ideas where their ideas would not come to pass the president's ideas for their imprisoning every conscientious objector. The conscientious objectors have been transferred from place to place because of the corrupting influences of their lives upon the morals of a good many. They have been transferred more frequently than the condemned criminals in our penal institutions in which I have taken up my abode, and constantly marched to and from the work. Time has been of the essence in the case of the conscientious objectors.

We have been called gandans. I was never told what an ordination card was. So long as I have been held in prison, I have been prevented from offering remission of the entire sentence and a first class serf, who been forced to kill and willing to suffer anything, even death, rather than to kill, our conscientious objectors have led the way. Time will tell how many have the wisdom and courage to follow.

In conclusion I will tell you how, even in prison, the constitutional guarantee of freedom of conscience is trampled upon. A London publican, Common Sense, tells in its issue of July 19, of treatment accorded a conscientious objector at Fort Riley, Kansas. It describes acts of a nature which would most avidly to believe are inflicted on helpless prisoners by none but aboriginal savages. It describes what I had accepted to offer the offer. Baby Charles was born the following day, and it is wanted to please my wife. Moreover she and baby and my widowed mother were dependent on me for support. I assure you, Mr. President, it was not true that my wife and I should have been kept in prison, and that the execution of the sentence was for refusal to commit whole-heartedly, with constitutional preservation. There is but one solution of the war problem; not an inconsiderable number of us have the wisdom and courage to follow.

I am writing this letter to you because I have been told that you have decided to call and send your plans to the world and suffer the loss of his own soul? Or what exchange shall we have for a man's soul? Pander to the insatiable lust of militarism, and your death will be the last one, was for the avowed purpose of getting us out of the world.

Mr. President: Your decision to call and send your plans to the world and suffer the loss of his own soul? Or what exchange shall we have for a man's soul? Pander to the insatiable lust of militarism, and your death will be the last one, was for the avowed purpose of getting us out of the world.

God's Coward

In your speech at the funeral of the American sailors who fell at Varnum, you said: "I never was under fire, but I was under the pressure of the President's own words. I have been just as hard to do as go under fire. I fancy it is just as hard for a man to play the soldier in warfare as in the killing of men. The men are snaring at us as they are shooting at you. It is not as easy for the man to say as he did, "I am not what a man ought to think about, but the verdict of his conscience." We, conscientious objectors, thought of the verdict of conscience in our personal lives as the highest form of sacrifice. The result was that we were not only physically imprisoned and tortured, and a too large percentage of our group were physically imprisoned in the process of wreaking vengeance upon us for having accepted the verdict of a new science.

We have been called cowards. It is not difficult to understand the furore of conscience. You are aware of facts which show the connection. You know what we were offered safe bomb proof rooms in non-combatant branches of the army. But the refusal of these we were offered safe bomb proof rooms. We were offered the use of bomb proof rooms because acceptance would have made us none the more dangerous to the Government's war game. Personal safety was no attraction.

Safe Jobs

The courtmartial record of Erich L. Lunde's defense at his trial at Camp Funston on October 15, 1918, presents concrete evidence of what I say. He had been offered many jobs that would have kept him out of the war zone. Furthermore he was eligible for the English Army, but his wife would have exempted him from immediate service and he remains a man without a wife till June 1919. Besides his wife's attitude toward Canada, would have secured him a safe place in the Canadian army. But he would never qualify himself to see it through on principle. In prison, Lunde refused to work, and put himself and himself in the hands of attention in the presence of official officers, to preserve the dignity of the confederacy, in any way. As a result he suffered intense physical and mental pain for long continued periods. He could easily have been visited in this by hoisting the same flag.

More Objectors

The day before his sentence expired he was given to understand he must go out of the military onto his own military serf. "I am willing to work," he would reason, "to work and have his food and have his time, and I am willing to accept the sentence and work for the government. But for refusal to commit whole-heartedly, with constitutional preservation. There is but one solution of the war problem; not an inconsiderable number of us have the wisdom and courage to follow.

I am writing this letter to you because I have been told that you have decided to call and send your plans to the world and suffer the loss of his own soul? Or what exchange shall we have for a man's soul? Pander to the insatiable lust of militarism, and your death will be the last one, was for the avowed purpose of getting us out of the world.

Mr. President: Your decision to call and send your plans to the world and suffer the loss of his own soul? Or what exchange shall we have for a man's soul? Pander to the insatiable lust of militarism, and your death will be the last one, was for the avowed purpose of getting us out of the world.
EASY ESSAYS

by Peter Maurin

(Continued from page 1)

Faith is not opposed to reason, it is above reason.

5. A lover of reason, if he be a fool, cannot understand the faith.

6. The truths of faith, if they are not comprehended by reason, cannot be understood in faith.

7. We get through faith as we go, and we are not separated from the facts.

IV. Emmanuel Mounier

1. Emmanuel Mounier, who is called "A Personalist Manifesto," was a member of the "Personalist Manifesto." He has been influenced by B. M. F. in the United States.

2. Charles Peguy once said: "There are two things in the United States: politics and mysticism." For Charles Peguy, as well as Mounier, politics is the struggle for power while mysticism is the right spirit.

3. For the man-of-the-street person, politics is just politics and mysticism is the right spirit.

4. In his "Personalist Manifesto" Mounier tries to explain what the man-of-the-street calls "the right spirit."
Land and Ownership

By FR. C. DUFFY

The good earth is the material foundation of the welfare of all mankind. People live and die; grow and die for the means of life on the soil and what it brings forth. People purchase and sell land for clothing and shelter come from it. Without these provisions of life, government can not maintain itself. Every human born into this world has certain rights to the use of land, and those rights are recognized and protected. The people, through the Government, have the capacity to acquire, hold, and dispose of the means to produce or acquire them.

Ownership is the right of an individual to use his land and the land necessary for his and his family’s needs. He is not entitled to any more than that land necessary for his and his family’s needs. He is not entitled, no more than the State, to acquire and dispose of any more land than is necessary for his and his family’s needs.

In Individual Rights

While the common good demands the control and supervision of individuals, it is born in mind that the individual farmer-owner has a natural right of ownership over the land and that his ownership is not absolute. There are certain considerations to be taken account of when the individual owner is exercising his rights over his land.

Ownership of land is one of the foundations of a natural right. The individual is entitled to all land necessary for his and his family’s needs. It is his right to use and dispose of the land that is necessary for his and his family’s needs.

In cases where an excess amount of land is taken from any individual, he is controlled and governed by the Government. The individual is entitled to all land necessary for his and his family’s needs. It is his right to use and dispose of the land that is necessary for his and his family’s needs.

Mid-Winter Sun

The sun shines cold, and the earth is covered with snow. The wind howls through the trees and the snow rolls down the windows, yet it is comfortably warm in my little room. It feels cold outside, but it is warm inside. The winter has just let the winter take its course.

Before Christmas was very little excitement in the village. Christmas tree-sets from Ade Bethune's design as presents and for those who bought them. We would be glad if next year somebody would help with them.

We spent Christmas in a small quiet circle. We received presents from everyone, especially clothes, that we can face the rest of the winter with ease. Our greatest gift however, from Father Magee—he said mass for us in our chapel on Christmas tree day. While the children of other families were preparing for the day, readjustment and beginning to prepare for the days to come. There should be a day of the excommunication of the representatives of the form of jungle enterprise.

The Negro is a human being, a child of God with an intelligence, emotions and will. He is a creature of soul and spirit created to love and serve God. He is not in his natural surroundings in slavery, a foreign environment or any other form of human bondage or degradation.

The authors point out very truthfully that while Negroes may have a prejudice and brutality, the difference is only one of degree. It is a difference in the way other despirited or exploited groups are treated.

The Negro is a human being, a child of God with an intelligence, emotions and will. He is a creature of soul and spirit created to love and serve God. He is not in his natural surroundings in slavery, a foreign environment or any other form of human bondage or degradation.