For God’s Sake

1. Honest to God
   1. Of the above, the Middle Ages was
   ‘Honest to God.’
   2. We have ceased to be
   ‘Honest to God.’
   3. We think more
   about ourselves
   than we do
   about God.
   4. We have ceased to be
   God-centered
   and have become
   self-centered.

II. American Founders
1. The founders of America came to America to
   serve God
   they thought
   God wants to be served.
2. How God
   wants to be served is
   no longer taught
   in American schools.
3. How to be successful
   is still taught
   in American schools.
4. Thinking of time
   in terms of money is
   at the base
   of the thinking of
   our business men.
5. We put in our coins
   “In God we trust”
   but persist in thinking that
   everybody else
   ought to pay cash.

III. Cardinal Gasquet
1. Cardinal Gasquet was an English
   Benedictine.
2. He was a student
   of the history of English language
   that preceded
   the Reformatio.

(Continued on page 7)

MOTT ST.

These cool grey October days are gradually but forcefully sweeping us into the chilling realization that winter is swiftly moving in on the world. Whatever his or her heated flats of Mott street there is much walking and gnashing of teeth.

The concept of the State has not meant, of necessity, that there has always been a State governing body but has regionalists that be· tween Secularism and Communism there remains something to the people of the land to make or to unmake Caesar. Because Caesar does not obtain his authority directly from God. It is the people who have authority directly from God. God must be served, and they delegate that authority to representatives and in that way give (the people) some power of choice and decision.

Secularism is actually the greatest evil. In its official platform November the U. S. hierarchy warned us that it is secularism not Communism that is "at the root of the world's travel today." In fact, they told us, secularism is "the fertile soil in which such social monstrosities as Fascism, Nazism, and Communism could germinate and grow." It is doing more than anything else to blight our heritage of Christian culture. They would have us know that its diabolical influence has penetrated every phase of our life: the civil, the military, education, labor, politics, international relations, and every institution untouchable. It is good to see the Catholic Students Mission Convention at Notre Dame in August dumb Secularism rather than Communism as "Public Enemy No. 1." The axe must be laid to the root, and not enough to pluck the evil fruit.

Let us not delude ourselves further. The " Consolidation Enfrontr" even more than our society. God is ignored in the forces. The Bishops advised

(Continued on page 7)

THE STATE, as we know it in history, as we have it with us today, is a type of organized society. It is not organized, of course, but it is a type of society. Christian anarchists are not opposed to organized society nor are many other types of anarchists. A country which does not have a centralized, governing body but has regional or local organization cannot properly be spoken of as a State. Indeed Stateless societies have existed in the world. The State preempts the city governments of the early middle ages as examples and it is but lack of acquaintance with this fact which leads people to assume that there has always been a State and that to advocate its abolition is both unpatriotic and un-Christian.

The concept of the State has become so much of an accepted thing in talk of government or organized society seems to most

(Continued on page 6)

THE TRIAL

There was no one else from The Catholic Worker with Bob Ludlow when he was arrested last month in front of the Washington Irving High School. It had been picketing with thirteen others of the Peace makers' group at noon on a Saturday, and since they had picketed many times before during the course of the last year, they were not surprised at the turned up trouble. The first day we puzzled we expected nothing, but the rest of the time it was to be expected that there would be trouble. This coming war is to be known at the root of the world's travail. His name is "Jehovah." But army discipline demands that everything and everyone be in its place— including religion and God. Yes, they are comparably free on

(Continued on page 7)
Our Fall Appeal

October 3, 1948

Dear Fellow Workers:

We have twins in our house of Hospitality! Joseph-and Mary, and they are three weeks old. There is an old Joseph in the house, several months old, is lying in bed, just out of child, "Let thumbing and recovering from pneumonia. He is one of our best workers, and he has served us all at meals these last few years with a courtesy and grace that brings to mind the fact that we are all sons of God together (living in somewhat of a family). We may not look like it, but our Father is many times a millionaire and a great King so we have confidence that this, our usual fall appeal, will reach you, our brethren, and for His sake you will help keep this house going. We have hundreds of men who cannot, for one reason or another, be in the house doing daily work. The tractors have to do the ploughing and John Filligge's beloved horses have been suffering from bad feet all summer and fall. "Let's give them a bag of oats and tell them to keep 'em on the job that does not work, neither let him eat." He is putting the thing as the employer of men does, and it sounds like a joke but is not. No one has scruples about turning over a dime when everyone hates to get rid of a horse that has outlived its usefulness.

Last winter we had a skeleton crew at the farm but it looked as though we were going to have 150 to 200 men in fall. Unfortunately many appeals are made to us. Letters canning, outside the big house and doing one percent or more of the work. J. julia says next year the girls who helped sell more subscriptions will be away doing other things. We are hoping enough comes in to take care of our farm bills, too.

Everyone always asks whether the other response is the one of those questions which always come up when you talk about the farm. How do we feel that though we raise three hundred bushels a day in New York, and buy a call which lasts anymore from a week to six months (for now) ever for. We have sent out our fall appeal from New York and we are hoping enough comes in to take care of our farm bills, too.

(Continued from page 1)

They brought pretty stones, too, and they had the salads already in the bed of flowers. One baby sat half f. broken legs and two broken fingers. Of the picnic which we all shared with the children on the last day as we were going to a nearby farm and from the Near Tusculum, New York.

Jules says next year the girls who helped sell more subscriptions will be away doing other things. We are hoping enough comes in to take care of our farm bills, too.

Our Fall Appeal

On Pilgrimage

(Continued from page 1)

In this winter, we need to do things to help keep us all in the love of God. Of the incident of a young couple trying to get to the Blessed Virgin, the children, the next day to learn a few fundamentals about the care of babies, the understanding of feeding, putting up food, not to speak of sing- ing. The making of toys, dance movements, and little plays. All a mother has to be all these things (tugger, artist, book lover, game maker, playmate, inventor, toymaker, seer, singer, and dancer). "Let's give a full life! What talents to develop! Let's worry for a few days. As for the adults, I'm sure they didn't make our children. It is not right for them to share in the close relationship of a father to his children. But in the peace and tranquility of a father to his children. There is a great deal that people are misunderstanding to the C.A. children. Where there can be an illusion!"

That the owner is: without a preacher to listen to! All the old families have never seen, whom we have never preached to them. But the old families have never seen, whom we have never preached to them. Can they possibly have believed without any assurance to them? Now are they to believe in the Lord only if they listen to someone else? Do they listen without a preacher to listen to? (x 14 Rom.) Therefore the whole Church preaches Christ, and the heavens announce His righteousness, because all the faithful are the heavens, all who care to win for God such as he not yet believed, and do this out of charity." St. Augustine.

Gratefully in Christ, the EDITORS.

"Who among the faithful is alert concerning Christ? Think you that we, standing here, alone announce Christ, and you do not announce him? How is it that people come to us, people whom we have never seen, whom we have never heard? That people want to be Christians? We have never known them; we have never preached to them. Can they possibly have believed without any assurance to them? How are they to believe in the Lord only if they listen to someone else? Do they listen without a preacher to listen to? (x 14 Rom.) Therefore the whole Church preaches Christ, and the heavens announce His righteousness, because all the faithful are the heavens, all who care to win for God such as he not yet believed, and do this out of charity." St. Augustine.

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No, that's not the fight story. The fight story's just about the same as all the others. There's not much to tell. The thing that happens about three years ago is that Zengler had a fight. That part's right enough. I'm trying that dirty sleeve again. I've got a hell of a thing to say. I'm going to tell you about it here.

Zengler is telling Christy about a fight he had. He's trying to describe it, but he's not sure if he's going to say it. He says he's trying to explain it to Christy, but he's not sure if he's going to say it.

"That's the way I figure it. It's not my fault is it?" Zengler asks. "I can feel Christy's frayed nerves. He's still bleeding a bit and he's still a little bit dazed. His eyes are still glazed over. But he's trying to explain it to Zengler."

Zengler is trying to explain what happened. He's trying to make it clear that he didn't mean to cause a big commotion. He's trying to explain to Christy that he didn't mean to make a scene.

"That's just a lousy Commy trick. That's why we're going to the Union. Like he's trying to kid! "Zengler says. "I mean, the looks of the place. Like I said, it's a lousy Commy trick."

Zengler is trying to explain to Christy that it's not what it looks like. He's trying to explain to Christy that it's not their fault. He's trying to explain that they didn't mean to cause a big commotion.

"That's just a lousy Commy trick. Like he's trying to kid! "Zengler says. "I mean, the looks of the place. Like I said, it's a lousy Commy trick."

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**THE PAPA TO THE FARMERS**

This address by H. H. Pius XII, one of the most notable of the Popes, to the Italian League of Working Farmers, November 10, 1952, contains the nearest English equivalent to Col- lisselli directri, a phrase made clear by the text paragraph that appears in the following page. It shows how a Papal message on the theme of the justice and charity which is prerequisite for the moral and social progress of the world, appeared in the Catholic weekly Acta Apostolicae Sedis, that this address of Holy Father the Pope, was written, in order to bring to light the need of study and revision of the laws of the land and to show the need of the workers for the justice, freedom, and truth which they need in order to achieve the social progress which is necessary for the development of agriculture.

**THE RESOLUTION...**

By Paul Pignay

(Paul Pignay is a young reader of the CATHOLIC WORKER in Belgium, and is in the province of Sedan. This is his first article for the simplicity of style when expressing himself in English.)

Have you ever been in a rolling-land phase? The blazing plow and irons give us an idea of hell.

In the heat kids of 14 or 15 are working eight hours, eight days a week. Some 40 or 45-year-old workers are killed by the heat and the hardship of the job. In the coal or iron mine the worker feels he is an ANIMAL, going into little holes, thousands of feet under the world.

** THESE MEN ARE SLAVES.** Of course we need them. We need coal and iron. We need the baker who works while we are sleeping. We need the postman to run on Sunday and bring us the mail. We need the bus driver to bring us from the movies at night. We need them also because we are workers.

We are workers, we are slaves.

**SLAVES WHY?** Because we have no power, we must work hard and must not demand anything. We must spend our blood, and our families, and our money on the human pleasure of some profiteers.

Because after we have filled the pockets of those men we are ashamed of calling them with this word when there is a crisis. Our bread, our children are hungry, and they go on to live and eat and have money.

** THEY ARE SLAVES.** The little boy of 10 who works as a 20-year-old, the little girl of 10 who is in the factory under the will and hand of her boss (often seen in Belgium and France for instance).

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**Conclusion in next issue.**
Harrissburg Story

By DOROTHY DAY

There is a Kathie Kollwitz men-tioned often in the art world who did much to cheer up the lot of the poor, drawing pictures of the poor. She first went to America by steamer from Russia, and one who has been in a town where drawing pictures of the poor. She per millis, you know the peculiar.

There is a Kathie Kollwitz mentioned often in the art world who has been in a town where drawing pictures of the poor. She per millis, you know the peculiar...
The Trial
(Continued from page 1)
peace and outgoing public de- cency. The trial was postponed for ten days, the charge being an un- familiar one, and on September 27, the trial officially opened.

There was a large room in the court,
on 2nd Avenue and 2nd Street, which was divided into sections by benches, and from the first bench you could see directly into the jail cells of the defendants. The court was crowded, though for manacals or for wild boys, and the judge, an admiral save for an American flag just behind the judge's seat. In the rear, a judge's wig. The judge was on time, so all the cases were tried that day.

Young Woman
First there was a very good look- ing young woman, who was dressed and defiled. She had lit- tle hair and was wearing a nice suit and good taste and she held her head up with an air of importance. The policeman story was that she had caused a disturbance at three o'clock in the morning in front of her husband's rooming house on the corner of 5th Avenue and 53rd Street.

"I am not free? " Bochum-Harpen, Westfalen (Continued from page 1)

... h f St

Sunday morning. But let them learn to keep their own spheres. Let them make up the world in the res- pectability of any particular piece of military strategy, nor discuss the sinfulness of God and his fellow Americans, even if they preach too boldly the practical love of one another that is interested in the morality of army policy. Religion is the most impor- tant thing to keep it to. The boys are even encouraged to take up some re- ligious tract, and over 90% of the young are in the army. The majority may be addressed to Richard T. Sorensen, 324 West 57th Street, Philadelphia, Pa., and we hope the results will be as good as it was to his former love.

APPEALS
Vicar Konrad Schmied Katholische Kirche in America von den Judenstaaten (Germany) (British Zone)

Joseph Kahn, 48, Germany (Gebrauchsg. 15 Britisch Zone)

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The people will make no more mistakes, that they need to be led, that a government must be set up over them. In a people so educated, we would make mistakes unless we did so. If we accept the Christian norm as the reference point in our social conduct. But it has yet to be demonstrated that these mistakes would be any more numerous or worse than those made by other people. In some instances, the Christian ideal, it is true, has not been provided with enough correction to prove its value. But with the help of the Holy Spirit, the people will not fall into the same negligence of the Christian norm as in the past and today. The people will not fail to accept such an arrangement will be relatively free and subject to State and the coercive power of Christ, a way that will externalize the State — will have forsaken what authority may be necessary. A great revolution to men, including both Christians and Communists, for if it is not these intermediate self-governing guilds would be superimposed on the State, it would be possible to achieve this, but in the Christian Revolution it is in order to recognize the State and the power of the State as the instrument of and an excessive dependence on the State as the instrument of the State. There is the same acceptance of a point of reference in the faith will not be realized in these concepts as the totality; in the volume of production, the upholding of the State with "the good" which man cannot shed the means you use to accomplish your goals. State here in America that we will not be pacifist nor decentralist nor relativist.