The Thinking Journalist

1. Mark Hanna used to say, "When a dog bites a man, it is not news; but when a man bites a dog, it is news."

2. To let everybody know that a man has bitten a dog is not good news; but to tell everybody that he is leaving two million dollars, may be, is good journalism.

3. To tell everybody that his dog has been bitten, leaving two million dollars, may be, is good journalism.

4. But to tell everybody that he is leaving two million dollars because he did not know how to take him with him by paying a just wage, and by giving them to the poor, is fair thinking, during his lifetime, for the good of his community.

5. Good journalism is to give the news and the right comment on the news.

6. The value of journalism is the value of the comment given with the news.

7. To be a good journalist is to say something interesting about interesting things.

8. The news is the occasion for us to convey his thinking to unthinking people.

9. Nothing can be done without public opinion, and the opinion of all people who know how to transmit their thinking to thinking people.

10. A diary is a journal where a thinking man records his thinking.

11. The Journal, in time, of the Limited, is the record of the thinking of Frederick Amiel.

12. The thinking journalist imparts his thinking through a newspaper, relating his thinking to the news of the day.

13. By relating his thinking to the news of the day, the thinking journalist affects public opinion.

14. By affecting public opinion, the thinking journalist is a creative force in the making of news that it is fit to print.

15. The thinking journalist is not satisfied to be just a recorder of that kind of history that is worth recording.
Senate Committee Reveals Companies' Arms Holdings

(Continued from Page 1)

La Follette of Wisconsin, chairman, and Senator Elbert D. Thomas of Utah, also urged that movements of armed companies and strike guards be positively restrained to plant property. According to the committee's report, corporations during the years 1933-37 purchased more gas equipment than all the law-enforcement agencies combined. The money spent for tear and sickening gas during this period totaled $1,257,312, of utmost concern, the report said, for the companies "form the backbone of large-scale anticipation of labor trouble." The report listed eighty corporations and associations as having purchased more than $1,000 worth of "tear and sickening gas" in the years studied, adding that these corporations "are written up in whispering tongues companies are not even informed of the identity of the law-enforcement purchaser."

Heavy Purchasers Listed

The largest law-enforcement purchasers by a single agency, the Ohio National Guard, totaled $602,549, the report said, but larger purchases were shown by four industrial organizations, the Republic Steel Corporation, the United States Steel Corporation, the Youngstown Sheet and Tube Company, and the General Motors Corporation.

Private guards but had supplied arms and gas to police departments. condemning the practice of arms purchase as usually based on anti-unionism motives, the report asserted: "The fact that industrial purchasers of munitions frequently resort to all manner of subterfuge to conceal their purchase and possession of arms and gas from their own employees is significantly indicative of the purpose for which such munitions are bought."

Bootleg Tactics Used

"Deliveries are made and invoices are mailed to the homes of officials far from the plants; receipts are kept in blind or in fragments; payments are made through disreputable intermediaries and are in cash; invoices are written in meaningless terms, and sometimes the munitions companies are not even informed of the identity of the actual purchasers."

History of Farming Commune

On April 15, 1936, the Catholic Worker took possession of its first farm. Many of us were quite excited and in less than a week had all kinds of plans dreamed for the immediate and distant future. A great majority of the dreams are still to be realized, but many other things happened which weren't included in any of the dreams.

The first days on the farm were occupied by those of us who were first on the scene, with clearing up the junk (which littered the place). Next, Paul, R.T., tearing down some old sheds, which served no purpose and in general getting the place in shape for more people to come out. By the first of May we had moved all the stuff which we had had down on Staten Island. Our farm implements were extremely few. We managed to plow a small bit of ground (about an eighth of an acre) with our truck pulling a two-horse plow. Then we had a neighbor plow a bit and rent us ten dollars. The total plowed land amounted to about a half acres. On this tilled land we raised a great variety of vegetables, some fruit, chickens and ducks. From Philadelphia and was the leader of all of us in the planting and cultivation of these vegetables. Aside from this Paul took care of Rice, our cow, which we had managed to acquire for $65.00. Some friends of the work, who lived in Kansas, donated the money for this special purpose.

Visitors and Livestock

Our twenty-eight acres of woodland and fields was over run with men, women, boys and girls, and little children that first summer. Our live stock consisted of and three ducks. Late that summer we were presented with four piggies (about twelve weeks old). It was certainly funny, that first summer, to see people bopping up all over the place in the morning. There was an old A shaped pigeon which was utilised along with one tent sleeping there, another small tent sleeping there, an old carriage shed, the barn, the attic in the five-room house and on nice nights many of us slept on the grass with the sky for a roof. The water for all purposes was supplied by two cisterns and a spring. The spring was on the adjoining property down a slight hill which didn't seem as slight as it looked when you carried two water pails full up to the house.

Dom Virgil Michel

Among the many firsts that we had that year one stands out in my mind right now. The late Father Virgil Michel, O.S.B., of Collegeville, Minnesota, was the first priest to spend a night on the farm.

As winter approached the crowd dwindled down for various reasons to just a hard half. School, sickness, jobs, and other interests were the various reasons. Among the other interests was a fear or an intense dislike of cold weather on the farm. At one time for a period of two weeks, there was only one at the farm. Many times there were just two or three. In the beginning of the cold season Besie, Rosie's calf, was born, so there were chosen to do besides cutting wood and milking. That fall we were able to make our own butter. This we have never been able to do since because of the demand for the milk.

The second summer we rented the adjoining farm which consisted of forty-four acres. This was rented because of the buildings on it. We needed more facilities for taking care of the women and children. There were no guests. The house and the barns were in use all summer long. We began paying rent in April of 1937. Throughout the summer "our farm" was used strictly as sleeping and eating quarters for the women and children. Notice was given as the closing of the farm as we had resolved to as much as we could with our original farm.

Marriage

On May 31 of 1931 we had our first wedding in St. Bernard's Church, 62 Easton. Helen Brennan and I received the sacrament of marriage. On the 15th of July of this year we had our first retreat. A bus was hired and a bunch of us from the farm went over to the Shrine of St. Joseph.
Maritime, Coal Strike on Basic Issues

(Continued from page 2)

St. Peter was a man of the sea. The first men that Christ called to follow him were from the sea. The Catholic Worker has felt from its inception a close sympathy for the men on ships and pledges its support to them, to help them in any possible way.

Coal Strike

The coal strike which involves 300,000 miners is a result of a war over the same fundamental principle. The pickets resemble the pickets for the recognition of the right of men to associate themselves in unions and to bargain for a fair share. A great movement has been rusted in regard to wages and hours, and when Mayor LaGuardia and others say that they have "never attended a conference where the two sides seemed to be less apart," they show a lack of recognition of the fundamental issue.

The Catholic Worker for the last few years has been pointing out that the coal miner, employer and worker is not so much a question of wages and hours as their dignity and their responsibility, a fundamental issue for the community and the entire world. The men want a closed shop, which means a pro-creation, a strike which will penalize them for striking, and a strike which will not bring together union workers into the mines and the undermining of the influence of the community.

The strike has been going on for weeks now and a serious coal shortage looms. New York does not get coal for the power plants will have to shut down, the subways, the light and heat and power which keep the wheels of the city moving. The railroads are worried, other cities are threatened as New York is. The operators stand firm against the recognition of the union.

We appeal to students of labor to remember the real importance of labor to this issue. Only 6 million of this country's 160 million workers have been organized as yet. The fight for recognition of unions is still in its beginnings and it is won, it is vain to look for better wages, hours and alleviation of the unemployed.

Labor's Tribute to Late Pope

These have been innumerable tributes being paid to Holy Father. Editorial writers took full cognizance of the great figure that was Pope Pius XII and he has been received, though, we think he would have appreciated most the message of the labor movement which characterized by the unjustly treated and labor recognized the fact. We quote from the Butcher Worker:

"The Catholic Worker Society of the Catholic Church throughout the centuries of its existence has been a leader in its sympathetic attitude toward organized workers and their efforts to secure a fair share of the wealth which they create."
"Hell Is Not To Love Any More"

The great commandment which comprises all others is to love one's neighbor as oneself. To do this we fulfill the love which we owe God whom we have not seen, if we do not love our fellows whom we do see.

But of course it is hard to love our fellowman. Father Zohims in the Brethren Karamazov said, "Love in practice is a hard and dreadful thing compared to love in dreams." He was talking of a great humanitarian who said the further away from people he was, the more he loved them.

There are some persons whom it is easy to love. God in his goodness has given the heart of man the capacity for human love and it is good to compare this love between a befriended man and woman. It is a love that embraces all things easy. When one loves, there is at that time a correlation between the spiritual and the material. Even the flesh itself is energized. All the senses are more acutely felt and it is giving it easy for the sake of love. A mother will endure all-night vigils by the bedside of her, born in anguish that is quickly forgotten, and all too small a price to pay, her heart is enlarged to take another in. Strength and endurance and the fortitude of the spirit is here. We think of such suddenness. He had been treated by an ambulance doctor the night before; and the next morning when the men brought his breakfast fast to him, he lay there dead in his bed. May his soul, and the souls of those others, through the mercy of God rest in peace.

For almost six full years now the work of the House of Hospitality has gone on; and since we started twenty others have started. Besides our Houses of Hospitality, other hospitals have opened up too; but they are not conductcd along the lines of the House of Hospitality. They offer hospital services for a limited period only — for a night or two and then the patients are expected to be discharged and borne by others.

We believe it most necessary to give a sense of family life to those who come to us. We believe that a sense of security is as necessary as bread or shelter. We believe that when we undertake the responsibility of caring for a man who comes to us, we are accepting it things where he that loves not fawns and fails prostrate.

If love means nothing, if love is a serpent, if love is a terror, and even if it is a horror, and even if it is a hell, it is not a heaven. But if love is a heaven, it is a heaven.

Let us pray then that the love of God will increase in our hearts, and that this desire to be strengthened in us.

Day After Day

Ryden.—John who had been with us for the past two years, and loves us all, died 30 years since the women's strike. He had been a carpenter, had his master's papers, but cardiac asth- ma got him down and he ended up in the hospital. There we found him first on thebirthdate, and afterwards he led the study group un- employed from the bottom line, that meets every Monday af- ternoon with Father Sheridan of Brooklyn. He led in the men's rosary; he led in the discussions; and John, John, John, we tried to get him to go to the hospital, he took charge of the men's floor in the front building. He was fifty-five and very old, and we did not expect him to die with such sud- denness. He had been treated by an ambulance doctor the night before; and the next morning when the men brought his breakfast fast to him, he lay there dead in for good. We know that men cannot be changed in a day or three days, or in three months. We are trying to make love to a man. And this cannot be done over-night. Some of us have been with him for six months, some and some dishonest; but our aim is to try to see Christ in these men and to try to find Jesus in them and to try to find love for them; and the more hopeless a case seems the more we are driven to try. It is said that as a man is known by the company he keeps, so it is as it should be.

There are all nationalities among us all ages, from eight- teen to seventy-two. Some have been with us for five weeks, some probably will die with some. Some are with us for only a few months and then find jobs and make room for others. Many are unemployed and we must take care of them as we take care of a member of the family who cannot find work. Usually there is something about the house which occupy them for a few hours a day so that their lives can be given some aim and continuity.

Visitors

The rules are those which are understood. Daily we have our drinking, bed at a reasonable hour. Due to late meetings or to the working day it means the twelve o'clock hour for all and that is usually up by eight. There are five or six great and spiritual readings in the evening. Attendance at daily Mass is urged and there are three catechists to guide the day; receiving Communication daily.

Actual thousands of people come to us every day; counting the headquarters and the visitors who come in before one hour, not only from New York, but from all parts of the country, and even from other countries. At our last Tuesday night forum there were 700 listeners and a priest from Paris, the superior of a Dominican monastery. The next one is to be given to a priest from Chile, South America, visited us. In another city our priest went from California, Texas, Wisconsin, New York and Wisconsin, who met in our office one afternoon, and have kept up their friendship since.

A tremendous volume of correspondence not only from all over the United States but from Europe passes through our hands each week. Work begins early in the morning (before we put on the bread line) and continues till late at night. Right now it is 4:15 a.m. and two of the men who work as teamsters, are finishing up the corre- spondence for the day. Members of the Milwaukee, Chicago and Boston groups are sitting around talking to us as we write, and tonight the floor of the office will be crowded.

Tasks

There is so much to do and, we never feel that the work is done right, or that we give enough to the "Johns"—all the problems.

There is a tremendous amount of work in prison. From New York, Mo., St. Francis Seminary, Wisconsin, Canada and other parts. I have heard that there is a sort of a spiritual atmosphere that is hard to define, but what is certain is that it is the thing to strive for by prayer and penance. And when things are going well, it is the thing to strive for by prayer and penance. And when things are going well, it is the thing to strive for by prayer and penance.

The great problem of the day is unemployment and the greatest threat of the day is war. To solve the one there is needed the study and the building up of a new social order, and the prac- tice of the Catholic Workers. To solve the other there is needed the study and the building up of a new social order, and the prac- tice of the Catholic Workers. To solve the other there is needed the study and the building up of a new social order, and the prac- tice of the Catholic Workers. To solve the other there is needed the study and the building up of a new social order, and the prac- tice of the Catholic Workers. To solve the other there is needed the study and the building up of a new social order, and the prac-
AIMS AND PURPOSES

We repeat again and again that our work is to bring men back to Christ. The workers of the world are lost to the Church, Pope Pius XI said. We are of the workers, they are our brothers, we are all one in Christ. The experience of St. Paul, of the Mystical Body, of the Church, is that she has been at the service of the work which God asks of us. From this we conclude that the Church is preparing to fight for the cause of Christ, for the salvation of souls.

In these days of confusion and uncertainty, we feel that our work is needed more than ever. We are convinced that the Church can and will win the battle, and we are ready to give our lives for her.

We believe that the Church is the only hope for the future. She is the only institution that can save the world from destruction. We are ready to work for her, to help her, to sacrifice for her.

We are a group of dedicated workers, ready to do whatever it takes to help the Church win the battle. We are ready to fight for the salvation of souls, for the spread of the Gospel, for the establishment of the Kingdom of God.

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The Green Revolution

1. On Being Crazy

1. People went crazy for Democracy, majority rule, mob rule.
2. Then they went crazy for the War for Democracy, trying to bring Peace through war.
3. Then they went crazy for Normalcy.
4. Then they went crazy for the NRA.
5. Then they went crazy for the R.A.
6. And they say that I am crazy.
7. I say that I am crazy, because I refuse to be crazy the way everybody else is crazy.
8. For, if I tried to be crazy the way everybody else is crazy, I know that I would be
9. So I persist in being crazy in my own way, and I am trying to make other people crazy my way.

2. Not Communists

1. That is nothing wrong with Communism; but there is something wrong with Bolshevism.
2. The wrong thing with Bolshevism is that its enthusiasts are not Communists; they are Socialists.
3. For the theory of Communism were Communists, they would build Communism.
4. And they build Communism; they build Socialism.
5. The Bolsheviks probably hope that the State "will wither away," and that they will be able to pass from State Socialism to Communism without State.

3. Two Reds

1. Suddenly I was discussing in Harlem with a Russian Red and an Irish Red.
2. And the Russian Red understood it correcter than the Irish Red.
3. Having understood what I was saying, the Russian Red started to explain to his friend, the Irish Red, what I was talking about.
4. When the Russian Red had finished explaining, the Irish Red turned toward me and said that while he agreed with most of what I said, he still believed that the Catholic Church was the key of the workingman.

4. Many Catholics

1. Many Catholics are deeply disappointed when Wall Street revolutions or political organizations or Catholic organizations fail to provide them with economic security.

5. Looking For A Boss

1. A Catholic workingman once said to me: "There is only one thing between me and the Reds, and that is a good Irish." 2. Everybody is looking for a boss, and nobody wants to be his own boss.
3. And because everybody looks for a boss, the Reds want the State to be the boss of everybody.
4. Because everybody consents to play somebody else's game, for the sake of a pay-escalpe, the Reds try to find the way to assure a pay-escalpe to everybody so as to force everybody to act like everybody, and when the Reds will force everybody to act like everybody, since nobody is anybody when everybody tries to keep up with everybody.

6. America and Russia

1. American Republicans want their friends on the public payroll, but only their friends.
2. American Democrats want their friends on the public payroll, but only their friends.

7. The Only Way

1. The only way to keep people from seeing Red is to make them Green.
2. The only way to prevent a Red Revolution is to promote a Green Revolution.
3. The only way to keep people from looking up to Red Reds of the twentieth century, is to make them look up to Green Ireland of the seventh century.

7. Then and Now

1. Three thousand years ago, when a Jew meets a Jew, he asks him, "What can I do for you?"
2. New, when a Jew meets a Jew, he asks him, "What can I get out of you?"
3. Two thousand years ago, when a Greek met a Greek, they started to philosophize.
4. Now when a Greek meets a Greek, they start a business.
5. A thousand years ago, when an Irishman met an Irishman they started a school.
6. Now when an Irishman meets an Irishman, you know what you start. I don't have to tell you.

8. Thousands Years Ago

1. When Irish were Irish a thousand years ago, the Irish were scholars.
2. And when the Irish were scholars the Irish were Greek scholars.
3. And when the Irish were Greek scholars, the Irish spoke Greek as well as Irish.
4. And when the Irish spoke Greek as well as Irish, Greek was Irish to the Irish.
5. Greek was Irish to the Irish a thousand years ago; and now Irish is Greek to the Irish.
6. Irish is Greek to the Irish now, and Hebrew is Chinese to the Jews.

9. Shouting With Anglo-Saxons

1. Now that Irish is Greek to the Irish and Hebrew is Chinese to the Jews, they shout with the Anglo-Saxons.
2. Service for profit;
Time is money;
Cash and carry;
Business is business;
Keep smiling;
Watch your step;
How is the rush?
Keep people off their land;
How are you making out?
Keep on working;
Success is the life of trade; Yours is your best friend; So is your old man.
3. So the Jews are no longer Jews.
4. So the Irish are no longer Irish.
5. And that is what makes the Reds Red.

10. Palestine, Ireland, America

1. It was forbidden to the Jews to hold title to land in Palestine.
2. But it is not forbidden to the Jews to hold title to land in America.
3. It was forbidden to the Irish to lend money at interest in Ireland.
4. But it is not forbidden to the Irish to lend money at interest in America.
5. The Prophecies of Israel and the Fathers of the Church wanted the Jews and the Irish to try to become better.
6. But the American politicians don't mind if the Jews and the Irish are trying to become better as a rule in America.
7. But America is not better off since the Jews and the Irish are trying to become better off in America.

11. Reconstructing the Social Order

1. The social order was reconceived by the Irish scholars after the Fall of the Roman Empire.
2. Through literary colonies established in all the cities, especially in Constantinople, that is to say Round-Table Discussions, they brought thought to the people.
3. Through free guest houses, that is to say, Houses of Hospitality, they familiarized the people with the Works of Mercy.
4. Through Angles and Universities, that is to say, Universities, they made scholars out of workers and workers out of scholars.
5. So through Round-Table Discussions, Houses of Hospitality and Farming Communities, the Irish scholars held the foundations of Modern Europe.

12. Irish Scholars At Work

1. Marie Schickele Kaltenbach says: a. a gift of God; often bleak and barren, huts were built about the little church, all work being done by the novitiates; b. "Thus they exhibited almost at the very instant to their pagan observers
Big Shots and Little Shots

1. When the big shots become bigger shots then the little shots become little shots.
2. And when the little shots become bigger shots then the little shots get mad at the big shots.
3. With our big shots get mad at the big shots because the big shots became bigger shots then the little shots may get mad at the big shots.
4. But by shooting the big shots full of little shots the little shots do not become big shots, they make everything all shot.

Superfluous Goods

1. The Problem Of Today
   a. General Johnson says that the problem of today is not to increase producing power, but to increase the consuming power.
   b. Saving to invest is considered a bourgeois virtue, while spending to consume is considered a bourgeois vice.
   c. While the thrifty bourgeois increases the producing power the superfluous spendthrift increases the consuming power.

2. With Our Superfluous Goods
   a. Bishop von Ketteler says that we are bound under pain of moral sin to release the extreme needs of our needy brother with our superfluous goods.
   b. With our superfluous goods we build white elephants like the Empire State Building.
   c. With our superfluous goods we build power houses, which increase the producing power and therefore increase unemployment.

3. Protecting France
   a. To protect French citizens living in Algeria the French took Algeria from the natives.
   b. To protect Algeria the French took control of Tunisia.
   c. To protect Senegal the French took Dobsney, the Gabon and the Congo.
   d. To protect the life of Reunion the French took Madagascar.

4. Protecting England
   a. To protect the British Isles the English took the sea.
   b. To protect the sea the English took Gibraltar, Canada and India.
   c. To protect India the English went to Egypt.
   d. To protect Egypt, the English took the Soudan.

5. To protect the Cape and Natal the English took the Transvaal.
6. To protect South Africa the English prevented the English from giving Agadir to Germany.
7. So the English Africans are just as good or just as bad as the French.

6. Civilizing Ethiopia
   a. The French believe that trade follows the flag.
   b. So do the Germans, so do the Japanese, so do the Italians.
   c. Italy is in Ethiopia for the same reason that the French are in Algeria, the English in India, the Japanese in Manchuria.
   d. The Italian say that the Ethiopians are not civilized.
   e. The last war proves that the Africans are no more civilized than the Africans.

7. The Problem Of the French
   a. Archbishop Keating says the French took the sea.
   b. The Proleme of the French took Dahomey, the Japanese in Manchuria.
   c. It is a League and a waiting game.

8. Room Could Be Found
   a. There is too much wheat in the United States.
   b. There is too much cattle in Argentina.
   c. There are too many sheep in Australia.
   d. There are too many Germans in Germany,
   e. There are too many Japanese in Japan.
   f. There could be found in the United States for Germans, in Argentina, for the Italians, in Australia for the Japanese.
   g. To make room for Germans, Italians, and Japanese is a better way to establish peace than to build more battleships, more submarines, more aeroplanes.
   h. To reduce taxation is to reduce taxation.

9. To help business is to help business.
10. To become poor is to become poor.

Superfluous Goods

1. What we give to the poor is to improve the market.
2. The other reason is to increase the peace, to increase the consumfing power.
3. The Catholic Church says she is the ambassador of God.
4. And because we are afraid to be poor.
5. And because we think so, we refuse to feed the poor with our superfluous goods and let the politicians feed the poor by going around like pickpockets.
6. And because we are afraid to be poor.
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9. And because we think so, we refuse to feed the poor with our superfluous goods and let the politicians feed the poor by going around like pickpockets.
10. And because we are afraid to be poor.

Europe-And War

1. Right or Wrong
   a. Some people say, "My country is always right."
   b. Some people say, "My country is always wrong."
   c. Some people say, "My country is sometimes right and sometimes wrong, but my country, right or wrong."

2. To stick up for one's country when one's country is wrong does not make the country right.
3. To stick up for the right even when the world is wrong is the only way we know of avoiding the wrong.

2. Protecting France
   a. To protect French citizens living in Algeria the French took Algeria from the natives.
   b. To protect Algeria the French took control of Tunisia.
   c. To protect Senegal the French took Dobsney, the Gabon and the Congo.
   d. To protect the life of Reunion the French took Madagascar.

3. Protecting England
   a. To protect the British Isles the English took the sea.
   b. To protect the sea the English took Gibraltar, Canada and India.
   c. To protect India the English went to Egypt.
   d. To protect Egypt, the English took the Soudan.

3. To protect the Cape and Natal the English took the Transvaal.
4. To protect South Africa the English prevented the English from giving Agadir to Germany.
5. So the English Africans are just as good or just as bad as the French.

4. Civilizing Ethiopia
   a. The French believe that trade follows the flag.
   b. So do the Germans, so do the Japanese, so do the Italians.
   c. Italy is in Ethiopia for the same reason that the French are in Algeria, the English in India, the Japanese in Manchuria.
   d. The Italian say that the Ethiopians are not civilized.
   e. The last war proves that the Africans are no more civilized than the Africans.

5. The Problem Of the French
   a. Archbishop Keating says the French took the sea.
   b. The Proleme of the French took Dahomey, the Japanese in Manchuria.
   c. It is a League and a waiting game.

6. Room Could Be Found
   a. There is too much wheat in the United States.
   b. There is too much cattle in Argentina.
   c. There are too many sheep in Australia.
   d. There are too many Germans in Germany,
   e. There are too many Japanese in Japan.
   f. There could be found in the United States for Germans, in Argentina, for the Italians, in Australia for the Japanese.
   g. To make room for Germans, Italians, and Japanese is a better way to establish peace than to build more battleships, more submarines, more aeroplanes.

7. The Stuff and the Push
   a. 1 was in a cafeteria in Greenwich Village.
   b. Two young fellows were talking.

8. Blowing the Dynamite
   a. "We have the push, the gods have the dynamite."
   b. "And I have the push, the gods have the dynamite."
   c. "And I have the push, the gods have the dynamite."
   d. "And I have the push, the gods have the dynamite."
   e. "And I have the push, the gods have the dynamite."
   f. "And I have the push, the gods have the dynamite."
   g. "And I have the push, the gods have the dynamite."
   h. "And I have the push, the gods have the dynamite."
   i. "And I have the push, the gods have the dynamite."
   j. "And I have the push, the gods have the dynamite."
   k. "And I have the push, the gods have the dynamite."
   l. "And I have the push, the gods have the dynamite."
   m. "And I have the push, the gods have the dynamite."
   n. "And I have the push, the gods have the dynamite."
   o. "And I have the push, the gods have the dynamite."
   p. "And I have the push, the gods have the dynamite."
   q. "And I have the push, the gods have the dynamite."
   r. "And I have the push, the gods have the dynamite."
   s. "And I have the push, the gods have the dynamite."
   t. "And I have the push, the gods have the dynamite."
   u. "And I have the push, the gods have the dynamite."
   v. "And I have the push, the gods have the dynamite."
   w. "And I have the push, the gods have the dynamite."
   x. "And I have the push, the gods have the dynamite."
   y. "And I have the push, the gods have the dynamite."
   z. "And I have the push, the gods have the dynamite."

Better, and Better Off

1. The world would be better if people tried to become better.
2. Any people would become better if they stopped trying to become better.
3. For when everybody tries to become better, everybody 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 rich.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he was if everybody tried to be what he wanted to be in the other fellow to be.
8. To want to relieve them of their superfluous goods.
9. If American Catholics were built churches in rural districts with their superfluous goods, they would increase the consuming power and make an impression on the depression through the expression of their Catholic faith.
10. The Stuf and the Push
   a. I was in a cafeteria in Greenwich Village.
   b. Two young fellows were talking.

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There is no Unemployment on the Land

FARMING COMMUNE

were very hospitable and showed us every consideration. Peter Maurin, John Curran, Joseph Hughes, Cyril Echols, and myself composed the group and were pleased with the entire trip. Talks by Father McGoe of King City, Ontario, Father Ligutti of Grand, Iowa, Herbert Agar, of Louisville, Kentucky, Dr. O. E. Baker, of the Department of Agriculture in Washington, D. C., stand out in my mind right now.

As winter bore down upon us in 1937 there was a slimming out of the population again out here on the farm. However it was nowhere near as bad as the previous year. There were usually about eleven on hand all the time. At farm. Cutting wood wasn’t as big a job as it was the following year. We exchanged wood for the use of a neighbors' truck and circular saw. We had to pay for the gasoline too but this was mechanical help which we appreciated.

Good Example

After the Catholic Rural Life Conference in Richmond that fall Fr. McGoe came out to visit our farm. Many who had not had the opportunity of seeing or talking to him had ample opportunity now. Father wore a homespun suit which was shade from the beginning to the end at King City. The cloth was woven by hand there; another man dyed it.

BOVINE BEAUTIES, Rosie, Molly, Gloria and Basia graciously pose in the barn yard. These four indispensable ladies are well known to readers of the FARMING COMMUNE.

the women and children were no longer using the house on the lower farm, Arthur Durranberger and his young son moved down. For the next few months Arthur was housekeeper, guest master and helped John with the animals when they were moved down to one of the barns on the lower farm. Cutting wood wasn’t as big a job as it was the following year. We exchanged wood for the use of a neighbors' truck and circular saw. We had to pay for the gasoline too but this was mechanical help which we appreciated.

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FARMERS like to have their pictures taken too. From left to right, Bernard Joyce, Arthur Durranberger, Andy Johnson, Rody McPherson, Eddie Priest (he sneaked in), Donald Langleis, Jim Montague, Don Gallahher kneeling. John Filliger with baby Heribert Joyce.

LOWEST FARM This cluster of buildings is composed of the house, barns and small houses of the workers on the farm. In the distance can be seen the towns of Easton and Phillipsburg, separated by the Delaware River.

HOLY MASS has been celebrated several times on the farm. During the Summer, visiting priests may offer the Sacrifice here at the altar constructed by Mr. O'Connell. Vespers were contributed by the Bethune family. We are proud of our chapel, and thankful to the Philadelphia Chancery for permission to have Mass offered here.

workings of the community and how all the families cooperatively were making a success of their endeavor. The cannery, small but efficient, interested us then and now. Not the least of our reactions was the wonder of how Father McGoe took so little credit for the success of his hard work.

In the January, 1938, issue of The Catholic Worker, Miss Day answered a letter of inquiry written by Carl G. Taylor of the Department of Agriculture. Mr. Taylor met Peter Maurin in Richmond, during the Rural Life Conference, and was quite interested in Peter's "Farming Communities." The idea for a farm commune" was read by all of us and discussed quite often.

Boston Farm

John Magee and John Kelly, of the Boston group, visiting the farm in February of 1937 were extremely enthusiastic about a farm the group in Boston wanted to buy. The farm was a good buy but they were unable to raise the purchase price in time so it was bought by someone else. However, the Boston group did get a farm in 1939 located near Easton, Mass. The location of the latter farm is better for the Boston group.