EASY ESSAYS

By Peter Maurin

Not Jewish Wealth
But Irish Culture

1. Job's Mission

1. Grabbing Jewish wealth
   - the Christian Mobilizers hope to be able
to give jobs
   - to everybody.

2. By grabbing everybody's wealth the Bolshevik Socialists hope
to be able to
give jobs to everybody.

3. When everybody needs
   - is not a job,
   - but a mission.

4. When the Irish were Irish, they were missionaries.

5. By grabbing Irish Culture, as it was done,
   - by Irish missionaries,
   - we hope to be able
to give a mission
to everybody.

II. Land of Refuge

1. After the fall of the Roman Empire, the scholars,
   scattered all over
   - the Roman Empire
   looked for a refuge and found a refuge
   - in Ireland
   where the Roman Empire did not reach.

2. In Ireland,
   the scholars formulated
   an intellectual synthesis
   and a technique of action
   - and practically.

3. Having formulated
   that intellectual synthesis
   and that technique of action,
   the scholars decided to
   try and found the
   foundations of a Church in Europe.

(Continued on page 4)

Paragaphs From Father Boland's Labor Speech

By Father John F. Boland, Chairman of the N. Y. State Labor Council

The Holy Father asks us to be vigilant in the face of sacri-
fice and criticism. Sometimes the fight is with our own. Leo
was once called a "Socialist Bishop." The campaign
against him was launched by Bishop Hessey in the United
States and its component parts. He was summoned to
appear before the Senate Finance Committee and there he
was forced to justify himself. He had to explain why he
acted as he did.

Martyrdom, as the Church considers
it, is not a job,
- but a mission.

(Continued on page 6)

Peace Prayer Of Pfus XII

By Father John F. Boland, Chairman of the N. Y. State Labor Council

O Jesus, our Saviour, speak to Thy Father for us, intercede
with Him for us, for Thy Church, for all men who have
been won by Thy blood. O Prince of Peace! Thou who hast
the keys of life and death, grant us victory over the
peace of eternal rest to the souls of all the faithful who
have met their death in this whirlwind of war and
have been known and unknown,
- kept and unkept,
and buried beneath the ruins of cities and villages destroyed,
- and have met their death on
gory plains, on war-torn hillside,
in gorge and valley or in the
depths of the sea.

May Thy purifying blood
descend on them in their pain,
to wash their mantles and ren-
ner them worthy and bright.

(Continued on page 4)

Winter Arrives, Work in House
And Trip to West

(Continued on page 6)

Racism In Baltimore

On December 9th, a feast of
our Blessed Mother, the Catholic
Worker House of Hospitality in
Baltimore was raided by the
police and the three young men
who are the leaders of the work
were arrested on the charge of
running a disorderly house.
The young men are John
Thornhill, Frank Smith and
Harold Keane.

Over in Europe the most hor-
tible war of all time is being
waged and racism is one of the
vital aspects of the conflict.
Here in the United States we
have race discrimination, and
racial persecution. One tenth of
the population of the United
States is colored and in the so-
cial, economical and educational
field they are consistently dis-
 criminated against.

In Baltimore a house is con-
sidered a disorderly, one
where Negroes and whites live
together,
sleep in the same room, sit
together.

Poverty is disorderly. De-
struction is, we admit, a menace
to health. Here is the story as
Arthur Sheehan, head of our
peace group in New York, wrote
it to us today:

Investigation

Am sending this story just as it
happened. A sort of a round
by round description.

There are eight men sleeping
here in beds and another hundred
sleeping on the floor. Thornton
has been against refusing shelter
to anyone, except the drunkles.
A week ago last Friday, two
of the negroes here got into a
fight and one-pulled a knife on
the other. Ralph, the cook here,
tried to separate them and was
arrested with the others. The
police let the others go and held
Ralph overnight. The next day

(Continued on page 2)

Crime and Punishment

Odel Waller, 23-year-old
sharecropper, is scheduled to
die in a Virginia electric chair
December 27. Last month an
all-white jury, ten of whom
were planters, found him guilty
of first degree murder as a re-
result of the shooting of Oscar
Davis, the white landholder, who
had cheated him out of his share
of the wheat crop and had
performed his sixty-five-year-old
mother while he was away
looking for work.

Waller had been working be-
hind the mules since he was a
small child, on their own land
at first, made share winter,
his father died, and the farm lost,
on shares on Davis' land. He
had lived on the farm until he
had met his death.

(Continued on page 4)

Pope Pleases For Truce

This Xmas

Pope Pius XII has raised his
voice to the warring nations of
the world. In a plea for a
2-day 'Truce of God' Christ-
mas and December 26,
the idea will seem utterly pre-
posterous. What—a holiday
from war! The notion is al-
surd.

Maybe—but still not impos-
ible. There's the precedent
of the Good Friday Truce in
the Spanish War, when not a shot
was fired along the Madrid
front during that solemn day.
That fact was mentioned in
Two simple cablegrams had been
dispatched by The Catholic Worker to
the leaders of the belligerent
sides in that war. Two cablegrams
were tended for a truce, signed
with prayer.

In this latest Great War the
Pope has marshaled all the
spiritual forces of the Church to
be a pacifying agent with pray-
ers for Peace. We are bound
in faith to believe in the ef-
fective charitable relief in the
forces of enmity and hate.
And we have the reason-
ably hopeful that a Good
Friday Truce would be at least a step in the direction of
permanent Peace.

Indiffence

That, admittedly, is the logic of
faith, not of the world. The
Christian Mobilizers are well
recognized in the editorial re-
spective of the New York Daily
News and in the wartime
occasion it couldn't see "what harm
could be done by a 2-day
Christmas Truce." But the news
what good could come of it
either.

The News sees it. "By a conscripting to it, the warring
powers would be throwing a stop of recognition to Chris-

(Continued on page 5)

Punishment Without Crime

Oust on the west coast Earl
King, E. G. Ramsay and F. J.
Comer, former officers of the
Pacific Coast Marine Firemen,
Oilers, Wipers and Watermen's
Association are serving long
sentences in San Quentin

(Continued on page 5)
Church's Stand
Not Enough Known
Workers Report

We went out to Lock haven, outside of Buffalo, to see what was going on in the Union Biscuit Company Steel Organizing Committee. Mr. Smoikl Chatak, the representa-
tive of the S.W.O.C., was there and he was the one we went to for information. First there was a small strike that ended a few weeks ago in which had ended several weeks ago. The workers were not organized. They were working for the union men in other cities. During the three-
day strike, two warrants were served for assault against the employment manager, whose car struck Leslie Corby, picket, and Mr. Ernesto Estes, S.W.O.C. attorney, charged with assault by John Richardson.

Organization Needed

Differences were settled over the holidays. A new contract was signed between the company and the union. Union officials said they were jubilant over the success of the strike. They seemed embi-

tated, which is not necess-
ary. They burn, you can see in their eyes, the de-

tire to have their strike or-

ganized. Only then, they say, will they be able to bring ab-

nished men treated as human beings instead of slaves. Con-

dustrial slave to the black slave of the old South who does not equal the status of the Negro. Several of the men expressed enthusiastic appreciation of the Biscuit Company and wished that the attitude of Bishop Duffy and the Catho-

o man be as we are, to have

changed for the better, and now we see them better known and better under-

stood. The strike is almost over.

But this, we thought, is our job. The message of the work ingman must be brought to all, and the workingman must be brought to Christ.

As I write, the Ontario Bakes-

ers employees of Locals 431 and 432 to settle their dispute into their seventh week of strike. Negotiations are under way. Secrets have been working on the

ers and driving the trucks for weeks. According to George Erlen, secretary of Local 431, the company refused to negotiate. When 91% of the workers had signed up with the A. F. of L, a company union was organized. Many of the men joined both unions and much confusion followed. On-

day when we do not find any peace because our spirit is in Peace, and hardly conduce to that end. And certainly it is not a well-considered com-

entary on the deliberate ef-

orts of a Sovereign Potsil

But England stands ada-

mantly opposed to a Truce, ex-

ceeding through its Prime

Minister, Winston Churchill, a "No, sir, not!" and, as the Pope has so insistently affirmed, will break the obstinacy that stands in the way of an immediate peace.

We call to our readers' at-

tention that the Mystical Body

of Christ is the archetype of

Eppstein, "The Catholic Tradi-

tion of the Law of Nature."

December, 1940

ASSERATIVE STAND

TRVING TO OTHERS

...All challengers suffer,

greed of necessity, the temptation

of pride. They are of the breed

certainty and of simplicity; be-

cause they will brook no contradiction; they are as it were blindly con-

vinced of the right—and the

truth, too, even in the battle

of making certain you are al-

ways right to put yourself in

the position of God, and in so

far as you put yourself in the po-

sition of an absolute master,

they are suffering from the weak-

ness and nasti-

88

y of pride. These proph-

ets have always been accused of

that fatal flaw in themselves. What is much more important for the

comprehension of their very

selves, they have always been

at least tempted to it: now a permanent temptation in part of character,

but by the grace of God it is not necessar-

ily their weakness.

It is true, then, that all the
great protagonists have had

visions that seemed to yield to it their temptation, but it is a constitu-

tional tendency and not a motive of their energy. They are sure. None

of the great men who object being something outside themselves, they have in them

a reserve of that fatal flaw which I will believe that those who appear before the throne of God at the

last battle of the Lord.

Let this also be noted: that the instruments which are charged for work of this kind, those of the Tertullian spirit,

and not but of that human sort which is imperfect through aggression and as-

sessment. And they are sent out

into the world as a witness of

necessity on that against which they act; for they are given, not only in

hard material and against the

grain. Were they not what they

are, they would not be achieved for the kingdom—or, at least, not, all would be only half done.

Hilaire Bello in St. Thomas of

Canterbury

The false simplicity of a world

divided into States, each sup-

posingly containing a single race, a single nationality, a single lan-

guage—or a religion—and a na-

tional economy, has supplanted in man’s mental furniture the

organic and perfectly articulated unity of which the Mystical Body

of Christ is the model. According to

Epstein, "The Catholic Tradi-

tion of the Law of Nature."

Not And to Hear Things.

Christian Social Action

A vigorous lay Catholic monthly

together containing a single race,

nationality, language—or re-

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Box 74, North End Station

Boston, Mass.

Send for a Free Sample Copy!

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Send for a Free Sample Copy!
A House of Hospitality
(Excerpts from Buffalo Letters)

Sept. 27
"Dear Fellow Workers:

Hope all is well in your new house. It's on Church and Terrace streets, an Italian section, handy to St. Anthony's Church, the Old Cathedral, buses, railroad tracks, factories and ambassadors. Right across the front door is a fire escape, then the sidewalk, then the street, then minute minutes, the bathtub. We have a courtyard sort of like Mott street but simpler. The pigeons have made it their own but we hope they'll realize we're nice Christians and let us in; we can't wait to build a small building. We want to know what to call the house and Father suggested Catalano House, but it's so we wouldn't have to build it.

We realize that to be truly a house of hospitality, one must be crazy as the better for us.

The permanent name of the house in question is Prange Pane, House of the Breaking of Bread.

Father Magee and Father Gallagher are spending an evening covering with yellow paint and uncovering again the rosary on the door. Lots of pressing now is our need of the house and not a broken down pool table and the funeral man's chair (borrowed of course)."

Nov. 7
"All week everyone scurried around like mad begging furniture, dishes, food, etc., and today Father blessed the house and we had the great joy of serving a spaghetti supper to about thirty. We have four men living with us now and they are all just as nice and enthusiastic as can be.

A dear friend of Father Bosch came in today and presented us with fifty dollars. It seems Father Bosch, in a Capuchin, gave the Band of Death thirty dollars and said we paid the other two a little later. We all feel it is not a fun thing to do but it is interesting. I think our constant companions will be rats. I gave Mr. and Mrs. Smith twenty dollars and said I would pay the other two a little later. If he wants to send us trouble now we can hardly blame him. He's people are coming up this way so be sure to stop and see us. We're so near the railroad. In fact, it cuts right in front of the door—too close for comfort. But besides being a place for comfort. Keep up your prayers as we keep all of you in ours.

Oct. 1
"'Enthusiasm seems to mount rather than wane with each new project.' You seem to be the back room as it is because the plaster is almost of course and it is fun to get going. We're going to point it out as the back room of the house. We've made many friends in this neighborhood among which are the traveling salesmen in the next door, who are going to give us some fixtures, the drunkard next door who introduces us in his presence, the parking lot boy who gives us gasoline, the people who hand us groceries, and the delicatessen owner who builds us salami sandwiches a foot high. Father Bosch makes everyone feel at ease and I think now everyone thinks he's ridiculous in his raincoat and derby climbing the fire escape in hand.

Leaves of Peace
for his coming whole earth years

Today they called up and said we could if we get the Health Commissioner's okay. We came back from the City Hall feeling very low. They based us about from one department to the next while we laughed at the laws of each. The commission was very serious and they had laid down many restrictions that it would just a mint to comply. Next problem is a new house, I guess. We shall have to stay here for a while with only a few beds. Somewhere or other we have much more Faith now than before. It doesn't sound a bit far-fetched to say God will provide us with what we need. He will if we do our best for Him..."

Pray for us. Yours in Christ,
Adele Butler.

Round Table Discussions

The speakers at the regular Wednesday night meetings at Mott street have been most interesting.

Father Gallagher, S. J., former parish priest has made a strong plea for the sending of food to Europe. He related an incident concerning the last war when he assisted in the Papal Relief work in Russia as a Russian. He said that during the war the children fed to each day and

Letter from Seminarian

This is a letter of apology for neglecting the Catholic Worker.

The one thing that I am afraid of is that people will think that I am not interested in the work now that I am advancing toward the priesthood. Of course I should not worry what people think, but it might be an occasion of scandal to some of the people who live among us. People are strange animals at times. Still I feel that I have a personal debt to the Worker for all the inspiration I have received and for the lessons in pastoral theology that it has taught me. I send this letter as a proof that I have shown the value of a human soul and the necessity of perseverance.

Indoctirinates

But while I could not help physically in the actual work around the city, I have tried to keep myself informed that I made good use of the opportunities that were so plentiful at that time. It was not only an opportunity for spreading the spirit of the movement. Of all the summers that have passed, this last was by far the most maturing. I think that now I have a much more useful type that can be imagined. Of course, I realize that I am still a bit of a work in progress.

We are looking for a house in memory of the heart of Christ. For He loves them all.

Naturally, the treatment that we received from the company that we worked for was not the best. I told them this before I left and they were very surprised that I put my "beef" on a menu in the newspaper. It is how I felt when I quit work. From the lowest kind of men to the highest. From form of sacrifice and courage and all the intervening mediocrity. The love of one's self is a heart Christ must have. For He loves them all.

We exhort you to contribute of your funds. According to your means and willingness, to purposes of charity, that ye may be able to win the blessedness in which ye shall rejoice without end, who considereth the needy and the poor.—St. Luke the Great.

Appeal for Lepers

Every year the Society of the Propagation of the Faith asks all Catholics to remember the most pitiful of men, the lepers. Through the Society, these unfortunate men and women can subsist for a day on ten cents. The heroic missionaries, who work with the lepers, ask you to give a little from your substance.

ST. CHRYSTOSTOM: "No one must do his neighbor a wrong, must correct injustice, but wrong must be diligently endured, nor must we hate the man who wrongs us. We must love him, do him good and pray for him.

ST. AMBROSE: "Those who would live after the Gospel ask not for revenge. They leave it to him who has done the Vengeance is mine." It is unprofitable to Christians to pay back evil for evil.

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ST. AMBROSE: "Those who would live after the Gospel ask not for revenge. They leave it to him who has done the Vengeance is mine." It is unprofitable to Christians to pay back evil for evil.
Day After Day
(Continued page 4)

Sabbath, Teresa and I were walking home from the library downtown to Mott Square on East Broadway. It was one of those cold sparkling evenings with a bright moon and crackling stars. You could smell the smell of the air, the sweet smell of the night. There used to be a be well in the middle of Mott Square, said Teresa, "where everyone came for water.

There stood on a corner of Mott street from which factories get water," Stanley said.

"There used to be a stream on Canal street, and Mr. O'Connor's room was below it," Stanley added.

"And there used to be a twenty-acre lake just off Canal street, but they filled it all in," Stanley added.

I remembered those days in old New York, but I was thinking as they chattered on either side of me, that the Catholic Worker had not changed much these last eight Adven... and the day will dawn.

No day will ever be the same as the day before it, and if we try hard enough, we can find the good in every day. Justice is level-eyed, aloof, alone.

But charity finds comrades all the way.

-Elizabeth Duggan

(Reprinted from "AVE MARIA")

Pope's Prayer
(Continued from page 1)

their brothers and love them as Thy image. Give to the comb.... and the hope and the fear which are in them - that they may be filled with all the good that is in God, not only in the affections of the world, but in all that is good and true, and in all that is holy and pure.

Thou hast words which剖割 the darkness and enlighten the world, words which bring peace and comfort, words which give life and light. Give to them the power of these words, that they may be able to share them with others that they may have light.

The Irish are good people side and on the other be in per-

They are good people in whose company we can find rest, refresh the weary, and this is my rest, refresh the weary, and this is my place.

Thank God.

This is My Refreshing!

It is my refreshment, my joy, my comfort, my peace, my rest.

The days are full round as compensation done.

The day's full round as compensation done.

The day's full round as compensation done.

The day's full round as compensation done.

The day's full round as compensation done.

The day's full round as compensation done.
Racism

In Baltimore

(Continued from page 1)

Crime and Punishment

(Continued from page 1)

prejudice, with the result that the truth was getting its own cognizance. As most of the police there are Catholics, Father spoke right from the shoulder.

WORK GOES ON

Meanwhile at the house, the men were doing things else with no such as usual. The police continued to pick up the colored men in the slums, with Watts often being a bystander. One policeman stood right at the police box and grabbed some of the men in the street. The charge: vagrancy. It was the crummiest bit of evidence.

This morning the case was heard by the magistrate. Watts had asked for a trial before the regular court and grand jury. The three were allowed out on their own cognizance again.

Father Roy stood with the men in court and while he didn't testify as none was taken, he did make his mind clear to the police.

After the fellows had signed for their own appearance, Daugherty remarked: "You house is all right, but your regulations aren't."

It all boils down to this Jim Crow business. It is a policy, and the Catholic police and police magistrate are backing up the race prejudice.

The date of the trial is not yet known.

SOME CONCESSIONS

This morning after the hearing, Thornton and I were discussing the question of men's clothing. Thornton said he didn't know for sure, but he thought that before the house was turned over to the lepers it might be necessary to get some better plans. I was surprised, as I had thought that we would be able to set aside the plans that had been made for the lepers, and that we would be able to set aside the plans that had been made for the lepers, and that we would be able to make some better plans.

While I was in jail his wife was taken in who can be bedded.

In prison. It was the crudest bit of evidence.

One policeman stood right at the police box and grabbed some of the men in the street. The charge: vagrancy. It was the crummiest bit of evidence.

The book, which was originally a lecture delivered at the Catholic University, is written in an easy, flowing style with a great deal of humor. The story is told in a way that is easy to understand and the book is a good read for anyone who wants to learn more about the history of the Catholic Church.

The book is a good practical book, and it is a good book for anyone who wants to learn more about the history of the Catholic Church.

The book is a good practical book, and it is a good book for anyone who wants to learn more about the history of the Catholic Church.
There was a resolution opposing Communism, Fascism and National Socialism, and for the first time, this resolution was not only adopted but it was welcomed unanimously. It was recognized that many of the right wing wanted all Communists debarred from holding office. They were afraid the issue would be fought out even to the breaking point in the next convention and welcomed the other resolution. But somehow it always did seem strange to me that the reluctance to pass these resolutions inevitably proposed at every annual meeting was so much more than a mere union.

When they are labor leaders, Communists consistently and conceivably deny that they are Communists; if pressed down to a confession of faith, but up to this time they have refused to be. By passing resolutions against it on convention floors. A curious confusion usually begins at this point. These resolutions are: (a) the majority of trade unionists in this country, do not have a philosophy of history, a philosophy of labor.

STATEMENT OF FAITH

The Communist believes: (a) that men are conditioned by his economic conditions. He believes: (b) that man is having industry, which derives his dignity and worth from the fact that he is a productive. He believes that scientific progress has marvelously enabled man to yield to millions, for the common good, so man must be trained to become a machine. He believes: (c) that man is part of the state, part of the country. It must be sacrosanct to the common good. He believes: (d) that management is not to be crammed and patient and subservient to the state, is not to be the work of a dog, and that union is a great joy. He believes that religion, being a religion, is of one and the same faith, in order to make his tools in the use of force. So he intensifies and dramatizes his religion, and the whole independence of the state, and the independence of the worker a philosophy of labor, Left us, Francis Bates and Marguerite Schmidt and I have been trying to function as a board of the workers' rights. (h) And when he says that unionism is the same as that of all other followers of Karl Marx. They differ on view (except that they hate the emancipation of our Ne-}

CONTINUOUS OBJECTORS

The trouble is, the Communist is a philosopher, a person of philosophy, of history, a philosophy of labor, and for the first time, this resolution to pass these resolutions was on the board, and so this resolution was to be passed. The first trouble was that the last warm rays of the sun were not enough for the guests and the boardwalk, early morning, at the beach with the receding tide. There was a lavender-blue sky, robbing him of his dignity and he arrived there. He believes: (a) that man is to preserve his dignity and joy. He believes that religion, being a religion, is of one and the same faith, in order to make his tools in the use of force. So he intensifies and dramatizes his religion, and the whole independence of the state, and the independence of the worker a philosophy of labor, Left us, Francis Bates and Marguerite Schmidt and I have been trying to function as a board of the workers' rights. (h) And when he says that unionism is the same as that of all other followers of Karl Marx. They differ on view (except that they hate the emancipation of our Ne-}

CONSCIENTIOUS OBJECTORS

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DISCUSSION

As to further news of the communist movement, there was a talk to Harry Bridges about subscription here in and in . We are shocked by the cynical, un-American failure of some employers to cooperate. Like the emancipation of our Ne-
Julia’s First Journey: A Long Story But It Was a Long Trip

Today I received a letter from our good friend in Tren-ton penitentiary who says both he and his best friend are tickled over our successful speaking trip, not forgetting the financial help for the Catho-lic Worker, and then John says most of the credit is due to his friend’s prayers, not to us.

Left New York October 20, arrived Tell City, Ind., Dec. 23 by bus. While spending a few minutes in Har-risville, I had three of the leaders of their groups there and wished I had time to visit them. Alice Jones, who is doing speaking engagements met me at the station. She is interested in the C.W. and has been reading it the past four years even since her brother was at the Seminar in C.W., St. Meinrad. Alice has been the Santa Claus for the girls (whom we have been tak- ing to the country these past Christmas and their birthdays) and gives us some altar linens for the House of Hospitality on Thanksgiving Day with them.

Mason City Meeting

Leaving the next morning ac- cording to address in the New Yorker on the war and foreign policy of Charlie McCarthy to play Charlie McCarthy. It was good to see Michael Grace and her husband build-Mason City meeting wasn’t enough to make him a class-relief.

November 9 arrived in Chi-cago and met you just in time for the George Simon drove Peggy Bates and me to the Notre Dame Convent where I spoke to the candidates and novices who all read “House of Hospitality” and had breakfast with him. I could speak to the St. Ceci-ilia’s Sodality. Father Harkins gave us some altar linens for C. E. Chapel in Easton, that the girls had sewed as part of their Catholic Action.

October 28, because several women who heard our talk became so interested in the movement, we were offered a farm by one of the men and father and then was invited to speak to the parochial school children. There was much ques-tioning from the children. At St. Vincent’s one little boy asked, “did we feed any animals?” And I was happy to tell them of Tuman’s pet sheep who is very active in the youth movement. They work hard, and we can live a full Christian life. I hope to see you all again. I also spoke to the C.W. at an event four years ago and told the girls about her.

November 13 Nina met me in Milwaukee and that evening I met the group and told them of

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CW Reader Tells
Of Living by Barter

Dear Catholic Worker:
I was food-fried for seven years! And I am not lazy, nor have I left a stone un
sticks in the woods.

No. I am not on relief.
I've been living by barter.

I am 34, a graduate of a Catholic college in Chicago, and I've been a farm girl for years to a BIG executive. Then the business went SMASH. That was in 1931, I started in Chicago, hoping against hope, answering the FEW ads in the poorly-printed, not-free papers. And then, I got into the university district. Got it myself. Stayed eight weeks, then I was asked to ride out in the uhiversity district.

That was in 1933. I stayed in five houses - one furnished with old, old things. Two houses as our Hamburgs. I've not ceived a chapter of attention from strangers come to drink water. She figures the chicken at 75 cents. I get my dinner and supper the clay every night that I have this job. We will ride to Rockford a precedent which has been and is the cream of its crop. We will ride to Rockford a precedent which has been and is the cream of its crop.


DEAR CATHOLIC WORKER: And was secretary for seven months I used my Saturday mornings to tend the children. Now the two young ones are five and eight and condition of all human spirits seem to be unaware of these facts. Father Baer repudiates his own conclusions and all other conclusions and for their conditions by their re-

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