Conscription Must Go
Father O'Brien

By Rev. John A. O'Brien
Ph.D., L.L.D.

Back in 1899, Pope Leo XIII pointed out the absolu-
tely necessary peace through increas-
ing stable armament. "Numer-
ous troops," he declared, "and an
infinite development of military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.

The menacing increase of ar-
mies tends even more to ex-
cite the passions of men, and sus-
picion." The Holy See has urged the reduction of
military display can some-
times withstand hostile at-
tacks, but they cannot procure safe and stable tranquility.
Not Lamentation

"The life of man on earth is a constant warfare," Job said. "The call of the moment is not lamentation, but action," Pope Pius XII said. Therefore, "We must not lament over what has been, but reconstruction of what is to rise and must exist for the good of society."

War is gone, but there are many children, die and live, if they have so prepared themselves, in life eternal. The papers are full of what is happening in Italy, France, Belgium, Germany, Silesia, Burma, Abyssinia, and the Pacific, and each one of them thinks in terms of Jack and Tom here, and Dwight and Gerry there. At home, if they have so prepared themselves, there are others who are dear to many of us who are associated with this paper, whether by writing or reading, with being apprised of the same thing in different places.

1. Whatever you do in word or deed, whether you eat or drink, all for the glory of God. Love God and do as you will. This is a practical, not theoretical, of course, does the second. The first gives a helping hand, step by step, to the dawning of the measure of the vision, and the other, unfortunately, a step in the back. Nevertheless, we keep on quoting that marvelous line of St. Augustine: "The call of the moment is not lamentation, but action." We agree that housing is a bad thing. We think that we can make an environment which will enable people to be good. But as nouns have their antecedents, so have the home (when it is a good one), we have our reeducation process now, from which apologies may go forth into the world.

Yes, there seem definitely to be two schools of thought in our country. One is opposed to any form not only the conscription that is. The other, the view that though the means and ends in the Easton, Pa. faith in his country's leaders.

Another letter from Jack Eng- ward 4-0B. a room near their church. He has come to see being opposed to any national service law, any also communitarian revolution. in which four families live, shar-

Day by Day

A warm foggy day and my first day in Mary's rooms, which at present are on the third floor of 115 Mott street and which eventually will house women guests going to and from the re-

Photographed by Dorothy Day

The Catholic Worker

CATHOLIC WORKER

Published Monthly by the Catholic Worker Movement

115 Mott St., New York City -13

Catholic Worker, January 1945

DOLORES S. DAY, Editor and Publisher

Subscriptions: United States, 50 cents a year, Canadian and Foreign, 75 cents a year. Subscription rate of one cent per copy postage charge added to all orders from outside the United States. Single copies, 6 cents.

Reentered as second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.

LOOK WITHIN

By Claude McKay

Lord, let me not be silent while I fight

For salvation from the Fascist yoke

In Europe Germans, Asians Japan

For setting up a Fascist way of might

While fifteen million Negroes on their knees

Proclaim the second class matter August 10, 1939, at the Post Office in New York, N. Y., under the Act of March 3, 1879.
House of the Dead

By FR. CLARENCE DUFFY

In the month of November of last year, in the company of a fellow-friend who devoted much of his leisure time to sickness, I took a trip to visit one of the many State institutions on Long Island for the insane.

I had some experience of institutions of psychiatry, but I was prepared for a few things which might upset or trouble me, but not for the personal entrance of one of these places for the first time, if one has ever been there. In fact, I expected that the atmosphere prevailing in a mental hospital would be different, and particularly in the State of New York, would be an improvement over the one in other institutions, in let us say, Ireland or Great Britain.

I was speedily disillusioned, and before I left the hotel I was left with the thought: this was the place, this was the state hospital, merely a fish, boastful or modest, bright or stubborn; considerate or selfish, condescending or slighting, and many of them said their prayers, right and shining, but several times during the day, I am speaking now of the visit.

On Long Island in this particular hospital, the most vast majority of the patients were neither talked nor laughed. Seated in a line they would sit in each ward that I entered, they just looked straight ahead and towards the wall, and just zones and statues in a museum, and I was in a Roman galley. The only difference was that these slaves did not have chains and deeds much better off if they had. Many of them looked like corpses instead of like living beings, so thin that if they were alive. If we want to identify with self-personification or a picture of abysmal despair, I shall only blame them for the faces I saw in that hospital on Long Island.

It is one of many similar hospitals on that island. It has about 6,000 patients in its wards, about 3,000 outside in its emerald city, the capital of which is the garbage dump. It is divided into three sections: one for Catholics, one for Protestants, and one for Jews. In the Jewish section there are only about a dozen graves, as far as I could see. The Jewish people evidently believe in taking care and nursing their dead, even though they are insane.

The Catholic and Protestant institutions are well and closely filled. A number—not a name, but a number—of them will see in this hospital, these State institutions, where most of them will get worse instead of better. Furthermore, the institution will have only itself to blame, because, with such OPA regulations, one cannot even in a city in the United States do one if one uses a sense and ignores the advertising matter, as well as a lot of the other matter, that comes over the radio.

The soldiers and sailors are in a different situation. They have no choice as to what to eat and that applies particularly to men shod in women in combat areas, where many of them are restricted to the K rations. K rations I don't know, but I have a good idea of what they are. I am not sure whether they are as nourished, and do not overreact, and because they do not overreact, and because they have a sense of humor and animals feel bad or greasy. Doctors say that in five months I have seen and spoken to many soldiers and sailors who have been in combat for days and for weeks, for years and for months, and for miles and for years and for miles, and not a single soldier or sailor has come back with any feeling of being hurt, or even in a way of earning a living so that the boy can get in the hospital.

Most of them were nervous wrecks because only their diet, which was largely cigarettes and beer, but because of the natural conditions of modern war, in which the general and the administration, the doctors, the president, the governors, and the directors, not to mention the war, cannot take care of them, they have been left in the hands of the hospital. The doctors say that in five months I have seen and spoken to many soldiers and sailors who have been in combat for days and for weeks, for years and for months, and for miles and for years and for miles, and not a single soldier or sailor has come back with any feeling of being hurt, or even in a way of earning a living so that the boy can get in the hospital.

God never intended the human being to be happy except in a world of love and in the world of love and in the world of love, except in a world of love and in the world of love, except in a world of love and in the world of love, except in a world of love, except in a world of love, except in a world of love, except in a world of love, except in a world of love.

I don't know, but I have a good idea of what they are. I am not sure whether they are as nourished, and do not overreact, and because they do not overreact, and because they have a sense of humor and animals feel bad or greasy. Doctors say that in five months I have seen and spoken to many soldiers and sailors who have been in combat for days and for weeks, for years and for months, and for miles and for years and for miles, and not a single soldier or sailor has come back with any feeling of being hurt, or even in a way of earning a living so that the boy can get in the hospital.

As for the soldiers and sailors, they are in a different situation. They have no choice as to what to eat and that applies particularly to men shod in women in combat areas, where many of them are restricted to the K rations. K rations I don't know, but I have a good idea of what they are. I am not sure whether they are as nourished, and do not overreact, and because they do not overreact, and because they have a sense of humor and animals feel bad or greasy. Doctors say that in five months I have seen and spoken to many soldiers and sailors who have been in combat for days and for weeks, for years and for months, and for miles and for years and for miles, and not a single soldier or sailor has come back with any feeling of being hurt, or even in a way of earning a living so that the boy can get in the hospital.

As for the soldiers and sailors, they are in a different situation. They have no choice as to what to eat and that applies particularly to men shod in women in combat areas, where many of them are restricted to the K rations. K rations I don't know, but I have a good idea of what they are. I am not sure whether they are as nourished, and do not overreact, and because they do not overreact, and because they have a sense of humor and animals feel bad or greasy. Doctors say that in five months I have seen and spoken to many soldiers and sailors who have been in combat for days and for weeks, for years and for months, and for miles and for years and for miles, and not a single soldier or sailor has come back with any feeling of being hurt, or even in a way of earning a living so that the boy can get in the hospital.
Meditation
By STANLEY VISHNEWSKI

0 YOU of little faith, do you think that I, your God, would
0 yield your soul to me if I thought that I
0 of little faith, do you think that I became man; that I
0 of little faith, I daily walk among you and you know
0 '---CU LT--- ---CUL1
0 Was it for this that I became man-was it for this that I
0 was led by you into the advertising offices to be crucified.
0 And what did not create you so that you could find your happiness upon
0 am led by you into family life to be crucified.
0 am led by you into the night clubs to be crucified.
0 am led by you to your courts of justice to be crucified.
0 did not create the earth and the sun and the stars so that
0 you degrade me you calumniate me you handcuff me you
0 the thrust of bayonets in the trenches with the mother baking bread
0 beauty does not belong to the
0 might be full of temples and shrines, and the
0 for those things which are the product, the way
0 is founded on a lie. And with the system of Industrialism must be
0 THE PEOPLE PERISH
By Irene Maury Naughton

THE whole system of Modern Industrialism is founded on
a lie. And with the system of Industrialism must be in-
cluded the faith that all power belongs to the consumer.
There is no more philosophy of work; work is solely an
economic necessity nowadays. The whole notion of loving one's
work is forgotten.

And with the modern business world, or any place
its influence reaches, anyone, that, with any intuitive sense
of truth, has the same continual sense of perplexity and conflict
which a woman has in looking
at a man, or a man in looking
at an artist in looking at a picture
which violates the laws of perspective and proportion.

Sooner or later most people come to the conclusion or
impose it on themselves that they have misused them-
self to a working rule of
thumb, that there are two worlds, the one is the
world of worsted and the other is the world of worst.
As Wordsworth said of the "vision splen-
did," "a length of the green
smoke, the smoky skies above Forty-second Street, are as much
symptoms of a spiritual disease to the well-trained eye—
the man of the street even knows it deep in his soul—as are the
boiled skin, or the blood-shot eyes, or heavy, weak symptoms of
disease to the doctor.

For, make no mistake about it, beauty does not belong to the
museum or the planetarium; it becomes less and less millions of tales
of your waking and sleeping life.

Any mode of life which dimns the
beauty and glory of the
modern city, or changes the poetry of
Spruce's Irish peasants into the
stout sally of "Get in the groove" or
"He's on the beam," which
money can do, then money is
independent on general falseness, is
a lie, as the poem says, "all lies,
beauty does not belong to the
museum or the planetarium; it
becomes less and less millions of tales
of your waking and sleeping life.

The ugliness of the modern
world, both in the city and on the
road, is one result of being a
symptom of the disease.
The disease is, according to Industrialism,
ruined individualism, the "com-
petition is the root of progress"
fallacy, call it what you will. It
does not create you and leave you
orphans? "For I will go up among you and you know me not—
I am your side at the shop bench
in the hospitals in the trenches
with the mother baking bread
with the children playing
with the farmer souring
with the typist at her desk
with the workers; with the poor,
with the rich, with men of good
good will—
And you say you know me not—
Was it for this that I became man—was it for this that I
endured the bitter passion?
I daily walk among you and you know me not—
I am your side

THE CATBO

O you foolish children! Why waste your time with the means?
Use them (your Father knows what you need) to

(Continued on page 1)
This IS MATRIRACY

By Eric Gill

(This "footnote" to the pamphlet, Unemployment, was arranged and prefixed by Peter Maurin.)

In its Origin
1. Birth control has become definite in a female's movement.
2. In its origin, the instigation to birth control was chiefly a matter of economics.
3. People could not afford to have children.
4. However, when women could not have children, the farms could not be worked.
5. Hence the demand of women to enter into the professions.
6. Further, there were about two million more women in the latter country than men.

Was a Male Technique
1. The women refused to stay home waiting for husbands who could never marry them.
2. The technique of birth control was controlled by a male technique at the church and the state of the movement.
3. Abortion was both illegal and dangerous.
4. The business of using contraceptives was very much a man's business.
5. It behooved the woman to make his act of no consequence.

It is a Case
1. But with advent of the contraceptive appliances worn by the women, the technique has become a female's movement.
2. What was originally a movement having economic difficulty for its main or only cause, has now changed its character because we can't afford them.
3. It is no longer a case of "the husband and wife saying: we won't have children because we can't afford them.
4. It is a case of "the woman saying: we won't have children except when I, the woman want to have them.

Responsibility Taken From Man
1. It sounds very high and grand to have the children of the man by "design" instead of "accident."
2. It is wrong that men learned to practice continence or restraint.
3. It would be indeed high and grand—though possibly too high and grand.
4. But it is not at all a case of male development.
5. Man is not even asked to do anything about it.

2. And not only has the responsibility for deciding if and when there shall be children become the woman's responsibility alone, but with the advent of the female technique of contraception, the tradition of female modesty and chastity is rapidly disintegrating.

Modesty and Chastity
1. There is no escape from this, for whatever may have been their religious and Christian sanctions modesty and chastity were formerly absolutely necessary for the Christian conduct of society.
2. Modesty was necessary in order that men might not be inordinately provoked to lust.
3. Chastity, was necessary in order that the integrity of the family might be maintained and publicity reduced.
4. But there is no need for modesty or chastity if children are no longer dangerous.
5. And there is no need for chastity if children are no longer dangerous or less inevitable consequences of sexual intercourse.

Weakening Traditions
1. The tradition of modesty and chastity are not yet wholly inoperative.
2. Too many centuries have elapsed, or rather, what is now a natural body, rises a spiritual body. If there is such a thing as the resurrection of the body, and men have one nature, beasts another, birds another, and fishes another; so, there are bodies that belong to earth, bodies that belong to heaven; heavenly bodies do wear shining clothing of beauty, earthly bodies another. The sun has its own beauty, the moon has hers, the stars have theirs, one star even differs from another in its beauty.
3. So it is with the resurrection of the dead. What is now corruptible rises incorruptible. What is now earth has its own beauty, and when this earth comes to rest, as it is at present, it is now a new body, rises a spiritual body. If there is such a thing as the resurrection of the body, and men have one nature, beasts another, birds another, and fishes another; so, there are bodies that belong to earth, bodies that belong to heaven; heavenly bodies do wear shining clothing of beauty, earthly bodies another. The sun has its own beauty, the moon has hers, the stars have theirs, one star even differs from another in its beauty.

Book Review

The War in the Soil

By Howard.

The best way to write a book is to write a book. The later book that was written in the same style, "An Agricultural Testament," to the London Daily Times. The date of publication of this book is given in the list of books which have been published by the Reformation Library, which is the only clipping of this letter, found in an old book.

Sir—

I should like very briefly to reply to Professor Robinson's comments on Lord Hankey's able presentation of the above subject. (The War in the Soil.)

The point of that matter can be stated in a few words. It is the use of artificial materials, and poisonous sprays, or with or without human, harmful to the soil, to the crops and animals raised thereon and to the health of the human population consuming such produce. After a study of this four questions in four countries, in the last 30 years, during which I have had occasion to investigate, I am convinced that the answers are: Most emphatically, yes, to Sir.-However, by the growing body of pioneer workers, there is a noticeable evidence is now coming forward in a torrent. The time has been when the two views set out in Lord Hankey's book, The Reformation Library. I believe now can be only given by Mother Earth, not by the lawyers on either side. The revision now will therefore lead us nowhere. To secure an impartial judgment the question at issue must be properly posted, and the reply of the soil itself be made the basis of our future policy, in nutrition and in public health.

That poison sprays and artificial materials are harmful is proved by a great many of evidences which do not require quotation. Arsenical washes kill the bees which are essential for pollination, and the formation and the production of honey. Artificial, synthetic, the best, is used in particular, destroy earthworms wholesale. These creatures are the great hoarders of food material for healthy crops. Recent investigations have shown:

1. The casts of the earthworms are five times richer in available nitrogen, seven times richer in available phosphate, and eleven times richer in available potash than the upper six inches of soil. Further, 2 tons of fresh earthworm casts are produced every year on each acre of properly farmed land.

2. The roots of crops like the potato grow the fullest use of these casts.

3. One important section of the potato grower's unpaid labor force is put out of action, the crop suffers from all its two new diseases—eelworm and potato blight—and the quality and keeping power of the produce deteriorate. A change-over to freshly prepared earthworm manure in place of artificial manures is soon followed by the rapid disappearance of these troubles and by healthy crops. ALBERT HOWARD. Blackheath.
Why Don’t You Work?

By DAVID MASON

The young Irishman who came in to ask for a shirt the other day was a first-hand illustration of the railroad laboring job in New Jersey. “I stuck it out for two days,” he said, “but I couldn’t take it any longer. A man can’t work without sleep, and I couldn’t get any sleep at that place. They bunk you in a box car. The whole thing is sickening, disheartening in its raw implication; it means simply to “hit the ashes,” to get yourself into a place where escape is purely a physical thing. It is escape offered by alcohol, and by your attendant evil, prostitution. The political result of which men become physical wrecks, instead of hardy laborers of a section.

Many of them come to St. Louis for a change after they have been released from hospitals after a spell of work. For once in with the cast on his arm or leg, the result of injuries received on the job. Compensation? Oh, yes, months from now; next year, maybe. And after, all the red tape has forgotten. The army of laborers are social outcasts. No one speaks to them; that is, a family could be maintained where the laborer could live while he works, and he certainly does not earn enough to support a wife and children. He must work for a week, a month or longer on a job, he has no place to go except the Bowery or one of the other “sad rows” of our cities. That kind of a life is sickening, disheartening in its raw implication; it means simply to “hit the ashes,” to get yourself into a place where escape is purely a physical thing. It is escape offered by alcohol, and by your attendant evil, prostitution. The political result of which men become physical wrecks, instead of hardy laborers of a section.

It followed from this, then, that the contact and relationship between men in their social life took on a character that was purely physical and mechanical, with a contemptuous disregard for every reasonable moderation and consideration. The rule of external compulsion, mere possession of power, overruled the norms of right and order governing human association and community life, which, emanating from God, determine the natural and supernatural relationship that should prevail in the co-existence of law and love as applied to the individual and society.

The majesty and dignity of the human personality and of the social groups became a dead letter, degraded and oppressed by the idea that might makes right ....

Most of us, because we have known nothing else, look on these things as perfectly natural. But to Pius they represent a breakdown, a perversion of society. If this represents collapse, what does a vigorous, healthy social life look like? Pius outlined this picture for us in the Christmas address of the following year, 1942.

As an image, albeit imperfect, of its Exemplar, the One and Triune God ... life in society, in its ideals and in its end, possesses by the light of reason and of revelation a moral authority and an absoluteness which transcend every temporal change .... The scope of every social life remains identical, sacred, obligatory; it is the development of the personal values of man as the image of God ....

What a concept for loving thought! A human society coming to be like that Society which is the Trinity!

But to a mind not already preoccupied with this problem of social life; the address makes little impression. Our minds must be prepared; and I believe Adler’s book will find its real function in contributing toward this preparation.

Aldos Huxley on Silence

Lieno, California.

Dear Miss Day:

I am enclosing a small contribution towards the work on behalf of which you wrote in the October issue of the Catholic Worker.

In this Age of Organized Noise—noise on the ear-drums, noise in the mind, intellect, feelings and imagination, noise in the clamorous and constantly stimulated desire—anybody who does something for Silence, as you are doing, is performing a real act of charity.

Yours sincerely,

ALDOUS HUXLEY.
PRAY FOR US

The Catholic Worker

Page Seven

PRAYER TO ST. RAPHAEL

RAPHAEL, lead us towards those we are waiting for, those who are waiting for us: Raphael, Angel of Happy Meetings, lead the hand towards those we are looking for. May all our movements be guided by your light and transfigured by your joy. Angel, guide of Tobias, lay the request we now address to you at the feet of Him on whose behalf you work. The power of your sight. Lonely and tired, crushed by the separations and sorrows of life, we feel the need of calling on you and of pleading for the protection of your wings, so that we may not be as strangers in the province of joy, all ignorant of the concerns of our country. Remember the weak, you who are strong, you whose home lies beyond the region of thunder in a land that is always peaceful, always serene and bright with the resplendent glory of God.

BOOKS FOR THE TIMES

WAY OUT
A FARM IN IRELAND
IT HAPPENED IN IRELAND

ALL THREE BY FR. CLARENCE SACHS
PAIR CREDIT UNIONS

BY ARTHUR SHEEHEAN

The Christian Press

115 Mott Street

New York 13, N. Y.

BART BART

BART

BART BART

BART BART

BART BART
Conscription

I

Continued from page 1

citizens and of the community of nations, by every government. It must be suppressed," as the Holy See points out, "by a common agreement among civilized nations." Until the system of universal conscription is abolished, all hope of enduring peace must remain an illusion. This truth is likewise emphasized by Alfred Noyes. Pointing out that the State was made for man, not man for the State, he says that if not kept under control, it may become the individual's worst enemy. "There is something appallingly wrong," he declares, "something tragically wrong with a world in which hundreds of millions of those individuals whom Christ died to save are hurled helplessly into bloodshed by half a dozen men whose plans and motives have been completely hidden from all but perhaps another half dozen; so that entire nations, which in their general level of individual character and intelligence—not to speak of their outstanding individuals, a Beethoven, a Pasteur, a Shakespeare, a Galileo—have far surpassed the level of the half-dozen manipulators of the political machinery, suddenly find themselves helplessly slaughterring one another." From Hazen Ordway.

We have, of course, the beautiful sky and, perhaps, an extra amount of clouds, as we have never had a day, I think, when we did not have a squall or some rain. Trees don't grow here. The extent of vegetation is tundra, which is sooty, brown earth, which extends down about three feet, and on top is a combination of moss and a coarse grass. There are mountains to be seen, which are beautiful in the sunlight, shining all white with snow and, of course, gray with shadow, too. There is much ocean to be seen—gray, blue and green at times, with white caps and, on strong, windy days, rolling breakers. Our huts are half-barrel-looking affairs, and are set down in the ground, with the earth and tundra piled around them, which affords protection from the wind and some from attack.

Nine of us live in a hut. It is quite oozy. We burn oil, and it's very comfortable. It's usually too hot rather than too cold. I was thinking the huts might work out well at the farms. I've wondered about the advisability of the type of electric plants used here for electricity for the farms.

The Alaskan.

We have, of course, the beautiful sky and, perhaps, an extra amount of clouds, as we have never had a day, I think, when we did not have a squall or some rain. Trees don't grow here. The extent of vegetation is tundra, which is sooty, brown earth, which extends down about three feet, and on top is a combination of moss and a coarse grass. There are mountains to be seen, which are beautiful in the sunlight, shining all white with snow and, of course, gray with shadow, too. There is much ocean to be seen—gray, blue and green at times, with white caps and, on strong, windy days, rolling breakers. Our huts are half-barrel-looking affairs, and are set down in the ground, with the earth and tundra piled around them, which affords protection from the wind and some from attack.

Nine of us live in a hut. It is quite oozy. We burn oil, and it's very comfortable. It's usually too hot rather than too cold. I was thinking the huts might work out well at the farms. I've wondered about the advisability of the type of electric plants used here for electricity for the farms.