Why Pick On The Jews?

1. Hitler likes to pick on the Jews.
2. The sufferings of Germany were the product of the Treaty of Versailles.
3. The Jews cannot be blamed for the Treaty of Versailles.
4. We must place the blame for the Treaty of Versailles.

EASY ESSAYS
by Peter Maurin

Catholic C.O. WIns Hearin9 In England

A Catholic conscientious objector, who based his case on the facts laid down by theologians from the time of St. Augustine to determine the justice or injustice of a war, granted exemption from service on condition that he does civilian work specified by the Ministry of Labor by the Manchester tribunal. The objector, J. G. Heathcote, a student of Manchester University, told the tribunal that the Catholic Church had always insisted that certain conditions must be fulfilled before a Catholic may take up arms or support armed warfare. He gave the conditions, said Heathcote, "are based on reason and not on Bible texts."

"He gave the conditions as follows:
1. The 'War must be in defence of a strict right, proportionate in importance to the means involved."
2. All other means of settlement have been tried and have failed.
3. There must be a reasonable presumption against the justice of an offensive war" (Continued on page 2)

Thou Shalt Not Kill

RT. REV. G. O'TOOLE, PH.D., S.T.D.
Professor in the School of Philosophy of the Catholic University of America

In my November article, I promised to check link by link the chain of reasoning whereby Catholic moralists establish a presumption against the justice of an offensive war. But why so much insistence on this distinction between defensive and offensive war? Does not all war, by its very nature, involve the killing of human beings, and is not this precisely what the Fifth Commandment unqualifiedly forbids?

In the abbreviated form in which it first appears (Exodus 20:13), the Fifth Commandment, it must be admitted, sounds like an absolute prohibition of all homicide. In a second passage, however, we find the same Commandment fully formulated and reading as follows: "The innocent and just person thou shalt not kill; for I will not justify the wicked." (Exodus 23:17) Hence, it is clear that what is forbidden by the Fifth Commandment is not the killing of the unjust, but the killing of an innocent and just person.

In other words, while the killing of an unjust man may be justified, deliberately to kill an innocent person constitutes unjustifiable homicide or murder.

Murray, then, the only kind of killing forbidden by the Fifth Commandment, consists in the intentional killing of an innocent person.

Right To Life

Murder is inherently wrong, because the right of an innocent human being to life is inalienable. The only way in which men can forfeit their right to life is by becoming, through a positive act of their own, unjust aggressors of the life of other individuals or of society.

God alone has unconditional dominion over human life; the State's power under God to take human life does not go beyond the bounds of what is necessary to protect its own existence and the lives of its citizens. The State's right to kill, therefore, is based exclusively upon its right to defend itself against unjust aggressors, whether these be internal enemies (right of capital punishment) or external enemies (right of war).

The individual, too, is permitted to take human life in case of bona-fide self-defense against an unjust aggressor. But, unless he has forfeited it by an unjust attack upon the life of another individual or, upon the social life of the State, a man's right to life is sacrosanct, and whoever deprives him of his life is a murderer.

From this it follows that war, which involves homicide on a vast scale, is not justifiable except as a measure for national self-defense, that is, for the protection of the lives and property of a people.

Now, when war is waged by a nation on its own territory, in order to repel an armed invasion on the part of a foreign enemy, such a war is termed defensive and is presumed to be justified on the ground of its necessity for legitimate national self-defense.

The invaders, on the other hand, are said to be fighting an offensive war, which is presumably not necessary for the preservation or defense of the aggressor nation.

Consequently, the presumption is in favor of the justice of a defensive war, but opposed to the justice of an offensive war.

But not offensive war is impossible of justification, for what, from a physical point of view, is a war of aggression may, in fact, from the moral point of view, be a war waged in defense of the lives and property of the aggressor people, jeopardized by the people under attack.

For example, Captain Preble's naval expedition against the piratic tribes of the Barbary coast (1801-1805) was technically an offensive war. Nevertheless, it was fought to deter the Tripolitan marauders from taking toll of American life and property. In this case, therefore, the aggression was justified as a measure necessary for national self-defense. Hence, the presumption normally militating against the justice of an offensive war had here to yield to the certainty of its justification in this particular instance.

Must Be Certain

In cases of doubt, however, the presumption, we repeat, is decidedly against the justice of an offensive war. It is simply common sense; how could it be otherwise?

Implied in the above-stated principle is the corollary that participants in an offensive war must, as a necessary condition of sinless participation therein, be certain of the war's justification.
Why Pick On The Jews?
(Continued from page 1)

by the name Lloyd George and on the French Maichievallian by the name Clemenceau.

II. Bourgeois Capitalism

1. It is said to have been the "Jewish Capitalist," Werner Sombart, claims the Jews for the development of Bourgeois Capitalism.

2. Adam Smith and Ricardo, the theoreticians of Bourgeois Capitalism were not Jews.

3. The fostering of Bourgeois Capitalism in modern Germany is due to Bismark.

4. To Kaiser William is also due the fostering of Bourgeois Capitalism in modern Germany.

III. Turning Sharp Corners

1. Business men say that Bourgeois Capitalism is all right and that what is life.

2. In Bourgeois Capitalism are the abuses.

3. The turning of sharp corners by business men must be laid to the door of Christians as well as Jews.

4. The assertion that religion has nothing to do with business in the assertion of Christians as well as Jews.

IV. Modern Liberals

1. The separation of the spiritual from the material was fostered by modern liberals.

2. Modern liberals were so broad-minded that they did not know enough to make up their minds.

3. Modern liberals were the defenders of Bourgeois Capitalism.

4. Before becoming the fellow-workers of Bolshevist Socialism.

5. Jews may be found among Bourgeois Capitalists, among Bolshevist Socialists, among Anarchists, disillusioned fellow-travelers.

V. Racialism


2. The Jews were a chosen people but they were never a superior race.

3. The Nordics were never a chosen people or a superior race.

4. And it is not because some Jews became racial minded that other people should be racial minded.

Seamen's Union Protests Transfer of Ships

The National Maritime Union Dec. 27 protested the proposed "sale" of eight of its American transatlantic ships to a Norwegian-owned company as a "smoke screen" to cover up an attempt to control all international shipping.

In a letter to President Roosevelt today, Curran asked that the transfer be held up and that the vessels be re-registered in non-bellicose nations.

The United States Lines has applied to the Maritime Commission for permission to sell the following vessels to the North Atlantic Transport Co., described as a Norwegian company: President Harding, American Trader, American Seaman, American Merchant, American Farmer, American Banker, American Traveler, named in order of seniority.

The letter implies that there may be some question as to whether the proposed sale is, in fact, an outright sale or is instead just another dodge by which the company and the Maritime Commission are trying to violate the neutrality act.

Circumvention

"It is said," the letter says, "to set up a dummy corporation in Norway or any other country, which would not be under the control of the American seller of the ships.

"It is interesting to note that all international security has characterized the proposal to transfer the vessels as an example of the government's willingness to make the purchase price and

A New Venture

by Peter Maurin

I. Turning to the Church

1. When I was in Saint Louis, I met a Maryknoll Father who had gone down to the United States after 8 years in China as a Maryknoll Missionary.

2. He is pleased to see that no one is interested in the United States are much more curious about the Church than they were for China ten years ago.

3. While modern nations give the sad spectacle of going back on their word, intelligent foreigners are turning to the Church as the one moral security left in the world.

II. Beginning February First

1. First of all, I am a great friend of The Catholic Worker has always favored the opening of small offices wherever anyone might be curious about the Church could receive information.

2. Such an office has just been rented by Fr. Krinim, a Redemptorist Father.

3. It is located at 196 East 3rd Street, New York, N. Y.

4. It will be open from 2 to 5 p.m. and 7 to 10 p.m., beginning February First.

5. Tell your non-Catholic friends curious about the Church that this office has just been opened for their benefit.

Conference on Civil Rights

With the opening of Congress there looms the fear of legislation directed against the non-resident of the United States. Some of the proposed legislation departed through the number of THE CATHOLIC WORKER. Fingerprinting, segregation, concentration camps for political dissidents, have been proposed. To offer this trend and other activities of undemocratic groups, The Greater New York Emergency Conference on Un-American Activities has sent out a call for a conference to be held at 3 p.m. Thursday. The plan is not to accept the resolutions of our conference because the Church is the meeting, and the meeting will be held at the meeting house, the Conference on Black Culture at 2 West 56th Street in New York City.

Among the sponsors are Dr. Benjamin Spock, Mr. J. A. Ryan, Rev. J. N. Moody, Rev. George Ford and William Calas. 

Inheritance is not merely a matter of the fact that we die; it comes only to those who live in union with God in Christ.

"Such was the quaint of the biog-
Thou Shalt Not Kill

(Continued from page 1)

This corollary, from whose application he exempts only "the soldier who is a subject, or who has been hired before the war" (1354.c), Noldin words as follows:

"But the soldier who is not a subject (I.e., not a national of the country), or who is hired after war has been declared (while the conscript enters before declaration), may not fight, unless he is certain of the justice of the war; for inasmuch as it is a question of inflicting the gravest harm upon other persons, it is not evident justly, unless it is evident to him that the war is a just one. If, however, the war is a defensive one, even a probable persuasion of its justice avails" (Sum. Pol. 1, 2).

Now if Noldin restricts the application of this corollary to the foreign legionary and the mercenary enrolled before the war, his reason for so doing lies plainly in the fact that such soldiers are not already under military authority and so not yet under obligation to presume that authority to be in the right.

If such men were already under military authority, they would be bound to give said authority the benefit of every doubt; for on no other condition would the exercise of military authority be possible.

That precisely is the reason why Noldin exempts the soldier already under military discipline—"the soldier who is a national, or whose enlistment preceded the war"—from the obligation of being certain about the justice of an offensive war as a condition of licit participation in it.

Note, however, that Noldin refers to the individuals in both these classifications (namely, the exempt and the exempt) as soldiers, not civilians. So, in speaking of "a soldier who is subject" (males subsidius), he cannot possibly mean the civilian conscript, not yet enlisted in the army, although he may well have had in mind the peace-time conscript of European countries, who is a soldier already serving in the army.

Civilian Conscript

But the civilian conscript, as we know him in the United States, does not fit into either of Noldin's classifications. For sure's a one is neither seeking enrollment in the army nor already serving in it.

On this ground, therefore, of the civilian conscript Noldin is silent; all he talks about is the "soldier."

Throughout this series of articles, on the contrary, the conscript has been the object of discussion. "The applicant decided to appeal against the tribunal's decision. "The applicant said he was conscientious objector on condition that we have urged the duty of becoming conscientious objectors to conscription for foreign wars of doubtful justification.

Twilight of Civilization

By Jacques Martain

1. Historical Liquidation

1. We are witnessing the historical liquidation of Jean Jacques Rousseau's World.

2. The fatality opposing modern Democracy is the fatality of the false philosophy of life which has for a century corrupted the original principle of life and paralyzed internally this principle until all self-confidence has been lost.

3. In the meanwhile the dictator States possessed of a better knowledge of Machiavelli have all the confidence in their principle which is base on brutal power and deceit.

Catholic C. O. Wins Hearing in England

(Continued from page 1)

Once, however, the civilian conscript has accepted his status as a soldier, by putting on the uniform, or by any other sign indicating his submission to the draft, he ceases to be a civilian, comes under military authority, and thereby foregoes his right to be a conscientious objector, outside the case of a certainly sinful war.

"You're in the army now!" gives notice of a radical change in status, with drastic consequences, not the least of which is the loss of one's right to refuse to serve in warfare that is not evidently just. Hence, in case of doubt, men under military authority may not use their individual judgment but must obey, on the presumption that their superiors are right; they are no longer entitled to "object." Noldin and no end of other moral theologians are unanimous in this verdict. It is happily "a bombshell!" Quite the contrary: it is a doctrine as tried and true as it is undeniably true.

On the other hand, this partial moratorium on the obligation to act in cases of practical doubt is confined to persons in the army. The question, however, under discussion is, whether civilians are similarly dispensed, or whether these are held to offer passive resistance to a law conscripting them for an offensive war of doubtful justice. An induct for soldiers, "like the flowers that bloom in the spring," has nothing to do with the case.

Conscription Bad Law

This series of articles in The Catholic Worker has had but one object: to convince the American citizens of his imperative duty to strive for the abolition of the abuse of governmental power involved in conscripting civilians for pre-sumably unjustified wars on foreign soil.

But, in urging this duty of passive resistance on civilians, it should go without saying that we did not urge it on soldiers. Discipline is vital to an army, and outside of the exceptional case, where he is bound "to obey God rather than men," the soldier who resists military authority is guilty of a grave sin.

Though the standard works on Catholic Moral Theology do not solve in so many words the question of whether civilians ought passively to resist their conscription by the government for offensive wars (which are nowadays almost certainly sinful), nonetheless, these manuals lay down principles from which that duty logically follows.

One of these principles is that, outside of the case of persons already in the army, no one is allowed to participate in an offensive war without justification. The second principle is the one which imposes on all citizens the duty of passive resistance to bad laws, evidently subservient to the public good, even if it is not evidently just. The applicant decided to appeal against the tribunal's decision.

The applicant said he was convinced that the nature and scale of modern warfare made it impossible for all the conditions to be satisfied. He agreed that the Catholic Worker in its editorial had stated that our cause was just. He himself doubted whether it was just entirely.

Judge Burgis: "Is it only a political objection?" "It is a profound conviction."

The applicant said that although he felt it impossible to justify modern war by Catholic principles, he could not understand how they managed to do it.

Judge Burgis: "Every school is obliged to register him as a conscientious objector on condition that he undertake civil service and does more harm than it averts."

—From The Catholic Herald.

A new book by

DOROTHY DAY

The story of the New York House of Hospitality as told from the diary of its founder:

HOUSE OF HOSPITALITY

by the Editor of The Catholic Worker.

310 pages $2.50

Order from: SHEED & WARD, INC.
63, Fifth Ave, N.Y.C.
Patron Of Journalists

St. Frances de Sales' feast comes at the end of January and here at the beginning of the month I am reading a story of his life by Bordeaux. I am skipping through it at odd moments (it is not an engrossing biography like "In the Footsteps of St. Francis" or "Father Damien") but I came across some thoughts that would be very good for all of us Catholic Workers to hold in mind during this coming year.

For instance, a passage which one must shake oneself loose; seldom is it that one hears or reads anything that would be very electrifying; no more thrilling than that; the things that are to go into effect. "They will begin some months ago at the monastery at Winona, in Minnesota, and the printing of the St. Francis of Assisi, instead of being in the ways of poverty, gentle and unhurried in speech and action, black and bearded. He was somewhat stooped, probably from carrying over a hundred of these, and five or six books on the spiritual life, one, I remember, by Blessed Peter Julian Eymard. Besides this, the sack contained a battered coffee pot, and a stalk of celery. The latter, he explained, he picked up from the gutter at the market. It was to have been his supper if he hadn't found a place to eat.

The end of his journey is the Trappist Monastery, Louisvile, Kentucky. It began last month, embarking on his endeavor to build a cooperative farm. He talked to me about his trip and asked if I would be interested in the actual farm. I said yes, and he was very enthusiastic. He told me about the people and the land, and how they are working hard to make it successful.

――Adolf Hitler

Gradual for the Third Sunday After Epiphany Ps. 101. The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Zion, and he shall be seen in his beauty. Alleluia, alleluia. Ps. 96. The Lord has reigned: let the earth rejoice; let the many islands be glad. Alleluia.

George Benedict

by Bill Gauchat

One Saturday evening a few weeks ago a new guest arrived. We receive many of these weary foot-sore men, very hungry, and with nothing to eat, and very tired. They are usually very thick-skinned, not shy of us, and will offer them food, (hot coffee, bread, and soup), and a bed. But this guest was different. The difference was not in his clothes which were ragged, but in the intense in gray, nor in the color of his skin which was black, for we have many Negroes among our visitors. They are not shy, they are not uncooperative. He was different, for he smiled and asked if we could get him some food and water. I asked him what he was doing there, and he said that he was looking for work. He had been sent to us by the Federal Service, which is in charge of the charities and live in port towns. The Bishop said that he has always been interested in the work of seamen, since he has had very little experience in it.

(Continued on page 1)
Day After Day Thru the South

(Continued from page 4)

Pensacola Apostolate of the Sea, without question, is the most practical headquarters of those vessels that are doing more real work down with the men.

Christmas
For a month now I have been away from New York, what with my mother’s illness in Florida and laying up in the hospital in Pensacola for two weeks. She was finally sent home to California, and we have received the news that she is doing better. I am ready to go home with the men, but my duties here are so pressing that I cannot leave for a few days, at least.

The men.尘rial cooperatives
One of the greatest needs of the Chinese cooperatives today is a change of books on the subject and a movement to build up regular chanteys which were done as the Holy Father through the United and the Cooperative Movement.

No Union
On the other hand, it is the work committee, or by neither. The men are of all nationalities

Patron of Seamen
Have you heard of Father Pedro Martinez, who was martyred in Georgia on October 5, 1668, bestow on the men by the Divine Providence. He was a Jesuit and a very devout man, and he was always ready to help those in need. He was very popular among the seamen, and his compassion and kindness towards them were reflected in his actions. He was a true patron of seamen, always ready to lend a helping hand when needed.

Cooperation
Fishings is supposed to be on the coast of Mexico, for twenty-eight days and, as one of the men said, the fishing is very good. They have already shared the proceeds they are doing well. One of the men who has just come from the coast said that his share of the coop.

Dollar a Day
The first house contains a classroom with four beds built double, showing that it has a little office and bedroom in back for transient boys. The third house is dormitory and dormitory for the fishermen, as there are no families in the neighborhood and they have to go to sleep in the smacks, as there are not often more than half a dozen men in each, none of them do they need to sleep. It is the healthiest life in the world for two men.

The fishing trips, which take the men all the way to the coast of Mexico, are for twenty-eight days and, as one of the men said, the fishing is very good. They have already shared the proceeds they are doing well. One of the men who has just come from the coast said that his share of the coop.

Epistle for Second Sunday After Epiphany
Brethren: Having different gifts, according to the grace that is given to each, either prophecy, or speaking with tongues, or interpretation of tongues, let all things be done with joy, exhorting one another with all good words. And let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts, giving thanks always for all things, for this is the will of God. And he that teacheth in doctrine shall be reckoned a master; and he that agreeth in charity is accounted a child. And let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts, giving thanks always for all things, for this is the will of God. And he that teacheth in doctrine shall be reckoned a master; and he that agreeth in charity is accounted a child.
Matt Talbot House
25 Austin Street
Since Dorothy Day’s last lecture at A.O.H. Ball there has been a marked round of personal interest taken in the work here. Much of which will be quoted from the little book we keep now, titled “Day by Day.”

We have started a library from books that have been donated, and a man whom Miss Howard contacted kindly made this stamp for us. Then we marked this way, and many men come in each day to read. This generally leads to a query for some information. The intense interest of the men living the life here is evident.

I will now take you through a day here as it is given in the notebook, “Day by Day.”

Diary

Friday, 12-3-38, A.M.—Morning prayer, privately. After 7 o’clock I talked with one of the men and the largest morning line since I’ve been here. Between 8 and 9 everyone does his bit. I am going to try to get here early tomorrow and I may be away till noon.

Joe went out for books before the kitchen till I came in at 11 A.M. On his return I had a conversation with Hazen about our plans.

P.M.—Dinner is served and the house all cleaned up from top to bottom. Arthur Shueban read some from a book called “Christian Science.” We were all interested.

Roya at 7 o’clock and prayer for our friends. We are all in a fighting mood—accepting beds or at last some read and others, serious and quiet. We are all different or, I mean, everyone is different.

I am expecting a visit from a brother from Oklahoma who has been in 8 o’clock with his guitar and harmonica. He played and then broke into a clog dance. We were all interested.

The men have several activities too numerous to mention here. There is a chance to visit us again soon and read some from Dorothy’s book while we are still here.

If you wish to write, you can write to me. I am praying for you. And I am trying to do what I can to give you some information about the work here.

Baltimore, Md.
St. Anthony’s House
435 South Paca Street

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Fulcher Brush Man
Francis E. King

"Fullerbrushman," you ex-
claim as madam opens the
door, "have you your card,
missus? My name’s Fuller,
missus—it's the Fuller
brush man." In reference to
her sample—she is thereby entitled to the free sample—she’s had gotten the sample anyhow, neither please nor please could prevent your
sample bag has been on the
blind side of the door. "I'll step
back, missus, and let Jack
borrow from you..."

Then follows carefully the mis-
trust of entrance. None of
that kind of door in the book
for your true brush man; with
one hand on the bag you surge
forward from the shoulders
and ninety-nine times out of a hundred it works—you’re in
and before the Cats.”

We received the medical kit
from General Gurney and were
grateful for it. Fortunately we
had to go to the hospital every
night and bring back the ex-
perience in the kitchen. The
men eat in the kitchen,
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Prostitution

By Peter Maurin

I. Prostitution of Marriage
1. Birth control is not self-control.
2. What is self-control is self-indulgence.
3. What is self-indulgence is prostitution of functions.
4. Prostitution in marriage is prostitution of marriage.
5. Prostitution of marriage is prostitution plus hypocrisy.

II. Prostitution of Education
1. To educate is to elevate.
2. To elevate is to raise.
3. To raise wheat on a piece of land is to enable that piece of land to produce wheat instead of weeds.
4. To raise men from the animal state to the cultural state is to educate men.
5. The teaching of facts without understanding is a prostitution of education.

III. Prostitution of the Press
1. Modern newspapermen tried to give people what they want.
2. Newspapermen ought to give people what they need.
3. To give people what they want but should not have is pandering.
4. To give people what they need or in other terms to make them want what they ought to want is fostering.
5. To pander to the bad in men is to make men human to men.
6. To foster the good in men is to make men human to men.

IV. Prostitution of Politics
1. The Republicans say: "Let's turn the rascals out."
2. The Democrats say: "Let's turn the rascals out."
3. The Republicans call the Democrats rascals.
4. The Democrats call the Republicans rascals.
5. For the Republicans as well as for the Democrats it is just profitable business.
6. By making a business out of politics, politicians have prostituted the noble calling of politics.

V. Prostitution of Property
1. All the land belongs to God.
2. God wants us to be the brother's keeper.
3. Our superfluous goods must be used to relieve the needs of our brother.
4. What we do for our brother for Christ's sake is what we carry with us when we die.
5. This is what the poor are for, to give to the rich the occasion to do good for Christ's sake.

MARTIN DE PORRES

4. To use property to acquire more property is not the proper use of property.
5. It is a prostitution of property.

VI. Prostitution of the Theatre
1. What applies to the Press applies also to the Theatre.
2. In the Middle Ages the Theatre was considered an efficient way of preaching.
3. They liked to produce Mystery Plays.
4. They aimed to preach and not to pandering.
5. Pandering to the crowd has brought the degradation of the theatre.
6. The Theatre started in the Church.
7. The Theatre has ended in the gutter.

VII. Prostitution of Art
1. In the Middle Ages the artists were not called artists but were called artisans.
2. When the artists were artisans they had the community spirit.
3. They had the community spirit because they believed in the doctrine of the common good.
4. Now that the artists do no longer believe in the doctrine of the common good they sell their work to art speculators.
5. As Erich Gill says: they have become "the lap-dogs" of the Bourgeoisie.

Committee of Priests And Laymen to Help Candle Co. Strikers

At a meeting in the office of the A.C.T.U. in New York a group of Catholic priests and laymen formed a committee to help secure justice for the locked-out workers of the Diamond Candle Company of Brooklyn. The case was reported in the December issue of THE CATHOLIC WORKER.

The case is of particular interest to Catholics because a large volume of the business of the company is done with churches and with horses that supply candles to churches. THE CATHOLIC WORKER argues that those priests dealing with the Diamond Candle Company write their protests immediately to the company and demand justice for the workers.

Information

Further information can be secured from the committee which can be addressed at the A.C.T.U., 238 Lafayette Street, N.Y.C. Among the members of the committee are Rev. William Kelly of Jamaica, Rev. William Kennedy of New York; Rev. Thomas McVey, O. S. B., and Rev. Michael Downey, C. S. S., both of the Bronx; Rev. Daniel O'Sullivan of New York. Among the lay members are Edward Sullivan, president of the A.C.T.U.; Philip Hurnham of Esmeralda; Francis Dowing, professor of History at Fordham University and William Callahan of THE CATHOLIC WORKER.

Catholic Worker Cells

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<td>Exton, Pa.</td>
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<td>Howna, La.</td>
<td>St. Benedict Farm Cleveland, Ohio</td>
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<td>Milwaukee, Wis.</td>
<td>Holy Family House 1011 No. 5th St.</td>
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<td>Minneapolis, Minn.</td>
<td>Sacred Heart House 105 R. Humphrey St.</td>
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<td>Ramsey, Ill.</td>
<td>Nazareth House 300 King St. W.</td>
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<td>St. Louis, Mo.</td>
<td>Sacred Heart House 1340 Washington St.</td>
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<td>Troy, N. Y.</td>
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<td>St. Joseph's House</td>
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<td>Congregate, Ont.</td>
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In Defense of the Romantic Agrarians

By REV. JOHN J. HUGO
Eton Hill College, Greenburgh, N.Y.

Since my only direct experience of the Romantic Agrarian movement lies in my boyhood memories of jumping in a haymow, Father Furfey would probably cannyly mistake me among the many who call him Romantic Agrarians. For myself, I do not claim to be an agrarian at all, but since the cause is a worthy one, I felt constrained to defend it, especially as Father Furfey himself has been the butt of boisterous and ridiculous criticism upon which Father Furfey heaps his scorn. Nor does my inexperience with a plough make me feel at all timid in attempting this. To appreciate the culture of the Ancient Greeks it is not necessary to have been a Greek; to be summoned as a juryman it is not necessary to have been a Roman. Nor does Father Furfey heave his scorn. And in any event, what is sauce for the goose is sauce for the gander. For one thing, there should be a farmer to understand the advantage of agrarianism, or shall we expect them to appreciate the difficulties standing in the way of the movement?

Free America

The Land

There is No Unemployment on the Land

This page is dedicated to deferring the question of unemployment, and considering the land as the solution. The text argues that the land movement is a realistic approach to contemporary problems, and that agrarianism is not less realistic than other social reforms. The author defends Father Furfey's criticism of the agrarians and highlights their failure to define a purpose, even a remote one. The text concludes that agrarianism is not visionary but rather practical, as it is calculated to change the present society.

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