



M F LAUTNER
ROUND-TABLE STUDY CLUB
TELL CITY IND

Revolt In Housing

ENGLISH POOR USE NEW
METHOD TO ACCENT
NO HOMES

"Nothing in modern times is more gratifying than the way families have taken forcible possession of Government huts—unless it is the frightened way the official bullies have rushed to accept the position." This is the comment of the Catholic Land Federation's Cross and the Plough which comes out quarterly in England. Time magazine plays up the news week by week and comments on the fundamental changes in Britain's mass mentality. The people had begun to revolt.

It was hard to figure out from the news just how many families took matters into their own hands and began to move into empty buildings. They numbered thousands and took over not only government huts (where they still are, we believe) but Abbey Lodge, a large modern block of flats requisitioned by the air ministry and left empty after the war, and the Duchess of Bedford apartments and another big block of luxury apartments, in London.

Tired of Injustice

It was termed generally a Communist uprising, but a mass move of such a kind like spontaneous strikes come about when people boil over, tired of the injustices of the present ownership system. The job of the Communists is to take over such revolts, and make it an excuse to do away with all private property.
(Continued on page 6)



SAINT FRANCIS
sweeps a church

On Pilgrimage

The Church and Work, which appeared in the September issue is coming out as one of the monthly REPRINTS of the National Commission for Catholic Action Study (National Federation of Catholic College Students) at the University of Dayton. This recognition of the point we are making makes us happy indeed. When I started with article number one, I had in mind the second article, specific instances of the interests of the priests in the worker, as evidenced by the seamen's strike in 1937, the National Biscuit company strike, The Republic Steel Strike, the Akron rubber strikes, and in the organiza-
(Continued on page 6)

Do We Mean What We Say?

Do we mean what we said we fought for? Councilman Connolly of Manhattan introduced into the City Council, October 1, a resolution calling for the entry of 250,000 displaced European Jews into the United States.

Pointing out that more than 1,000,000 Jews face despair, disillusionment and destruction, Connolly urged that the United States take all steps with the greatest possible dispatch to facilitate the move.

At the base of the Statue of Liberty in New York Harbor are these words:

*Give me your tired, your poor,
your huddled masses
yearning to breathe free,
The wretched refuse of your
teeming shore,
Send these, the homeless, tem-
pest tossed, to me;
I lift my lamp beside the
golden door.*

We commend Councilman Connolly for his noble suggestion.

It is one sign that Hitler has won, when we see the Jews still wandering homeless around Europe, accepted neither in Canada, Australia, the United States, Russia, Palestine.

Another sign that we have lost the war is the statement of 54 New York clergymen calling for "mercy killings," voluntary Euthanasia. Among the signers of the statement prepared by the Euthanasia Society of America, Inc., are Dr. Henry Sloane Coffin, Dr. Henry Emerson Fosdick, Dr. George Paul Sargent, Dr. Guy Emery Shipler, editor of the Churchman, and Dr. Ralph W. Sockman, of Christ Church. These men have rejected the Cross, have rejected Christ. "The lukewarm I will spew out of my mouth."



Pius XII

"Can a woman hope for real well-being from a regime dominated by capitalism? We do not need to describe to you the economic and social results that issue from it. You know its characteristic signs, and you yourselves are bearing its burden: excessive concentration of population in cities, the constant all absorbing increase of big industries, the difficult and precarious state of others, notably those of the artisan and agricultural workers, and the disturbing increase of unemployment."

EDMUND CAMPION



EASY ESSAY

By PETER MAURIN

1. A Communist Society

1. "A Communist society is a society" where each one works according to his ability and gets according to his needs."
2. Such a society is not found in Soviet Russia.
3. Such a society is found in Catholic monasteries.
4. For Vincent McNabb an English Dominican told Strachey an English Marxist "I am a Communist; you are only an amateur."
(Continued on page 8)

Revolt In Industry

SOCIALIST GOVERNMENT
RECRUITS CHILD
LABOR

More significant than the revolt of the homeless in Britain, is the revolt of the families against inhuman work. A government statement discloses that the Labor party in Britain is trying to recruit child labor for its mines, accepting a system and perpetuating a system regarded as iniquitous by all.

Josephine Roche

In a story in the United Mine Workers Journal of a few weeks ago, there is quoted a report of Josephine Roche, president of the Rocky Mountain Fuel Corporation, who recently made an inspection tour of the British coal mining areas. Josephine Roche, who inherited her mines from her father, saw to it that the miners joined the union when miners were being shot down by other industrialists for their attempts to organize.

Backward Step

Miss Roche writes of the backward step taken by the British Socialist Labor government in recruiting fourteen and fifteen-year-old boys for mine labor.

An All-Out Attempt

Miss Roche wrote that she would never forget her first encounter with a 14-year-old boy in a British coal pit, a living proof that the government and the industry—which are now synonymous, are making an all-out attempt to overcome the growing unwillingness of fathers and
(Continued on page 6)

"Abandon Hope"

By
Gordon C. Zahn

This is the final in a series of articles on the problems we met, as C. O.'s, at Rosewood State Training School, Owings Mills, Md.

"All hope abandon, ye who enter here" is the inscription fashioned by Dante for the gates of Hell. It was in no burst of poetic fancy that the sign, "Rosewood — No Thoroughfare," was placed at the foot of the lane leading to the "training school" for the mentally deficient of Maryland; yet, that inscription is every bit as fitting as Dante's. Escape or death are virtually the only ways out for the unfortunate child committed there. Rosewood, as we of CPS No. 102 witnessed for almost three full years, is strictly a one-way, dead-end street.

Rosewood Fails

About 1/4 of the patient body at Rosewood consists of cus-

tomial cases. Most of these are individuals with mentality of infant level or lower. All any institution could do for them is to provide adequate care and reasonably pleasant surroundings. However, Rosewood fails even in this respect. Instead these unfortunates are herded together into huge basement "playrooms"; the total effect of the smell, sight and sounds of Rosewood's Hill Cottage can be guaranteed to produce revulsion and often nausea into anyone viewing it for the first time. Insofar as these patients are concerned, the entire fault for the state of affairs lies with the stinginess of the Maryland Legislature; even if the Rosewood administration wished to improve their lot, no funds would be available for this purpose.

The Real Tragedy

The real tragedy of Rosewood lies—as was stated in a
(Continued on page 4)

Hospitality

By
Irene Mary Naughton

The great mistaken notion of our day, the basic error of our social work, is that charity can be bought and sold across a counter. Charity bought by the Faithful, and sold by the social worker, is to true charity what harlotry is to love. In an age where everything and everyone has his price, we have come to think that charity, that is to say love, has its price. Why then do we put ourselves above the prostitute?

The Goal

We are building in our mind's eye that social order which is first of all arranged for holiness. We have seen that village life, enabling us to share daily in His life, Who alone is holy, is the goal of the Land Movement, — that Land Movement which is a temporal revolution for eternal salvation. Without lessening our duty to go to such a

village, or to start one, if we are to raise a Christian family, without lessening our duty to refuse cooperation with an economic system that may be described as centralized anti-God, simultaneously with our efforts to accomplish these duties, we must do the Works of Mercy, and in person. What matters it to build the ideal city if, when it is built, the citizens who are to live in it are already dead from hunger, hunger for bread, and hunger for love?

Whose Charge?

If you say that there are organizations to take care of the needy, that Catholic Charities is the answer, I will quote you some lines: "Organized charity, skimmed and iced, In the name of a cautious, statistical Christ." Do you see Christ as I see Him today, sitting on a long bench in an office, while the social
(Continued on page 2)

CATHOLIC WORKER

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Our Fall Appeal

On the feasts of St. Francis and
the Little Flower, 1946, this is
being mailed.

Dear fellow workers in Christ:

These letters which we send out every six months, are more than an appeal to you to help us pay the debts we have accumulated in trying to take care of the demands made upon us. In these letters we always try to tell you in one short page, just what we are trying to do, here at Mott street, down at the farm at Easton, and in the ten other CATHOLIC WORKER centers, city and country, besides in the countless homes of our readers.

Everyone who comes to the farm says that life there, a visit or a retreat there, is a glimpse of heaven. Even in our centers in the city, many who come to us love it so that they stay forever, and we will grow into little villages, almost. It is meant that we should be happy, that we should love the world ("for God so loved the world"). Man has made a vast suffering wilderness of much of this world, through war and greed. But love is as strong as death. God said to St. Catherine of Sienna, "You cannot give back to Me, Myself, the love I demand, but I have put you beside your neighbor so that you may do for him what you cannot do for Me. What you do for your neighbor then, I consider as being done for Me." He also said to her, "All the way to Heaven is Heaven, for I am the Way."

It is plain then, the Way we should walk, the things we should do. We cannot turn from our brothers who appeal to us; if God sends, and often through you, people in need, then too He will send us, through you the means to take care of them.

Here is a diary of our days:

MONDAY: 650 cups of coffee served between 6:30 and 7:30, according to Slim, who has charge of the line in the morning. About 150 for stew in the afternoon. This goes on daily.

TUESDAY: Kichi was buried today. She had been with us for ten years. Since the Atom Bomb she had been shattered in health herself and her death is a happy release. We are cleaning her rooms for other women. We are so crowded that several have had to sleep on the floor.

WEDNESDAY: We are so crowded we have had to rent five other apartments this past month. They are all eight or ten dollars a month, no heat, no bath, no hot water. But they are shelter...

THURSDAY: Alice has as sorrowful a lot as anyone we ever met. Her three brothers were killed in one battle in the war, her father died of the shock and her mother not long after. Her husband left her and she is going to have a baby. Unlike Job, she is strong and well, and we are trying to be a family to her.

FRIDAY: A family spent this past week with us, mother and father and two children. The house they lived in Erie collapsed and that started them on their wanderings. We have been trying to get a place for them but the man was restless and has wandered on. There is so little that we can do but offer the immediate aid we have.

SATURDAY: Rose, for whom many of our readers sent help last year, has just had another baby. Four of her other children come in three times a day to meals with us. Two other families come in for meals too.

SUNDAY: Our work in the kitchen goes on always. People eat on Sundays too, and because many another place closes, we have an extra heavy line. But food is holy, and "We know Him in the breaking of bread."

The money you send to us is holy too, and represents your work, the sweat of your brow. We beg you to continue to be our companions in this work, and we beg for you the blessings of the Holy Family, who themselves were poor.

Sincerely in Christ,
The Editors

Hospitality

(Continued from page 1)

worker gets out His case history, checking on Mary's and Joseph's income, property, interest in sanitation, marital history, and whether any drunkenness in the family places them among the undeserving poor? That social worker, in most cases so desirous of loving Christ in her brethren, is administering the funds of many people. Can she alone make up for the love of many people?

Our Approach

When our social order has put on Christ, we shall no longer say to Christ the Stranger: "We are glad to welcome you to our town, for a price; show us your money, and we shall see whether it is the Waldorf or the Municipal Lodging House." Those disciples who were told to take neither scrip nor purse

Worker, side by side with trying to restore the social order through farming communes, side by side with clarification of thought through roundtable discussion and the paper, conducts and asks others to conduct Houses of Hospitality, for immediate aid to the poor and distressed. That is why it says the best thing of all is to have a Christ-room in your home, for the poor, the wayfarer, and the stranger. Therefore, any of you young couples going on the land, settling in a village around a retreat house, a monastery, a convent with a chaplain, or any spiritual centre, take one or more of Christ's poor with you, one of His orphans, and feed, clothe, and love them out of your want, if you have to use orange crates for furniture, and flour bags for sheets. For His

"boarded out" in boarding homes, where even real affection cannot make them forget that their boarding parents are being paid to take care of them, whereas they take care of their own children for nothing. I remember well the twelve-year old boy I visited as a social worker; he had been in ten homes. He was a nice boy, "obsessed" with the idea of finding out where his mother was, and so exhibited certain "behaviour problems"; the psychologist in Kings County Hospital found him rather "pathological" or was it "psychopathic"; the amazing thing to me was that he had retained his sanity. One can be twelve years old, indeed twelve months old, and even "subnormal," and still know that some things cannot be bought, that priced love is harlotry.

Age of Unreason

I say this without any reflection on sincere boarding mothers, forced into this position by an economic system, which I see more and more each day to be not so much unjust as diabolical. In the case for private property, seeing that we live in an age so filled with the fog of unreason that we must make a case for private property, for the small holding free from pressure groups, no argument is so cogent, so urgent, so compelling as this, that we have made it literally impossible for the Christian to practise the virtue of Almsgiving.

Always a Little More

In a system of small holdings, a family always tended to produce a little more than is needed. The farmer planted a little more wheat. It was in the nature of things that the cow should give too much milk when it was fresh, and too little perhaps, (for families were large, thank God, and there was usually only one cow) when the cow was going dry. But to balance this there was always misfortune, crop failure, death of animals, the child suddenly orphaned, the stranger, the crippled, the ill, and the Church, "needy, yet enriching many." (Although, like St. Paul, who was a tentmaker, many of the clergy worked with their hands, satisfying part of their own wants.)

Share the Gifts

During a lifetime one probably knew both want and superfluity, a good thing, for it is good for the soul to beg, and it is good for the soul to give to the beggar. Are we not all beggars at the table of God? Should we then refuse to share the gifts of Almighty God with His Christ in the stranger, or should we who beg from the Father be ashamed to beg from Christ our brother, at the moment more fortunate than we? I must say something that sounds blasphemous. Could we think for a moment to delegate to someone else, to pay someone else, to receive Christ for us in the Blessed Sacrament? You are horrified. Why are you not horrified when you delegate to someone else, when you pay someone else, to succour the Divine Christ in the poor and the

(Continued on page 4)



MY KINGDOM IS NOT OF THIS WORLD

would have slept on the park benches, and the peace they would have given us has returned to them. Let us hope that they have not shaken the dust of our town from their feet for a testimony against us. And woe to you who have empty beds while the poor sleep on park benches and in doorways.

Plenty of Time

There is no talent for writing or painting so great that the writer must delegate the care of Christ in the poor to somebody else. There is no Jocist or Catholic Action movement so all-absorbing that the Jocist must delegate the care of Christ in the poor to somebody else. There is no retreat movement, no land movement, no cooperative movement, no teaching or preaching vocation, that dispenses with or puts off the duty of Hospitality towards our brethren. "To remove the destitute, without a single exception, from destitution constitutes the social duty before the accomplishment of which one cannot even examine what the first social duty is to be." (Peguy). That is why the Catholic

necessity is greater than yours. Behold, not two sparrows are sold in the marketplace without His knowing it, and those who are improvident through love are the apple of His eye. (But take care that your improvidence is not the improvidence of sloth. The improvidence of love is our duty, the improvidence of sloth is our sin.)

The Destitute

But who are the destitute? The first and elementary destitution which has the first claim on us is that destitution whereby life will be lost if aid is not immediately given. Such is the destitution of the famine-stricken in Europe and Asia. Next is the destitution of the homeless, the cold, of those who are enfeebled through never having enough food or the right kind of food. These are the migrant farmers of the South and West, of New Jersey. These are our brethren in Christ who have fallen on evil days on the Skid Rows of the country, the Bowery in New York, Madison Ave. in Chicago, and Michigan Ave. in Detroit. These are the orphans and foundlings, in asylums or

BOOK REVIEWS

REVEILLE FOR RADICALS.

By Saul D. Alinsky. The University of Chicago Press. Price: \$2.50.

A *Natural Man* (great-great-great-grandson of J. J. Rousseau, who is one-third Russian on his mother's side): Cheers! We have at last discovered the formula for transforming this chaotic world into a paradise of brotherly love.

Innocent Christian: I'm so glad. We've been at it 2,000 years now without notable success. What is the magic formula?

A. N. M.: People's Organizations.

I. C.: And what are they?

A. N. M.: Well, first you have to understand the spirit from which they issue. We have a great, intense, wonderful love of people. That's the important thing.

I. C.: It sounds rather familiar. You mean you love God so much that you love your neighbor as yourself?

A. N. M.: No, no, we just love people. God hasn't anything to do with it. Not that we have anything against God, mind you. The churches are every bit as important as the athletic organization in our scheme.

I. C.: That's marvelous. You mean you have succeeded in loving all men on the natural level and without any supernatural help?

A. N. M.: Exactly, we love all men. Every single man. Except, of course, fascists, reactionaries, rich business men who grind the poor and individualists who refuse to cooperate with People's Organizations.

I. C.: I see. Well, go on, tell me what you are going to do.

A. N. M.: We are starting a revolution. We are real radicals. Most people who pretend to be radicals really aren't radicals at all. Take the labor unions. They started out to transform the economic system. They haven't done anything of the sort. They are now exactly of the same mind as management, except for family quarrels over the spoils. But we are working with the people, we are giving them a voice. We are going to transform things.

I. C.: Do you have an organization?

A. N. M.: Yes, this is the way we work. We send an organizer into a community, usually a bad neighborhood of factory workers, where there is a lot of need for reform and a lot of discontent. We seek out the natural leaders. Those are the people who have a following for one reason or another. Then we get the key people who are in charge of things: the owners of gambling joints, the political leaders, the ministers, priests and business men. We form a community congress then, which really represents the whole neighborhood.

I. C.: This natural leadership business sounds like Catholic Action. By the way, what are your techniques

for winning over the natural leaders?

A. N. M.: Ah, that's where we excel. You see, we speak their language. If they blaspheme, we blaspheme; if they drink, so do we; if they don't drink neither do we (although that is a little hard on us); if they like strip-tease, we accompany them to strip-tease; if they don't eat meat on Friday, we order fish. Then we have a lot of tricks for special cases. We lie when it helps, we play one prospect against another, we make lavish use of flattery. Flattery works wonders. Why, I remember one Catholic priest who was being uncooperative...

I. C.: I begin to understand. It's a case of the end justifying the means.

A. N. M.: Exactly.

I. C.: By the way, what is the end?

A. N. M.: The end is "to promote the welfare of all residents of the community,



regardless of their race, color, or creed, so that they may have the opportunity to find health, happiness, and security through the democratic way of life."

I. C.: Could you be a little more specific?

A. N. M.: Why, don't you see, we organize the whole community into a powerful pressure group. We can force owners into paying higher wages (more effectively than trade unions), we can out-manoeuvre the political machine, we can...

I. C.: Yes, but what are you working toward ultimately? What sort of society are you aiming to make?

A. N. M.: Well, we certainly haven't decided our aims in advance. That isn't democratic. You don't understand. This is a revolution!

I. C.: No, I don't understand. A revolution toward what? You must be working on something specific.

A. N. M.: Sure we are. We work on whatever the community thinks needs fixing... like more orange juice for children, inside toilets for workers' houses.

I. C.: Oh, is that all? I thought you meant what you said, that you were going to start a revolution. I had hoped you were going to promote godliness, or out materialism, or work for distribution, or build up family life, or clean up the newstands. I did not hope you were going to restore religion to society, but still that is my idea of what would be a real revolution.

A. N. M.: I'm afraid there is no use talking to you. You

ought to read our book to see how noble our ideals are. I'll quote you a passage:

"It is in an all-inclusive People's Organization that people fight and think as people, as Americans, and not as businessmen, workers, Catholics, Protestants, Jews, whites, or colored. A People's Organization inevitably smashes all artificial barriers, sectarian interests, religious, nationality and racial distinctions. It is made up of people, its program is a people's program, and they think together, work together, fight together, hope together, achieve together, as people." (p. 214).

I. C.: Really, you confirm my mounting suspicions. How many People's Organizations are there so far?

A. N. M.: Ohhhhhhh, several.

I. C.: And the organizers, what about them? I understand that they are tireless and selfless in the furtherance of this great cause. But who finances them?

A. N. M.: Frankly, it's none of your business.

I. C.: Frankly, whether you know it or not you are setting up a rival church. People's Organizations are going to be the great unifying bodies of society; the great supra-everything. But the Catholic Church is the great supra-national organization which unifies man, in God. However charming and sincere you yourself may be, your plans are the enemy of the Church and therefore of God. In fact this is even obvious in your book (for I have read it). You plan to unite all men in a great, wonderful brotherhood, in which God is irrelevant. But in fact, once you have your groups you have to keep them fighting some faction or other, some social evil or other, all the time or the members will tear each other's hair out. It doesn't sound much like brotherhood to me.

A. N. M.: To tell you the truth, we haven't found the Catholic Church doing much about brotherhood in the neighborhoods where we work. Not that we have anything against Catholics mind you, but what have you to say for yourselves?

I. C.: That you will succeed in the measure in which we have failed to live our Christianity. Already your book is a best-seller because we are slumbering. I would even recommend your book to Catholics, for the good of their humility, and especially for their education about the condition of organized labor. Please God, they will be able to resist the vision of the good life without God.

Carol Jackson



SPOTLIGHT ON LABOR

UNIONS, by William J. Smith, S.J. Duell, Sloane & Pearce, Inc., 270 Madison Ave., New York 16, N. Y. \$2.50.

Father Smith's book is, on the whole, disappointing. The arguments he presents in favor of unionization are not new and have been well stated before, he has nothing much to add to them. He does a good job on the A. F. of L. and his analysis is not flattering — yet he advocates the return of the C.I.O. unions (minus the Communists) to this moribund federation. He states that "America's greatest problem is to save our economic system and our political form of government from slipping into Socialism" (p. 82) and "the day is coming when capitalism will have to prove itself, not merely as the builder of a gigantic industrial empire but as the solid foundation of an unmovable social



order" (p. 116). So that, on the whole, Father Smith's solution is a preservation of the capitalist system but with strong, conservative unions. He does not go much beyond this and yet it is apparent that the solution must be a leftist one—left of Communism. We have to reject capitalism entirely and go beyond Marxism in rejecting not only the economic theories of capitalism but the spirit of it — the bourgeois mentality that conceived and fostered it. Capitalism is our primary enemy in the United States and in the world. All the bad elements in Marxian Communism come from it — atheism (the theorists of capitalism reject God in economic life) and materialism (capitalism posits self-interest as the motivating principle of economic life). The good things in Communism are Christian.

A LOOK AT LABOR. Excursion Books, 41 Eighth St., St. Paul 2, Minn. 25 cents.

A LOOK AT LABOR has 96 pages and about thirty-five authors — as such it is bound to be somewhat jerky and uneven in quality. It starts out with some valuable articles on the historical background of labor and then proceeds to the current scene in which the over-all conclusion seems to be that more and more unionism and more and more New Dealism is the solution. The viewpoint of Gill, Belloc, Chesterton, of THE CATHOLIC WORKER (though THE CATHOLIC WORKER stand on strikes is presented) gets small mention except in the very pertinent statement of Archbishop Cushing, the implications of which should be

a corrective to the viewpoints of this book as a whole and to Father Smith's book—"He (the worker) is living to work, not working to live... machinery has destroyed physical drudgery, it replaced it with mental drudgery... we must be prepared to say 'this or that is not worth making, this or that is not worth doing, and because such things are not worthy of us as free and responsible men, we cast them aside and will have nothing to do with them.'"

R. C. L.

IT ALL GOES TOGETHER, selected essays, by Eric Gill, compiled by Mary Gill, 192 pp with 28-pp of illustrations. \$3.50, Devin-Adair Co., N. Y. C.

Here are twenty-three essays from Eric Gill's wide range of writing. This book should have been reviewed years ago in *The Catholic Worker* for Gill's views come very close to those of Peter Maurin, founder of the Catholic Worker movement.

One of Peter's works of love was to take every scrap of Gill's writings he could find and change it into his Easy Essay style. Eight volumes of these painstakingly handwritten essays are around the Worker somewhere.

Gill's Work

Eric Gill, "an angel on a soapbox," has an international reputation as a sculptor and typographer. His type creations of Gill's Sans and Perpetua have been compared for beauty with the finest of medieval lettering. Books containing pictures of his sculpture are rare editions now and will cost you a pretty penny to obtain.

Art and Holiness

Great art comes from synthesis and these essays show this synthesis in Gill's clear and forceful explanation of the principles of Art.

The spirit behind great Art to Gill was holiness and that came from men who were whole men.

He believed that work in factory depersonalized human beings. How on earth could a man go on stamping out a work the same every time when his whole nature cried out to make it better and better?

Mass Production

If you believe that the present day with its mass production is a high age of culture, don't read this book, it will only make you mad. But if you are looking for a splendid commentary on those words of Pius XI, who said that one of the evils of the modern factory was that matter came out ennobled and men came out degraded, read this book.

We have a feeling you will return to it again and again, for it is just that kind of a book. We know. We have.

Arthur Sheehan.

"The unity of the national community demands the disappearance of the proletariat which has grown for the last century from the disintegration of the community." The French social study week held at Strasbourg.

"Abandon Hope"

(Continued from page 1)

previous article—in the inadequate provisions for the care and eventual return to Society of those boys and girls of the higher mental levels. In name, and in name only, Rosewood is a training school. This should imply that a child placed there would be given the benefits of an adequate program of education, recreation and social guidance: the first to develop his mental abilities to their maximum; the second to promote physical and mental health and build a sense of teamwork and sportsmanship; the last to assist him to re-adjust himself properly to a Society against which he had previously rebelled. On all counts Rosewood fails miserably — and here the fault lies principally in the institution itself and in the individuals to which these responsibilities have been entrusted!

The Only Exit

The goal of every admission to Rosewood (except those which are obviously custodial in nature) should be parole. Yet in those three years the only paroles of Rosewood resulted from successful "escapes" or from actual court actions instituted by interested parties. Since the great majority of children there are not blessed with sufficiently interested parties, the latter cases were few indeed. Is it not a sad commentary on the merits of Rosewood as a training school that the only exit routes were to run away or to force a way out by legal procedure.

The System Fails

Wherein the failing? First, in a totally inadequate educational program. These children failed intellectually in all of their regular or special public school classes. Still we find the Rosewood program based on the same type of subjects with little or no attention given to individual interests or capabilities. Granting that these general subjects are a valuable foundation; is it not unwise to place full stress on them to the detriment or elimination of other training in which the child would find more value? Rosewood can be complimented on its efforts to gain an accurate survey of each patient by employing an extensive variety of psychological tests and measurements. But of what possible worth is an elaborate psychological study of a patient who shows mechanical abilities and interests if the "school" provides no facilities whatsoever for the development of such interests and abilities into worthwhile occupational training? It is futile to attempt the training of mentally limited patients on a group basis. Each of them must be accepted as an individual problem with the training and education planned to meet his individual needs and capabilities.

Unfit

Rosewood is utterly unfit to do such a job. In the first place, it again lacks the facilities. It is almost inconceivable that the State of Maryland would knowingly operate such an institution without providing equipment for shop work and other mechanical training. Unfortunately, however,

even if this were not the case, the Rosewood teaching personnel lacks the imagination, the inspiration and the ability to adapt themselves to the needs of each individual pupil. The best measure of the value of any training school lies in the number of patients it succeeds in salvaging for Society; judged according to this standard the Rosewood educational program is a total failure.

Little Success

The lack of an adequate recreational program has already been discussed in detail. Suffice it to say, then, that so long as this great need is not met, Rosewood will have little success in its efforts to convert its patients—especially those committed because of delinquent trends—into citizens of promise.

Responsibility

One factor in a child's development which should be given some consideration here, since it has great bearing on ultimate parole eligibility, is spiritual and moral training. Even though it is a State institution, the Church should be awakened to its responsibilities to these children. Mass is said at Rosewood once a month: beyond that the only religious guidance provided for the Catholic children is a Sunday school program conducted by seminarians. (It required the initiative of two of our men to train some of the Rosewood boys as Mass-servers). How can we expect these children to return to a normal life, regular in the practice of their religion, if the Church is so lax in making the Sacraments available to them in the formative years of their training? Other institutions are able to have weekly Sunday Masses for their patients; certainly the clergy of Maryland should make every effort to do the same. If it is the Catholic's obligation to attend weekly Mass, it is certainly the clergy's duty to bring that weekly Mass to those institutionalized Catholics who are not free to meet their obligations. Surely there would be immeasurable value to the spiritual and moral development of the Rosewood patients in the regular, and much more frequent, practice of their Catholic faith.

The Burden

Individualized education, recreational outlets, character moulding, etc., would be to little avail without a well-planned and efficiently handled program of social guidance. Therefore, the main responsibility for successful paroles (or for the lack of them) lies with the job done by the social worker.

No Effort Made

For quite some time Rosewood had no social worker—and when one was finally added to the staff, there was no great indication of competence or of the slightest understanding of the true scope of the duties associated with the position. Absolutely no effort was made by this individual to learn to know the patients on a friendly, personal basis. Instead full emphasis was placed on the prominence of her status in the institution's professional clique. The social worker of an in-

stitution such as Rosewood has a great opportunity. By making it a point to meet and know each patient, his background, the events leading to his commitment and so on such an official could—in cooperation with the staff psychologist — map out the training program for each patient on an individual basis. Then, by establishing and maintaining a friendly rapport with the patient, the social worker could assist him by guiding him through his problems at the school. And, finally, when the patient advances to parole, the social worker must continue that personal friendship and maintain an occasional but regular follow-up—again as a personal friend, not as a policeman checking up—to help the "graduate" through problems outside, lest failure and disillusionment drive him back to the social habits that originally caused his rejection by Society.

Big Job

This is a mighty task—almost too great perhaps for any one person. But it is one which certainly cannot be ac-



complished by sitting at a desk or conferring endlessly with other staff members, compiling social summaries that could be put together by an ordinary stenographer. Nor can there be any hope for success if the individual holding the job treats the patients as "untouchables" or hopeless reprobates.

Dissension

Rosewood fails on all three scores—education, recreation, social guidance—primarily because it does not have the personnel big enough for these jobs. The best of facilities would be worthless in an institution in which the professional staff—doctors, nurses, teachers, social workers, and on down the line—are torn by factional jealousies agitated by vicious gossip and rumor-mongering. Educated professional people who cannot adjust themselves to each other within their sheltered environment are obviously not qualified to assume responsibility for the adjustment of these unfortunate children to an unfamiliar and unfriendly Society.

Remedy

In three articles we have tried to reveal some of the

Hospitality

(Continued from page 2)

orphan? "Oh Lord, we believe! Help Thou our unbelief!"

Unable and Ashamed

Too often we are like the man in the Gospels. We are unable to dig, and ashamed to beg, and so we go make ourselves friends of the mammon of iniquity. It seems always terrifying to remember that Our Lord mentioned only these three choices.

The Visible Problem

But the point to be made is this, that the small almost self-sufficient homestead, in the small self-sufficient village was the ideal set-up for Almsgiving. There was the superfluity, and there was the visible problem. The Visible Problem; for, let me remind you, it is much easier to say "Tst Tst!" and even weep a little over Mrs. Flanagan's ten orphans, and then forget about them, when they are two or ten miles away, than it is when they are falling into the duck pond in the middle of the village.

Irresponsibility

The most diabolic phenomenon of our times is irresponsibility, and irresponsibility rooted in this, that the results of our actions are hidden from us. The trolley driver in New York, paying insurance that his family may have a little something when he dies, is the kindest of men and yet because of him and others like him, a little farmer in Illinois had his farm sold from under him. The housewife trying to make ends meet through bargains in the A&P truly loves her children and all children, and would be horrified to know that she is contributing to a system whereby women and children work in the gigantic beetfields of the Southwest, harvesting the crop at night, with lamps on their foreheads. As De Rougement writes in "The Devil's Share," try to put your finger on who is responsible for anything, and you cannot do it,—there is anonymity, there is the committee, there is the shareholder, there is the Limited Liability Corporation. There is only the One whose liability is limited, that is to say the

shortcomings at Rosewood. Such criticism carries with it the obligation to suggest remedial action.

They Should Resign

The first—and most obvious—step is to eradicate incompetence wherever it may be found. Until this is done, no corrective effort at improvement can succeed. And this is not to be limited to the institution personnel. If the present members of the Board of Visitors are unwilling or find themselves unable to do a reasonably effective job of protecting the patients and the public against the excesses of an otherwise all-powerful administration, they should resign and turn the job over to others who would take a sincere interest in so important a task.

A Moral Crime

Then, once Rosewood's house is in order, full publicity must be given to the needs

(Continued on page 6)

Irresponsible One, the Evil One. You in New York here, you do not feel responsible for the men on the Bowery; nor do you in Chicago feel responsible for the men and women on your Skid Row. You do not see them. They are somewhat painful to behold, and in an age where holiness is many things to many people, but cleanliness to all, they are regarded by those who know them as the undeserving poor. As though the survival of the fittest had become a doctrine of the Church. As though the Changeless One had changed His word to give us permission to judge who was fittest. Christ came to save the sinner, but we starve and freeze him. But you in New York and Chicago now, who read this, you know now, and you are responsible.

The Social Duty

"To remove the destitute, without a single exception, from destitution constitutes the social duty before the accomplishment of which one cannot even examine what the first social duty is to be." We have been speaking of the first and elementary destitution. We have said that the social order must be changed to that system of small holdings whereby people will again be able to practise Almsgiving. But let us not fool ourselves the Almsgiving must be practised first. In the flame of that charity whereby we love our neighbor unto want and death, the social order will be changed and it will be changed in no other way.

Luxuries and Necessities

In reality, the majority of men are destitute—if to be destitute is to be deprived of those goods which help us accomplish the very purpose for which we have been set on earth. For on every side we find that men have an underabundance of those temporal goods which lead them towards Heaven, and an overabundance of those temporal goods which lead them towards Hell. Someone expressed it by saying that in big cities people have all the luxuries and none of the necessities. They have Bendix washing machines and peaches out of season, but no stream and earth and wind, nor fragrance and color of peach trees in blossom. They have radios with the latest name bands and symphony concerts, but no silence in which to listen to the Word, no birdsong, nor cry of young bullfrogs in the marshes.

Life!

I remember once catching a frog in the country. How I did it I don't know, for usually one would need the speed and agility of a greyhound to get near the creatures. Or so it seems to me, city-born and

(Continued on page 7)

St. Basil: Of Hymn-Singing

"It is a mighty bond of union, linking people together in a symphony of one song. It is angels' work, the heavenly conversation, the spiritual sacrifice. O, the spiritual wisdom of the great Instructor who designed that we should at one and the same time sing and learn to our profit!"

+ From The Mail Bag +

More Appeals—More Addresses From Stricken Europe

For Hungary

Please receive our thanks for giving a few lines of space in your paper about our needs. We got seven parcels until now, thank your subscribers, and encourage them each time to remember poor Hungary, the heart wound of the chest of Europe. The poor people stand day by day in long lines before the different foreign relief stations, police keep them in order, not refraining from sharp words when people lose patience. The sad thing is they are not heard, for these missions do not help individually, just through schools giving one meal. So it is clear now on both sides of the ocean that from person to person method is the best, for this excludes politics. Please write a few lines of appeals for diapers, usable clothes, shoes, crisco, canned milk, meat, rice, sugar, fish. One can now send 11-pound packages.

Sister Judith Boer.

125 Krisztina Krt.
Budapest, Hungary.

For Finland

Many people have written and sent boxes as a result of the notice you so kindly put into the *Catholic Worker*. Monsignor Carling has asked me to tell you that he is offering the Holy Sacrifice for your many intentions.

Yesterday I received an appeal from a Catholic here whose sister in Germany is without anything. Her name is Fraulein Milly Schafstake, Bad Kissingen, von der Tannstrasse 8. Can you do anything for her?

Sister M. Kostka.

Engelplatsen 11
Helsingfors, Finland.

For Italy

"My Dear Madam,

"You will excuse me if I write you these few lines. By sheer luck I happened to get your address and decided to write to you. Begging you to help me—I'm the mother of 6 children and before long there will be another. They are all boys of 18 down and a girl of 11. My husband's mother is also living with us because she has no one. Unfortunately, on the 9th of May 1943 my home and possessions were destroyed, leaving us destitute. Imagine, dear lady, what terrible conditions we're in. We found ourselves, after having so much, with nothing. We sleep in shelters and suffer the cold and hunger and sicknesses which are about. Then, of course, there is no work; prices have gone up. So we live the lives of hermits. Night and day we pray to God to help us in this great necessity. Maybe it was God Who wanted to help us by letting us get this address.

"We beg you as benefactors

to send us any old clothes you may have to cover our bodies. If you have any relatives please tell them of our dire needs. If they could help me, I would be grateful. For, in America you are all generous. God will surely repay you for all the good you will do us. I thank you from the bottom of my heart.

Giuseppa La Mantia,
Via Pietro Colletta 27,
Palermo, Sicily"

Dear Sir:

I am a poor girl of 17 years who is in need of some clothing which the generous people of the good U.S. do not care to use them anymore. I have heard that you print on your paper names and addresses that need some help; Will you be so kind and good to add my name? You see winter is coming and I need few clothing which my poor father cannot afford to buy as he earns very little and we are six in my family.

Please accept my appreciations and my thanks and may God bless you and yours.

(Signed) Gilda Russo
Miss Gilda Russo.

Via Giuseppe Arcoleo 12
Palermo, Sicily.

For France

September 12, 1946.

Dear Friends:

I am completely overwhelmed at the thought of all the trouble you have given yourself to come to our help. Thanks to you, many children have been able to spend six weeks in the country, thus growing stronger after the years of enduring all kinds of privation. Many youngsters were sought after by those who are not of our kind, but each time I had the sum of \$50 a poor little urchin was saved from them. All this meant that God could enter the life of this poor child and, consequently, the lives of his family also.

Getting Thru

Yes, I received all you sent me. That is why I accepted all those who came to me, even though they had not a cent. I trusted in Divine Providence, and counted upon receiving some money from the United States. Besides, I am not greedy—a little satisfies me, since I can spread a little joy. Hence, I fed the children well, and I tried to make them love Christ. The six weeks in the country cost a frightening sum, but I could not make myself refuse to receive those poor urchins. I think I shall make ends meet. If not—well, it was all in a great cause.

In regard to the money you may send, I would prefer to receive paper money not registered. It comes safely. All you have sent came with no loss or trouble. In the future, should you have paper money or checks for me, send them right along.

I also received some pack-

FOOD FOR EUROPE

It sounds paradoxical, but since the price of food has gone up, Lieut. Gen. Wm. N. Haskell, retired, executive director of CARE (Cooperative for American Remittances to Europe) has cut the price of the parcels sent to ten dollars instead of the former fifteen.

CARE is located at 50 Broad street and takes orders from anyone for food packages to be delivered to friends, relatives and others in Austria, Belgium, Czechoslovakia, France, Finland, Greece, Italy, Norway, Poland, the Netherlands and the American, French and British occupied zones of Germany. The packages contain 40,000 calories, or enough food to supplement for two weeks the present rations of a family of four. They contain 29 pounds of food, including solid meat, stews, hashes, cereal, and biscuits, fruit jam and pudding, vegetables, sugar and candy, cocoa, coffee and beverage pounders, evaporated milk, preserved butter and cheese, soap, matches and a can opener.

ages which were most precious. The approach of winter makes me fearful, yet I hope to relieve much misery with the contents of the packages I receive.

Receive, dear friends, with my profound gratitude, the expression of my respectful friendship.

Reverend George Briand
96, Boulevard Jean-Jaures
Clichy (Seine)
France

From India

Dear Friends:

May I introduce myself to you as the poor missionary of the lowest and poorest outcastes of Malabar, the Pulayyas, sure you'll not disappoint me.

I've to build the altar (with the tabernacle) of the church, plaster and floor the whole church, push ahead the work of conversion and uplift, etc., among these poor people, and I'm simply penniless; nay, I've debts! Yet what pains me most is the utter poverty and extreme misery of these unfortunate wretched. You can't even imagine it. They are actually starving, naked, but for a rag over their loins. Yet what I could no longer bear was and is the sad plight of so many poor, destitute orphan children: thin, pale, sickly, fully naked, underfed, starving. Hence I've opened an orphanage for them and have already admitted no less than 26 of them. But now the heavy burden of feeding them falls entirely on my poor shoulders. It is truly crushing. For since I was before for many years teaching in the seminary of Mangalore, I've no benefactor yet, no one to help me. From Europe I can't possibly expect anything. Hence I'm really in great difficulties and dire distress. I do not know what to do, how to go on with my missionary work, to whom to turn for help.

Kindly do you at least what you can even through others, for my poor misson, for my starving people, for my chiefly pitiable children. It is the best charity you can do, for it is for the little ones of Jesus. He was so fond of them. He considers as done to Himself whatever you do for

Distributism

A Draft for Action

The paragraphs which follow are put forward as a draft only, by the editor of *The Cross and the Plough*, England, and we are reprinting only those paragraphs which pertain both to England and America.

1 Distributism, including the principles and action of the Land Movement, is the only real alternative to the modern despair. As such it is to be advanced at once by all men and women of good will, in the hope and conviction that it will be seen to be the only alternative by an increasing number of people.

2 That the moment is more than ripe is proved by the fact that many enquirers speak as though nothing had been worked out hitherto. Editors, Catholic and secular, who know better, are not correcting them.

3 In particular, nothing must be advanced as essential to Distributism on which Distributists may reasonably disagree. Such subjects as Spain, the Monarchy, and so on, must not be allowed to intrude on the new Distributism as they destroyed the old. The conception and words, Right and Left, are socially ridiculous and have no meaning or relevance for Distributism.

4 The full content of Distributism has not been stated hitherto in convenient form, although it may have to be attempted soon. In particular, *THE OUTLINE OF SANITY* by G. K. Chesterton and *THE SUN OF JUSTICE* by H. Robbins may be indicated as containing the essential framework. (See your local libraries.)

5 As no lead may be expected from national leaders, the only way to start will be by means of local groups. These will expand and federate as circumstances dictate. The editor of *The Cross and the Plough* (and *The Catholic Worker*) is prepared to put individual applicants in touch with one another by towns and ask a particular person to initiate meetings. (This is how the *Catholic Worker* groups all started, but many disintegrated on account of such issues as Spain, pacifism, etc.)

6 Two or three such persons can begin a local group as effectively as a larger number. We are dealing with the only social hope of the world, and the only emotion to be barred is despair. ("What is the use of doing anything, so few

them. He is never outdone in generosity. He takes into account your difficulties and sacrifices and will reward you accordingly, most abundantly. Perhaps He is waiting for you to do this act of charity in order to grant you the special graces you are in need of and praying for. Has He not said: "Give and it will be given

against so many, with atomic warfare almost upon us, etc.")

7 It would seem essential that control should be centralized.

8 As the first need of men is to eat, the first need of Distributism is small farms instead of large.

9 But as man is a social animal, these farms must be in communities, and must be rounded by adequate supplies of craftsmen and small workshops.

10 Independently of this logical approach, much can be done by encouraging small workshops and small trades and businesses in any area. Big Business, whether in large concerns or in chain stores, must be frozen out by a simple act of will (and by not trading with them).

11 These points are enough to give direction and weight to any beginning. Do not be afraid to talk. It is by talking that action emerges.

12 The future is in the hands of the younger men and women, the young married couples. It is they who will see the end of industrialism and bequeath to their children the beginnings of the Distributist state.

13 It must be borne always in mind that there are two aspects of Distributism. There is Distributism itself, which in any case will not be achieved for a generation; and there is the Road to Distributism. Many expedients of the Road will not be characteristic of Distributism. The only essential point is that while the Road may differ in details from the goal it must not contradict it in principle.

Thus: Road Transport will be relatively unnecessary in full Distributism; but any man who buys and operates a motor truck now is to be applauded because he is demonstrating personal independence and adding to the examples of diffused productive property. On the other hand paper shares in a motor factory are irrelevant to the problem and its solution. Because a paper share is not productive property and the evils of mass production are not diminished by the diffusion of such shares.

"Every particle of Christ's divine charity is today more precious for your security—for your security, I say—than all the specie in the vaults of the American government."

unto you." Give in the name and out of love for Jesus and our dear Mother; you'll be the gainer!

I do assure you of my grateful prayers and daily remembrance in Holy Mass.

Rev. J. TAFFAREL, S. J.
Catholic Mission,
Mattul, P.O.,
N. Malabar, India.

Revolt in Industry

(Continued from page 1)

mothers to let their sons become miners. Miss Roche quotes from an official document of the government which states:

"In normal times virtually the whole manpower of the coal mining industry is recruited from boys on leaving school at 14 and 15 years. Recruitment from that source, though still considerable, is insufficient to overcome wastage and it has been supplemented as a wartime measure by new entrants of more mature age. . . . In 1942 a committee was set up under Sir John Forster which made a series of recommendations for a more systematic training of juvenile entrants as part of a comprehensive scheme for restoring juvenile entry to its proper figure."

Here in the United States boys are prohibited from entering the mines until their eighteenth year.

"The accident rate among these young workers is deplorably high," Miss Roche writes. "Latest available statistics show that the rate of those killed or injured per thousand employed are 338!"

Not only are parents refusing to allow their boys to go into the mines, but the miners themselves are showing a great increase in absenteeism. Twenty per cent were staying home, and in April, 1946 it was 40 per cent higher than the year before.

The workers had been counting on the Labor Party and nationalization of the mines bringing about a more regular income, and an adequate one; the prevention of occupational accidents and diseases; a home and community life. But the Nationalization Bill has brought about none of these changes.

The Point

The point of this story is not that nationalization is no good and private ownership of mines the only way to run them for the worker's good. The point is that the workers have started to revolt against work which is INHUMAN and which in the past was done by slave labor. In our own neighborhood around Easton where men from Wales have settled to work the slate mines, there is the same tendency to reject work underground. (We have seen pits near Bangor, Pennsylvania, which were as deep as the Empire State Building is tall.)

Revolt in Housing

(Continued from page 1)

Private property is abused, therefore do away with it. It is true that one of the saints said, "Property, the more common it is, the more holy it is." Which was his argument for the communitarian life, and sharing. He did not say with Sorel however, "Property is theft." It was St. Thomas who said, "A certain amount of property is necessary for a man to lead a good life."

Protectors

The Communists took over and in this case were the protectors and guardians of the home, the family. It was a

Squatters' Strike and before it was over at the end of the month, it had reached gigantic proportions. Not only were thousands occupying all the empty buildings they could get hold of, but thousands more were in the streets encouraging them to hold on.

Pressure

By this time the government had ordered the water and electricity to be turned off. Friends brought the squatters water and bedding and got it in to them by mob pressure. To support the revolt, mobs sat down in the streets in the path of busses and street cars, and it took the mounted police to drive them off.

Success

Before the month was up five communists were arrested for conspiracy, and the squatters, having made their point, having made their plight clear, moved out. The government did not press damage charges against the squatters, but announced a program to house 20,000 homeless people in 700 unoccupied army camps. Lloyds issued the first insurance against the squatters last week, letting out three month policies. The crisis is still with us, here in America as well as in Britain.



"Abandon Hope"

(Continued from page 4)

of the institution and its patients. Instead of "sitting tight" on a disgusting situation, the administrative staff and Dr. Preston's Board of Mental Hygiene should expose and advertise the handicaps placed upon them by a niggardly and penny-pinching legislature. We who have listened long and often to their complaints cannot reconcile them with an officially-stated policy of "no bombshells." These people are sitting on a bombshell potent enough to shake action out of the most miserly legislature. For the "bombshell" is the fact that the State of Maryland is responsible for a grave moral crime, the neglect and maltreatment of helpless children. Once the electorate of Maryland is made aware of the crime that has been perpetrated in its name, it will react against those who are guilty of the raw deal these children have been getting and are still getting!

Right and Duty

The people of Maryland have the right and the Christian duty to demand full investigations to learn who is accountable for this situation. Only if they act can there be hope that Rosewood may yet become a thoroughfare of promise.

CHRISTMAS CARDS

One of the crafts developed in the Catholic Worker movement is that of lettering and designing Christmas cards. Also it helps the farm income. Again we wish to call attention to the cards of Dorothy Gauchat, Our Lady of the Wayside Farm, Avon, Ohio. The prices are as follows: 25 for \$1.50; 50 for \$3.00; and 100 for \$5.00.

* * *

The Young Christian Workers send us the following letter: "In protest against the deplorable secularization of Christmas, we have again drawn up a set of Christmas cards by which we hope to communicate to many the true meaning of Christmas. Our success last season has encouraged us to expand our efforts. We know that Catholic Worker readers would be interested in such cards and we would be grateful if you would call attention to our efforts. Winifred Neville, Young Christian Workers, 1335 Second Ave., New York City."

* * *

On going to press we have not received word from Ade Bethune, but we are sure she also would be glad to hear from you. For her Christmas cards write to St. Leo's Shop, 29 Thames St., Newport, R. I.

* * *

Here is a letter from Mary Katherine Cotton, formerly from our Rochester group: "Carlos and I are getting settled now. We love the country and the neighbors are so kind and friendly. We are going to call our shop the St. Luke Shop and if possible will you mention in the Catholic Worker — Christmas Cards. Price, including envelopes, five cents each. 25 for a dollar; 50 for \$1.75; 100, \$3.50.

Crucifixes, hand carved or painted.

Carlos and Mary Katherine Cotton, The St. Luke Shop, Colledgeville, Minn.

Starvation

Not the sudden death
Of bomb and bullet, where
the deed is done
Before the victim's pain is
scarce begun;
No, now life dully ebbs,
breath by breath.
And we, sated, secure, midst
all this dross,
Calculate we can forego one
slice
Of bread without an undue
sacrifice,
Since other foods can compensate
the loss.
This, while the whole world
hungers! O we too
Die of slow starvation, though
unknown
Beneath our callous comfort.
For 'tis true
That man lives not by body-
bread alone.
By knowing hunger, till the
world be fed,
Our own starvation will be
given bread.
Yours in the love of God,
Bill Roberts.

On Pilgrimage

(Continued from page 1)

tion into unions of the textile workers, and the Edison workers. We could speak from first hand experience in all these situations. Are the priests on the side of the worker, to change his life, so that he can lead a good life, with his little community, the family? Or are they on the side of big business, in their acceptance of the status quo? Are they on the side of St. Thomas who believed that a certain amount of goods was necessary to lead a good life? On the side of the popes who believe that those goods consist not in electric ice boxes, inlaid linoleum, radios, cars, but in property "which is proper to man," a piece of earth to cultivate, room for a goodly sized family, privacy, work for all, opportunity for education, not in schools of business, such as our colleges now have become, but in schools such as are envisioned by Ryan, in his book on a Catholic University (Sheed and Ward). Still another article can be answers to objections. But we wished, too, in this series, to have not only



criticisms emphasized but solutions. We wish to inspire a vision of another way of life. We want to stir up in some the idea of a mission, so that there will be lay missionaries to preach this crusade for the good life, other Moses', other St. Francis', and other St. Benedict Joseph Labre's.

Ben Joe Again

Our readers who have been with us for some years are well acquainted with the articles written by Ben Joe Labray, our present-day working class saint. That character was born back in 1938 in an idle moment of waiting, specifically when Margaret Bigham and I were sitting down by the docks in New York waiting for a seaman fellow-worker to come off ship after a long South American trip. There was a copy of Sir Roger de Coverley in the car and in starting to read about this composite character, whose articles were written by a number of men, I thought of a good idea for a series. Why not get a number of our fellow workers to write articles which would show in some small way a new character in history, a new kind of saint for our times, the kind of saint we need, the saint-revolutionist who would not only use the spiritual weapons of prayer, poverty

and penance, but would try to begin, here and now, that kind of a social order which would indicate his sincere belief in the doctrine of brotherhood. He would be a character half real, half imagined. He would be a saint of the poor, one of the lumpin' proletariat who recognized not only the misery of his state, but the sin it led to. And I remembered St. Benedict Joseph Labre, who was a bum, who rebelled against the effete delicacy of his time when men wore ruffles and laces and powder and curls, by going unwashed, in rags; who rebelled against the luxury and wealth and hoggishness of his time by asking nothing for himself (like our own Peter Maurin) who did penance for the world and died in a gutter. And in remembering him, I decided to use his name, changed somewhat, so I signed the articles which began and continued for some years, by the name of Ben Joe Labray.

Objection

I wrote the first and a few of the others. Bill Evans, Joe Hughes, Tim O'Brien wrote the rest. They continued until a priest in Brooklyn, whose church is named after our good saint, objected, feeling that we were casting dishonor on his patron. I wonder if his parishioners appreciated St. Ben Joe. I wonder if they would have sat next to him, in his filth and vermin, in these days when dirt and sin are synonymous in people's minds and unless you have hot and cold running water, flush toilets, daily baths and other plumbing appurtenances, you are either slovenly poor white trash, demented, a medievalist, a loafer with no self-respect, or a machine smasher.

C. C. C.

(Down at the farm at Easton, Penn., which cost \$6,000 and is all paid for, there are four families and a dozen single people. We have cult, culture and cultivation. All summer we have had priests to offer Mass for us and to give us conferences on doctrine. Fr. Damasus will be the next one on November 8. We have the sung Mass; we have our own carved statues, done by our friends; we have folk dances on Saturday nights, and picnics and walks; we write, we print, we carve, we draw occasionally; we till the earth and build and cook and bake and wash. We have many children. We eat well and sleep well (and to eat well and sleep well is often a penance to modern man); and we are trying to pray well. But we have outhouses, and no baths nor showers. Pail bathing is the order of the day.

Squatters Strike

One of our Ben Joe Labrays, who is still with us in the city, is well acquainted with our work and ideals, but now having a wife and children and a job as fireman in an uptown hospital, he does not do much writing except for letters now and then. I had been telling him and his wife about a visit to Keyport, to St. Paul's Priory, last week. There was Irene, Julia and I. We had a good visit there with the Langlois family: Norman used to run the Burlington House of Hospitality, Mike Lynch used to cook for the Rutland House of Hospitality, Tom

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Hospitality

(Continued from page 4)

bred. I knew it was a frog and not a toad, because of its leap, swifter and higher, and more soaring in spirit. It stared at me unblinkingly, great gold circles around its eyes, in its brilliant, wet-green coat, and for the moment I liked to fancy that it was the Frog Prince. That same summer, the collie pup leaped and caught a fledgling bird in its mouth. I shrieked at him instantly, and he released his grip, and the bird flew straight up out of his mouth and away. It gave me a miraculous feeling that I can never forget, a sense of seeing many things in allegory, of life and death, and man's prayer flying to God, and the story of the two princesses, one of whose speech was so sweet that precious stones came from her mouth, and the other's speech was so bitter that toads came from her mouth. But we buy our city children the most expensive stuffed animals from Best's, and pity the bare-footed country child, cuddling his living lamb. I think the living lamb leads more easily to the thought of that other Living Lamb, the Lamb of God.

School for Perdition

But the destitution of ugliness is not the only destitution of city life; ugliness is a result, for where things are true, "Beauty Looks After Herself," as Eric Gill wrote. A world dedicated to Mammon cannot but be ugly, and let us remember that a world dedicated to Mammon is a world dedicated to the Devil. On the one hand the majority of men are destitute because of their insecurity, because their need for subsistence keeps them eternally busy about worldly things, eternally anxious and insecure; on the other hand the majority of men are luxurious and live fattened lives in material comforts. They are at one and the same time corrupted by the evils of poverty and the evils of riches. Surely the angelic intelligence of the Evil One could not have devised a better school for perdition. Where the eternal anxiety of earning their daily bread does not take them from God, the enjoyment of material comforts does. The anxiety of destitution, and the corruption of luxury combine to destroy them.

Destitution of Work

One of the worst destitutions of our time is the destitution of work that amounts to spiritual, and in many cases, physical torture. In the steel mills men who pass out from the heat are given salt as many as three times a day, and put right back on the job. I have observed the steeple jacks, fifty stories above the ground, and if God permitted it, would have cursed modern engineering. I have observed the stop-on-a-dime busdrivers on Lexington Ave., in N. Y., the cross-country night drivers on the ten-ton Mack trucks, the policemen in the Holland Tunnel, the makers of change in the subways, and the usually Negro help cleaning the subway stations. I have seen men in offices, telling and listening to smutty stories, yes-

men, joining the Masons in order to get on, or being shoved aside if they didn't conform. And I know, and you know what that K. C. in Canada meant when he said: "After a week of that a man has but one ambition, to get drunk on Saturday night and to stay drunk until Monday morning." Bernanos wrote: "The poor man buys beer instead of bread, because the poor man needs illusion more than he needs bread."

A Prostitution

Yes, the modern working world is a prostitution, and more notably, because it is a cause, a prostitution. Essentially the wage contract, not in theory, but in fact, is a prostitution, selling what can only be freely given. As such it is accompanied by the remorse of prostitution. Priests in the confessional, do you wonder why there is so much drunkenness, and infidelity, and broken homes? From time immemorial, remorse has been drowned in drink, and if you reply that we have free will, remember also that the Church has always taught that we should avoid the occasions of sin. Therefore, seek to remove the occasion of sin, as you have always tried, "undo the bundles that oppress," have compassion on the multitude, for they are as sheep without a shepherd. Underneath its hysteria, the modern world is filled with despair.

Yes, the wage contract in its present form is a prostitution. For if work is Love made Visible, as Gilbran writes, how can love in any form be sold? The workman knows this in that deeper knowledge which is beyond words, and it is the root cause of all our labor troubles. And if you say that necessity and expediency drive our people to this, the answer is that you are right, you Catholic college graduates working in advertising agencies and finance corporations, but that you should remember with a new humility your sister, the streetwalker, for necessity is often the excuse of The Woman Who Was Poor.

World Organized

There is much talk of transferring from wartime to peacetime production. There is only one way of transferring from wartime to peacetime production, and that is by transferring from a world organized for profit to a world organized for service, from a world organized for selfishness to a world organized for selflessness, from a world organized for prostitution to a world organized for love. This world's values led to war, and it is on this world's values that we seek to establish peace.

Value of Poverty

If we are to have peace we must live by other-world values, and foremost among other-world values is poverty. When Our Lord said, "It is harder for a rich man to get into Heaven than for a camel to get through the eye of a needle," most of us seem to think that He meant us to take the sporting chance. "The superfluities of the rich are the necessities of the poor," said St. Augustine, and the

coat that hangs in your closet belongs to the poor. I am tired of hearing people say that they are "detached" from their excess wardrobes, the conveniences their money buys, the jobs that they "need"; I am not so much interested in their detachment as I am in the needs of the destitute. "Oh Lord, take away our hearts of stone, and give us hearts of flesh."

Poverty Shrouded

We are not told in school that poverty is of the essence, not an accident of Christ's life, and hence of the Christian's. The rich must become poor, and the destitute must become poor. Somehow, growing up, we get the idea that the poor may be virtuous, (if clean), but somehow also it is implied that decent success is much more the mark of the Christian. On the contrary, Christian educators, in a world dedicated to Mammon, it is the highest success to be a failure. We are not told in school or any place else for that matter, that poverty is



our beloved, our espoused, and our desire, not something to be endured as a cross, but to be sought as a bride. "Blessed are ye poor." Truly has Gandhi said, "If you Christians believed in your Christ, the whole world would be converted."

Where We Can Serve

Let us all look around, not for a job, but to see where we can serve. Especially let all women look around. For as women we are materially and spiritually, "walled gardens of potential fruitfulness." From the very beginning Eve was the helpmate, and Mary was the handmaid, and in these two words are summed up the greatness of our vocation. Let us be like that young couple in Cleveland, of whom I heard only last night. God has sent them no children, so now they have adopted a two-weeks old baby, and intend to go on adopting one every year until they have nine or ten. Let us have the insight of the young mother of six children whom I heard say recently: "The housing projects that are so praised are un-Christian for three reasons. The first is because they encourage small families. The second is because they will not allow part of another family to live with you, which means old folks in homes, and general inhospitality. The third is because of that sign: 'No beggars or peddlers allowed,' and it is our duty and privilege to welcome Christ in His poor." Then she went on to say that

Catholic C. O. News

Many Catholic C. O.'s, and others not connected with the historic peace churches, who had their studies interrupted by the war, or who now wish to study, have no means by which to do so as they have been impoverished by years of labor in concentration camps without pay. Soldiers who wish to continue their studies are given grants by the government. The historic peace churches have a fund to aid their men. And so The Committee on Educational Aid (252 Fulton St., Brooklyn 1, N. Y.), with Wallace Hamilton as Secretary, has been set up to aid non-peace church C. O.'s. Any C. O. who cannot be otherwise helped should contact this Committee. And our readers who can do so should send donations to the Committee at the above address to aid in their work.

Something Else for the Theologians

NEW YORK TIMES—Sept. 19, 1946—A new super-deadly poison, the most potent known to man, has been developed by the special projects division of the United States Chemical Warfare Service. An innocent looking crystalline toxin, the poison is so powerful that an inch-cube size of it, roughly an ounce, could kill every person living in the United States and Canada, silently and swiftly.

"If World War III comes... it will be a war in which most people may die from silent, insidious, anti-human weapons that make no sound, give no warning, destroy no forts or ships or cities, but can wipe out human beings by the millions" Dr. Gerald Wendt, editorial director of *Science Illustrated Magazine*, declared in a General Electric Science Forum address here last night. He continued "the United States has already spent \$50,000,000 in research on it... Most startling are two facts: these killers are invisible, microscopic in size, capable of spreading to reach every living enemy, and they can be easily and cheaply prepared by any belligerent who has as much as a brewery and the skill to operate it. If any small nation is competent in biological warfare, a large nation, even with atomic bombs, may be helpless against it... there are other new biological weapons that operate through

no matter how large and poor your family, you should practise strict thrift in your housekeeping, because there is always someone less fortunate than you.

Love

Let young people coming out of school serve, and seek new ways to serve. Let them open Houses of Hospitality. Let them volunteer their services to the sick of their parish, or some poor parish. "Beloved, let us love one another, for God is love." Let them, armed with a philosophy of work and the spiritual weapons of meekness, poverty and charity, pioneer in Christian communities. Do you remember the words of the aunt to Miriam in "The Pope from the Ghetto?" What she said to her is for us all.

"If you could love, you would be saved."

the slow agony of starvation. It is the attack on plants and animals." We are only waiting now for some theologian to justify this phase of modern war as we found theologians to justify atomic bombing under the principle of "divisible morality!"

C. O.'s Still in Prison

More than 50 prisoners at the Danbury, Conn. federal prison took part in a half-day stoppage Sept. 4, protesting President Truman's failure to grant amnesty. In Sandstone prison six of the amnesty hunger strikers started resisting force-feeding in protest over harsher conditions of solitary confinement imposed on three other strikers. Contrasted with Canada's policy, which has granted amnesty to all conscientious objectors and those who refused to register, the United States has 2,868 C. O.'s confined in camp and 5,000 in Federal prisons. Get in touch with the Committee for Amnesty, 5 Beekman St., Room 1029, New York 7, N. Y. and see what you can do to protest this situation.

Glendora Camp Closed

The Glendora Concentration Camp for C. O.'s has closed and the men moved to Tanbank Flats which will be known as a spike out of C.P.S. Camp No. 148 at Minersville, Calif. The strikers who, according to the Attorney-General, are no longer under the jurisdiction of the forest service will not be housed or fed. This puts added burdens on the strikers, for new facilities are required for housing the food-packing project and homes must be found for the men. You can help them by sending donations to The Committee to End Slave Labor in America, 3302 South Grand Ave., Los Angeles, Calif. And you may aid the Big Flats strikers, now under an eighteen months' sentence, by donating to Big Flats Defense Committee, 80 Pierpont St., Brooklyn 2, N. Y.

Catholic C. O.

There are some who wonder why we bother to continue publishing the quarterly which we put out as assignees at Rosewood. THE CATHOLIC WORKER comes out but once a month and there are but eight pages and so much to be printed that one column of C. O. news is about all that can be handled. And so for an organ devoted entirely to these problems and to publish articles well worth preserving we must continue the quarterly. The format has been changed and it now comes out in magazine size. The Fall issue contains these articles: WOMEN AND WAR by Dorothy Day, A MESSAGE TO CATHOLIC C. O.'s by Corbett Bishop, CONSCRIPTION by Richard Leonard, RACISM AND WAR by Al Calabrese, A CHALLENGE TO THE THEOLOGIANS by Gordon Zahn, UBI CARITAS—CHRISTUS by Harold Keane. A book review and editorial and drawings by JULIA PORCELLI, IRVE NUSSBAUM and JOHN BARSOTTI. Please help us to keep this going by subscribing yourself and getting your friends to do likewise. It is but 50 cents a year.

Robert C. Ludlow

On Pilgrimage

(Continued from page 6)

Barry with his printing press used to be our neighbor at Easton for a brief period, and has long been a friend (and critic) of the CW. And then, in talking to Fr. Damasus, we were feeling lighthearted and frivolous, so we told him that the Catholic Worker, inspired by the noble energy of the Communists of London, were going to stage another sit-down, squatters strike here in the United States, but in our case we would organize families and converge from all parts of the country on a Benedictine Monastery. We had passed up St. Paul's because it was only a priory and just beginning; there was not enough acreage, and besides, there were enough CW's around.

The Trappists

We were debating, I said, about the relative merits of the Trappist monastery out in Iowa, where there is 8,000 acres, and Subiaco, Arkansas, where I visited once and was impressed by the Italian and German villages in the neighborhood. Besides they are building a church there and they would need labor and so be more apt to welcome such an influx of families. They must have Brothers with skills, and they could teach willing workers.

A Letter

So this morning a letter has arrived from Ben Joe, but a Ben Joe now with a family who is working in the city, heating coal in an uptown hospital for thirty dollars a week.

"Take a look," writes he, "at the article in Time magazine about Latrobe, Pennsylvania, where St. Vincent's Abbey is located. Is it an inspiration of the Holy Ghost or what that I should be reading that article just when you were talking about a squatter's strike on a Benedictine lawn. Perhaps you've seen it already, but perhaps if they were properly approached they'd consent to the CW Squatters Beachhead. It would be an excellent idea, too, and I've been dreaming about it all day. Ten fairly well indoctrinated families could go there and willingly throw in toward building it up. Imagine: a coal mine on the premises—and a brewery! Lots of woods. When a member of the community felt called, instead of going way up to the cold New England Trappist place, he could go right into the Benedictines and feel at home. After all we have a lot of vocations. Two of the crowd went away to study to be priests only this last week. What about Easton moving out there if we got too crowded. An entirely new start. Fr. Faber says we always ought to be making beginnings. Three thousand of acres is a hell of a lot" (he should have said heaven) "and the place seems to be dying out as though their work were done. No doubt they have oodles of farm equipment available too. Everybody would get a new lease on life—more encouragement, lots of room so that each family wouldn't be on

the lap of each other. Lots of room for little shops and a printery. The Church is already there. On to Latrobe!"

The Spread of Monasticism

Of course, the article in Time was misleading, and the facts were half facts and misrepresented. The reporter stated that Monasticism had never really taken hold in the United States — that the monks had died out until now there were only twenty-five! There was no count of the thousands who had gone out from Latrobe, and had spread to the far corners of the country. Monasteries are meant to branch out. I have here among a pile of letters to be answered, one from Abbot Dunne of Gethesemene, Kentucky, telling of the plans for the founding of another Abbey. "It is scarcely three full years since we sent out our first contingent to the South and now we are again overcrowded here at the Mother-Abbey."

Tovarish

Coming home on the Third Avenue El from a visit with Eileen at the hospital, the train was not crowded, but one of our brothers, a furniture worker from Odessa, insisted on sitting by my side. He had a half-filled bottle which he kept offering me to drink out of, and two big onion sandwiches. He kept calling me Tovarish most lovingly. I must have looked very motherly to him, because he immediately started to tell me how he needed a home. "Plenty of work," he kept saying, "and plenty of money—but no place to live. Plenty of food and drink, yes, plenty of drink, but no place to be at home. My rooms are full of bed bugs. They say if you don't like—get out. Where to go! No home, nowhere. Haven't you got a place for me?" He was very wistful, but I was glad when he removed his lurching body at 14th Street, and shouting wild cries of elation or despair, staggered off the train.

Home

Mott street is Home, as well as the farm. We must never forget to stress the "communitarian" aspect of our work when we are stressing the need for private property, for a bit of land, for tools to work with, and a home. We can only do it together. It is only a group sharing voluntary poverty together that can have a rich life.

Down at the farm it has been beautiful sultry weather. The equinoctial storms held off until the thirtieth of the month when it began to be cold and rainy. Before that the long quiet days were beautiful. John Filliger was ploughing the lower field for winter wheat, and his two white horses, their manes well trimmed were a picture against the green background.

Further up the hill the sheep and Angora goat were grazing quietly, their wool already long and heavy. We have worked with wool a good deal this summer, washing the fleeces, teasing the wool, carding it and spinning. Now that we have a good new spinning wheel (it is wonder-

ful to have a good tool) we can spin our wool instead of sending it away to be spun. One fleece cost \$1.80 to be spun last year, and there must have been nine pounds of wool. Now we have finished knitting all that wool, and there is an entire outfit for Rebecca, a new blanket for the new baby Susanna, and five pairs of socks, two for children. This was all from the one sheep Tamar received as a wedding present from Fr. Magee. We are saving the wool from the other sheep for weaving blankets on our new loom for Peter.

To the Land

Ade Bethume said once that people always thought of making leaps backward instead of one step at a time, when they were retreating from the blind alleys G. K. Chestertons speaks of. Those in the city should certainly start preparing for the land by learning to weave and spin. I'm not sure of the latter skill, but one can learn the former right here in New York at various schools. Or one can go to Canada for a month or so, as Msgr. Ligutti



has suggested. Taking one step at a time, one can learn knitting, cooking, baking, sewing, while one is in the city. We know of four city families who are working towards life in the country, and seriously preparing themselves.

Appeal

We are sending out our appeal this month, and this month has surely been a month of disasters,—one tragedy after another, of illness, mental and physical, homelessness, hunger and death, unfolding before us. Kichi Harada died, a Japanese artist and lecturer who has been with us for ten years. Our work has increased and our funds have diminished. Our bills have piled high. So we are sending out a letter begging your help.

Good News

Happy news of the month is of the going away of two of our friends to study Latin in preparation for their study for the priesthood. Jack English who went through the war on a bomber, was shot down over Rumania. Spent a year in a prisoner's camp there, has gone to the Dominican college at Providence. Peter Fondis who was a conscientious objector and spent his time in those concentration camps mistakenly called Civilian Public Service camps, is going to St. Mary's in Kentucky.

Christian Basis

(Continued from page 1)

II. I Agree

1. I agree with seven bishops, three of whom are archbishops, that the criticism of Bourgeois Capitalism by the Communist Party is a sound criticism.
2. I agree with seven bishops, three of whom are archbishops that the main social aim of the Communist Party which is to create a new society where each one works according to his ability and gets according to his needs is a sound social aim.
3. I agree with seven bishops three of whom are archbishops that the proletarian dictatorship and class-struggle are not sound means.
4. They are not pure means; they are impure means.

III. Means and Ends

1. It is not true that the ends justify the means.
2. To use impure means to realize a pure end is to give up the end for the sake of the means.
3. A pure end requires pure means.
4. Christian charity and voluntary poverty are the pure means for the realization of a Communist society.
5. Through Christian charity and voluntary poverty we can create a new society within the shell of the old with the philosophy of the new, which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.

IV. He Left So Much

1. When a man dies and leaves a lot of money the papers say: "He left so much."
2. Why did he leave so much?
3. Well, he did not know enough to carry it with him when he died by giving it to the poor for Christ's sake during his lifetime.

V. Better and Better Off

1. The world would be better off if people tried to become better.
2. And people would become better if they stopped trying to become better off.
3. For when everybody tries to become better off nobody is better off.
4. But when everybody tries to become better everybody is better off.
5. Everybody would be rich if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he ought to be

MEETINGS

Our regular weekly meetings will begin Wednesday evening, October 9.

The usual procedure will be followed — a speaker—discussion.

Dan Sullivan will conduct them.

They start at 8 p.m.

They will be held in the Coffee Room.

All invited.

if everybody tried to be what he wants the other fellow to be.

VI. Logical and Practical

1. What is not logical is not practical even if it is practiced.
2. What is logical is practical even if it is not practiced.
3. To practice what is not logical though it is practiced is to be a bourgeois.
4. A bourgeois is a fellow who tries to be somebody by trying to be like everybody, which makes him nobody.
5. To practice what is logical even if it is not practiced is to be a leader.
6. A leader is a fellow who follows a cause.
7. The Sermon on the Mount will be called practical When Christians make up their minds to practice it.

St. Basil:

"I have abandoned my life in town as one sure to lead to countless ills, but I have not been able to get quit of myself. I still carry my own troubles and cares with me. What I must do to keep close in the footprints of Him who has led the way to salvation is to strive after a quiet mind, and this is to be won wherever you are, by so living that the heart may readily receive every impress of divine teaching by reading the Scriptures, by prayers, and by cultivating a spirit which does not attach too much importance to things of this world."

ATTITUDES

The prince looks down upon the duke,
And lets him view his noble face;
The duke looks down upon the lord,
Who curries favor with His Grace;
The lord looks down upon the knight,
Who strives to flatter and applaud;
The knight looks down upon the serf;
The serf looks up to God.
John Stephen Fleming

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