



EASY ESSAY

I. U.S.S.R.

1. The U.S.S.R. means the Union of Socialist Soviet Republics.
2. There is no Communism in Russia.
3. According to Karl Marx "Communism is a society wherein one works according to his ability and gets according to his needs."
4. Such a society is found in Catholic monasteries but not in Soviet Russia.
5. That is why Strachey was told by Fr. McNabb, an English Dominican, "I am a Communist; you are only an amateur."

II. Primitive Christianity

1. In the beginning of Christianity the hungry were fed, the naked were clothed, the homeless were sheltered, the ignorant were instructed at a personal sacrifice.
2. And the Pagans used to say about the Christians, "See how they love each other."
3. Fr. Arthur Ryan born in Tipperary, used to call this period of history "Christian Communism."
4. But it is a long, long way to Tipperary

III. What St. Francis Desired

1. Saint Francis desired that men should give up superfluous possessions.
2. Saint Francis desired that men should offer their services as a gift.
3. Saint Francis desired that men should work with their hands.

(Continued on page 8)



Christ's forgotten Children

By DORIS ANN DORAN

The only relief received in Palermo, Sicily, is from American Catholics, the majority of whom are Catholic Workers. A new orphanage, taking in 800 more boys from gutter-life has been opened, under the care of the Catholic Association, Siamo Con Voi. Thirty-five teen-age abandoned boys, sheltered in orphanages, have vocations for the priesthood, and need used cassocks for garments. All supplies should be addressed to Siamo Con Voi Association, c/o Dr. Pietro Leone, Via Liberta 26, Palermo, Sicily. This Catholic group distributes to the orphanages, to Children's Hospital and other hospitals, and cares for the aged men and women. At present there is an epidemic of typhoid fever in the city—increasing their need for medicines. Palermo begs for your continued help, and is eternally grateful for your charity.

Reverend Lawrence Mahn

from China, is here to beg for the children of his province. Father himself is so weak from malnutrition that he is in great need of physical rebuilding before he can even begin to work. He humbly requests gifts of money, which he will send immediately to China for food purchasing. (No boxes should be sent to China.) Address: Father at St. John's Church, 21 South 13th St., Philadelphia, Pa., c/o Rev. Father W. Kavanagh.

Cannibalism

Father Mahn broke my heart when he stated that he has seen Chinese children kill children, in order to feed upon their bodies. Conditions in Japan spell total material destruction, but a vast harvest for souls. A nun who sailed for Tokyo in September depends upon Christ working through us to help rebuild their convent-school, where they are educating 900 children. (Three hundred bombs destroyed their place and the nuns were interned.) Hundreds of other Missionaries in Japan appeal to us for the children.

In the apostolic spirit it is simple to pack the eleven-pound boxes, make out customs forms, seal boxes, wrap securely. Address, attach customs forms. (Write address also on inside of box.) Anyone in need of assistance please write me for circulars giving instructions for packing, lists of merchandise, urgently needed, and additional addresses in many countries. Postage charges are 14c per pound, from any part of the

United States. Slightly higher charges for Austria, Hungary. Forty-four pounds may be sent to Hungary.

For instruction circulars address me at 221 Morris Ave., Providence 6, R. I.

C.A.R.E. food boxes have been reduced to \$10.00 each, and contain 29 pounds of nourishing food. These may be ordered from, and are shipped by C.A.R.E., 50 Broad St., New York City 4, N. Y. (These boxes may be ordered for addresses in Berlin. This city is not yet open for civilian mail parcel post boxes.)

CARE for Germany

In Germany, the hunger is extreme. There is the daily constant battle against death from starvation. Ghost-like cities shelter living corpses. Similar conditions are repeated in Hungary, where the civilians were totally robbed of all material possessions by the invading Russian armies. In Budapest alone, 60% of the babies die from starvation. Who will feed the "fiercely

(Continued on page 3)

ON Pilgrimage

The cold has got us at last! I know now why clerks in Dickens' stories always sat on high stools. It was to keep far away from the drafty floor.

One room in Maryflat has a fireplace and Elizabeth Ryan and Mrs. Houlihan go out every day and collect wood for it. It makes a cheerful glow. In Bethlehem, the flat downstairs, we light the gas oven. The fresh paint and red curtains Kay put up before Thanksgiving makes that place warm; the good fellowship helps. They were rigging up a primitive loom in there the other night to demonstrate weaving.

Downstairs in the office there is a good old laundry stove with the racks all around the octagonal sides where the irons used to stand. The faithful thing keeps the place warm all night and it's a treat to come in in the morning. The getting up and washing is always a chore in the cold months. We begin to take on that grimy look of pinched red noses and smears of soot from the fireplaces and the stove.

But it's all very invigorating when there is that snap in the air and the low hung grey clouds promising snow.

Harrisburg

Mary Frecon is still going strong in Harrisburg and I spent a night with her last month on my way to the coal fields.

Seventh street, in the shadow of the capitol, is still the unspeakable slum, a shanty town with privies owned, a good part of it, by the city itself, and held without repairs because some day the local government intends to tear down the houses and make a broad high way and freight

(Continued on page 8)

Reflections on Work

A long time ago I read a Russian story about a mother and daughter who earned their living by sewing. They sat by a window and rested their eyes by lifting them from their work now and then to survey the scene outside. Then someone came and built a house right next to their window which rose like a massive wall and shut out the light and sun and air. They worked in sorrow for many years. Then the wall was demolished, and when it was gone, they grieved for it. They had come to enjoy being shut in by the tenement next door! I remember how extraordinary this gloomy story seemed to me. Yet it pointed the moral that we not only get used to our ugliness and hardships but we can actually come to love them.

Once a migratory worker said to me fervently, "There's

nothing I like better than getting out in that hot field and chopping cotton." He meant it, too, with the hot sun on his back and the vast field all around, and silent men, women and children working down the long rows around him, a long, endless, stupefying work that identifies the man with the field he works in.

Unique Misery

Down in Derry, Pennsylvania, in the soft coal regions, almost worked out now, a soft coal miner told me after we had talked together for several days:

"Miners don't want to do anything else. They don't want to be farmers. Many of them that leave their work and try something else go back to it again." And I suppose it is true. The entire industrial world has so little to

(Continued on page 4)



HUMAN PERSONALITY

Back in the old days before our current inflation the value of the chemical elements in the human body was estimated at about ninety cents—enough iron to make a couple carpet-tacks, a little phosphorus, a good deal of water, enough sulphur to tip the head of a match, and so on. Of course if you count the value of a human being as a work animal it comes to much more, though hardly as much as a mule or a horse, even a rather poor mule or horse. However, in some places, in China, for example, you can hire a human being as a draft animal for about ten cents a day—much cheaper than it would cost you to keep a mule in good health.

The evaluation of human beings in terms like these is not unheard of. Under the Nazis slave labor was worth

exactly what it cost to feed. At Belsen human ashes were put to good use as fertilizer. Even now, with the Nazis gone, prisoners of war are allotted to servile tasks like so many tractors. (The simile is a poor one; a tractor is worth many human beings in terms of output.) On a more casual basis, human beings are being bought today in Germany for a pack of Lucky Strikes or a Hershey chocolate bar.

Most people are shocked by language of this kind about man, but many of these same people have no right to be shocked. Let's face the facts. If you believe, as so many people today believe, that man is just an insignificant dot in the vast expanse of the physical universe, that he is a freakish, ephemeral product of an ever-evolving world, destined to last but the flash

(Continued on page 2)

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120

A LITTLE OFFICE FOR ADVENT

Composed from Holy Scripture and the Sarum Missal

By RAYMOND E. F. LARSSON.

My mouth shall speak
The Name of The Lord.
And all flesh shall bless
His Holy Name.
A voice of one
crying in the wilderness:
Prepare ye
the way of The Lord:
make straight His Paths.
Every valley shall be filled
and every mountain
and every hill
shall be brought low;
The crooked shall be
made straight:
the rough ways plain.
And all flesh shall see
The Salvation of God.
Glory be to God.

THE CREDO

Behold:
A Virgin shall Conceive
and bring forth a Son:
and His Name
shall be called Emanuel.
And all flesh shall see the Sal-
vation of God.
Drop down dew,
ye Heavens, from Above:
and let the clouds
rain the Just:
Let the earth be opened
and bud forth a Saviour.
Rejoice greatly,
O daughter of Sion:
Shout for joy,
O Daughter of Jerusalem:
Behold:
Thy King comes to thee,
The Holy and The Saviour.
He hath rejoiced as a Giant to
run The Way.
Thou Who sittest upon the
Cherubim: appear!

THE FIRST PRAYER

ARISE, WE BESEECH THEE, O LORD, in Thy Strength,
and come in Might to our aid that, by the Work of Thy Grace,
that work to which our sins are a sure hindrance, may, in the
fullness of forgiveness by Thee, be vouchsafed to us. Amen.

This day you shall know that
The Lord will come
and save us:
And in the morning shall
you see His Glory.
Lift up your Gates,
O ye princes:
and be ye lifted up,
O Eternal Gates:
and The King of Glory
shall enter in.
The Glory of The Lord
shall be revealed,
All flesh shall see
The Salvation of our God.
Prepare ye
Make Way for The Lord
Make straight His Paths.

THE SECOND PRAYER

O GOD, WHO, YEAR BY YEAR, makest us to look forward
in joy of heart to the Festival of The Birth of Thine Only-
Begotten Son:

Grant that even as we now gladly welcome Him for our
Redeemer, so we may trustfully go forth to meet Him when
He one day shall return as our Judge.

Stir up Thy Might,
O Lord,
and come and save us.
—Amen.

The Lord is nigh unto all them
that call upon Him:
to all that call upon Him in
Truth.

Thanks be to God.
This day you will know that
The Lord will come,
will come and save us.
In the morning you shall see
His Glory.—Amen.

Drop down,
ye Heavens, from Above:
and let the Skies
pour down Righteousness!
Let the Earth
open, and let them bring
forth Salvation!
—Amen.

Hail, Mary,
Full of Grace:
The Lord is with thee.
Blessed art thou
Among women,
And Blessed is
The Fruit of Thy Womb,
Jesus.

Pray for us,
O Holy Mary,
Mother of The Divine
Word:
that we may be worthy of
The Promises of Christ.

THE HYMN

Hail, Holy Parent—Rose
On which thorn never
grows;

Hail, thou fair Ocean Star:
Deliver us from war.

Mother: do thou increase
The gift of real peace.

Our miseries relieve.
Reverse the name of Eve.

Our ills and troubles stay,
Draw us in thy sweet way.

Gain pardon for our sin,
All blessings for us win.

By thee, our Mother kind,
We Son and Father find:

E'en as He, born of thee,
Deigned also thine to be.

Cast down high-mindedness,
O Saviour limitless!

Make Thou the haughty mild,
Exalt the undefiled.

So let thy Grace prevail,
O Virgin Mother! Hail!

Let us on high with thee
Sing praises endlessly.

O Father, I this day
To Thee due homage pay,

And to Thy Gracious Son,
In mystic union.

Every valley shall be filled.
Every mountain,
every hill,
shall be brought low.

The crooked
shall be made straight
and the rough ways
plain.

Drop down,
ye Heavens, from Above.
And let the skies
pour down Righteousness.

Drop down Dew,
ye Heavens, from Above.
Let the clouds rain
The Just.

Let the Earth be opened
and bud forth a Savior.

All flesh shall see
The Salvation of God.
Shout for joy
O daughter of Jerusalem.
Behold:

Thy King come to thee.
Glory be to God.

Lift up your Gates,
O ye princes:
and be ye lifted up,
O Eternal Gates:
And The King of Glory
shall enter in.
—Thanks be to God.
Amen.

Human Personality

(Continued from page 1)

of an instant in the vast per-
spective of time eternal, a
chance collection of a fairly
large number of elements in
a complicated mixture. If you
believe that this is the mean-
ing of man, then why dodge
the fact that greater quanti-
ties of the same elements or
more efficient combinations
of them outweigh the value of
any given individual?

APE Philosophy

For a hundred years, and
longer, philosophers, psychol-
ogists and scientists of the
West have taught just this
about the nature of man. For
a long time it did not have
too much consequence be-
cause the leavening process
of ideas is a slow one. Uni-
versity professors are notori-
ously divorced from the
world of action. They are
usually shocked when their
ideas (even their good ones)
are put into practice. But
the poison has been there all
along, insidiously working,
and the ulcers have broken
out in our own day. Now at
last great parts of the world
are controlled by men who
are not too squeamish to ap-
ply literally the teachings
that yesterday belonged to
the lecture-hall—the doctrine
that man is at most a high-
class animal, with the same
questionable and transitory
value of any other animal.

Man is, of course, a part of
the physical universe, and as
such strictly obedient to its
law, just as the rest of mat-
ter. If he puts his hand in
the fire, his hand will burn.
If he goes out in the rain he
will get wet. If he doesn't
breathe and eat he will die.

But to make this the whole
of man is as far off the mark
as to say that a Rembrandt
portrait is a small parcel of
paints and two square feet of
canvas, or that a sonnet of
Shakespeare consists of some
splashes of ink on a small
strip of paper. Just as some-
thing shines out of the pic-
ture or the sonnet which is
more than the arrangement
of the physical elements, so
too, something shines out of
man which is more than the
sum total of any possible ar-
rangement of the physical
elements which go into the
make-up of his body.

Spiritual Being

Besides being an organized
body man is also a spiritual
being, a being who has rea-
son and is free. Through
reason man can see the same-
ness in difference, the one-
ness in many, the enduring
reality behind outward
changes, which is implied by
the word knowledge. Through
his will man can choose be-
tween the various alterna-
tives which are presented to
him by his intellect. In short,
he is a being altogether
unique as compared with the
rest of the physical universe.

Reason

Some philosophers have
been tempted to deny reason
to man, thinking thereby to
make it easier to explain man.
But deny reason and what
follows?

Deny reason and you deny
science and philosophy. Only
man has a science of himself,
of the animals, of nature it-
self. Only man can philoso-
phize, because only man can
see meaning in the universe
and ask questions about it.

If man, like the other ani-
mals, has only his senses with
which to know, then he must
end up by denying knowledge
itself. What are the sciences
concerned with if not with
what does not change, with
what is enduring behind the
everlasting flux of sense ap-
pearances? No two sensa-
tions, even in successive in-
stants, are ever exactly the
same. If all we know is the
successively changing sense
experience, then in the very
act of saying what a thing
is it is becoming something
else. Even language loses
all its meaning. Each new
sense experience, since it is
totally new in relation to
every preceding one, would
need a whole new set of
words for its expression.

Knowledge

Why does man have the
arts, whereas the animals do
not? Because man can know,
and in knowing, love, what is
other than himself. No ani-
mal stops to admire a sym-
phony, a painting, or a sun-
set. The animal does not
make tools or decorate its
dwelling places. It does not
develop schools of architec-
ture, codes of laws, various
forms of government. The
animal does not laugh, nor
does it pray. These things all
become explainable on the
basis that man has reason,
the power to penetrate be-
yond the surface of things to
their meaning, their under-
standability, the secret of
their inner being, which we
call their idea. Deny to man
this power and man becomes
infinitely more difficult to
explain—in fact, impossible
to explain, as the history of
philosophy so clearly tells us.

Body and Soul

Man is the link between
the world of matter and the
world of spirit. On this rests
the classical distinction be-
tween individuality and per-
sonality. On his physical
side man is an individual, a
very small part of the great
physical universe, submersed
in it and subject to its laws.
And if this were all man
were, he would be of little
worth indeed. On his spiri-
tual side, however, man is a
creature enshrining some-
thing which has a value, a
preciousness, far above the
physical universe, for the
sake of which he must if
necessary deny the whole
world. It is in relation to this
side of man that even his in-
dividuality takes on a new
worth.

Refuse to give its due to
either side of man's nature
and you do violence to man.
If you do not give a man
enough to eat, says St.
Thomas, you cannot expect
him to practice virtue. Deny
him the food of the soul, dig-
nity, justice, truth, and he
will be even less a man. A
society which exaggerates
man's individuality at the ex-
pense of his personality will
inevitably absorb man in its
own insatiable demands, de-
humanizing and making an
instrument of him. Neither
can the individual himself
distort with impunity this
balance and proportion be-
tween the physical and spiri-
tual side of his nature. To the
extent that in the search for
riches, pleasure, power, se-
curity, he fosters the ma-
(Continued on page 3)

Christ's Forgotten Children

(Continued from page 1)

hungry" little creatures of Greece, France, Poland, and the other countries already described? Who will refuse to ease the heart-breaking wretchedness in which they live and die daily?

In visits to the Blessed Sacrament ask Our Lord to permit you to share in His Compassionate Understanding, in His Spirit of Intense Love. Love is repaid by love. Ask for a measure of His Divine Pity, and in quietness with God, seek the grace to send new strength across the seas. How can we fail the Divine Christ Baby, when millions of little ones born in His Image and Likeness, starve, and freeze in the blue stiffness of death? The reality, written in verse by His Eminence Cardinal Spellman, tugs at our hearts and moves us to action:

"Somewhere — the place it matters not—somewhere I saw a child, hungry and thin of face—
Eyes in whose pools life's joy no longer stirred.
Lips that were dead to laughter's eager kiss,
Yet parted fiercely to a crust of bread."

Jesus, Mary and Joseph, through the pain You suffered in Your Journey to Bethlehem, have pity on the abandoned children suffering in all parts of the world.

AUSTRIA

Mrs. Juliane Missong
Hartaeckerstrasse 73
Vienna XIX/110
Austria

or
Dr. Nadine Paunovic
Falkestrasse 3
Vienna I
Austria

(Appeal for baby clothes or any kind of used materials, linens for making baby garments)

Rev. Otto Leisner, S. J.
Canisiusgasse 16
Wien IX, American Zone
Vienna, Austria
(Pleads for food for starving Sodalists. Father Leisner is National Organizer of Sodalities of Our Lady in Austria)

INDIA

Send any donation of money for food to
Patna Mission Service
1110 South May Street
Chicago 7, Ill.

GERMANY

Rev. Henry Falk, S. J.
Berlin S. W. 11
Stresemann-Str. 66
Germany
(CARE boxes only, may be sent to Berlin. Father Falk is in drastic need of food for those under his spiritual care.)
Sister Katharina Axer
Attendorf (21) Regb. Arnshausen Kreis Olpe
Ursulinen-kloster
British zone, Germany
(Food, clothing for nuns and children they care for.)

Rev. Wilhelm Klein, S. J.
Priesterseminar
(20) Hildesheim
Bruhl 16
Provinz Hannover
British Zone, Germany
Rev. Henry Bacht, S. J.
Buren in Westfalen (21)
Burg-st. 64
Nordhein - Westfalen, Regb. Minden
British Zone, Germany

Rev. Phillip Schmidt, S. J.
Jesuiten-Platz 4
(22a) Koblenz a. Rh.
Provinz Rheinland, Hessen-Nassau
French Zone, Germany

Family D. Weishaar
Wall-str. 23
Aachen, Rheinland (22a)
British Zone, Germany

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Mother E. Britt
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Nobori-cho
Hiroshima-shi
Japan

Rt. Rev. Msgrs. Paul Furuya
Catholic Church
Kyoto, Japan

HUNGARY

Very Rev. Oswald Oslay,
O. F. M.
Ferencendi kolostor
Kaptalan-ucca
Eger. Heves vm
Hungary

Sisters of Social Service
VII Tokolyi ut 69
Budapest, Hungary

ITALY

S. E. Mons. Gioacchino DiLeo
Arcivescovo Lanciano (Chieti)
Abruzzi, Italy

POLAND

Mother Antoinette Zaleska
Sacre Coeur
Polska Wies Pobjedziska
Poznan, Poland

The following is a report for our readers from Mrs. Leone of Palermo which should encourage them to send faithful aid throughout the winter.

Palermo, Sept. 25, 1946.

I have delayed in writing to you because I had the intention of giving a full report of our work. I call it our work and not only my work, because I could never think of the "Siamo Con Voi" without considering it with the "Catholic Worker" so wonderfully directed by you, without its readers, and Miss Ann Doran. It is indeed our work. What could I have accomplished without the material, spiritual and moral support of your newspaper and the prompt response of its Christian readers. Our work in Palermo speaks of you all.

Children's Hospital

If one goes to visit the Children's Hospital every little bed tells a story. There is the blanket from St. Vincent Home in Seattle, Wash. There are the pillow cases from Mother Gerard. A nurse is wearing a uniform from the Sisters of Providence, Columbus Hospital, Great Falls, Montana. Children are resting in lovely fresh sheets given by Miss Mirian Doran or from St. Joseph's House of Hospitality in Rochester. That little sick girl on your left is wearing a lovely pink sweater that Miss Alice Moore and her friends from Springfield, Mass. have sent among other precious things.

I wish I had the space to name each of our wonderful donors. Our Franciscan nuns in their beautiful hospital uniforms will always thank

Miss Katie Hamel from Yazoo City, Mississippi. She has provided for the nuns and still continues to do so. Who bought for them the Franciscan Crown uniforms, their veils and other personal items when they were in rags? Of course Miss Doran did, and her name, together with hundreds others, are familiar not only to the nurses but also to the nurses and doctors and also to the children.

Little Pierina

Some names are hard to pronounce, but I know what person they mean. Little Pierina, who for nine months has been in the surgical ward and was saved by Doctor Leone, sleeps with a beautiful doll sent by Mrs. Teller's little daughter from the Bronx in New York. She also

SAINT NICHOLAS



wears a lovely ribbon gift of dear Mrs. Iselin, who every month sends many precious gifts for our sick children. Pierina pronounces both donors' names distinctly. She is the pet of every nun or doctor. She is sweet, patient and so beautiful. Her hair is just like gold and her eyes are blue. She adores my husband. She is five years old. Our convalescent children who have left the beds go around the hospital with the coveralls made by dear Mrs. Kohns from Cincinnati, Ohio. About two weeks ago the children at the Hospital received a visit from an American sailor who had come from Africa and had stopped in Palermo for one day. He had with him the paper "The Catholic Worker" and was on his way back to America. Having secured our address from the paper, he brought candies for each child and some of his personal clothes for our poor. Sister Vincenza was so elated.

Orphanages

After the Hospital we like to give a look to some of our orphanages. You will find the same thing in Father Doca's rehabilitation center. Each one of the 300 boys is wearing a garment, or a pair of shoes, which some other Catholic boys from America have gladly given up so another poor boy could wear them. Sweaters, pants, over-

alls, shoes, etc. What wonderful help.

The boys and girls from Joan of Arc High School, N. Y., Alvernia High School, in Ill., Mt. St. Joseph College, Smith College, Wellesley College, Duchesne College in Nebraska, St. Michael High School, N. Y., St. Mary's College, Kansas, Corvallis School, Calif., the class of Miss Rose Lee in New York, Sacred Heart School in Peoria, and other schools from cities and villages all have answered to the call of charity, contributing in a joyful race in the name of Christ. Besides food and clothes they have contributed with hundreds of things very necessary for the school life of our boys and girls.

Tuitions

It is impossible for us to take care of every child of Palermo. Tuitions have increased and we are in need of funds. We need now \$15.00 per month to keep a child in an institute. We have hundreds and hundreds for whom we pay tuitions. The nuns could not keep them if somebody does not pay, as they are poor. They can only give spiritual, moral and intellectual assistance. We have made a campaign in Sicily to encourage those who can to adopt a child, that is spiritual adoption by paying for their tuition. A few have answered our appeal, and I am happy to say that those who have answered are not rich. For instance, one thousand poor laborers of a factory, after I went there to make a speech about our work, spontaneously are leaving 20 lira a month each. Every month I receive from them a check for 20,000 lira. That is wonderful. But the newly rich did not answer my appeal. How could they?

Miss Doris Ann Doran with money given to her by generous donors has been buying strong sensible dungarees for our boys. The boys are so proud of their working garments. They identify themselves with good honest workmen, and I am glad for this. With the overall they acquire that working man complex. Serious, energetic, disciplined. It is a joy to visit Father Doca's or Father Spitali's rehabilitation centers during working hours. Because our boys, beside school hours, have working hours. They learn a trade such as shoemakers, printers, tailors, carpenters, etc. So you may imagine how every boy has the ambition to possess an overall.

Obstacles

There is so much to write about our work. The letter is getting so long, but I cannot stop writing. How can I stop when there are some wonderful things to say about Mons. Arena's work? In less than two years overcoming obstacles over obstacles he has organized with our help 10 reliable centers for adolescent girls all over the city.

The first outer was opened nearly five years ago during the period when the American Naval Base was in Palermo. Living near the port Mons. Arena had the opportunity of noticing the great number of girls just out of their teens waiting for the sailors. This sight really sad was very unusual for the people of Sicily. Never before any such thing as this had happened. Sicilian

parents were known to be very strict. They did not allow their girls to go out alone not even to go to school.

Misery

What was the cause then of such great change? Hunger, misery, lack of normal family life, the dead of the father in battlefield, the necessity of the mother to seek for work, leaving the children abandoned to themselves. Selling their innocent bodies for a package of cigarettes which after were resold to rich people at black market prices, or for a dinner or for a cheap dress. I shall never forget how I blushed from humiliation when one morning I found every front house, front building, churches, theatres, plastered with placard written in English promoted by the American Medical authorities in which was written "Leave them alone." A slogan which had to serve to every service man as a warning. Yet our girls were not regular prostitutes. War conditions caused their fall. Once they had good parents. Poor but good Christian homes. Their chastity was protected by good old sincere traditions and by the protection of the Mother Church. Now they have learned to earn easy money trading cigarettes, stealing money from the sailors' jackets, and all this to suffocate their hunger and to bring some bread to their small brothers and babies.

Mons. Arena

Mons. Arena did not waste much time and soon began his crusade. His work was my work, his aim, my aim. I helped him with the first offering. We bought spoons, dishes, tables, and chairs for him. We furnished him with soaps, towels, etc. After few months of spiritual, moral and material care under the protection of the "Siamo Con Voi" no one would have recognized the girls with painted lips and defiant look. They had regained their pre-war look. In one of these centers and precisely at St. Peter's the one hundred girls have been completely dressed by dear Mr. and Mrs. Jabbour from 4 East 59th Street, N. Y. She has sent us underwear, dresses, stockings, all new. Bless her heart. The girls from St. Peter pray always for her.

Work Essential

As work is most essential for these girls, the problem of finding material for sewing and embroidery was solved by the appeal that Anna Doran made through your paper, and so every kind of material—cotton, needles, scissors, etc. — have arrived and given to them. Praise should be given to Miss Alice Moore from Springfield, Mass., and to Miss Scala from Clinton, N. Y., who constantly sent cotton and material, also pottery, for these girls. As our motto is "Help to help yourself." Our girls are getting to be financially independent by selling the lovely things they make. At an exhibition of their work and subsequent sale, the cardinal bought many and many things. Each girl has a savings account.

I have tried to send a word of thanks to every good Christian donors in America. Some have received my letters. Some of my letters have been returned to me because of

(Continued on page 5)

Blood on Our Coal

Third of a Series of Articles on Modern Industrial Problems

(Continued from page 1)

offer what with its cannibalism, its competition, that the men go back to their black holes and their nine hours a day underground, six days a week (it is still that, though they get much more pay), and begin to take pride in its hazards, its own unique misery.

On a three-day visit through western Pennsylvania, we drove through a number of mining towns, with their company houses, company stores, their bleak slag heaps, their mud roads, their meagre gardens, backyard toilets, and in every town there were taverns, but only in a few there were churches.

Iselin

In Iselin, a town of five hundred families, one of the sodality girls told us that most of the men did not go to church though half the families were Catholics, Slovaks, Poles, Italians, all of whom should be Catholic.

The company houses, with no furnaces, no plumbing, had just been offered to the miners, so that they could buy them, rather than put the mine operator to the expense of repairing and modernizing them, and the price asked was \$600! They were good-sized houses, too, and better than most that we saw. How well built they were can be judged by the price asked. Most of the families were afraid that this generosity on the part of the owners meant that the mines were played out and they were reluctant to buy.

There are gardens there; many of the miners keep chickens and pigs, but in that town there is nothing but one company store, and two churches, one Catholic and one Protestant.

Darkness

The miner said: "It's black down there. No light but what you carry on your hat. Occasional lights at the sections. But it is very black."

How can men love darkness rather than the light? How can men chose such an occupation, except that they are forced to it? We have told in previous issues how they have had to draft the men and 14-year-old boys for the mines in England. Families are trying to keep their children out of the mines, and the press and the pulpit, the school and the mine owner, all are recruiting workers for this most hazardous occupation.

It is not so many hundred years ago that the only way they could get miners was to make bondsmen of them. Technically they were not slaves but they were bonded over to the owners of the mines, men women and children, and if they tried to escape they were beaten back to work.

In 1770 there was a production of only six million tons. Yet now the whole transportation system, the whole factory system, is bound up with coal. It is the basic industry. Radio commentators say that strikes and lack of workers

may mean a great impetus to the study of atomic energy for fuel and power these days.

Inhuman

How much do men meditate on coal and its uses? There is a limited amount of it in the earth; many of the mines in Pennsylvania are worked out now, leaving ghost towns. The forests are cut down so soon we will have neither wood nor coal, looking at things from the long view. Yet it is not with any knowledge of organic gardening, the necessity for tree-planting, the use of other forms of energy, that miners' families in the Ruhr and in England, yes, and here in America, too, despite the fact that men go back into the mines after trying other things, revolt against this form of labor. It is because it is inhuman, it demands too much of a man, and they do not leave it for other work because that other work, too, whether it is farming for profit, or working in factories, is inhuman and "takes it all out of a man."

Shorter Hours

People want to know what this present coal strike is about. It is about shorter hours for one thing, because the men work fifty-four hours a week despite a thirty-five hour week and time and a half pay for overtime. This pay rate means higher wages, of course, but what use are those higher wages when men are so exhausted they end up in the saloon and gamble and drink away a good part of their pay. Drink is one of the greatest problems of the workers, according to the priests, and we tell them, "When work is inhuman, recreation is going to be inhuman, too. It all goes back to work."

Welfare Fund

The strike is also about the welfare fund. Up to this time there have been no pensions, no recreation, no education, no adequate medical service.

John L. Lewis put forward six reasons for his demand for this fund:

1. To furnish adequate and modern medical service to miners and their dependent families with a choice of physicians which, in many areas, particularly in the south, they do not now have. We plan to replace the present company doctor scourge.
2. To provide insurance, and health insurance for the miners, which they cannot provide. Life insurance now costs the miner about 277 per cent of what it costs people in sedentary occupations. This fund can provide insurance on a mass basis much more cheaply than the individual can buy it himself.
4. Men who are injured and disabled in the mines through loss of limbs, blindness, or other major physical injuries, need rehabilitation. There are no facilities available to the mine workers now and there are probably living 50,000 men who have been incapacitated from further mining who have received no assistance in re-

habilitation or training for other employment.

5. Economic aid in distress or hardship cases. Families become impoverished because they have not received compensation provided by the states due to the manipulation of the company doctor system and by reason of the testimony of the company doctor, which is the only medical testimony available because no other doctor is permitted to attend the victim.
6. If any money is left in the fund, we propose to use it for cultural and educational work among the mine workers.

Need For Fund

The need of such a fund is evidenced by these figures: Every year some 1,500 miners are killed; some 60,000 to 70,000 are injured, many of them so badly they are thrown on the scrap heap. Most of these



accidents occur because the mine operators do not comply with government recommendations for safety. Pennsylvania state laws are the best in the country, but it has been up to the state to formulate a code, and to get inspectors to enforce it. Most operators, working for banks, utilities and railroads, who are the real owners, know nothing about and care nothing about conditions. Richard Mellon is president of the Pittsburgh Coal Company, one of the largest, and we heard of the annual hunt put on by the Mellon family, which is attended by thousands of spectators. Thanksgiving day, when we were leaving the mining district, we drove through Ligonier, on our way to the super highway and passed many a hunter, dressed in a bright red coat, with high silk hat, beatifully mounted, cantering along through the early morning sunshine on his way to the meeting place. The contrast, which contrast we were not looking for and which was forced upon us of great wealth and poverty was a terrible one. We were reminded of an article in the Catholic Digest, written by Fr. Miller the Redemptorist, pointing out the report of the Dept. of Commerce showing that

American corporations have accumulated during the war \$52 billion dollars in profits after payment of taxes!

When we can read figures like this, when we read of the inhuman suffering of the workers, when we remember the blood that is on our coal, we know what the Holy Father means when he says that the world has lost a sense of sin. Not personal sin, but social sin. When priests do not cry out for the workers, try to share with the workers their poverty, then surely this is what the Holy Father means when he speaks of the devitalization of the Church. They are dead branches indeed.

Church and Work

This is not meant to be a news article. It is part of the series, the Church and Work. I do not presume to go for three days to the mining regions and write authoritatively on coal and mining. I am writing on work and the Church.

Ten years ago when I visited Arkansas I heard of mines worked by German and Italians long before the United Mine Workers came to organize them. The priests aided in the formation of associations of workers, there were credit unions and cooperatives in the parish. The farmers were also sometimes miners. Msgr. Ligutti's great project at Granger, Iowa, is made of miners who have their own schools, recreation halls, little farms, and in the schools the children have a rural education, not just an urban one which brings the worst features of the city to the land.

Stories

These are stories the priests in these mining towns could tell to their parishioners both in Sunday sermons and daily homilies, and when they are on strike, and when they are laid off. Stories of what has been done in other parts of the world to emphasize the dignity of the worker, and the dignity of many kinds of work. They could give to the worker a philosophy of work right from the altar, day after day, and do their part in changing the face of the earth.

Part of Heaven

"All the way to heaven is heaven, because Christ said, I am the way." And work should be part of heaven, not part of hell. In the black underground caverns where the miners lose for month after month, from early fall till late spring, all light of day, there is a glimpse of "everlasting night where no order is and everlasting horror dwelleth."

There is one more aspect of this "work" which I wish to bring out, and that is this. The attitude toward property.

The Holy Father says we must deproletarize the worker. That is, we must get him out of the wage slave class and into the owner class. One very good reason is that a man loves what is his, and has a sense of responsibility for it, almost a sacramental sense in regard to his house, his land and his work on them. We want to change man's work; we want to make people question their work; is it on the way to heaven or hell?

Bread and Wine

Man gains his bread by his work. It is his bread and wine. It is his life. We can-

not emphasize the importance of it enough. We must emphasize the holiness of work, and we must emphasize the sacramental quality of property too. That means the property of the poor. They have very little of it. We know that it is dangerous; it corrupts, it is almost a testing ground in this life of attachment and detachment. We must love it as a sample of God's providence and goodness and we must be ready always to give it up.

No Respect for Property

When we talk about property we do not think of stocks and bonds, shares in coal mines, the property of the hunters in their red coats whom we saw prancing by that Thanksgiving morning. They have no respect for property. For instance, the farmers around Pennsylvania only own the ground plough-deep. They do not know this until they begin to object to the mining operators which undermine their homes and cause them to settle in the cave ins that are prevalent throughout Pennsylvania. When the operators finish taking out all the coal in a given place, they start to retreat, taking out pillars of wood and pillars of coal. The roof falls in, and the ground above settles. This goes on all through that region, and the farmer who objects is told he can pay for all the coal which the miners would have been able to mine from his acres, at the current rate. Since the operators know how deep the seams are, and how extensive, they can calculate to the ton how much coal there is in a given area and how long it will last.

Depends On War

There is no respect for property here. So why do we talk of fighting communism, which we are supposed to oppose because it does away with private property. We have done that very well ourselves in this country. Or because it denies the existence of God? We do not see Christ in our brothers the miners, in our brother John L. Lewis. We deny Christ here. And what about that other argument about the use of force? We live in an age of war, and the turning of the wheels of industry, the very working of the mines depends on our wars.

Louis Budenz

We heard Louis Budenz speak at the Harrisburg forum as we passed through on our way to the mining sections, and one of his messages to Catholics was, this warning: that the communists would try to foment anti-clericalism and divide the people from the hierarchy.

There is really no need of their doing it. It is already an accomplished fact. Pope Pius XI himself said, "The workers of the world are lost to the Church."

Our good readers absolve us from any charges of anti-clericalism as they read these rather severe articles on the Church and work. They know that the wish of our heart is to bring closer together the priest and the people. There is a great division between the two and one of the very reasons of the Catholic Worker's existence is to bridge this gap.

+ From The Mail Bag +

Personalist Socialism

When I start writing about "Personalist Socialism" I could write pages and pages. I'll try to be short with a booklet before me written by a Catholic—the brother of one of my seminary professors in the Netherlands — and entitled: "Socialism. Yesterday and Today." He says that Marxism has been a stage, a period in the history of Socialism. There existed Socialism before Marxism (although Marxism is called "Scientific Socialism") and that there will continue to exist a Socialism. I got the impression that as soon as you start talking about Socialism here in this country they think of Communism. I found that out in at least one of my study clubs. I am going to try to change that idea one way or another.

Intellectuals

"Personalist Socialism" has been established by a group of intellectuals (University professors, etc.), of all denominations right after the liberation of the Netherlands. The idea arose during discussions among those persons while they were staying in the German camps as hostages. May 12, 1945, they established the "Netherlands Popular Movement." (There is a very definite distinction between Movement and Party). They considered as their task to permeate the Dutch people with a new spirit on economic, social, cultural, political field. The essential foundation, but not denominational of nature, is "Personalist Socialism." I quote from an article I wrote just a year ago: "Catholics and Politics in the Netherlands"

Through Society

By "Personalist Socialism" we mean: a renewal of the society-idea, in which has been expressed human personality, which can be developed in and through society only. One calls this Socialism "Personalist" in order to distinguish it from the other kinds of Socialism which we have known in history (Utopian-Socialism, Marxist-Socialism, State-Socialism, Religious-Socialism, etc.). One calls this Personalism "Socialism" because every Socialism is essentially a struggle for the realization of Social Justice.

In other words: It does not want Individualism, but neither Collectivism nor Totalitarianism. In this new Socialism the personality is the centre of it.

de Rougement

I might translate a quotation from Denis de Rougement: "They (the Personalists) reject certain important things, e.g. Capitalism, which they consider as the cause of social injustice, of the wars, of unemployment, of public immorality and of a Commercialism extending itself over all the fields of life, that even has permeated the way of thinking. They reject a mystic Nationalism, which is considered as a surrender of the original idea of Patriotism for the sake of the State and the financiers. They reject the bourgeois-culture and the

easy distinction which they make, theoretically and practically, between thinking and acting. They have some positive principles in common. They defend the rights of human personality. They defend the necessary priority of the spiritual (which they define in very divergent ways, however). They consider it as necessary that the whole of the organization of economic life should be revised from the bottom up and they agree that one ought not to be content with partial reform. They strive after a new spiritual society, which is not founded on Race-mysticism, mysticism of a social class or of a political party, but on a concrete consciousness of personal responsibility."

Common Good

They are fighting against two really existing antitheses: Capital and Labor and Catholicism and Protestantism. They stress the point of national cooperation for the real common good everywhere possible. Remember, we have in the Netherlands Denominational political parties and denominational Labor-Unions. To explain this situation demands a lot of historical background (which I wrote in Dutch in the article mentioned above). I only say this all the various political parties were so-called "Emancipation-Parties." To break through all those castes, they present "Personalist-Socialism" as a principle of cooperation because it is (or should be) acceptable to everybody since everything is based on the very principles of human nature whether one is a Catholic, Protestant, humanist, etc.

It is up to the various religions to give that "Personalist-Socialism" a deeper foundation according to religion or humanist Ideal. A great number of Catholics (although still the minority) and a lot of Socialists (formerly belonging to the Social Democrats) are members of this movement. The Protestants — at least not the Calvinists — don't want to be members for the simple reason that they are essentially conservative and believe in the "nature delecta." The result is that the Catholics are split up: some belong to the Catholic Popular Party, others to the "Labor-Party" (although members of both might belong to the "Netherlands Popular Movement") Here we touch the establishment of the new political party which has the Netherlands Popular Movement as source.

Labor-Party Political

While the Labor-Party is strictly political, the Movement keeps her social-pedagogical task. All kinds of denominations are present in the party, just like in the Movement. Except the politically organized Calvinists in the so-called Anti-Revolutionary Party, the other parties are progressive (but don't go far enough to the mind of the Personalist-Socialists). Especially the Catholic Popular Party. The Personalists are

Children

(Continued from page 3)

impossibility to read addresses, I do wish that every address would be written clear on the parcel, possibly typewritten. The majority of the parcels have been received in good condition, others not. The best parcels received are those wrapped and secured in an empty flour sack with address written with Chinese ink such as those sent by the dear Sisters of Mt. St. Vincent, from Seattle, Wash., of Mother Gerard's nuns of Providence, and of the St. Paul's Hospital of Vancouver, Canada. Never any of their bundles have come in poor condition.

And, besides, the empty flour sacks which wrapped the bundles will be used as pillow cases for our orphan-ages; 45 of them were made for our Institute for the Aged.

Sick Girls

Mrs. Ruth DeMenezes from Oakland has adopted two abandoned sick little girls: Adalgisia and Maria. They are in the country to get well. Mrs. DeMenezes sends \$20 every month to Mrs. Doris Ann Doran who keeps the money to buy necessary things for us since it is impossible for us to send money from Italy. We pay the hospital with Italian money to cure the little girls. Mrs. DeMenezes is a wonderful Christian woman. We all love her. Her example was told by radio in Palermo.

Sincerely in Christ's Service, Giuseppina Leone

P. S.—A very long report. But I felt it was my duty to tell you about our work and the marvelous cooperation that your paper has brought through the articles of Miss Doran.

really pushing an entirely new outlook on social life in all its aspects. — They are in continuous contact with the Personalists in France (around l'Esprit).

The elections turned out in favor of the Catholics, who had 4 or 5 more seats than the Labor-Party. The logical way of doing things is now a coalition between the two parties. Our political system is quite different from that of the United States. I found that out yesterday when I was talking in the study club about Rousseau and the present Democracies. Personally I'm in favor of interdenominational political parties and Labor Unions.

You might ask whether there is any similarity between the English Labor-Party and the Netherlands Labor-Party. I would say this: they differ because of the different characteristics of the English and the Dutch. The English L.P. is more empiric and opportunist — hence more heterogeneous and the Communist element in it. The Netherlands L.P. is, although it has a practical basis for cooperation of all denominations, more stressing the principle. The Dutch mentality is more doctrinaire.

If you want to know more, please don't hesitate to ask. Norbert J. J. VanGreunsveu.

From France

Slums of Paris, 11th 1946.
Reverend George BRIAND
St. Vincent de Paul Parish
96, Bd Jean Jaures
CLICHY (Seine)
France

Dear Miss Day,

Well, I suppose you remember me. Last Winter, on my arrival from the States, I was plunged into the misery of the slums of Paris which is the lot chosen by our congregation.

I was trying everything to alleviate the misery of the children I was in charge of, trying by every means to gather a little money to take to the country for a few weeks some of these children who had been underfed for long years, not mentioning the many other privations. We wanted to rebuild their health and we wanted to put God into their life. And I knew that to refuse a child was to leave him at the hands of the communists for the summer, throwing him as we say "in the wolf's mouth." The situation was tragic.

Then I thought of the "Catholic Worker." Why? Because I was a faithful reader of the "Catholic Worker" while over there and I knew its spirit of charity. And so I wrote to you. You printed my S.O.S. in the "Catholic Worker."

Now the results. Well, the readers of the "Catholic Worker" although solicited so often made a magnificent answer to my letter. Parcels started to reach me. You should have seen the joy of the children: joy that caused me pain: wasn't it pitiful to see children out of their mind for joy because they were given the necessities of life? What a help these parcels were! How many children I saved thanks to the generosity of the readers of the "Catholic Worker"? Doors closed for many years to the priest swept open: Christ was entering into lives of these poor people.

And then money was sent to Father Giasson, 184 East 76th street, New York. Donations, large and small, all helped to send children to the country. How can I express my gratitude for the joy that the readers of the "Catholic Worker" brought to the little ones of the slums of Paris! How I pray for them at my Mass each morning!

All these little children call me now the "American priest," because they know it is through the States that I got help. I am actually writing to all those who helped: little by little, I hope I will be able to send them a personal word of thanks.

Some want to know what the conditions are now. Well, for sometime things looked much brighter: vegetables, fruits, and even meat: all pretty plentiful. And now the same conditions as last year prevails. Anyway, for the slums of Paris conditions are never normal: before the war, for instance, we were continually crying for help. But think of the conditions after all we have suffered...

Before closing, I wish to

thank those who once in a while slip a bill in an envelope and sends it along to me: today again I received ten dollars from a reader of the "Catholic Worker."

Across the great Atlantic, the kids from the slums of Paris cry out to the readers of the "Catholic Worker" UN GRAND ET AFFECTUEUX MERCI!

Renewing once again my deepest gratitude for your kindness, I remain, Dear Miss Day,

Yours sincerely

G. Briant.

Eric Gill

Rt. 2, Silverton, Ore.
Oct. 24, 1946.

Dear Dorothy Day:

About a year ago I wrote to you and at that time was located at Chehalis, Wash., operating a hardware store owned by my partner and myself.

Always in the back of my head was the ambition to return to the farm. Eagerly I read authors who advocated back-to-the-land movements. And it has been that aspect of the *Catholic Worker* that I followed most.

In May of this year I sold out my interest in the business to my partner, intending to start a new store of my own, or—just possibly—to begin farming. Among other things I needed a rest from the pressing business activity of the past few years and I decided to make up my mind leisurely.

Eric Gill

Then I read Eric Gill, it is strange I had read nothing (except quotations) of him up to then, at any rate it was the deciding point, after so long making up my mind. I decided to close my eyes (or open my eyes) and make the jump.

Very fortunately I found a 24-acre piece of very rich river-bottom silt just a mile down the river from my parents' truck farm, and that is what I bought. I use equipment that my father owns and go back and forth to work the land. I also have the advantage of eating at home and I do not have to batch. This week I started constructing buildings, in spite of scarce materials and high prices. I intend to do all of the work myself since I am about a third-rate carpenter!

Our parish is the Benedictine community at Mt. Angel three miles away, and it is convenient for me to drive my panel delivery into town each morning for Mass and Communion. Then back to my vegetable and berry gardening.

So I owe Eric Gill a little, and I owe Peter Maurin a little, and yourself, and Father McNab—and others—to each of them for their contribution to the happiness I enjoy. To copy a few descriptive words from the Hospitality article in the last issue: "... stream, and earth and wind, ... fragrance and color of peach trees in blossom." These I have, and I am very happy.

Sincerely,

Felix Schultz.

A Place Whereon to Stand

By ROBERT MASS

The vantage point from which we attack the present crisis seems to me a very important matter. Our present crisis is singularly grave in so far as all our institutions have reached a crisis simultaneously; but on the other hand, our present crisis is singularly simple in so far as the dollar-standard is king of the whole complex of monstrosities making up our present economy.

Our key problems are so intimately united that they will be solved in groups, just as they have so tragically become problems in groups.

Rerum Novarum

The Holy Father gives expression to this: "It is not surprising that the spirit of revolutionary change, which has long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance, and the closer mutual combination of the working population; and, finally, a general moral deterioration." (1) And again: "The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practiced by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself." (2)

Nor does His Holiness hesitate to drive home his point with violent repetition: "The whole of humanity is held bound by the financial and economic crisis, so fast, that the more it struggles the harder appears the task of loosening its bonds; there is no people, there is no state, no society or family which in one way or another, directly or indirectly, to a greater or less extent, does not feel the repercussion." (3)

Grasping Speculators

It is with a heart, torn with sympathy for the working man that the Pope says: "If we turn now to things exterior and corporal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies." (4)

The present disaster of wage-slavery is again hammered by His Holiness: "If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employment and means of livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of

the family to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of childbirth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commandments are rendered difficult for them." (5)

Agricultural Classes

In the face of all this, Our Holy Father reminds us: "It is true that even today these economic conditions do not everywhere exist exclusively, for there is another economic system which still embraces a very large and influential group of men. There are, for instance, the agricultural classes who form the larger portion of the human family and who find in their occupation the means of obtaining honestly and justly what is needful for their maintenance." (6)

We are so completely accustomed to the primacy of the dollar that we blink our eyes in utter amazement when the Holy Father speaks of an economy which is not on the wage-standard! We find the notion difficult to conceive!

Demands Ownership

This notion demands ownership. The Holy Father would have us fight, and fight boldly for the distribution of property and discourage tenancy: "We have seen that this great labor question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, would favor ownership, and its policy should be to induce as many people as possible to become owners." (7)

Productive Property

By ownership, the Holy Father refers to productive property, i.e., the rich soil! He shows this explicitly: "Another consequence will be the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labor of their hands, not only food to eat, but an abundance of the good things for themselves and those that are dear to them. It is evident how such a spirit of willing labor would add to the produce of the earth and to the wealth of the community." (8)

And again he says: "Now when man thus spends the industry of his mind and strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates on which he leaves, as it were, the impress of his own personality." (9)

Return to The Land

His Holiness leaves no reasonable doubt in our minds as to the indispensability of returning to the land: "Hence man not only can possess the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur: satisfied today, they

demand new supplies tomorrow. Nature, therefore, owes to man a storehouse that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth." (10) And again: "The earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth." (11)

Diversified Homestead

It is, then, in view of these official statements, supplemented by the frightful



results of unlimited capitalism that we draw the indisputably certain conclusion that the vantage point for our attack must be from the diversified homestead! Why? Simply because the diversified homestead is the only locale friendly to the family, to creative work, to the holding of private property that is productive, and, what is of immediate importance in our present discussion. It is the great center of family production for use, and so frees the family from slavery to the dollar-standard.

The building of homesteads must be our chief mode of attack on the present abuses in economy!

Human Suffering

Of course, there must be those who infiltrate the factories, bringing Christ's message to the workers! Of course, there must be those gallant persons who work with indefatigable zeal for the obliteration of the cancer of race-discrimination; there must always be Christians who contact the poor on the level of human suffering—and this work should not be the exclusive task of a few, but of all Christians! But even so, we must admit that these truly great souls are forced to become a part of the problem themselves! They bring religion to parts where religion is sick or absent, but isn't it true that the very work they are doing—making their lives at one with the victims of injustice—also makes them victims of the same injustice?

It is true that such wonder-

ful work gets at the roots of the trouble in so far as all trouble is the result of irreligion; but certainly a more direct means must be employed, for now, we have more Christians who need help. Some means must be devised for maneuvering ourselves into a position where we can bargain on an equal footing with the lords of industry! Surely, the capitalist who is sincere and fair would not begrudge the workingman that vantage point! But as long as we have a means of livelihood entirely dependent upon those who figure out wages, hours, and prices, we will never, never, be on an equal footing with capital: the employer can sit back and eat chicken during a strike, and in such a position, he simply waits for the poor, starving striker to give up! But here is the point: when the family is established on the productive homestead, the workingman is the one eating chicken, and that is important!

It Is Hard

But you say that it is hard to get established on the homestead! Certainly it is! But is anything too hard for the common good? Here is something that might be worth keeping in mind: "... the most ridiculous thing about our situation today is that management and labor, fighting one another, are in reality victims of a common enemy." The foregoing statement was made by Carl F. Bauer, in *The American Institute of Socio-Political Thought*, for July, 1946. This social thinker points to the controllers of money and credit as the real problem. Compared with them, the capitalists are powerless. The Holy Father is constantly pointing to these lords of credit as the real enemy, and begging the employer and employee to unite and cooperate in solving their problems. Now, in trying to get established on the homestead, our greatest obstacle will be the Financiers! We need money; we need credit! But if we must get it from the Financiers, we are bound to end up as sad victims of Usury—as the Holy Father pointed out above! It seems obvious that our one chance is to get the Government to see the wisdom of lending money to potential homesteaders on a no interest, long term basis!

Then, too, a sane philosophy of work must come into the picture. We must not see work as the necessary means to leisure! But rather the other way: leisure is the necessary rebuilding up of mind and muscle for the doing of creative, responsible work. To work is to live!

Machine Tending

A sane view of work also recognizes that machine-tending admits various degrees of human creativeness and responsibility. Once getting on an equal bargaining level with the sincere capitalist, we could talk these things over with him. We would point out why we refuse to work more than one or two hours a day on that machine-tending which lies at the very bottom of the scale of human responsibility and creativeness! We could show our willingness to work more hours when he saw fit to arrange for a greater share of responsibility in producing saleable articles! But always

remembering that a maximum of our day will be spent in creative work on the homestead. In fact, the capitalist should have a homestead too... to be truthful, he usually does! It is only the workingman who has so completely misunderstood life's values to such a degree as to submit to a wage as his sole means of acquiring temporal goods! The Financiers, Capitalists, and Businessmen, all seem to have their villas, homesteads, and farms where they potter around in the garden. It is only the factory-worker who is willing to confine himself to the smoke and stink of the big city! And in this connection, allow me to point out a very interesting feature, which we usually fail to see when discussing the "living wage":

In *Rerum Novarum*, altho Leo XIII is speaking about factory-workers all through the Encyclical, he makes the startling statement: "Now when man thus spends the industry of his mind and strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates and on which he leaves, as it were, the impress of his own personality." Either this applies to farm work, or factory work. Now if it applies to factory work, then, the work which is usually done in factories does not live up to the concept of Our Holy Father. If it is farm work, then what is it doing in the section on factory workers? But the context tells us that it is about farm work! For we also read: "Another consequence will be the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labor of their hands."

Dilemma

Now we are in a dilemma! But do you know why? Simply this: when we have discussed a "living wage," we have always taken it for granted that "living wage" meant that salary which would supply the total supply of earthly necessities! The Holy Father seems to be taking for granted that even the factory-workers own a diversified homestead! Nay, to go a step further, he advocates that they should share ownership in the factory itself! The Pope's idea of a "living wage" seems to be that wage which will greatly help us live; since, when you think about it, no wage can be big enough to make us live completely! Our lives are much more than a simple succession of working-days and pay-days! To live is to do creative, responsible work!

A Place to Stand

Do you remember Archimedes? He was the great Greek physicist who declared, "Give me a place whereon to stand and I will move the earth!" For a long time, poor, crushed abused men have been looking for a place whereon to stand to change the economic situation. At this point, I see Man as the foot-sore employment-seeker, starting out his front door in the morning to beg for work from those who control economic life. In the evening he returns, weary,

(Continued on page 8)

PAX Column—

(Formerly Catholic C. O. News)

Dear Lord—

In this year of 1946, on the Feast of Your Nativity, we do not come with empty hands—we come bearing the gifts of America to adore You before the Crib.

GLORY BE TO GOD ON HIGH

We who have sat in judgment at Nuernberg, our bodies saturated with the blood of Nagasaki and Hiroshima, we adore You and bless You.

AND ON EARTH PEACE TO MEN OF GOOD WILL

We who have been pacifists in class war and militarists in imperialist war

WE PRAISE THEE

We who have murdered to preserve a system that has long since reduced the workers to a condition of hopeless proletarianism.

WE BLESS THEE

We who are ashamed to have our sister lie in the marriage bed of her Negro husband.

WE ADORE THEE

We who live eye for eye and tooth for tooth—as though You had never come—we who do not protest anti-Semitism because we too are persecuted.

WE GLORIFY THEE

We who identify your cause with Franco's cause—for he gloriously defended You with bombs and hand grenades and hate.

WE GIVE THANKS TO THEE FOR THY GREAT GLORY

We who are more concerned that our actions meet the legal requirements of Aristotelian ethics than that they conform to Your Spirit, worship You.

O LORD GOD, HEAVENLY KING, GOD, THE FATHER, ALMIGHTY

We who have destroyed bodily drudgery for the robot drudgery of our factories, bless You.

O LORD, THE ONLY BEGOTTEN SON, JESUS CHRIST

We who destroy the fruits of the earth while men go cold and hungry on the Mott streets and Bowerys of the land, adore You.

O LORD GOD, LAMB OF GOD, SON OF THE FATHER

We are not as the proud Nazis—behold our humility.

THOU WHO TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY ON US

We are not as the atheistic Communist, for behold we pray.

THOU THAT TAKEST AWAY THE SINS OF THE WORLD RECEIVE OUR PRAYERS

We are not hypocrites for we beat our breasts.

THOU THAT SITTEST ON THE RIGHT HAND OF THE FATHER HAVE MERCY ON US

No, we do not come to you empty handed this year, we of the United States of America, we come bearing a small and expensive gift—and in perfect good taste we kneel before Your Crib and present to You—the Atom Bomb.

FOR THOU ONLY ART HOLY, THOU ONLY ART THE LORD, THOU ONLY, O JESUS CHRIST, WITH THE HOLY GHOST, ART MOST HIGH IN THE GLORY OF GOD THE FATHER

Next year, if you will but be patient, we may have millions of dead Russians to offer you at the Crib—for we are going on a Crusade to defend Your Name in the world and we look forward to all this and to the glory of it—

ROBERT C. LUDLOW.

AMEN.

Amnesty for Prisoners

As of Oct. 4th there were 100 conscientious objectors in prison and 843 Jehovah's Witnesses. Many organizations, in conjunction with the Committee for Amnesty, have urged Christmas amnesty for all these. Quite some time ago we at the "Catholic Worker" signed one of these petitions and we now urge most strongly that such an amnesty be granted. In England only 13 C.O.'s are still in prison and in Germany General Clay granted amnesty to a large number of former Nazis in the early summer. If our own C.O.'s are not granted amnesty they will not be allowed to vote, hold office, testify as a witness, and serve on juries. They will also be barred from such licensed

professions as law, medicine, dentistry, accounting, and from civil service employment. Their "criminal" record will keep many employers from hiring them. We urge our readers to keep harping at the government on behalf of our imprisoned C.O.'s.

More Subscribers

In order to insure continuance of our quarterly THE CATHOLIC C.O. we must have more subscribers. This is the only Catholic publication in this country dealing exclusively with pacifist issues. Subscription is fifty cents a year. Please address subs., letters etc. to THE CATHOLIC C.O., 115 Mott St., New York 13, N. Y.

R. C. L.

Pope Suggests We Ease Immigration

Pope Pius XII appealed in receiving a United States immigration commission, for "Christian charity" in American immigration restrictions and hit at the present moves in Europe for forcible repatriation of displaced persons, which he said "aggravated inhumanely" one of Europe's saddest problems.

Speaking briefly in English to the American group, the Pontiff said:

"For centuries the shores of America offered a generous hospitable haven to the peoples of other lands oppressed by tyranny or forced by poverty or religious persecution to seek safety in exile and the country did not lose thereby.

Immigrants Aided U. S.

"Even a casual student of American history is familiar with the valuable contribution made by foreign immigration to the defense and growth of the



O TEMPLE IN WHICH GOD WAS MADE A PRIEST

nation and knows how those who came from overseas aided conspicuously in the building of the new country, intellectually, socially and religiously.

"Yet it is not surprising that changing circumstances have brought about certain restrictions on foreign immigration. For in this matter not only the interests of the immigrant but also the welfare of the country must be consulted.

"However, it is not too much to expect that in the process of restriction Christian charity and the sense of human solidarity existing between all men, the children of the one eternal God and Father, will not be forgotten," the Pope added.

"Immigration can help in solving one of Europe's saddest human problems—a problem that is being aggravated inhumanely by the enforced transfer of helpless, innocent populations."

"That right of property, therefore, which has been proved to belong naturally to individual persons, must in likewise belong to a man in his capacity of Head of the Family; nay, such person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father should provide food and all the necessities for those whom he has begotten... Now in no other way can a father affect this except by the ownership of lucrative property." Leo XIII, Rerum Novarum.

Attempt at Settlement

We have a new Quonset building in our little village here at Chapel Ridge Heights; 24 by 84 and a 20 by 36. Also, I would like to make a work shop for family production of natural arts, such as making statues for sale to church goods stores and direct. And any other articles that could be made and sold to enable the families here and the new families that may come to keep their children at home and teach them how to work and love work instead of having to send them into the cities to work in factories.

In 1938, when living conditions were bad, I plotted out part of our homestead and built 28 homes and sold them to poor families with no money down, and the monthly payment was \$15.00. The only question I asked the buyers was, "how many children they had," and we gave them a home to fit their family. In twelve weeks' time we had 72 children and 84 adults living in our barley field.

Lure Of City

Then the war came and high prices, and 17 families sold their houses to people who moved them away nearer the factories in the cities and there are only 11 homes left.

This is a beautiful setting overlooking the bay from this ridge. Then we have a little chapel dedicated to St. Anthony that mother had built below the ridge. We are 5½ miles east of Green Bay on the Sturgeon Bay Road. So my plan failed because the people were more interested in making big money in war factories and living in two-room apartments than owning a house in the country where they could raise their families. I don't blame them because they don't understand and I didn't have any C. W.'s to help me teach them to understand life as it should be.

I know that soon we will have another depression and these same people will need help so I would like to get something started that will be more lasting for these people. I am devoted to the Sacred Heart and am trying to promote Him in the living room of each home as well as in the barns, the shops and stores. Now I want to learn how to make them so I can teach others so that they can make their living working for Him to increase devotion to Him. The only way we can stop business from getting bigger is to make many more small businesses in the country and villages.

Indoctrination Needed

Since 1942 I have traveled from Mexico to Quebec, New York to Los Angeles, and studied every project I could find, including 115 Mott St., where I spent several hours on two different days with Peter, as well as Friendship House. And I have gained a lot of knowledge and have worked out a program based on justice, loyalty and charity. Seeking first the Kingdom of God and His justice, and we will have everything we need in this life and eternal happiness. Religion versus godlessness, education versus ignorance, recreation versus stagnation, commerce

versus monopoly, credit versus injustice. We have a definite plan for every hamlet, the city dweller, the farmer, the villager. But no people who are willing and God-fearing enough to start to put it into practice. Can you supply us with the people? Our people here are not poor enough to be willing to try to understand. They all think they are better off doing the things they are doing. It's pretty hard to convince people they will be better off without running water, cars, radios, modern furniture, refrigerators, etc., even though they have to rent them. My people, for \$15.00 a month, were going to own a six-room house with outside toilet and well on a large lot. They chose to leave their home and move back to city and pay \$35.00 rent for a three-room apartment.

Needs Cooperation

In 1938, when they were on W.P.A. at \$50.00 a month, 154 families wanted to buy the 28 homes I built. So I decided that I failed in education and before I could teach I had to learn so I made the trip of study in 1942. Now I have no people to teach here, so I am trying to teach Negroes in lower Michigan where there are 700 living in a woods with practically no means of support unless they go to Detroit to work, 225 miles away. If the Catholic Workers, the Grail workers and Friendship House workers would unite their efforts in promoting the spiritual and material welfare of the peoples great things could be accomplished very rapidly. Communities would spring up all over the nation and converts to the cause would be numerous.

I would be very grateful if you can find someone who can make a nice statue of the Sacred Heart about 14 inches tall and supply us with rubber moulds, and I will gladly pay whatever the cost would be.

May God grant you and yours vision, courage and zeal in building His Kingdom Great here on earth.

Respectfully,

FRED J. LE MIEUX.

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... MAP CALENDAR

of the Church year for 1947
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Work

A joy to hoe a field
When sprouts break sod;
Men labor, yet the yield
Is left to God.

The joy is sought in vain
In factory plan;
The product and the pain
Are left to man.

—Clayton Hicks

ON PILGRIMAGE

(Continued from page 1)

yard along the tracks of the railroad. Meanwhile I have seen it the same for eight years now, and the poor live and marry and give birth and die in surroundings not fit for pigs.

The Martin de Porres house was bright and colorful and filled with children as we drove up at five-thirty last week. Downstairs there is a big room for games and play and behind it a little kitchen with a coal range and a gas stove. For a year or so, Mary did without running water like the rest of her neighbors (sometimes a whole block get water from one spigot) but now she has a good big sink and cold water, a great luxury. Upstairs there are two rooms, a big living room and a bedroom where 80-year old Mrs. Richards sleeps in her big featherbed which she has had since her marriage. She has given birth to and buried many children, has Mrs. Richards, and now she is living with Mary, and helping too. I slept on a cot in the front room that night and Mrs. Frecon slept in the featherbed with Mrs. Richards, and it was so warm we didn't need fires, and I am sure that the featherbed must have been very warm, too warm.

Helpers

There are a few colored women who help Mary Frecon and are her faithful friends in this long fight for the rights of these brothers of ours. There are high school girls who come in and work with the children. But in general it has been a long, slow, and lonely job, this working for the poorest and most neglected of God's children. "We just don't seem to get anywhere," Mary said, matter of factly, not with dejection. "It goes on day after day, just the same." And it seems to me that her work there is a perfect example of the seed falling into the ground and seeming to die. It is the unfailing history of any of growth. "Unless the seed falls into the ground and dies, it remains alone. But if it dies, it brings forth much fruit." Mrs. Frecon has been dying there these last eight years, working alone, seemingly with no results. She does not know how many people remember the story of the dying girl she dragged in out of the alleyway to nurse. She will never know how many people she has influenced throughout the country to undertake and to continue in work for God's littlest ones.

Time to Love

A priest said to me recently, "there is no time left to do much about the social order now. It is not only later than you think. It is too late for anything but love." With my own unfailing optimism I could never agree with him that it was too late, but it is a good thing to think upon when we see nothing being done, nothing being accomplished, seemingly.

What is Mary Frecon doing? She is loving her brothers, fervently, steadily, faithfully, unfailingly. And there

is nothing saccharine, soft, or sentimental about it either. It is a love of preference. She prefers to be with them and she lives with them. She prefers to serve them, work for them, help them in any little way she can. There is no glory in it, no visible results in it. There is nothing in it, in other words, for her, either in money, power or glory. But it is undoubtedly a manifestation of love, of God's love, and that of one human being for others. And so it is something tremendous.

So we thank Mary Frecon for being like MARY in bringing Christ, who is our Love, to us in these ways.

HUMAN Personality

(Continued from page 2)

terial side of his nature, to that extent he weakens what is truly personal within him. Most of the ills of today, whether of the community or of the individual, have their source in this sacrifice of man's personality to his individuality.

Catholic Bishops

The recent statement of the Catholic Bishops on "Man and the Peace" says, "At the bottom of all problems of the world today is the problem of man. Unless those who bear the responsibility of world leadership are in basic agreement on what man is, there is no way out of the confusion and conflict which block the road to real peace." St. Augustine says that peace is the tranquillity of order. How can we expect to have that order which is presupposed to any true peace, either amongst nations or between individuals, if one part of the world treats man in a way which can never leave the conscience of the remainder of men at rest?

And finally, for the Catholic above all, no temporizing or quibbling is possible on this most basic point. "For us who profess the Christian name," the same statement of the "Catholic Bishops concludes, "human life is even more precious and sacred because for every man the Saviour shed His blood in bitter anguish on Calvary. We know that in His sacred blood all men are called to be brothers. We are our brothers' keepers. It is not possible for us to be complacent and inactive while any of our brothers in the human family groan under tyranny and are denied the free exercise of their human rights."

DAN SULLIVAN.

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To Stand

(Continued from page 6)

and unsuccessful. But as he comes in the back door of his house, an astonishing thought strikes him. He looks at the concrete and debris in his back yard and suddenly cries with the same Archimedes, "Eureka, I have found it! Ladies and Gentlemen, the point of our attack on the rotten system of wage-slavery, the point whereon we can stand to move the world is our own back yard!—All we have to do is clear away the concrete, asphalt, and rubbish so the pure, black earth can shine through in all its glorious fertility, and then expand the back yard a trifle."

Footnotes (Encyclicals follow Paulist translation)

1. Rerum Novarum, page 3
2. Rerum Novarum, page 4
3. Caritate Christi Compulsi, page 4
4. Rerum Novarum, page 25
5. Casti Connubii, page 39
6. Quadragesimo Anno, page 27
7. Rerum Novarum, page 28
8. Rerum Novarum, page 28
9. Rerum Novarum, page 7
10. Rerum Novarum, page 6
11. Rerum Novarum, page 7



..no room in the inn

Beyond Marxism

(Continued from page 1)

4. Saint Francis desired that men should ask other people for help when work failed them.
5. Saint Francis desired that men should live as free as birds.
6. Saint Francis desired that men should go through life giving thanks to God for His gifts.

IV. Selling Their Labor

1. When the laborers place their labor on the bargain counter they allow the capitalists or accumulators of labor to accumulate their labor.
2. And when the capitalists or accumulators of labor have accumulated so much of the laborer's labor that they do no longer find it profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the capitalists or accumulators of labor.
3. And when the laborers can no longer sell their labor to the capitalists or accumulators of labor, they can no longer buy the products of their labor.

V. Self-Government

1. People go to Washington asking the Federal

PIGMENTATION!

The Reverend John Cooper once told the writer that on purely scientific grounds he was of the opinion that Adam was a Negro. He had noted that other animals, notably the bear, were originally of a very dark color, but that, as they spread to colder regions than the place of their origin, they assumed lighter colors, extending even to the pure white of the polar regions. Father Cooper's opinion, as that of a distinguished American anthropologist deserves consideration.

Complexion of Christ

It is a commonplace in Theology to speak of Christ as the Second Adam. Let us see what evidence exists throwing light on the complexion of Christ and the Holy Family during their sojourn on earth. In art Christ is probably most often represented as a babe in the arms of His Most Holy Mother, Mary ever Virgin. It is well known to art students that some of the oldest and most venerated madonnas in the world belong to a group commonly referred to as "black madonnas." Czernstochowa, Monserrat, and Einsiedeln offer examples. The Polish people retain a tradition that the icon of Our Lady of Czernstochowa was actually painted by St. Luke the Evangelist. Certainly no one could argue that the medium brown complexion, so beautifully portrayed by the artist who produced that masterpiece, is the result of racial prejudice on the part of the Polish people, who themselves are of a very light complexion.

As far as scriptural texts offer any evidence, it seems to

be all in the same direction: "Nigra sum sed formoso, filiae Jerusalem" occurs as the antiphon of the third Psalm at Vespers in the Little Office of the Blessed Virgin Mary; as a matter of fact, in the original Hebrew, the particle *w* might as well have been translated by *and* as by *but*, thus giving: "I am black and beautiful, O ye daughters of Jerusalem." Father Thomay of Chicago, a Roman Catholic priest of the Chaldaean Rite, informed the writer that of his own people many are so dark that they would be considered Negroes, if judged by appearance alone. This is of interest, because the Chaldaean liturgy uses the Christian Aramaic language which the Holy Family used while in Nazareth and among their own people in the Holy Land, and, in fact, even the Jews were never a pure race but were biologically indistinguishable from their neighbors, and, moreover, their patriarch (and ours) Abraham came from the Chaldaean land of lower Mesopotamia.

Only One Race

It is far from the writer's intention to try to prove that Negroes are superior to other races. On the contrary, we must recognize that there is only one race: the human race, and that heredity is shown, according to Mendel's laws, by the operation of very many genes in the chromosomal string in each cell somewhat as if each gene were a key in some vast instrument. In each individual certain keys are depressed, and others are untouched; there are four keys regulating the pigmentation of the skin, and others regulate stature, shape of the head, shape of the thigh bone, and many other hereditary characteristics of man. As a piano is a piano, no matter which keys are depressed, so a man is a man, no matter which hereditary characteristics are found in him. The symbols of the Eucharist remind us that as bread is made of many grains of wheat, and as wine is made from many grapes, so all men are called to belong to the Mystical Body of Jesus Christ, Our Lord and Saviour. The following couplet may serve to remind us that even if men are grouped according to various colors, yet they are called to true union in Christ: The grapes are black; the wine is red: Yellow the grain, and white the bread.

ALAN C. BATES.

"The highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and almost ruined, leaving thus virtually only individuals and the state. . . . At one period there existed a social order, which though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times." —Quadragesimo Anno.

- Government to solve their economic problems.
2. But the Federal Government was never intended to solve men's economic problems
 3. Thomas Jefferson says "The least government there is the better it is," then the best kind of government is self-government.
 5. And if the best kind of government is self-government, then the best kind of organization is self-organization.

VI. They and We

1. People say: "They don't don't do this, they don't do that, they ought to do this, they ought to do that."
2. Always they and never I.
3. It starts with "I":
4. One "I" and one "I" makes two "I's".
5. "We" is the plural of "I."
6. "We" is a community.
7. "They" is a crowd, "they" is a mob, "they" is a gang, and "they" are gangsters.
8. Don't be a gangster, "be yourself," says Shakespeare.