Eight Killed By Landlord's Money Lust

The Catholic Worker did what little it could to relieve the distress which followed in the wake of the disastrous Chinatown fire of June 21, in which eight Chinese died and dozens of others were left homeless and destitute. Our contribution was small, considering the need that was to be met, but when we heard that the devastating blaze had left scores without homes, clothing and food we immediately rushed what aid we could.

The most urgent need was for women's and children's clothing. Men were easily provided for out of the charity of Chinatown's own, but provision for the others was not nearly sufficient.

We were fortunate in having on hand at the time a considerable stock of "second-hand" clothing. We packed up eleven large cases of women's and children's garments, put them into a car, and passing through the fire lines, delivered them at the Chinese Benevolent Association, No. 14 Mott Street. We sent out by a half dozen or more grateful and grateful Chinese gentlemen, who, after expressing appreciation of Chinese interest, accepted our further proffer of foodstuffs to assist the distress. They said, they could use a supply of common foodstuffs, coffee, milk, sugar, bread, butter and crackers (three last, for the children). We returned to the C.W. house, packed up a load, and delivered it.

It was arranged further that the Chinese, Chinese of Chinese would sleep at the C.W. house that night and that about twenty people would have something to eat the next day.

I. A Mystery

1. The Jews do not have a mystery in themselves.

2. They are not a nation, but a religious entity.

3. They have never tried to build up one in Palestine.

4. They are not a race, since they were able to intermarry with many other races.

5. They are not a religion, since their belief called for one Temple and the Jewish Temple has not been in existence for nearly 1,000 years.

II. In Spain


2. When the Spaniards decided to drive the Moors out they also decided to drive the Jews out.

3. St. Vincent Ferrer tried to convert the Jews, but they did not start a crusade to drive them out.

4. During the Spanish Civil War the Jews found a refuge in Saragossa, which was then under the Turkish flag.

5. Spanish is still spoken by Jewish workers in Saragossa.

III. In the Papal States

1. The Popes never did start a crusade to drive the Jews out of the Papal States.

2. Jews have lived in Rome since the days of the Roman Empire. The Church protected the Jews living under its rule and helped the Jews in Rome.

3. The Jews themselves admitted the falseness with which they were treated in the Papal States.

IV. In the Shadow of the Cross

1. While the Spaniards refused to keep the Jews, the Pope consented to keep the Jews.

2. They were the chosen people and they are still, for God does not change.

3. Because the Jews did not recognize Christ is not a good reason for acting towards them as if they were not Christian.

4. The presence of the Jews all over the world is a reminder to the world of the coming of Christ.

5. The Holy See who refused to accept the Cruz find their best protection in the shadow of the Cross.

V. In Germany

1. Under the shadow of the Cross the Jews were protected; otherwise they would be persecuted.

2. The Cross stands for one thing.

**Bishop Sheil Speaks to Union Group**

A militant defense of labor's right to organize, and to come to terms involving wages, was voiced in a precedent-breaking address by Auxiliary Bishop J. J. Sheil of Chicago, before a labor rally of the C.I.O. recently in that city. Bishop Sheil, a prelate of the Catholic Church found a refuge in America, where he lived. He says it very heartily in America.

Here are some of the questions and answers:

**JULY-AUGUST, 1939**

Price One Cent

About Many Things in N.Y. And on Farm

DAY AFTER DAY

This column has always been to look ahead and try to point ends of things that happen around the Catholic Worker, to try to publish the bits of news that are forgotten until the last minute. Sometimes the most important news appears here, such as the birth of a new baby this past month to Franks and Lorettta O'Donnell. They have four boys now and it was a joyous sight to see three of them at Mass on the farm. Damien, the oldest of the four, and he will be four in September, leads not only his own family but the whole farm in saying grace at meals, when he dines with us all at the communal table. He says it very heartily indeed.

Activity in Mott St.

Out in the back yard Gerry O'Donnell is engaged in mending shoes. Out of two discarded pairs he can make one good pair. We are buying leather and rubber heels and mending some of our friends' shoes. A coffee line come in to use the equipment on hand.

In the commercial office there is now a sewing machine and a tailor, one of the Union of Unemployed Workers. Last week was a good day. There is many another shop we could set up if there were space for them. Next month Eddie Priest is removing his print shop to the barn on the lower farm and combine beehive with his craft as printer. Which means the Bees will have a new office on Mott St. It's pretty hard for our visitors, two or three at a time, to engage in discussion in the one crowded office we have. And also the shopkeepers are engaged in filing and typing and letter answering, to concentrate on the work to be done with the constant stream of visitors.

I had intended this summer to make a sitting room out of the back yard, but the men from the

**Testimony of Harry Bridges**

In Official Witch Hunt

Some of the points made by Harry Bridges, west coast CIO leader and founder of the Maritime Federation of the Pacific, and rical of Joseph P. Ryan on the east coast, were so significant that it is a shame the newspapers did not cover them. Here is a complete account of the benefit of students of the labor movement throughout the country. The occasion was his testimony in the hearing being conducted by the government through the immigration department to find out whether or not it can be proved he was a member of the Communist Party.

Here are some of the questions and answers:

**Deputy Commissioner of Immigration:** "Do you believe in a capitalistic form of government? Bridges: The two things are entirely different.

Q.: Will it act in so? Do you believe in a capitalistic form of government?

Ans.: If you mean, do I believe (when you refer to a capitalistic form) that the government of the United States is capitalistic, then I mean yes, but it is not capitalistic in the true sense of the term, because it is owned and managed by the people, and not by private individuals who hold a great deal of wealth and power in the country, and therefore it is not what I mean by capitalistic in the true sense of the term. If you mean that the capitalistic form of society which to me means the exploitation of a lot of people for the benefit of a few, then I believe that.

(Continued on page 4)
Archbishop Stritch Berates Those Who Slander Jews

(Continued from Page 1)

pleasure for me to read your letter to the other members of the Board.

"In these times, when nefarious propagandas is bringing unbridled sufferings to millions and stopping upon specieous pretenses the causation of fundamental human rights in many quarters, it is highly important that man kind make up their minds. If there are certain indi- viduals, who to gain and hold a popular audience, degrade them- selves and abuse the trust reposed in them by misquoting, half- quoting and actually inanulating untruths, same men, who Know full well that in the end truth does conquer, must guide public opin- ion in safe channels."

"Now it is all too true that your people have been the victim in our day of a wicked movement which distorts truth and gloves falsehood. It is all too true, for in this respect, we claim to be the followers of Him, Who proclaimed: 'I am the Truth.' For God in his infinite wisdom sympathized with you these days, for Catholics, too, are the victims of vile propagandas and a very hated of truth. The expression of our horror at the calumny heaped upon your people is natural but I hope that all of us plumb this thing a little more deeply and discover for ourselves that at the bottom it is attraction. Defence is honorable, but in these times we should devote ourselves to the constructive task of bringing God back into the lives of men. Without Him there is no stability morality, no justice, no peace.

"I may be assured that I am always sympathetic to every effort to promote the universal recognition of human rights, which I hope we shall seek to found in God, without Whom they are but chimeric."

Testimony of Harry Bridges In Official Witch Hunt

(Continued from Page 2)

people for a profit, and a complete disregard of their interests for that profit, I haven't much use for it. But that is a question entirely separate and apart from the government as I understand it.

Indicts Corporations

Regarding an expression that he had no thoughts for employers, he added: "We have run into a history that I have run into have generally sprung from that group and the things that they have attempted to put over. When I say employers I mean the industrial corporate interests."

Questioned by Dean Landis, before whom the hearing is held, Bridges said that while small employers have a realization of other people's troubles besides their own he had never found this in any large association of industrial owners or bankers.

He stated that "If we are sincere and honest in regard to sup- porting the democratic form of government, we will fight just as hard against the elimination of these people we don't like as for the people we do like."

In government ownership, "we could have a lot more municipal or government ownership than we have now, and we couldn't do a much worse job with the means of production that private industry has been able to do."

"I am for a greater degree of government ownership than we have now," very definitely he added. As to whether he favored extending the means of production he replied: "It really don't know."

Opposed to Force

He also stated that if Communists used force in their efforts to change the social order, he would be opposed to it.

"I would hold to the notion that his testimony is clear and frank and that his stand is to a great extent the stand taken by the Catholic Worker again and again. We have urged (with the late Holy Father, Pope Pius XII) that we cannot co-operate with those who have neither the profit interest and should be owned by the government. As for the applica- tion of this principle, utilities and railroads could be cited as examples. There are examples of municipal ownership and govern- ment ownership right now under our democratic form of govern- ment.

The issue of private property in the testimony we have read, has not been clearly stated by the prosecution. The issue of the use of force has been frankly answered.

So far as what was asked what his definition of man. Nor has he been asked whether he believed in God. Accord- ing to Lenin, "Atheism is an integral part of Marxism." This philosophy may be as good or bad for humanity as the creature of the state, and would wipe out any democracy.

Money Bags

It is indeed a shame that the opponents of Communism in this trial are obviously opponents because of cowardly greed, and fear that their doctrine and the cause of the people will be taken from them. The men who make up the corporations bringing about this trial of Harry Bridges, who, the late Father O. W. Nee has said, is a worker, not only on the west coast, are vicious deniers of the right of private property and blatant deniers of Christ in their fellow and themselves should be tried as enemies of the state.

Bishop Sheil Defends Labor's Rights in Chicago Address

(Continued from Page 1)

that the God is right. Of course, his only means to livelihood is through labor. He is entitled to his share for his sustenance and for the sufficiency of life's goods. Denied this return, man suffers a griev- ous and violent physical and mental handicap.

He quoted directly from Pope Pius XI to substantiate his position on a bringing wage adequate to his right to subsist.

Pius said: "The wages paid to the worker must be sufficient for the support of himself and his family."

Concerning the struggle of the people for the recognition of their civil and political rights, he said: "Men's associations should be or- ganized and governed so as to furnish the law, the inducement, and inducible means for helping each man to better his condition."

The Bishop's own comment on these encyclical pronouncements was: "With earnestness and lucidity which no one can possibly misunderstand or misinterpret.

For Peace

Bishop Sheil also presented a plea for peace within the ranks of organized labor. "The enemy of man's brothers, in his presence, "he said, "can derive comfort from division in your ranks."

Finally, he pleaded for indus- trial peace "in the interest of the party in a manner as an individual. We believe the necessity and know that democracy will end when war starts. How one can defend a thing by taking away with it we do not know.

We say we believe in 'co-operation for work peace. By the word we mean actual cooperation, the building of a world of peace voluntarily, not through necessity of circumstances or force. European communists believe, we believe in adjusting United States immigration restrictions that force them to stay in Europe. If Europe needs foodstuffs or other things necessary for life we believe that the United States must give its surplus. If an attempt is made to divide the world by the institutions of a world body (a genuine one that cannot be controlled by a clique) we believe the United States should be a member.

We do stand for cooperation for peace. We can never sanctions a plan that is, in effect, co- operation for war."

There are those who call us isolationists. We do not believe in isolating countries; we do change those accents with trying to smear with a word. One may be appealing to the selfishness of the people the way to show without favoring isolation. There are those who would favor an al- liance with the big powers for the sake of "collective security" would rub these as isolationists. A big power alliance is a convenient weapon, and "isolationists" may be grouped with others who are "fascists and "fascists.""

Sonic conflict is never justified. Until all peaceful means of co- operation are exhausted, each" he said, "any action short of these conclusions of economic war, when the forces of capi- tal and drawn up in grim battle array."

Many Catholics

Membership in the union which Bridges has supported is propor- tionately Catholic. Of the 23,000 Amalgamated workers two-thirds are white. The vast majority of the rest are of the whites are Catholic and a considerable number of the Negroes.

The 18,000 workers attending on conventions gives Bishop Sheil a tremendous ovation as he mounted to the platform, accompa- nied by the considerable body of unions, there to be greeted by J. F. Lewis, C.I.O. leader, who was one of the principal speakers.

Another tremendous cheer broke the building when a group of priests walked to the front of the house. The display of prints and painted, of priests and priests was every- thing that the so-called democratic proof of the Church's approval of union efforts toward a living wage and humane bargaining.

Lewis Reported

J. F. Lewis in his address pledged the full support of the C.I.O. and labor's affairs that the packing-house workers in any struggle into which it may be successful against the "big corporations." He said that although the packing-house workers had repeatedly and even a long period demonstrated their willingness to sit down and housed, workers in peaceful fashion with Armour and Com- pany, the company had defied the autocrat and refused to negotiate a national agreement with the workers, which since been spokesmen of their workers.

Following the speeches the delegates were announced to a call at 17 plants by one of the C.I.O. executives of the big corporations. He agreed to all terms of the packing-house workers in New York, New York.

COMPANY HEAD LAUDS UNIONS AS HE RENews contracts

SAN FRANCISCO (F.P.) -- The Panama Co., Inc., which has a new contract with 16,000 CIO unions and like it, have just re- ported that it has signed agreements covering 1,000 workers. There were no changes in the agreement.

Vice-President R. H. Shidworth said: "We're very happy with the unions. They've been good to us. We're very happy with them and by mutual understanding we've been able to work well together."

"My son, in thy lifetime be not"
Machinery Is Already For Next War

There is existence today in the United States the machinery to conscript the largest army the world has ever known, 10,000,000 men. This vast machinery, according to Premier Roosevelt's London magazine, has been set up by the Joint Army and Navy Selective Service Committee. To see the machinery in action, an instruction motion into motion awaits only that to script the largest army the lines, and under, may procure bundles by writing "Selective Service Committee." To the Joint Army and Navy Selective Service Committee, Gloucester, England. The newspapers, newsmagazines, and the colored section of every citizen in this country. We shall be ruled by a totalitarian state, and terms suggest that a large body of the nation be made to live on a certain amount of food and clothing, with no time or energy for recreation or leisure.

Slavery with Gusto

This news will be published with the usual gusto and fanfare. But the next act of Congress, the passing of the Selective Service Act, will go unnoticed. This 8-page manganistographed law will rule the lives of every citizen in this country.

The need for conscription is urgent, and the government, through its draft boards, is making sure that every able-bodied man is accounted for. Anyone who evades the draft is subject to fines, imprisonment, or both.

The Committee of Catholics to Fight Anti-Semitism is being established in our area. They will be working to fight against anti-Semitism and religious intolerance.

Tenement Fire Kills Eight Poor People

(Continued from Page 1)

The fire had been induced by negligence. Starting just before the hour of six, the fire spread rapidly through the two tenanted apartments at 15-17 Doyers Street, New York, and is linked by an airshaft.

Eight persons were burned to death, seven of them perishing on the staircases of the building, one from in the kitchen. The fire started in the room of a tenant, and spread to the room of another tenant, who lived on the same floor.

This fire, like many others in the city, has been caused by the carelessness of tenants. It is a sad reminder of the need for greater care in the handling of flammable materials.

What is the Liturgy?

The first part of this word is derived from "lavam," which means "to wash." The second part, "lit," means "to light." Therefore, the Liturgy is the washing and lighting of the sacred vessels.

The whole of the Liturgy is summed up in the great act of sacrifice, the Mass, which is offered by the priest on behalf of the faithful, who, by His own command, "Do this in memory of Me," is carried out through all the ages by His Church in the Holy Mass. From that time on, the Liturgy has been a source of comfort and consolation to those who have suffered and those who have been wronged.

The teaching of Christ is a constant and unending guide to the faithful, and as such, we must continue to study and understand it.

DAY AFTER DAY

Read TheVoice

a paper dedicated to racial and religious tolerance

The Committee of Catholics to Fight Anti-Semitism invites you to read this paper and to help the fight against intolerance.

5¢

two cents per copy

in bundles orders for resale

Trade Unions, organizations, stores, may procure bundles by writing "Catholic Workmen's Association." Buy TheVoice and help to support the cause of justice and peace.

The COMMITTEE OF CATHOLICS TO FIGHT ANTISEMITISM

38 Broadway, New York, N. Y.

Red Tape Plus

You will receive an identification card which you must obtain free of getting into another.

The Tenement Tenants

The two tenements are among the finest in Chinatown's oldest and flimsiest. A large group of people, including children, live in each tenement. The building is in a state of disrepair, with broken windows and an old, rotted roof.

Redemption

This is a story of redemption, of love, and of the power of faith. A young man, who was once a heroin addict, has turned his life around and is now living a life of virtue and service to others.

A New Home

In the heart of New York City, there is a new home for the children of poor families. The house is filled with love, care, and a sense of community. It is a place where children can grow and thrive.

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Voluntary Poverty

Inasmuch as Christ while He was living on this earth, true God, true man, we are bound to making His living for many years by the sweat of His brow and He labored the hands, poverty is holy. And when we talk about poverty, we do not mean destitution, but the poverty which means enough to eat and a place to sleep and clothes to put on—the essentials but not the luxuries. Remember too, that He must have been unemployed at times between jobs, as certain is that He was unemployed when He fled to Egypt. So their poverty meant the "trivial poverty" (Americans hate the term trivial) which laid something by for the rainy day.

Christ the Transient

But when our Lord left His workbench and went out into the highways and byways of the earth He left a legacy. The foxes have holes and the birds of the air their nests, but the Son of Man has no place to lay His head.

He ate the corn as He walked through the fields with His twelve friends. He accepted hospitality from His friends and the relatives of His friends. He slept by the wayside, in the boat, and perhaps between prayers on the mountainside. So even in a House of Hospitality.

So from this standpoint, poverty is holy.

William Cobbett, a great English journalist economist, on the other hand, points out that poverty is not one of the blessings which God promises to those who follow Him. He promises them an inheritance as a means of helping others, we must repeat these facts again and again. God promises to those who follow Him. He promises them an inheritance as a means of helping others, we must repeat these facts again and again.

Man is forever interfering in the work of God, misusing his property as a means of helping others, we must repeat these facts again and again. Poverty brings us close to those Christ loved. We chose to live with them, for it is a simple truth we are writing, and perhaps understood though we assured our listeners that poverty with us was a means with the poor, eat with them, share our clothes, our means with them, and the relatives of His friends. He slept by the wayside, in the boat, and perhaps between prayers on the mountainside. So even in a House of Hospitality.

If you want to understand why poverty is holy, you must understand why God promises to those who follow Him. He promises them an inheritance as a means of helping others, we must repeat these facts again and again. Poverty brings us close to those Christ loved. We chose to live with them, for it is a simple truth we are writing, and perhaps understood though we assured our listeners that poverty with us was a means with the poor, eat with them, share our clothes, our means with them, and the relatives of His friends. He slept by the wayside, in the boat, and perhaps between prayers on the mountainside. So even in a House of Hospitality.

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From Iraq
Baghdad College
Baghdad, Iraq

Dear Editor:
Being beggars ourselves, we have not the heart to refuse your appeal in the name of St. Joseph, our common patron. We should like to send you more, but the truth is, our funds are perilously low at present. We pray that God will intercede between us and you, sent from your side, and somehow we have not the heart to refuse your donation. We have not made any other collection here, and I am sure you can arrange to have some funds for distribution here.

Sincerely in Christ,
Rev. Edward P. Madaras, S.J.

From Africa
Tanganyika Tby, B.EA.
Africa

Dear Editor:
Many thanks for the autographed copy of your book sent to me by Father Hamblin of Norwalk, Conn. I enjoyed reading it from beginning to end and your last letter which you sent to me with all the "well-packed" home truths.
Your work is not new to me as I have read the same as a result of a conversation with a Catholic Worker in my Seminary days and I still read every copy. That gives me great pleasure to tell you that at times I have read in the Catholic Worker that it goes to Asia, India, etc., and countries in Europe, etc., but no mention of Africa. You can add Africa to your list for it comes out here regularly, though not directly from your office.
Africa needs such a movement as yours, for here 100 per cent of the natives are workers and would be ashamed to put on paper the scale of wages they receive, but there is one commodity, at least, which bears the name of native or family, has its own plot of land and is obliged to cultivate it for his food. But the commercial invades the farming of the country, the foundation of towns are presenting a problem by taking the Native away from the soil and creating a class which is neither Native nor White. We have every wish best and assuring you and your helpers a daily remembrance at Mass.

Sincerely,
J. D. Manning, C.Sp.

Rural Cell
Centerville, Pa.

Dear Editor:
I am writing to tell you that I received the magazine and papers and I appreciate your interest. I write as a practical observer about twenty families but there are still more who do not have sufficient food and clothing and I cannot supply even the bare necessities. If you can provide me with any women's clothing, I have a few small children who can use them. We can scrape up the necessary provisions.
Our truck has proved to be a wonderful asset for it provides transportation for the little children in our family as well as helping my husband on the farm. We have a cow and three pigs, two baby chickens, three laying hens and two little pigs. God has been good to us since we are able, we surely shall help others.

We have not come to any definite decision about Holy Mass but this week the priest from Meadville will be here and we may get started.

The Introduction to the De­vout Life by Saint Francis proves to be a wonderful guide for my everyday life.

Sincerely yours in Christ,
Mary Magdalene Jones

Vacation Time

For children means lots of work for volunteers who take care of them. Not the least is the preparing of meals. Altogether, twenty children have enjoyed three week vacation at the Catholic Worker farm. For their work in taking care of these children our thanks are due to Dorothy Gillespie, Kate Smith, Armanda Cornell, Ann Holmes and Louise Caufield.

Hospitality
St. Isaac Jogues Unit
Catholic Student Mission Crusade
North American College
Rome, Italy

Dear Mott Streets:
We are happy to be sending you through the Propagation, our contribution of Twenty-five dol­lars. The interest of our units in your work greatly exceeds our contribution. We, too, are actively engaged in forming Ambassadors of Christ. At present we are giv­ing assistance to twenty families, each of whom comes three or four times a week, besides about eight individual persons who take their meals right here at the College served by the students. In all we provide for about forty-five persons a day. Over a period of four months we collected about $100, and since then, in the last month, a sum close to $150. It is a great crisis which confronts us now is unity - one heart, one spirit, one Y.C.W. in America.

Bishop Kelly has given us every encouragement and we are now launched under his patronage. We have about fifteen little cells and about the same number of priests who meet regularly.

May God bless you and all your efforts.
Yours in Christ,
Our Brother, Rev. Donald J. Kennedy

Director
Catholic Worker of the U.S.

by Dorothy Day
From Union Square to Rome

Here is the story of the conversion of Editor of The Catholic Worker.

$1.50 the copy
Send orders directly to The Preservation of the Faith Press
Silver Spring, Md.

Support

June 23, 1939

Dear Editor:
It was quite by accident I picked up a copy of The Catholic Worker but that accident has been the inspiration of a determined effort not to miss another. It moves every line, not excepting Peter Martin's Easy Essays. All of it makes me ashamed of my own small faith and the little that I have done. But the joy of knowing that you are doing this work is some consolation, even though, I cannot put it to you, as I would like. This is not the same as saying that I never will, because another effort of reading your inspirational articles is a constant rumination about what could be done here in the West. I have made it a point to get a 'copy for the library, since my discovery of The Catholic Worker. I have been calling the attention of the students to it. My immediate reward was the critical interest which it created. This may be the need of a club for distributing the paper and thus getting it to the notice of people who need information about the work.

The poem is explicit everywhere and they need champions to defend them against the "lion, going about seeking whom he may devour." In this State suc­cessive years of crop failures have reduced many farmers to extreme necessity, and it makes my blood boil to see how bankers cruelly dispose of the farmers from their lands because they are unable to pay. "Christian char­ity" is an unknown word to the hounds of "sound investment and finance." Right now the banks hold most of the land and it is only a question of time when they will own all of it, and the disposessed farmers will be fer­tile soil for the seeds of Com­munism, or anything which will hold the hope of being treat­ed with humanity.

Wishing you every blessing from God, health and strength for your work, I am,
Sincerely in Christ,
A.Friend

Voluntary Poverty

(Continued from Page 4)

because the Catholic Worker groups use voluntary poverty as a technique.

No Business

This morning as I came from Mass I was standing for half an hour by the door, talking with men from the breadline which goes on winter and summer every morning Monday through Friday. I talked to a boilermaker, a seaman, a railroad man, a stock­yards worker. They know us and we know them "in the breaking of bread." Barriers are broken down by the interchange, contacts are made easy through voluntary poverty. Men can work together in Houses of Hospitality and farming commons through voluntary poverty.

That is why we feel that our whole program of reconstructing the social order depends on the voluntary poverty which we can share with joy and with love because it is the means Christ used.

And we call upon our readers to join in, insofar as they are able, in loving poverty and embracing it. It is a sure way of scorning our love for God, because we are thus showing it for His creatures.
Boston

Our Lady of Perpetual Help
House of Hospitality
328 Tramont St.

Over six months have passed since, we have a letter in this paper, describing our activities.

During this time, a few more new faces have come to stay at the farm. Despite the fact that huge quantities of vegetables were taken in to the Hospital, the dining hall has been kept open, and turned last fall into Spring. A number of buildings were put up—We still need cows, sheep and hogs.

At the House of Hospitality the work went on as usual. Harry sold papers each day at St. Thomas More. We made friends with many names for the Workers. George, Sully and Bill Regelmann held down the kitchen. It seems our kitchen never stood still. Sully was up making biscuits at 6 A.M. Father Raymon, Father Salyer, Father Carey, Ade, Father Terminiello and Mother Gore gave us interesting lectures.

One of the interesting events after we moved in was a visit to the farm in June. Father Sheehan, O.S.B., discussed the retreat. Father Furey had sent a number of ideas for discussions. The group had a four hour rest at a long table in the yard. The setting was perfect, 150 persons in an apple orchard, some on foot, some on horseback. In the Pop and hot dogs, the treat. Eli Whitney, inventor of the cotton gin, born only a month from the field would have had his ears burned if he had heard opinions expressed about machinery.

Picture

The farm is now blessed with the presence of the first new monthly workers John Curran and Celius, his wife. It gives us a feeling of community, man and wife, mother and children. Mrs. Semmens's presence also adds to this. It gives us a feeling of being together as a family. There have been lean days, often when food was singularly scarce. But all this is good food has been given. What we have missed at times in material things, was made up by laughter and companionship.

If more people would only come to grasp this pool of great price of life we have as the Catholic Worker life, they would join us. It takes an Act of Faith, but the rewards are tremendous.

A pen picture of life at the farm. St. Michael's House, known as "The Farm." John Hanny was boiling over some chicken. He got his chicken feed, Dave is building—always something useful, Harry is growing tomatoes and eggplants, and one thing, Bill Roes is grinning trees, John Kelly is digging a cistern. Parks is cutting chiles, and spraying a little culture in what. On the woodpile John Curran and Norval are busy with the wood. We cannot help but feel that we are helping to build and are helping to build the New Community and are building our own little corner of the world. In the name of the editor, Father Furey, and all the people we are grateful for the help and cooperation of the people in the area. We are grateful for the help and cooperation of the people in the area.

We express our appreciation to all the people in Maryknoll, N.Y., Toledo, O., and Pilot Grove, Mo., who have contributed to our work. We are grateful to all the people in the area.

Sincerely, in Christ the Workers, Johnenville, N.Y.

We extend our... to contribute of your gifts, according to your means and ability, to the purpose of charity, that your may be able to help others.

One's own gift consists in what accords to his neighbor and in addition to the rest of the world. We are grateful for the help and cooperation of the people in the area.

Sincerely, in Christ the Workers, Johnenville, N.Y.

If we must, we will do. We are grateful for the help and cooperation of the people in the area.

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A Story of Clothes (We Need More)

By Victor Smith

The response to our appeal for clothes was truly amazing, even to those of us, near-miracles of Providence. In the case of one family, no appeal was necessary. In the case of others, the appeal was not expected to fail. The response was conservative, at least two tons of clothes, shoes, blankets, and clothing. A farm family was not without help; a shirt and trousers were rescued from the salvation from utter, viscerally new situation.

We have no need. There was the gamble. A small chance to halt the downsloping. A chance to mend a hand-made and new clothes, and new determination, born of the fear of an English import. It was possible to prevent a catastrophe.

As he left he said: "This is the last of the gamblers. We are going to make good. You wait and see."

We have heard the third time before, hundreds of times. Most of them mean it. Some of them, by dint of constant effort, are able, while their clothes are still plain, to get back permanently on top. Others are not. But the gamble is always worth taking.

Our men were dressed and inserted as he had requested—suit of underwear between his raking legs and his skin. He named nothing, but that was all he asked.

A Fitting

His shirt was yellow with sweat as he peeled it off. (A man can't wear the same clothes, even when he goes to the docks off 29th Street, with out a relief card.) And underwear was another story, much shredded still and yellower, which served as underwear. But his skin was clean. Somewhere he had been bathing—covering himself again with the rags.

There were plenty of clothes on the shelves. We were at the extremity of our clothes. But we had plenty we could really do some thing. First the underwear, a great pile of the wrong size and weight. Then nukes, near-child size, pair of shoes, pairs of slacks with all of life for the wrong occasion, whole, with a good collar, and good button-holes. The man was saying nothing, but a tumult was going on inside of him. With each new gift his jaw became more determined. And finally he was articulate. He didn't know why you've done it. He didn't know what the clothes were for. Twelve years ago I sold the industrialized-ten fields of cotton, prunes, lettuce, nut, citrus fruits, since rely yours in Christ, and are being held in default of

"Pick for Your Supper" by James E. Sidel, National Child Labor Committee, New York, N.Y., $0.35—68 pp.

The Pacific Coast states Chambers of Commerce have advertised heavily of the glories, the climate, the wealth and beauty that await travelers. "Pick for Your Supper," is the appeal to the captation and enslavement of the migratory families—the victims were not hated by well written tourist folders to look for a heavenly clientele to come to their beloved vacation spots.

The purpose of the work of James Sidel was meant to be a study of child labor among migrants on the pacific coast. Woven around the soul plight of the unhealthy, uneducated, repulsed children of "rubber tramps" the author gives statistical surveys of the entire migratory problem covering the social, economic, moral and physical life attendant to such plantation description in detail the conditions obtaining in the hop field.

In hogs as in other crops we find migrant farmers living in anything from barrels, pup tents to semi-permanent dwellings that ten-to-twenty of them are not, but, on the other hand, and not be harmed. We are not harmed by the presence of a "reign of terror in" whatever.

Meanwhile the Associated Farmers has denounced Goo, Gilbert L. Olson and changed him with responsibility for the existence of a "reign of terror in" whatever.

Edward R. Mason of the UCA-PAWA retorted that "these are a team of the state with much to do." But it was instigated by the Associated Farmers.

On July 15, 1939

From St. Alphonsus de Liguori

"War brings each evil with it such bards to religion and the faith new that in practice it is hardly ever justifiable."

Cleveland Farm

OUR LADY OF THE WAYSIDE FARM

Main Road, Novelty, Ohio

July 15, 1939

Dear Friends:

Since the First of June, Martin got up as Our Lady of the Wayside Farm, we've learned a lot and worked a lot. There were no buildings on the property with the exception of a couple of boxes, broken-down, door hinges half buried in mud. Not having a tractor for ten years it was a complete wilderness, blackberries and sumac were spread everywhere. We had to begin with sickers and yokes from the road and work back. We then used the saw and do away with clearing dead brush and dense willow thickets, and cut away the young growth of saplings. The large trees are hauled to the orchard, and elsewhere. We now have about ten acres cleared.

We did not have even a shovel when we started. Our first efforts were to grub and clear a plot for the Farm. Mr. Gartner (who leased the Farm to us) gave us a horse. The adjoined corn-crib was remodeled, floored, and roofed, and insulated with boxwood. Here we can lay it up and around the first of April three men took up residence there. In looks and comfort it resembled probably the stable of Bethlehem, though perhaps smaller, since there would be no room for either the ox or the ass.

Meanwhile we turned over the soil with spades, and planted a field of peas and green onions. It is true we own a horse (hobbed Solon) but we possessed no harness or plow. But the men contrived a harness of rope and old straps and made a mule sled, and thus bravely capable of carrying away the cows in return for his oats and hay, while he never knew, by the way, what sacrifices we made to get them. Although we have a plow now, and a complete harness, we haven't had money to buy hay. But that cost money and

Improvements

While the shack the men lived in really was useful for human habitation, being cold, draughty, dark, and damp, having settled on one side, it would be an accumulation of dust, mold and dirt. We, therefore, built a house. We spelled his prayers, and begging our friends, and finally gathered forty dollars with which we built a bunk-house. In size 1 by 22 feet, it is an addition to the old bunk-house we made as shelter for our twenty-two children.

Besides the thicknere we have rabbits. We were given two Bel cian hares who have now a family of nine. If everything goes like the rabbits we would be more than happy! We've planted several bush of seed potato. The ground we put the seed into is merely turned over, but we must get things the best we can. The work progresses slowly but the men enjoy it. They seem happier and more deeply interested and satisfied to earn, and are doing good work in improving the property. We are in the process of growing domestic flowers and other flowers and in the process of improving the property.

The Farm is beginning to look like a farm as the ground (all sod) is being turned over. The wild brush and shrubbery is being chas ed out, and it gives the place a "cultured" appearance. June 15th, we gathered our first crop, some baskets of peas and green beans. Many of the young men and women are now working at grafting and pruning, and we are working at the bench. This is of course the new. The seedlings are spread on a different hill and are attached to the orchard. (Another donation: a hybrid trucker made from a model T motor and on -old White chain drive transmission). The farmers plant more of the "old" things. Since then the work they could do if the tractor had the stuff to run on. But that cost money and we haven't got any.

Sincerely yours in Christ,

Bill Gaulkler

(Cleveland Catholic Worker)

Post Script

As we read the proof of this issue of the paper there is doubt that the Cleveland group has abandoned the city streets and is making the best of all that is a "cultural" appearance. June 15th, we gathered our first crop, some baskets of peas and green beans. Many of the young men and women are now working at grafting and pruning, and we are working at the bench. This is of course the new. The seedlings are spread on a different hill and are attached to the orchard. (Another donation: a hybrid trucker made from a model T motor and on -old White chain drive transmission). The farmers plant more of the "old" things. Since then the work they could do if the tractor had the stuff to run on. But that cost money and we haven't got any.

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Grapes of Wrath In Marysville

MARYSVILLE, Calif. — At one time, the State of California did not have a fruit crop.

That was the situation in 1864 when the six weeks following the appearance of the grape vineyard in the State of California was remodeled, floored, and roofed, and insulated with boxwood. Here we can lay it up and around the first of April three men took up residence there. In looks and comfort it resembled probably the stable of Bethlehem, though perhaps smaller, since there would be no room for either the ox or the ass.

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Sincerely yours in Christ,

Bill Gaulkler

(Cleveland Catholic Worker)
There Is No Unemployment on the Land

The Farming Commune

I. Revolutionary Movement

2. The Catholic Worker is a revolutionary movement.
3. It intends the destruction of the present industrial society.
4. One of the instruments of this revolution is the Farming Commune.
5. By the establishment of Houses of Hospitality we hope to exemplify the idea of personal responsibility for the poor so that all Christians will resume their duty in this regard.

II. Integral Part

1. The Farming Commune is an integral part of the Catholic Worker movement.
2. It is a permanent part.
3. The by-laws and the House of Hospitality which are so characteristic of the occasional technique may possibly be eliminated in the society we hope to achieve because that instrument will be unnecessary.
4. Every home will be a House of Hospitality for the occasional ambassador of God but the farming commune will be the distinguishing feature of that community.

III. Long-Time Activity

1. Everyone in the commune will live on the land.
2. There will be no compulsory participation.
3. Each member of the community will be the owner of all the property, whether it is a home or a hundred acres of land.
4. Every home will be a House of Hospitality for the occasional member who may become a permanent resident.
5. The practice of the Works of Mercy will be restored to its original purpose.

IV. Out-to-the-Land Movement

1. There will be a brisk home trade.
2. The blacksmith, the carpenter, the barber, the tailor, the teacher, and other craftsmen will have opportunities to perform.

V. An Acre or Two

1. The property belongs to the group, but individuals or families may be deeded an acre or two for a home and garden and some live stock.
2. A house owner must share his responsibility with the group.
3. The individual holding may be used by the owner in any way that is not antisocial, but the group reserves the right to control its disposal if the individual decides to give it up.
4. In this way private property and the group may be eliminated in the society we hope to achieve.

VI. Communal Land

1. Besides the small plots of land, family or individual homes and gardens and live stock there will be animals, tools, pastureage, grain and feed fields held in common.
2. It must be remembered that poverty is not destitution.
3. It is the ideal for which we strive to make the farm a co-operative of the whole.
4. In the beginning of any commune there will necessarily be dependency of the whole group on the charity of those who are interested in the movement but those who do not wish to live alone, a place to be used for meetings, recreation and other common activity.
5. As early as possible in the development of the commune there will be a church which will be the center of the community life.

VII. Craftsmen

1. Everyone in the commune will not be a farmer.
2. The family is the community, in the sense that the whole commune is a family.
3. Each member of the community will make his own contribution to the common good.

VIII. Modern Farms

1. A common objection to the farming commune especially by those who have had experience on farms is that there is too much work to do.
2. One extraordinary large one family farm there is too much work to do a great deal of the time.
3. It is caused by the farmer's ambition to live not on the land by off the land, to raise cash crops or to fatten stock for the market.
4. He has more work than he can do because he is trying to get more than he needs.

IX. Poverty not Destitution

1. The community will be characterized by devotion to voluntary poverty and the Works of Mercy.
2. It must be remembered that poverty is not destitution.
3. It also serves as a haven for the poor child who would know only the little buns and sunshine that suits through clotheslines crossing the bypaths in which they live.
4. It is the ideal for which we strive to make the farm a co-operative of the whole.

X. Apparently Handicapped

1. In the beginning of any commune there will necessarily be dependency of the whole group on the charity of those who are interested in the movement but those who do not wish to actively participate.
2. Those who are starting the project will be the members of Houses of Hospitality, disillusioned urbanites, current families with more enthusiasm for the community life.
3. Nevertheless it is possible to attain some measure of self-sufficiency and even the ability to be of assistance to others.

XI. Mutual Charity

1. For example, although the farm at Easton, Pennsylvania, is still in large part dependent on St. Joseph's House.
2. It has been able to send vegetables, eggs and meat, to St. Joseph's, an example of mutual charity.
3. It also serves as a haven for the poor child who would know only the little buns and sunshine that suits through clotheslines crossing the bypaths in which they live.

XII. Objectives

1. The practice of the Works of Mercy means that even in its difficult beginnings the farm will be appreciated and expressed by the presence of certain members who have no other contributions to make but which men not least of all, themselves.

XIII. A Way of Life

1. It is even more true that building action is not the only kind of activity that is necessary to make a work successful.
2. Prayer and suffering are also essential elements in the life of the community.
3. We must keep constantly in mind that the farming commune is a way of life.