

# CATHOLIC WORKER

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## On Personalism

By Peter Maurin

### I. Individual

1. A stone 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 the way 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. Man's rights and responsibilities come from God who made him a reasoning animal.
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.

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**BEGONE, SATAN!**  
FOR IT IS WRITTEN:  
THE LORD THY GOD  
SHALT THOU WORSHIP  
AND HIM ALONE  
SHALT THOU  
SERVE



## 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.

Fr. Stratman writes: "We think with Cardinal Faulhaber that Catholic moral theology must in fact begin to speak a new language, and that what the last two Popes have already pronounced in the way of general sentences of condemnation on modern war should be translated into the systematic terminology of the schools. The simple preacher and pastor can, however, already begin by making his own words of the reigning Holy Father (Pius XI), 'murder,' 'suicide,' 'monstrous crime.'"

"But we are at war," people say. "This is no time to talk of peace. It is demoralizing to the armed forces to protest, not to cheer them on in their fight for Christianity, for democracy, for civilization. Now that it is under way, it is too late to do anything about it." One reader writes to protest against our "frail" voices "blatantly" crying out against war. (The

word blatant comes from bleat, and we are indeed poor sheep crying out to the Good Shepherd to save us from these horrors.) Another Catholic newspaper says it sympathizes with our sentimentality. This is a charge always leveled against pacifists. We are supposed to be afraid of the suffering, of the hardships of war.

But let those who talk of softness, of sentimentality, come to live with us in cold, unheated houses in the slums. Let them come to live with the criminal, the unbalanced, the drunken, the degraded, the pervert. (It is not decent poor, it is not the decent sinner who was the recipient of Christ's love.) Let them live with rats, with vermin, bedbugs, roaches, lice (I could describe the several kinds of body lice).

Let their flesh be mortified by cold, by dirt, by vermin; let their eyes be mortified by the sight of bodily excretions, diseased limbs, eyes, noses, mouths.

Let their noses be mortified by the smells of sewage, decay and rotten flesh. Yes, and the smell of the sweat, blood and tears spoken of so blithely by Mr. Churchill, and so widely and bravely quoted by comfortable people.

Let their ears be mortified by harsh and screaming voices, by the constant coming and going of people living herded together with no privacy. (There is no privacy in tenements just as there is none in concentration camps.)

Let their taste be mortified by the constant eating of insufficient food cooked in huge quantities for hundreds of people, the coarser foods, the cheaper foods, so that there will be enough to go around; and the smell of such cooking is often foul.

Then when they have lived with these comrades, with these sights and sounds, let our critics talk of sentimentality.

"Love in practice 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 camps, the refugees being 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 even 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

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## DAY AFTER DAY

Last month Antonio Perado came in to say goodbye and to get some back issues of the CATHOLIC WORKER to distribute to his fellow workers. Antonio 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 was 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 numbers 60,000 or so and its president, Joe Curran (for whom we pray each day together with a list of others like Bridges and Quill and Murray and Lewis, not to speak of A. F. of L. leaders), is one of the vice-presidents of the CIO and president of the state industrial council. Their headquarters are on Seventeenth Street, they own the building and all the seamen are delighted with their fine quarters and reading room and library and hiring hall.

"Remember the dirt from the Holy Land," Antonio said, when he came in. And we remembered him at once, one of the strikers of 1936.

When he shipped out again, he brought us back two bags of dirt from the Holy Land which we sprinkled on our garden at Maryfarm, the first Catholic Worker farming commune, down in Easton, Pa.

"I got that dirt on the top of Mt. Carmel," he told us, "and it was a long stiff climb to get up there. From the ship it looked so near."

"And now I am going to India," and there will be two

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## 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 conditions necessary for a renewal of Christian love and life within us, are startling to those who argue 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 revival and would make Christian spiritual efforts more fruitful. Indeed, they speak of

these ideas as "strange doctrine"; sometimes, with all the 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 it is strange, this can only be because those to whom it so appears have not hearkened to the Apostle's: "Be not conformed to this world, but be reformed in the spirit of your minds." (Rom. 12, 2).

When men allow their conduct to be governed by the maxims of practical paganism

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## PACIFIST PROBLEMS

By FR. W. E. ORCHARD.

The trouble with Pacifism is that it often looks far too like passivism. 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 you propose to do now? And rarely has he anything to propose that anyone will consider or even think worth discussing. All is geared to total war, and he must stand aside and just watch and pray. It is, of course, hardly fair, after warning anyone against rush-

ing towards the edge of a precipice, when they disregard the warning and fall over, to ask, what do you propose to do now? For what does anyone else propose to do, save get others to jump over en masse. All questioning is, however, thought to be adequately silenced, and all discussion should take end, when one's nation is attacked; for then, it is urged, there is but one duty for the patriot, and the humanitarian, leave alone the religiously responsible person, namely to defend the land from invasion, and the women, children and the aged, from slaughter.

If the pacifist takes his stand on a Catholic basis, and allows

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# Pacifist Problems

by Father W. E. Orchard

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for the possibility of war not being SIN, if it has a just cause, employs just means, and seeks a just end, when can it seem more just than when one's nation is attacked? A purely defensive war can easily be justified, but who can be sure that any war will stop at defense, or will even successfully defend anyone either from death or defeat. The individual's right of defending oneself, or one's friends from attack is often put as a test situation. But in any such case very few of us would be armed, or able to do more than reason with the attacker or try to restrain him. In warfare, as it is now waged, a nation does not wait until it is attacked; it piles up defenses, it gets ready to attack. And even where the other side actually attacks first, there are generally defenses, and policies, and commercial activities, which have preceded all this and partially excuse it. You could have purely defensive warfare; for it is probably not 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 civilians asleep, to wake quite well and perhaps in better temper and with saner outlook; or to be dosed again and again until they did. But once war is started, it is blood revenge that is at work, retaliation is clamoured for; and in the end everyone has forgotten what is being retaliated and no one knows who is punishing whom, and for what. Is it any wonder that a religious person, a rationalist, or even a person with human instincts, or indeed a sense of humane, 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 prefer to be called a "pacifist," because that is the right way to spell the word, and because that builds on the Beatitude, "Blessed are the peacemakers," but only to find himself, just before war, and certainly the moment it begins, in no better standing. Those who labored so hard for peace, even though anything but pacifists in the usual acceptance of the word, before the war broke out, are now called appeasers. If they suggest a negotiated peace without victory first, they are called defeatists, if they are not suspected of being traitors who would "comfort the enemy," or, most monstrous, feed him. So the pacifist must not only stand aside; he had better keep silent.

## Christians Dangerous

Yet he is not really as dangerous as those of his fellow Christians who feel they must serve their country, and in the way of war, to which it now calls them. For even belligerent Christians may be praying simply for peace, they would probably counsel against retaliation, or protest against any proposals that were purely vengeful, especially since vengeance goes, as it generally does, far beyond anything proportional, or rarely punishes those who may be more directly responsible

for war. Indeed even talk about building a better world after the war, setting up a more equitable commercial system, where resources will be available to all, evangelizing the nations more effectively, is all likely to deflect a bit from the one business of winning the war. Suggesting that all nations are a bit responsible, would confuse war aims, especially when they are defined as exterminating, or for ever repressing anyone. Christians of even the mildest kind are brakes on war effort, and liable to interfere with the aims of belligerents, and the policies of imperialists. Indeed, when it is suggested that our enemies are either uncivilized, or no better than beasts (a tender-hearted Prince of the Church has declared they are tigers), it would seem to be the logical conclusion that we must either dominate them, or literally destroy them altogether; and so many Christians would make an outcry about that. So we are really no worse, and no more dangerous than the rest. Perhaps it might be safer to shoot all pacifists; but it might be as well to intern all even suspected of Christinity, once war is begun.

## V. Commandment

The pacifist, however little he can do, especially in war time, can bear testimony to some valuable things, for which he will certainly be thanked by men after the war is over, he may well hope, and by Christ when all is over. What ever is to be made of the commandment, Thou shalt not kill, he witnesses to the fact that it is there, and not yet repealed. If it is declared that to shrink from killing is a mere instinct, or pure sentimentalism, he can prove that it is a

From Letter on the Canadian Social Week, July 26, 1939:

## JUSTICE

"... In going back to the font of peace of which justice is the guardian, one truth stands out in all its effulgence—that it is necessary to reach the great benefits that are justice and peace by means of sacrifice which leads one to renounce rather than to demand. Neither syndicalism nor the collaboration of classes, nor cooperating organizations, nor healthy nationalism nor perfect national education can realize in justice either social peace or the peace of nations as long as sacrifice is put aside and only legal right seeks to triumph."—Pius XII, 1939.

profound human instinct; and that it would better if not only savages had been taught this unequivocally, but that the nations of Europe, and of this continent, had had this instinct confirmed until it was in their very bones. And if this shrinking is sentimental, what a gain it would be if Germany had more of this among her other alleged sentimentalisms. She was near it once. Indeed that commandment will have to be taken much more seriously if the world is going to get any farther.

It is a curious thing, which

Moral Theologians may explain away, as they sometimes seem too prone to do with any hard saying, that the commandment Thou shalt not commit adultery, is extended to other things, and even to having thoughts about such things, and quite rightly, yet with the commandment, Thou shalt not kill, it is the extenuations that are now brought up, and the exceptions that are now made so much of; whereas our Lord bade us keep as far from that also by not thinking thoughts that would, if carried into effect, end in killing.

## Work Needed

Moral Theology is neither an infallible, nor a closed science, and the pacifists' witness is needed that more work needs to be done upon this commandment, first in teaching it to the nations, and then in getting down to its roots, with as much insistence as the psychoanalysts have shown with sex, but with surer touch and better results. Then there is the Sermon on the Mount, not to be overlooked, because some people have never looked outside or beyond it. Is it certain that the hard ideals there set up are only for individuals to follow, and never for nations? Is not that very distinction one of the fatal causes of war?

## Amateur Theologians

If the pacifist is only an amateur theologian, he may yet bear His testimony that Christ went to His cross rather than defend Himself; and if that was necessary for the Son of God in order to save the world, will the world be saved any other way and are Christians not exhorted that they must also take up the Cross and follow Him? We can therefore, without demanding that at any point any person or nation is bound to take the way of the cross, at least demur when the way of war is identified with it. War demands sacrifices, and brings out heroisms, but so do fires and earthquakes, and it must still be said that war's aim is not to lay down your life to save someone else's, but to lay down someone else's to save your own; not to take up the Cross but to impose a Cross on others, and on many who are as innocent, as we all think ourselves to be in all that leads up to this business. For the honour of the Cross, to which all must look for salvation, the pacifist may and must object to its identification with war.

## Crusades Failed

The Crusades cannot be pleaded to the contrary. Though saints fought in them, Pope hermits preached them, and Popes blessed them, their actual lesson is beyond dispute: they failed utterly to achieve their object, and often the crusading armies descended to the moral level, and sometimes beneath the chivalrous level of the Saracens. There is a great conspiracy abroad to seal the tomb of Christ that He may never rise again, but no carnal weapons can free, and more than that can secure His Sepulchre; and another way must be taken to bring about the resurrection of Christianity. Much wrath is visioned on the sign of that crooked cross that now flies over so much of Europe (the cross bent to your

own ends as it may well be called) but not all those who are determined to destroy Nazism, have any understanding, of how to erect the cross of Christ in its place or even desire to do so. And the very fact that we regard our nation as standing for that cross will after the war make us the least acceptable evangelists; as Christians still are with Moslems.

## Mars and Mammon

For the struggle is not so much between the Cross of Christ and the crooked cross



A. J. Balthus

of some incarnate devil, as a confused war between Mars and Mammon. The pacifist will well say he can have no part in that.

## Preach the Gospel

The positive thing he can do in his own nation, and then do elsewhere, is preach the Gospel; a Gospel that includes repentance and reconciliation, justice and peace. So far as he can, he must exemplify it in himself; in humility when he disagrees with his fellow Christians, or when he declares to his national authority. "We must obey God rather than men." His evangelisation everywhere, must be not by preaching only, but by his own simple sacrificial way of life; but particularly in order to call attention to the fact that the present individual, commercial, financial way of life is bound to lead to war. His way of life must be based upon fundamental reality and real wealth, which, in short, is land and labour, cooperation and mutual trust.

## Way of Life

It is therefore no accident, but even essential that all who take up an opposition to the way of war have been and must be still more driven to seek a way of life which shall not only observe the commandments, but live in the spirit at least of the counsels, and extend the communal life of the monastic orders as an application to common life everywhere; common labour to support the Opus Dei (the praise of God); seeking first the kingdom of justice and then believing that all that is needed will be added.

## Demand Broadcast

The pacifist testimony, however much frowned down upon

now, even by ecclesiastical authority (short of the highest) will resound to the honour of the Church, after the war is ended. If it were taken more note of it would move those same authorities to use their opportunities to preach the Gospel to all nations, and to demand that the broadcast be given up to them to do it; calling all to repentance, to abandonment of their mad destructive designs, and to seek under God's guidance and the Church Headship a way of true reconciliation and lasting peace.

## From the Center of the War

Carmelite Monastery  
Stanley, Hong Kong.

Dear Mrs. Day:

Thank you for writing to us personally. We know that it is a great privilege for we know how busy you are and what a large mail you have to deal with. May God bless you for your kindness to us and we assure you again, that you and your dear ones, and your work will always have a large share in our prayers.

Our Mother read your nice letter to us at Recreation, and all the Sisters promised to pray for your intentions. I have your card with the names of the Fathers in our breviary. Backed up by my Mothers and Sisters, I shall try to do my little bit.

## For a Rest!!

Father Hessler has been very ill with typhoid-pneumonia in his mission at Laipo, Kwangsi Province, in September. However, he was up to say his first Mass after his illness on the feast of the Little Flower. He is still convalescing and perhaps he may come back to H. K. for a rest. We shall send your kind regards to him when we next write to him.

## A New Carmel

We hope little Teresa is getting on fine. We enclose a little picture of the Little Flower for her, and some bookmarks for you and your friends. They are from our Holy Mother St. Teresa. No doubt you have had them already. We spent a very good feast of both the little and the great St. Teresa. The Little Flower's feast is also the feast of our Reverend Mother, so there is always rejoicing on that day. Our Holy Mother gave us a present of a new Carmel on her octave day, for on that day, ten of our Sisters left here to make the new foundation in Macao. So there are now two Carmels praying for you, and we hope you will recommend the work of our new foundation to priests and religious and laymen also whom you know, for prayers must come first and money after, and we have need of them. The monastery proper must still be built, but we trust Divine Providence to take care of that and He never fails us, as you well know by experience.

I shall close now, wishing you and our very dear friends the poor, a very joyous and holy Christmas.

Your servant in Christ.



# The Highest Use

by Father John J. Hugo

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(no matter how pure their understanding of Christian truth may be in theory), the sharp, disturbing principles of supernatural living shock their cozy worldliness in the way that a cold wind bursts suddenly into a room and chills those who are sitting there.

To the Saints, detachment from creatures and hatred of the world are not strange or heretical. Thus St. Alphonsus writes: "Worldlings say: God has created the goods of this earth for our use and pleasure. Such is not the language of the Saints. The Venerable Vincent Carafa, of the Society of Jesus, used to say that God has given us the goods of the earth, not only that we may enjoy them, but also that we may have the means of thanking Him, and showing Him our love by the voluntary renunciation of His gifts, and by the oblation of them to His glory. To abandon, for God's sake, all worldly enjoyments, has always been the practice of holy souls."

## Practical Paganism

The love of creatures and the pursuit of enjoyment in them is the mark of worldliness and of a practical paganism; it is also the cause of tepidity and mediocrity in Christian life and effort. This truth (which, incidentally, should make us cautious in condemning the paganism of other countries) must be firmly grasped and courageously applied if we wish to increase the vitality of the organizations that seek to promote the cause of Jesus Christ. Unworldliness is not an added touch to the Christian life—acceptable in Saints who have passed from this earth, but really superfluous, and of course quite out of the question in our modern environment. It is an essential condition for realizing the Christian life. For the essence of the Christian life consists in loving God, and unworldliness makes possible growth in this love. Accordingly, St. Thomas wrote: "Man is placed midway between the things of this world and spiritual goods, in which eternal happiness consists; so that the more he clings to one set of goods, the further he gets away from the other, and vice versa." (1a 2ae, q. 108, a. 4).

This text of the Angelic Doctor is important. It confirms the soundness of the analysis given last month when, following Cardinal Newman, I said that the comforts of life are the cause of our spiritual impotence and that we shall not remedy the evil until we dispense with them in large measure. St. Thomas' words show that the cause assigned is no trivial one, although it might at first sight seem so; they also reveal the doctrinal foundation upon which Newman based his teaching and upon which I also base my statements here.

## Detachment First

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

By showing why these two

loves are opposed, St. Francis de Sales carries the matter a little further. Since we are finite beings, he says, our capacity for love is limited; hence, before our hearts can contain a greater love for God, they must be further drained of attachments for creatures. "To love many things equally," he says, means "to love each in a less strong and less perfect way, for our capacity for love is limited . . . hence we ought not to divide our love but concentrate it on one thing as much as possible." For this reason, he ceaselessly praises "holy indifference," which, he teaches, should extend to all created goods.

## "Holy Indifference"

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

For all desirous of advancing in the love of God, for all who wish to extend God's kingdom on earth, this is a most illuminating principle. It offers a definite procedure for effecting these praiseworthy ends, and makes eventual success a certainty for those willing to be generous with God. Piety that ignores this principle is weak and will end by becoming mere sentiment; piety that proceeds on its basis will certainly grow substantially in charity and supernatural life. What Christians must do if they would work for God is to grow in love, for in the apostolate love is life; while every further growth in love presupposes a further detachment from the love of creatures. Of course the love of God is a supernatural gift which comes with grace and is not the result of activity on our part. Nevertheless, if we wish our hearts to grow in this love, the necessary condition is that we set to work and clear them of earthly affections; if we would love God with our whole heart, then our hearts must be wholly emptied of affection for the vanities and the riches and the pleasures of this world.

## Christian Asceticism

This is a basic law of Christian living, a fundamental truth of Christian asceticism. Alas, that asceticism should be looked upon as an esoteric science, a queer hobby adopted only by cranks and spoilsports! What huge growths of charity and zeal there would be if only men of good will were instructed in the laws that govern supernatural living!

The Saints, it is to be observed, are aware that creatures are good and come from God; but, unlike worldlings, they do not draw from this fact the conclusion that creatures are to be enjoyed by men in a merely natural way. On the contrary the Saints practice detachment and mortification in a heroic degree. Blessed Angela de Foligno says that the lover of God will use creatures only as required by the "strictest necessity." Yet the Saints do not imply by their conduct that God's creatures are evil, or that the pleasures of the world are in themselves sinful. With them mortification is not

a matter of obligation, nor does it proceed merely from a fear of evil; it is a matter of love. They want to detach their hearts from the things of earth, no matter how good these might be, that they might be better able to keep the first commandment and give their whole hearts to God, who is infinitely more lovable than any created good.

## Mortification

The Church herself, in requiring us to give up meat on Friday, does not thereby mean to teach that meat is evil; she wants us to give it up precisely because it is good. In demanding that we fast during Lent she does not intend to take the view that food is bad or that the act of eating is sinful; she wants us to deny ourselves food because it is good, as an act of love and reparation towards God.

Mortification, then, does not involve the belief that creatures are evil; but it does defi-



A. de Sotomayor

nately imply that I should not be attached to them, and it moreover helps me to achieve and to practice detachment. The question is not one of good and evil at all; it is a question of love. By fasting and giving up pleasures, we at once perform an act of reparation (itself an expression of love) and make an act of pure love, independently of sin, by preferring God over the consolation and pleasure that is attached to creatures. In each sacrifice we say in effect to God: "It is you that I love and not creatures; to show this I am giving up these creature pleasures that You may know that I am seeking my happiness, not in their enjoyment, but in the possession of Your divine love." The Christian gives up creatures because they are good, because he thereby shows a preference for God over other attractive objects; for love, as we see also in human love, requires a preference and a choice.

## Christian Paradox

What a paradox! To give up creatures because they are good! To the worldly it is a

scandal and a contradiction; but the Saints understand the paradox well enough, as also do the faithful Christians who seek to imitate the Saints. Knowing that creatures come from God, they know, too, that there is a higher use for God's creatures than mere sensual enjoyment. Three higher uses have been indicated in the quotation from St. Alphonsus: creatures are a means of thanking God; they are a means of loving God by voluntary renunciation; they are a means, likewise through renunciation, of glorifying Him. Indeed, the highest of all uses for creatures is to renounce them. So Father Garrigou-Lagrange, O.P., writes: "It can aptly be said: 'The best thing that one can do with the best of things is to

sacrifice it,' on condition, however, that we safeguard the hierarchy of the gifts of God and of the virtues, and that we do not sacrifice something superior to what is inferior."

The best thing that one can do with the best of things is to sacrifice it. And what is the reason for this amazing doctrine? It is because, as Father Frederick William Faber wrote, "the highest use of God's gifts is to give them back to Him again." When Christians learn this truth, then may they with a hope that is based on the solid principles of Christ's teaching, look forward to a revival of Christian life and the restoration of Christian society. Until then their hopes will be based on nothing more substantial than illusion.

## A Letter From China

Catholic Mission  
Kweilin, Kwangsi  
S. China

Dear Fellow Workers:

It's been a long, long time and its a long, long story, but I must be brief despite the fact I've nothing to do. Your good letter of last Dec. 20 (1940) written partly at Ade's, was very slow in coming, but not slow enough to excuse me for the year interim. I'll just beg your forgiveness and let it go at that.

As expected, I've been in trouble already. Assigned to Kweilin proper three months ago I never went. Suspension followed and I was not 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 day since. But I'm still very much a prisoner and I hear it will be a while yet before this young radical is allowed around the key mission city. I'm here at our Leipo mission at present with Father Regan our Society Superior to keep an eye on my behaviour. He is very good, doesn't censor my letters, and of late has even permitted me to go out alone on the street for short walks.

Suspension is perhaps the only word above that may need explanation. I was suspended on a board bed (soft wood, of course) for eight weeks. A little dose of typhoid made many think my next appointment was to heaven. But through it all I felt I hadn't suffered nearly enough and the Lord has a little more work for us to do. Our Sr. M. St. Dominic was never far from my bedside during those weeks and hasn't dismissed me yet. Under God I owe her my life; and she being a true radical the time was not heavy. She hadn't heard of the C. W. but after reading aloud to me many of the past and more recent (most recent being that of last May—have you been silenced?) issues, she was an easy convert.

Peter's question: does health suffer from monotony of diet? Yes, very much, and in many places much more than here in northern Kwangsi where nearly all people at least have rice to eat. South of here, in Kwangtung 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-

son can afford it on market days of which there are ten a month. Most children are undernourished and from the tenderest years their strength is taxed to the utmost. Girls of ten or twelve years and under come to our well every day to carry away two five gallon wooden pails of water hanging from the two ends of a doming pole which rests on the little shoulder. Yet most of these grow up to be quite healthy.

Not so the small lads who work in the tin mines out along the Burma road far from here. They are hired for one year, everybody knowing they will be useless afterward. A grown person could not crawl in and out of the small entrances. When a year is up the child's lungs are so full of the tin dust, etc., he will never be of much use for any kind of work again. I hear the government is about to take action in this direction.

Wages too are extremely low. A skilled worker (thank God there are few unskilled) will get \$5.00 a day but what is this when rice is \$2.00 a pound and gasoline exactly \$25.00 for a five gallon tin. There has been terrific inflation. Less than ten years ago a dollar U. S. equalled 97 cents National Currency. Now a U. S. is worth about \$25.00 N. C. To see the \$100.00 bills floating around in the cities where nothing is produced and the poor farmers barely keeping body and soul together one fears the blood is being sucked from the wrong place. But I've much more to learn.

Fr. Don Hessler.

P. S. God bless the C. W. who is responsible for my getting the Commonweal. I've missed some copies but it has been coming through quite well; the August 22 issue just arrived. My new assignment includes Kwangsi University where scores read and speak English. Hope to give them something worthwhile.

"... With us, all humanity seeks justice, bread and freedom; not steel, which kills and destroys. With us is that Christ Who has made His solemn commandment, love of one's brother, the very substance of His religion and the promise of salvation for individuals and for nations." — Pius XII, 1939.



# CATHOLIC WORKER

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## 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 Communes. "Keep silence with a bleeding heart," one reader, a man, pro-war, and therefore not a sentimentalist, writes us.

But we cannot keep silent. We have not kept silence in the face of the monstrous injustice of the class war, or the race war that goes on side by side with this world war (which the Communist used to call the imperialist war.)

Read the letters in this issue of the paper, the letter from the machine shop worker as to the deadening, degrading hours of labor. Read the quotation from the missionary's letter from China. Remember the unarmed steel strikers, the coal miners, shot down on picket lines. Read the letter from our correspondent in Seattle who told of the treatment accorded agricultural workers in the North West. Are these workers supposed to revolt? These are Pearl Harbor incidents! Are they supposed to turn to arms in the class conflict to defend their lives, their homes, their wives and children?

### 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 kerosene. 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 cart trucked it away. Are the Negroes supposed to "Remember Pearl Harbor" and take to arms to avenge this cruel wrong? No, the Negroes, the workers in general, are expected to be "pacifist" in the face of this aggression.

### 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. "Hell," Bernanos said, "is not to love any more."

"Greater love hath no 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:

"He (his father) should have been with us and seen how good it was. We got into them 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."

Is this a Christian speaking?

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

Love is a breaking of bread.

Remember the story of Christ meeting His disciples at Emmaus? All along the road He had discoursed to them, had expounded the scriptures. And then they went into the inn at Emmaus, and sat down to the table together. And He took 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 starving 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, in the Brothers Karamazev:

"Love one another, Fathers," he said, speaking to his monks. "Love God's people. Because we have come here and shut ourselves within these 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

## Day After Day

(Continued from page 1)

long months on the water and plenty of time to read. So I 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."

"A spindle," we told him, "such as Ghandi uses today, and the Blessed Mother used in her time."

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

### Raissa Maritain.

"We Have Been Friends Together" is a book which I must keep talking about, it is so lovely, so stimulating. It is the story of Raissa Maritain's life, first in Russia and then in France, her early schooldays, her meeting with Jacques, who became her husband, and their friends, Charles Peguy and Leon Bloy. The story takes one up to their conversion and I will await with happy expectancy the continuation of this account.

I mentioned the book in the last issue of the paper, and I shall probably quote a great



St. JOHN of GOD  
A. de Bethune

human sins, national and individual, only then the aim of our seclusion is attained. For know, dear ones, that every one of us is undoubtedly responsible for all men and everything on earth, not merely through the general sinfulness of creation, but each one personally for all mankind and every individual man. For monks are not a special sort of man, but only what all men ought to be. Only through that knowledge, our heart grows soft with infinite, universal, inexhaustible love. Then every one of you will have the power to win over the whole world by love and to wash away the sins of the world with your tears... Each of you keep watch over your heart and confess your sins to yourself unceasingly... Hate not the atheists, the teachers of evil, the materialists, and I mean not only the good ones—for there are many good ones among them, especially in our day—hate not even the wickedness. Remember them in your prayers thus: Save, O Lord, all those who have none to pray for them, save too all those who will not pray. And add, it is not in pride that I make this prayer, O Lord, for I am lower than all men..."

### "Holier Than Thou"

I quote this because that accusation "holier than thou" is also made against us. And we must all admit our guilt, our participation in the social order which has resulted in this monstrous crime of war.

We used to have a poor demented friend who came into the office to see us very often, beating his breast, quoting the penitential psalms in Hebrew, and saying that everything was his fault. Through all he had done and left undone, he had brought about the war, the revolution.

That should be our cry, with every mouthful we eat, "We are starving Europe!" When we look to our comfort in a warm bed, a warm home, we must cry, "My brother, my mother, my child is dying of cold."

"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."

deal from it in the next issue because I want to quote what she has to say about Leon Bloy and what he had to say about the Jews.

Madame Maritain is a Russian Jew, and throughout the book, in her love for wisdom, she reminded me of my roommate at college, Rayna Prohme, of whom I wrote in my book, "From Union Square to Rome," and about whom Vincent Sheehan devoted a chapter in "Personal History." I have been so fascinated by this book that I carried it about for days and could not bear to loan it to anyone. (It costs \$2.50 and is published by Longmans Green, Fifth Avenue, New York.)

We are in the depths of the winter. This morning it was six above zero and as the boys in the c.o. camp say, twenty above is colder in New York than twenty below at Stoddard. The cold and the damp eat into your bones. Night and day the cold penetrates and two pairs of stockings, two dresses, two coats are in order. Maryhouse is a cold house and none of the doors or windows seem to fit. A gale of wind comes in around the windows, even when taped. It is necessary to go to bed with a scarf around the ears, but even so bones and muscles ache with the cold.

Yet Paul Toner, head of the Philadelphia group, says that buds are swelling around the Oxford farm, and Larry Heeney writes in from the Easton farm that now is the time when farmers begin to think of ploughing, though of course they cannot get at it yet. Two long cold months to go, and usually March is worst of all. Last year there was a blizzard every week end in March.

### Odds and Ends

These days our paper is filled with peace and the land. Those are the two topics which absorb the attention. Let others contribute their ideas to the labor question—to us now in wartime and how much more so after the war, the question is—the unemployed, the unemployable, these who do not have work, and those

who cannot work and need to be cared for. Our work grows heavier and heavier. There are about fifteen hundred people a day coming to eat with us. And many of the other houses report an increase. On the other hand, in spite of re-employment of many, funds are low because of a lack of sympathy for our peace attitudes, as well as a lack of sympathy for the people we care for. To many they are the undeserving poor. There is plenty of employment, they argue. Why cannot they get work. But Christ did not talk about the deserving poor. He did not come to save those who deserved to be saved. He died for each one, even for the very worst.

This month we heard from the Seattle House, the San Francisco house and the Sacramento house. On the west coast the work goes on as usual. They are not going along with us in our "in season, out of season" pacifism. They seem to accept the "better way" for themselves; but in addition to not judging others in their choice (as is perfectly proper), they do not question the use of means in modern wars (which to us is closing their eyes to facts). With the acceptance of the "just war" they also accept the blockade, the idea of total war, the use of aerial bombardment of innocent women and children and these "means" used in the prosecution of a war, would also make it unjust in spite of the fact that the United States has been attacked.

The Milwaukee - Chicago groups also question our position. We did not hear from South Bend. In the Minneapolis and St. Louis letters, the issue was not taken up. Both these houses are run by men who came to us from the line, and then there were no others to continue the work of running the House of Hospitality, they accepted the responsibility and for the last year or so have kept the houses going.

In Pittsburgh, St. Francis House is pacifist, not so St. Joseph. In Detroit the houses are pacifist. In Buffalo there is an agreement not to discuss the question. The Rochester group is strongly pacifist. Also the Philadelphia and the New York groups. In Vermont the Rutland friends do not go along with us on this point, but in Burlington, the Langlois cell continues with us on the peace issue. We have not heard from the Boston group, but they continue to lead the others in putting out the paper every month, with the Cardinal's permission selling it in front of the churches. We have not heard from Akron and Toledo, but Cleveland also continues with us and the papers are sold in front of the churches.

As we pointed out two years ago when war was declared, the corporal works of mercy will continue to be performed in Houses of Hospitality throughout the country, and this movement of hospices will grow in spite of differences of opinion as to war and peace. The long range program of farming communes will continue with or without a paper to publicize them. There are many interested in the decentralist movement and there are many Catholic journals such as the Wanderer, Central Verein, Rural Life Bulletin, the Chris-

(Continued on page 7)



# + From The Mail Bag +

## STODDARD CAMP FOR CO'S

Dear Friends,

Well, another month has slipped away. We certainly do not notice the passage of time here, the day being so full of activity. Some of us have been here for over six months but it seems much shorter time than that.

We often wonder when the war will be over, when we will be permitted to return home, and what life will be like after this war. I suppose that thought must occur much more often to the soldier who is usually 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 satisfaction with our stay here. It is certainly a beautiful site; there are lakes for swimming and ice skating, there are good companions, and there is healthy and constructive work.

Perhaps the cause is that we want to be doing more significant work, work more concerned with the suffering going on in the world today; perhaps the indefiniteness of the length of our stay discourages us. But at the basis of our occasional discontent is conscription, is the fact that our individual freedom is gone and that our free will is being taken from us.

Though a work may be of an extremely useful and pleasant nature, the human spirit is depressed when this work is done under involuntary servitude.

January offered some new experiences for the camp. The temperature went down to 22 degrees below zero, the coldest that most of us had ever experienced. It did not seem very much colder, however, than 20 above zero, until the wind blew and then it went through one like a knife.

Then we welcomed eight new men to the camp, making a total of 31 assignees. Since our capacity is forty men we have been looking about for a second camp. Perhaps they will allow us to have a camp down in Virginia where the nuns of the order of Christ our King are laboring among the sharecroppers and mill workers and where they badly need help.

This was the month that some of the boys did their first ice skating on the 10 mile pond at the foot of our camp. Then the other day we began drawing ice blocks from it to fill our ice house. Each block weighed 100 pounds and we took 500 of them. This will be a great saving to us when the summer arrives. We have now sufficient wood for the winter, indeed some 60 cords of it cut up.

January witnessed the birth of our camp paper SALT. The paper offered our thoughts about war, about our future, and about pacifism. The stress was on creative thinking, rather than the reporting of news events about camp which is typical of most camp papers.

We celebrated Mass again at

camp this month. Mass celebrated with so few and with such intimacy between the priest and the communicants seems so much closer and understandable to many of us. How fine it would be if we could have a permanent chaplain living with us.

Then one Sunday afternoon we visited St. Anselm's College and Monastery in Manchester. There we heard the Monks singing Vespers, and after dinner in the student's dining room we returned to Chapel to participate in Benediction and to listen to Compline, the evening prayer of the Church. This ancient music of the Church is one of the most beautiful features of our Catholic religion. Its words, its song is given over so completely, so feverently to the worship of God that it leaves one feeling humbled and awed by its spiritual power. We hope to visit the monastery again soon. The Father prior spoke to us, promised to send a priest to us who can explain the liturgy of the Church.

With Mass celebrated in camp, with visiting priests, and with this Monk from St. Anselm's to instruct us, we are realizing a principal reason for opening this camp: that Catholic Conscientious Objectors have opportunity to know and to worship their religion more fully.

George Mathues.

## The Class War

Seattle, Washington.  
Fellow Worker Editor:

Having run across a copy of your valiant champion of the underdog, the Catholic Worker, I thought I would write you a few lines for publication.

I was on the picket-line in Yakima Valley, Washington, in 1933 during the strike of hop pickers and pear and apple-knockers, conducted by Agricultural Workers Industrial Union 110 of the I. W. W.

The I. W. W. put up a splendid fight there for the wage-slaves of the valley, raising the wages in some instances from twenty-five to one hundred per cent, and materially shortening the hours.

The first picket lines were established when hop vine thinnings started. On August 24th, 1933, a group of one hundred of us was picketing at the Congoton Ranch, five miles northwest of Yakima, Washington, in peaceful formation, when we were attacked by a group of four hundred and fifty vigilantes and herded into a stockade built around the Yakima County Jail. Many of us were beaten, tarred and feathered and given night rides by these Klu Klux Klan like Vigilantes. Women strikers were also thrown into this Barbaric Bastille. I with many other of my fellow workers were held on various framed up charges and due to the rotten grub there, I developed a severe stomach ulcer from which I have never recovered.

So Fellow Workers, we have all got to sacrifice to make this a better world in which to live and I am not regretting my unfortunate experience in Yakima Valley.

Guy B. Askew.

## Minneapolis, Minn.

105 E. Hennepin.

Dear Fellow Workers:

We are still plugging along and the need for the House seems to be more urgent every day. Judging from the large number of men coming to us every day.

A week ago we were forced to vacate the third floor of the building which meant sending 40 men out into the streets at night leaving only 20 in the house. Those that we asked to leave just will not leave. They have no where to go. They are afraid of the streets because the law is so tough on them. Many of them are back here early in the morning and catch up on their sleep in the chairs for a few hours. Its surprising to see the large number of young men coming here. Fellows in draft age with minor little police records, who have had no chance for jobs or enlistment because of their record. What are these young fellows supposed to do anyway. The employer does not want them, the draft boards classified them with tough classification. Recruiting offices would not take them. Most of them are waiting for their reclassification and they are just to happy to get inducted. So as to get it all over with this business of being shoved around. Our problem with the old men is the same as yours. They have no where to go. It seems as though the House of Hospitality is their last resort. I spoke to one of the old men and asked him if he was eligible for state relief of some sort. He told me he didn't want it. He would rather walk the streets and sleep anywhere and finish up his life that way. He is with us now.

The difficulties that many of the other houses are experiencing made us feel terribly ashamed of ourselves before God. Our Lord gave up his life for us and we flinch from little trivial things. Oh, how small we feel. Father LeBeau is still working with us. God be with you. Love to all the gang.

John Cybulski.

## From the Factory

Dear Dorothy:

Your editorial in the January C. W. was fine. This war should draw us all closer together. We can at least be a cell in the C. W. and try to practice the ideas and ideals of the movement. I find this ever more true in my work in the shop. There are 1,400 of us employed day and night turning out machine tools for other factories and workshops. Nearly all of the men have a feeling that the war is wrong but they think they must do what the government wants them to do. Every chance I get I tell them that no good can come of this war and that after it is over they will be walking the streets again. They have little or no feeling of animosity toward the Germans and Italians, but feel rather bitter toward the poor Japs and cry for vengeance for the attack on Pearl Harbor.

I can see very well why they have become materialistic and cannot look at the war in 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 out of work for a number of years. They are nearly all in debt and now when they are working it is only to pay off their old debts. We are working 72 hours a week and have to work that number in order to get enough of a week's pay to live on. Most of the men are so tired when Saturday night comes that they go home and drink or go to bed and sleep all day Sunday. Then back to work Sunday night for six more 12-hour nights. This sort of a life pushes religion and the spiritual more and more to the background and make food and sleep much too important.

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

Yours in Christ,

J. M.

## 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 and five others which are studying instruction for their baptism. . .

January 18, at 3 p.m., two more children were baptized. These children's parents have strayed away from the Church and teachings of our Holy Jesus Christ.

The two children who were baptized the 18th is the family that was without a home or bread. At present they are getting temporary held from the Church.

It is a sad plight to be without bread and while I'm writing you this news, the Lord's Prayer came to my mind: Give us this day our daily bread. And yet this family was refused by the relief department. The father deserted the little family.

The relief offered to send them to Puerto Rico before they would give them bread—that is all this mother asked for. She herself is sick and undernourished; no home or clothing for the little ones. What is wrong? But still all you hear is to preserve our democracy. Every day there are families asking for clothing, children waiting for food, chocolate and buns or whatever I can give them. Also there are bill collectors raising their voices in anger; the landlord threatening to give me a dispossess; then you listen to the radio; all you hear is who is going to win this war but you never hear who is to feed the hungry.

Oh well! I know there is one thing that we can do: pray and continue to pray. So I'm asking you and all my fellow-workers to include us in your daily prayer. That the Blessed Mother may continue to bless us abundantly.

We are grateful for your help in continuing this work of mercy. The mothers have started a Rosary Club and every day at 11 a.m. they meet.

In my poor prayer I'm praying for the work of the Catholic Worker.

Ever in the Blessed Mother,  
J. L. Fleming.

## Baltimore House Closes

Schofield, Wis.

Dear Fellow Workers:

It is difficult to believe that I haven't been lousy for ten days, the longest period of time in the last thirteen months. 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 Roland Park seminarians provided me with bus fare. God will surely bless all their generous sowing among the little poor men of Barre Street. Sister Ellen Marie and Sister Kathleen of Mt. St. Agnes were two of our last visitors before we stopped the breadline.

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

Judge Waxter of the department of public welfare made arrangements for some of our men to be put up at City Hospital. Just how many I do not know although 32 had claimed to be residents of Baltimore for over one year. These men thereby become a city responsibility, the judge said, and are eligible for general public assistance. This is the technical name for some type of red-tape relief.

Some of the men were saddened by our closing. Others accepted it as the poor accept many of their trials with indifference. Just one more blow to take.

Jon, Smitty, and I could not feel troubled because it was so clearly an indication of God's will. John Doebele had already been sent to the Stoddard C. O. camp and I was expecting assignment there too. We all considered it a great privilege, blessing and joy to be chosen by God to minister to the poor. We were very close to his Providence and can echo David's psalm, "In thy sweetness, O God, thou hast provided for the poor." We knew the truth of St. Paul's words, "When I am weak, I am strong." 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 there is no love without suffering and we tried to teach it to the poor. We tried to be fools for Christ. No one doubted that we were fools but many wondered why.

Father Hugo gave me some of his time in Pittsburgh, where I also had the chance to see St. Joseph's House. Father believes we may be able to reopen some day. God is pruning us so that later we can bring forth some fruit. Our double decker cots were stored at the Dominican Monastery in Catonsville. Smitty sold the mattresses. Father Roy is keeping the refrigerator, washing machine and incidentals. The blankets and the few sheets we had left had enough fellow travelers to walk off by themselves.

May the peace which we all desire be the fruit of our constant prayer.

In Christ,  
Jim Rogan.



# An Open Letter to President Wilson

By  
BEN SALMON

*This instalment concludes the reprinting of Ben Salmon's pamphlet which was first published by the Baltimore Amnesty 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 victory, Satan's emissaries put them where their ideas would not contaminate the public, and, ever since their imprisonment, the conscientious objectors have been transferred from place to place because of the corrupting influences of their lives upon the morale of the army. A good many have been transferred more frequently than I, but this is the eleventh penal institution in which I have taken up my abode in consequence of refusal to kill, and my eviction from the various premises was not because I would not pay my rent. Some of the changes were due to ordinary routine; some of them, particularly the last one, was for the avowed purpose of getting us out of the way.

Mr. President: Your decision to free or to keep conscientious objectors in prison will determine whether you are a Christian or not. And the decision is fraught with eternal consequences. "For what doth it profit a man to gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his own soul?" Pander to the insatiable lust of militarism, and you hurl defiance into the loving face of Jesus Christ, your God and your Saviour.

## God's Coward

In your speech at the funeral of the American sailors who fell at Vera Cruz, you said:

"I never was under fire, but I fancy there are some things just as hard to do as to go under fire. I fancy it is just as hard to do your duty when men are sneering at you as when they are shooting at you. . . . The cheers of the moment are not what a man ought to think about, but the verdict of his conscience."

We, conscientious objectors, thought of the verdict of conscience and followed it. The result was that we were not only sneered at, but we were imprisoned and tortured. And a too large percentage of our group were actually murdered in the process of wreaking vengeance upon us for having accepted "the verdict of a conscience."

We have been called cowards who make a subterfuge of "conscience." You are aware of facts which show the contrary. You know that we were offered safe bomb proof positions in non-combatant branches of the army. On our refusal of these we were offered farm furloughs. We declined because acceptance would have made us none the less participants in the killing game. Personal safety was no attraction.

## Safe Jobs

The courtmartial record of Erling H. 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 safe jobs that would have kept him

out of the war zone. Furthermore he was eligible for the Engineers Reserve Corps which would have exempted him from immediate service and left him in college until June, 1919. Besides his wife's uncle, Sir Sam Hughes of Canada, would have secured him a safe place in the Canadian army. But he chose to see it through on principle. In prison, Lunde refused to perform prison labor, to stand at attention in the presence of officers or to encourage and support the military machine in any way. As a result he suffered intense physical and mental pain for long continued periods. He could easily have avoided this by hoisting the white flag.

## More Objectors

The day before his sentence expired he was given to understand that unless he would say "I am willing to work," he would be kept imprisoned serving his good time and during that time might be court-martialed and given an additional sentence. But although his relatives eagerly awaited his homecoming, although his devoted wife was looking forward to greet him, though a baby had been born while he served his country behind the bars, with characteristic manliness Lunde went back to his prison, steeped in sorrow and despair but comforted by the knowledge of a noble and patriotic sacrifice for principle. Is Lunde a coward? If so, it is such cowardice as his that has given the world whatever treasured heritage it possesses. And Lunde is but one of a long list of other objectors serving "good time" in prison when they should be at home, all because the military authorities failed to break their spirit. These men had excellent opportunities to show themselves cowards. Today they are paying the price for genuine valor. One of them, Howard Moore, was awarded a Carnegie medal for heroism at the very time that he was manacled to the bars for refusing to aid militarism.

My own specific offense was refusal to fill out and sign the questionnaire. For this I was sentenced to nine months in the Denver County jail. The judgment of the court was in conflict with constitutional rights. I appealed and was released on \$2,500 bond. While out on bail the military authorities arrested me and gave me an additional sentence of twenty-five years for "desertion from the army and propaganda." I was never in the army. Nevertheless I was found guilty of deserting it, notwithstanding a rule of the Judge Advocate General's Department at Washington on July 11, 1918, thirteen days before my trial. The rule substantially denied the right of a military organization to try me.

## Offered Furloughs

I could have obtained a fourth class classification by answering the questionnaire, for I had dependents; a wife and widowed mother. Such classification was tantamount to exemption.

I was sentenced on August 10, 1918, to twenty-five years at hard labor in Leavenworth. Execution of the sentence was



delayed from day to day. Finally on September 5, I was offered remission of the entire sentence and a first class sergeantcy in non-combatant service as clerk in the 19th Train Headquarters. My wife was in the hospital and begged me to accept the offer. Baby Charles was born the following day. I 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 cowardice that caused me to choose twenty-five years in prison in preference to the safe and easy course.

Even before this, on July 4, 1918, I and other objectors were offered farm furloughs. Then on April 21, 1919, after three months in the dungeon, I was tentatively offered a release if I would go to work for three months. Had cowardice been my motive would I have accepted twenty-five years in the hole in preference to three months' pleasant work, to be followed by release?

## Army Safer

If the conscientious objectors had gone to war it would have been a case of doing wrong on account of fear of fighting for the right. I know of many such instances among soldiers who were hailed as heroes. How many there were in the entire army who went on this account, I do not know. But I do know about the cases where open-hearted confessions were made to me by men in uniform ready to go across.

In our military prisons ruined health is a certainty and death is highly probable. Disease and emaciation registered a hundred per cent toll among conscientious objectors. Many lost their minds. The percentage of deaths was greater than in the army. The army was the safest place for the man "afraid to fight."

## War to End War?

The conscientious objector is vindicated. The "war to end war" has been won. Yet you declare that there will be more wars unless the Versailles plan of a League of Nations shall be adopted. And your opponents declare that there will be more

wars if it should be adopted. You are both right. We were told the war would crush militarism. We find the world super-militarized. In place of disarmament, nations are armed to the teeth and expending larger sums than ever for preparedness. There is but one solution of the war problem; an uncompromising refusal to kill, and willingness to suffer anything, even death, rather than kill God's children. The 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 publication, Common Sense, tells in its issue of July 19, of treatment accorded a prisoner at Fort Riley, Kansas. It describes acts of a nature we are accustomed to believe are inflicted on helpless prisoners by none but aboriginal savages. The August 14 issue of Much Ado tells of the mistreatment at Camp Funston of Julius Greenbaum and other prisoners by Major Tausig, Captain Buckley and Colonel Barnes with the admitted knowledge and sanction of General Wood. For refusal to obey a military command, Howard Moore, conscientious objector, was brutally beaten at Fort Douglas in August, 1919. The man who beat him was Sergeant Brundt acting in obedience to orders. Two guards and another sergeant stood by to help, if needed. Moore is a non-resistant. Who was the braver? The sergeant who dared not refuse obedience to a brutal command to beat a helpless unresisting man, half his size, or the prisoner who remained true to conscience? Lieutenant-Colonel Graham approved the beating as also did Captain Emeru, the surgeon who dressed Moore's wounds. The affair has since been whitewashed through a star chamber investigation.

## Visitors Prohibited

The Butte Bulletin of September 2, tells how Colonel Byram, commandant at Fort Douglas, ordered 100 conscientious objectors to do military work, knowing well that they must refuse, and had proven their sincerity during the year of suffering and torture. Their protests were disregarded. They were put in a compound on bread and water. Had they been murders they would have received better treatment. They were held thus even after their sentences had expired.

So long as I have been held at Fort Douglas no one has been allowed to visit me. For more than nine weeks my brother had tried in vain to call on me. My mother wanted to see me. I had to write to her: "Stay at home. The tyrant Byram has prohibited visitors." For eight weeks I have tried to get permission to telephone my brother. He lives at Salt Lake City, three miles distant. Colonel Byram informed me on September 11: "You have a standing refusal. You cannot telephone your brother." Mother worries, wondering why I cannot even telephone. But Colonel Byram only smiles. If I were a murderer anyone could visit me. But for refusal to murder, even

relatives are barred. (His brother is now allowed to visit him.—Baltimore Amnesty League.)

My present situation is similar to when I was in solitary confinement at Fort Leavenworth. My brother Joseph came 3,000 miles to visit me but was not permitted to do so. As I stood in that dark hole I thanked God for religion, for nothing else restrained me from seeking an opportunity to murder Colonel Rice. Joe went to Chicago and wrote to Colonel Rice, again asking permission to visit me. I was told that unless I went to work permission would be denied me. Joe came anyway and after several unsuccessful attempts was finally allowed to see me for ten minutes on Christmas Eve. The strain of that long and needless prohibition weakened him. He contracted a cold in the severe storm that raged as he came to prison for the last time. He died ten days later. Through his intercession may God be merciful to those who so wickedly and so unnecessarily persecuted the men whose only crime was a steadfast refusal to commit wholesale murder.

When Frank Burke, one of our conscientious objectors, became sick a few months ago he was told at the hospital: "If you were not a C.O. you would get decent treatment." Two days later he paid the supreme penalty for godliness. He died in terrible agony.

## Concludes Letter

There are many cases I would like to cite but I have written enough to show how freedom of conscience is being ignored, and to prove that conscientious objectors are not cowards.

Whatever animadversion is contained in this letter is directed not against individuals but the system. I have met many brutes, and none worse than Colonel Byram and Colonel Rice. That, however, is but their military nature. That is the spirit of militarism eclipsing what would otherwise be kindly, generous and loving natures. So it is with most if not all of those gripped in the debasing clutches of a satanic institution. These men have, not my contempt, but heartfelt commiseration.

There is yet a little time in which they may be saved, but soon it will be eternally too late. May God enlighten them and give them strength to turn upon and tread the righteous course. "He who hesitates is lost."

Mr. President: If you have the tiniest flame of chivalry and justice within your breast, you will consider the godliness of the move and declare a general amnesty.

"... It is by force of reason, and not by force of arms, that justice makes progress, and empires which are not founded on justice are not blessed by God.

"Statesmanship emancipated from morality betrays those very ones who would have it so.

"The danger is imminent, but there is yet time. Nothing is lost with peace; all may be lost with war."—Pius XII, 1939.

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## Waller Case Goes Before Supreme Court

The Supreme Court of Appeals of Virginia, in a decision without opinion, has denied the petition of Odell Waller, Negro sharecropper of Gretna, Va., for a writ of habeas corpus, which his attorneys had requested principally on the grounds that the barring of non-payers of poll taxes from jury service in Virginia made his indictment and conviction unconstitutional under federal and state law. Waller has been sentenced to be executed March 20 for the slaying of his white landlord, Oscar Davis. John F. Finerty, attorney for Waller, has announced that an appeal to the United States Supreme Court would be made, thus placing the poll tax issue before the nation's highest court. In the meantime, a further stay of execution will be sought from newly-elected Colgate W. Darden of Virginia.

To save Odell Waller's life send your contribution now to George S. Counts, treasurer, Workers Defense League, National Headquarters, 112 East 19th street, New York City.

### EASY ESSAYS

By

Peter Maurin

(Continued from page 1)

2. Faith is not opposed to reason, it is above reason.
3. The use of reason leads to faith but reason cannot understand all the faith.
4. The truths of faith that reason cannot understand we call them the mysteries of faith.
5. To use reason is to philosophize and philosophy is the hand maid of faith.
6. Some truths we get through reason and some truths we get through faith.

#### IV. Emmanuel Mounier

1. Emmanuel Mounier wrote a book entitled "A Personalist Manifesto."
2. Emmanuel Mounier has been influenced by Charles Peguy.
3. Charles Peguy once said: "There are two things in the world: politics and mysticism."
4. For Charles Peguy as well as Mounier, politics is the struggle for power while mysticism is the realism of the spirit.
5. For the man-of-the-street politics is just politics and mysticism is the right spirit.
6. In his "Personalist Manifesto" Mounier tries to explain what the man-of-the-street calls "the right spirit."

## Migrant Workers

Some of Our Sugar Comes From the Sweat, Blood and Tears of These Thousands of Our Mexican Brothers

Every spring across the length of this country there is a movement of cars, trucks and trains bearing human freight. In April and May about 10,000 Mexicans travel from Texas to Michigan under contract to the sugar companies to work in the sugar-beet fields. The recruiting of these migrant workers is done largely in San Antonio, the United States' largest Mexican colony, according to an article in Common Ground last fall entitled *Mexicans to Michigan*, by Carey McWilliams. The families arrive from all over Texas in the middle of March and crowd into San Antonio's



Mexican quarter. They gather at the employment office of the contractor. Upon arrival at the employment agency they undergo a physical examination. This costs twenty-five cents paid by the U. S. Health Service and the Beet Growers Employment Committee. Actually, the fee is deducted from the pay checks of the workers. After they are hired the Mexicans are forced to wait in the city until they are called to report, and must remain in the vicinity of the agency to be within call. They stay with friends or relatives or sleep in their cars or trucks for usually a week or ten days. They rarely ever have even a dime of their own. The growers do not want them to arrive until the precise time that they are needed as they attract public attention.

About half the workers are transported by truck. The same trucks used during the season for transport of beets are used. They are of the open stake type covered with tarpaulin and between forty and fifty people are crowded into the truck, along with their bedding and food for the voyage. To avoid detection by the traffic authorities of the five states through which they pass, the truckers drive like mad without stopping except for gas and oil. This means that the passengers get no chance for rest or hot food. The trip takes forty-five or fifty hours. The truckers are paid ten dollars a head for delivery. They are complete bosses of their loads, drive badly and much too fast, drink too much and in many cases resort to marihuana in order to keep awake. This, of course results in many accidents. Every season there are several serious accidents. On March 14, 1940, one such truck with wooden sides and a tarpaulin covering 44 workers, was struck by a train while crossing a railroad grading near

McAllen, Texas; 29 were killed, eleven of them children under 16.

To quote testimony by the Texas State Employment Service for the Tolan Committee investigating this traffic, one case states that "40 adult workers were herded into a 1938 Ford V-8 truck; Passengers had to stand all the way, and one man tied himself upright to a stake so he would not fall out if he happened to fall asleep. Another trip from San Antonio to Saginaw, Michigan, took five days and four nights. The weather was cold and rainy, there were no seats in the truck, it had no top, the roads were bad, and the brakes were functioning badly. The workers finally forced the driver at the point of a gun, to stop and buy brake fluid with money they lent him. The truck was a double-decker and had as passengers 35 adults and 10 children. Some of those on the improvised upper-deck sat with their legs hanging down around the necks of those below. Several brawls developed. One boy had to stand the entire trip. One woman was very ill, but the driver would not stop for medical attention."

Once the workers arrive in Michigan they find conditions not much better. The typical house where they will live for the season is a one-room shack built on wheels. Toilet facilities are lacking. Four or five people sleep in one bed and the children on the floor. Investigators in one county reported the case of one family who had neither toilets or water at a time when a child was born. In one instance 27 people were found living in one house. A family of ten occupied an eight-by-ten trailer. The worst slums in Michigan were reported in the beet settlement at Blissfield. Health conditions are equally bad. In Saginaw Co. Mexicans constitute 1 1/2 per cent of the population but 25 per cent of tubercular patients. In Kalamazoo Co. 50 cases of malaria were discovered in 1937 and the malaria danger was called serious.

Mr. Forrest G. Brown, Deputy Factory Inspector of the State of Michigan, reports: "These people average about eight dollars a week and live on about one dollar of food-stuffs a week per person, which is the average credit extended to them by the company. As a rule they work from 5 a.m. until sundown in the field." Investigators for the Social Welfare Department also found that the Mexicans were being overcharged by village stores and did not get itemized bills for purchases at the end of the season. The chairman of the Michigan Department of Labor and Industry says, "Mexicans in some instances have been victimized by employers who deducted from their wages varying amounts for the 'rental' of tools they used and for grocery bills the employees denied they had incurred."

The Mexicans are destitute when they arrive in Michigan and they are almost destitute when they return home to Texas. The WPA report in San Antonio for November,

1939, states that "they barely manage to buy food enough to exist and can buy no clothes at all."

It is usually cold and rainy in December when the Mexicans are ready to leave Michigan, but many have difficulty in leaving the state. Checks are paid twice during the season, once in August after the blocking, thinning and cultivating, and the other at the end of the season. As the Mexicans want to leave as soon as possible for the warmer climate they cannot collect the final payment because the companies have not yet closed their books. The final checks are given to field men of the companies who mail them to the workers in Texas. As the workers are anxious to get back to Texas for the winter vegetable crop, many families pool resources and buy a used car in Michigan and can usually sell it in San Antonio for about \$25 more than they paid for it.

After the return to San Antonio the Mexicans spend a few weeks visiting friends and then return to their homes to look for work in the winter vegetable fields or in the cotton fields. Then in the spring they gather once more in San Antonio to prepare for the trip north.



### Organizers Beaten

Pascagoula, Miss.—Representatives of the International Ladies Garment Workers Union announced that warrants were sworn out today for conspiracy against State Representative Claude Bilbo, member of the Mississippi Bilbo family and personnel director of the Jackson County Woolen Mills and a group of employees of the mill, for an assault on union organizers December 11, 1941.

Attack was made on ILGWU organizers while they were distributing union leaflets near the mill during the lunch hour. The union organizers charged that they were the victims of an unprovoked assault inspired by Mr. Bilbo and that he was in the group which came out of the mill in a body to break up their peaceful, legal distribution of organizing material.

One of the organizers, Jo Lee Walden, Atlanta, was severely cut by a knife which she claims was wielded by a J. B. Gibson, Jr. The wound required five stitches to close and Miss Walden lost a large amount of blood before getting to the hospital. In addition she received painful blows from clubs used by the mob.

## Day After Day

(Continued from page 4)

tian Farmer, not to speak of the Commonwealth and many others which will give due attention to the work of our cells, hospices and farming communes, and who will accept articles from our writers in this movement, so that the decentralist movement will continue to be publicized and popularized.

But that fundamental principle of personalism, the liberty of Christ, example rather than coercion, love rather than hate, the folly of the Cross, serving rather than being served, taking the lease place, will continue to be stressed in these sheets. From the first issue of the CATHOLIC WORKER we have opposed the use of force. We are not getting away from fundamental principles, as some of our correspondents seem to think; we are merely being consistent and sticking to them. If we do not work out our program on these lines we might as well turn to revolution. "In one hand the rosary, the other—the clenched fist," as Michael Quill was reported to have said.

We make this report of our groups so that on the one hand we may not be misrepresenting facts. We admit the grave differences of opinion. But we also point out that these expressions of opinion are not of the few, of a tiny group here at Mott street, where the CATHOLIC WORKER is published. A great number of our readers, as well as of our House and Farms are with us on this position. Many priests write in their approval.

We wish there were more articulate ones among them. But they are hard working men ministering to souls and not writers. Even soldiers, as could be seen from letters in the last issue, write their encouragement. This month a navy chaplain sent us twenty-five dollars and a soldier in Trinidad sent \$104.50. Our gas and electric bill for one month had come the day before. It was a final notice and the bill was \$103. This generous contribution wiped out that debt. God bless this fellow worker.

### St. Louis Hospice

The Catholic Worker  
312 Duchouquette St.  
St. Louis, Mo.

Dear Miss Day:

Mr. Camp got a job. He was very busy. That is why you did not hear from him. We down here don't hear much of Mr. Welsh and guess he is busy. Mr. Camp done a very good job here. Everything is going very well here. We feed about over 100 a day. The group meets here often. I am taking Mr. Camp's place. I am here four years. My name is Mr. Bogey. They call me "Skip." I like this work very much. I have very good men here in the house. About 17 men staying here. I would like to hear from you. We have very good food here. We get it from a man that used to be our cook here. He got a good job and never forgot us. That is very nice don't your think, Miss Day? Excuse the pencil.

Hoping to hear from you,  
Yours in Christ,  
The Catholic Worker,  
Wm. T. Bogey.



# THE LAND

## Land and Ownership

By FR. C. DUFFY

The good earth is the material foundation of the welfare of a nation. People depend for the means of life on the soil and what it brings forth. Food, drink and the materials for clothing and shelter come from it. Without these things man can not live. Every human born into this world has a natural right to these necessities and, when capable of working for and acquiring it, to his or her possession of the means to produce or acquire them.

All cannot be employed on the land, but all, irrespective of their occupations, depend upon it for their physical needs. The farmer lives closer to it than others, but the city dweller, the factory hand and the office worker are as dependent upon it as he is.

For the well being of a nation, therefore, the ownership, distribution and care of the soil are matters of vital importance, especially at the present time when we must begin to prepare for the days of change, readjustment and reconstruction which lie ahead.

### Common Good

There are two considerations to be taken account of when seeking a just solution of every social problem, viz., the common good and the rights of the individual human being or person. Because of the nature of land, as outlined above, the people of the nation as a whole, i.e., the State, has a right to determine the extent and conditions of private ownership of land and to require the owner, through the Government of the people, to give proper attention to his land and its produce. The farmer-owner has not absolute dominion over his land. He has a usufruct dominion; he has the right to the use of land and to its fruits. Others have to live from it after him. In the interests of future generations he should not be permitted to abuse it. The surplus products of the farmer go to consumers who should be assured that they are good and wholesome and prepared under sanitary conditions.

### Individual Rights

While the common good demands the control and supervision indicated, it must be borne in mind that the individual farmer-owner has natural GOD given rights which no group or Government can take from him. He is entitled to actual possession or ownership of as much land as is necessary to supply him and his dependents with all their human needs, physical, spiritual, educational recreational and cultural. As long as he conforms to the demands of the common good, made known to him through the Government of the people, in the use and care of his land, observes elementary rules of hygiene on his farm and in the handling and preparation of food intended for human consumption, respects the rights of others, including labor employed by him, and does nothing detrimental to the physical and moral well-being of others,

he should be free from any further external interference or control. His farm should be the private property of himself and his family.

Farmers should be encouraged, but not compelled, to enter cooperative associations for the community in which they live. They have not done so because of their individualism, but circumstances are now about to arise which will cause them to adopt cooperation in the working of their farms, and from the lessons learned in the school of necessity it is to be hoped and expected that they will realize the importance and necessity of cooperation in every phase of life. Free cooperative societies of free land-owning farmers recognizing and respecting the rights of others is the foundation of a free country.

### Ownership and Control

Absentee ownership of farmlands, renting, leasing, sharecropping and all other forms of land exploitation are unjust. The user and occupier of the land should be its owner. In case where land is not made use of by the legal owner, the Government of the people should declare his title void and, after just compensation, transfer the title of ownership to a person who will use it and who does not thereby acquire more land than is necessary for him.

Farmers as part of the nation must, of course, pay taxes according to the size and productivity of their farms. When money is loaned to them by others for the purchase of land, stock and equipment they are bound in justice to repay the loans, but rent they are not bound to, and should not, pay to any one.

Identification of Government with the State, of the servant with its master, the people, has given rise to the impression that the Government is the owner of land. The position of the Government as the owner of anything is obnoxious. The public authority should control ownership in the interests of the common good so that all may have the opportunity of becoming owners and so that those who take advantage of the opportunity respect at all times the rights of others. It should also act as custodian of vacant farmlands until using occupiers and owners are found for them and as administrator of lands of a public nature and of natural resources which are the property of the people as a whole, but it is not in the interests of the people for the Government to own anything.

In many instances banks, insurance companies and corporations are the real owners of farmlands. The people and the soil have suffered, and are still suffering, in consequence. Tenant farmers do not take the interest in the soil, in its conservation and continued fertility that farmer owners take. The latter are the backbone of a nation; the former are the beginnings of its downfall. It is the duty of the people as a whole, i.e., the State, through its servant, the Government, to rectify matters as early as

possible, to take measures to restore to farmers the ownership of their lands, and to make it impossible at any future date for others to deprive them unjustly of their ownership.

### Justice

"Rugged individualism," or uncontrolled "free enterprise" as it is sometimes called, is the expression of human selfishness and greed. It appeals to and is approved by men and women who think always in terms of themselves and of their own aggrandizement and never of the rights and welfare of others. Laws made by others with a similar mentality in the past legalise the depredations of the exponents of this form of jungle enterprise. The fact that it is legal does not and can never, make it just.

The farmer is entitled to all the land necessary for his and his family's needs. He is not entitled to grab or hold more than that and thus deprive



DANDELION

others of the exercise of a natural right. The interest of the common good demands that the individual be restrained and that equal opportunity be provided for all. Large land owners will, of course, object to such curtailment but they should remember that there are many others who have the same right to live and to own land as they have and to whom the people and their Government have a duty.

In cases where an excess amount of land is taken from legal owners to be distributed among others, justice demands that compensation be made to the former, not so much for the land as for improvements and labor spent upon it. Compensation for unimproved land should be determined by the amount of money paid for it by the original purchaser.

The time is fast approaching when the people of the United States will have to give serious considerations to these matters. Inexorable circumstances, now beyond their control, will radically change the lives of most of them. Many of them will be forced to the land, the mother of us all. Blessings often come in disguise and from adversity, for it is only on the land that the foundations can be laid for a civilization, culture or way of life worthy of children of God. It is in the interests of every one that those foundations be sound. They will be so only if they are Christian.

## Mid-Winter Sun

The sun shines cold, and the earth is cracked with frost. The wind leaks through the old windows, yet it is comfortably warm in my little room. It feels good to sit and knit and let the winter take its course.

Before Christmas was very little rest. We made some crib-sets from Ade Bethune's design as presents and for those that did not get them the year before. Many other people were asking for them but the farm left us very little time. We would be glad if next year somebody would help us with them.

We spent Christmas in a small quiet circle. We received such a wealth of gifts, especially of clothes, that we can face the rest of the winter with ease. Our greatest gift however, was from Father Magee—he said mass for us in our chapel on Christmas morning. As a Christmas tree we dug up a little pine tree by its roots to replant it later. You should have seen the large eyes of baby Mary looking at the candle light and the exclamations of joy from little Eileen, the shy face of her sister and the excitement of the Buley children. It felt so good to be surrounded by all that young life.

I was just looking on then. But now it is altogether different. The baby crib from some Italian friends on Mott St. is standing in my room, and in it is a tiny little baby, sleeping peacefully all day long. You will forgive me if I have little to say beside that. A mother's happiness cannot be translated into words. But if it could radiate into hearts that are torn with worries and grief, it could surely warm and heal many of them. I am still in the pleasant state when everybody tells me to take it easy, and I have to care for nothing but the little one. So I spend my time beside her, knitting and preparing her clothes for her baptism on Sunday. Then Our Lord will have another servant, and I pray that she may grow up to live for the glory of God alone. Her name will be Catharine. She has a great saint to copy, and the best of mothers, my own Mother. Looking out over the barn and the barnyard, where the cows are munching cornstalks, to the old garden with some green kale plants still growing and to the beehives, I see many promises for the coming year in spite of war and rationing. I listen to the saw singing in front of the barn, the growling of the corn mill in the kitchen, which drowns out the gentle noise of the wheat mill in the shop. The corn helps the cows to give more milk, and the wheat is for delicious coarse bread. The horses are stamping as Hazen hitches them to the wagon, to get a load of wood, hoping that they will not slip on the frozen roads as they have no shoes. (Shoes for the horses, shoes for the little girls, and overshoes for the men are still on top of our begging list for St. Joseph). A wild dog that has made her home with us is barking at the rabbits, scaring them into their sleeping hutches. And there

comes little Billy, with his bright eyes, his dirty face and his red cap, singing on top of his lungs, a jolly little song.

Our children will have to tell the full story of this farm. If we can make a home for them that will be similar to the home of the Holy Family, on the feast-day of whom our little daughter was born, than it will have been worth living. Now I understand the psalm: "Lo, children are an heritage of the Lord, and the fruit of the womb a reward."

I could tell you miraculous stories of being taken care of by providence in days of greatest need. But may be you have tried yourself to build your life on faith and to live like the birds of the air. And you can probably tell me of as many miracles. Our days are never long enough to give thanks for all that has been given to us.  
Eva Smith.

## Discrimination, Incorporated

The above is the title of another pamphlet published by Social Action, 269 Fourth Ave., New York. It treats of the inhuman and unchristian attitude and actions of self-styled Christians and so-called democrats towards fellow human beings who differ from them in accidental external appearances and who are unfortunate enough to be the descendants of men and women who were taken forcibly out of their natural surroundings, enslaved, exploited and treated like cattle and later nominally freed but in fact turned loose for further exploitation.

With all the talk of "democracy" and "freedom" of various kinds that is being bandied about, a foreigner, if he were naive enough, would get a rude shock if he read this pamphlet, and if he were logical he would discount all the talk as cheap platitudes and realize that hope for the world, true democracy and true freedom can not come from a country in which such conditions exist. "No man can give what he has not got."

The Negro is a human being, a person, or a child of God with an intelligence, emotions and free will. He is a creature of body and soul created to love and serve God. He is not in his natural surroundings in this country, surroundings for which the color of his skin was adapted by nature, but that is not his fault.

The authors point out very truthfully that while Negroes suffer more severely from prejudice and brutality, the difference is only one of degree from that which is meted out to other despised or economically deprived groups. They enumerate specific steps to be taken for the removal of prejudice and discrimination, but this writer feels sure that no steps will ever be taken until most white people realize what the Fatherhood of God and true Charity or love of our fellowmen, all of them, really mean and act upon their meaning.

Fr. Clarence Duffy.