The Church and Work
First of a Series of Articles on Modern Industrial Problems

EASY ESSAY
By PETER MAURIN

1. On the Level
1. Owen Young says: "We will never have prosperity as long as there is no balance between industry and agriculture.

2. The farmer sells in an open market and is forced to buy a restricted market.

3. When the farmer gets a pair of overalls for a bushel of wheat the wheat and the overalls are on the level.

4. When the farmer has to give two bushels of wheat for a pair of overalls the wheat and the overalls are not on the level.

5. When the farmer has to give four bushels of wheat for a pair of overalls the wheat and the overalls must be on the level.

2. Industrialization
1. Lenin said: "The world cannot be half capitalistic and half agricultural."

2. England, Germany, Japan and America have been industrialized.

3. Soviet Russia is trying to keep up with the Western world and American and Brooklyn, are definitely part of CATHOLIC ACTION. There are forces in charge, and whether the work is in the guise of "CATHOLIC LABOR ORGANIZATION" or YCW, it is the attempt to reach the workers, to try to reach the workers, to Christ. Canon Cardijn, Pope Pius XI as having said to him, "The workers of the world are lost to the Holy Father himself to try to reach the workers of the world."

Lost Philosophy
Beginning with the beginning of the pamphlet, there is much quoted line, "Without work there will be no host, no wine, no chalice, no altar and no Church," and I wish to say, yes, and what is the great disaster that is now and will be, that the priest and his tribe are not able to apply the concept of Catholic Unity. So I shall try to write about most difficult and vital things such as the factory and the land, and the workers.

Catholic Action
The Catholic Worker is not part of Catholic Action as such, having no mandate from the Hierarchy for this work. It is an activity, so well described by Maritain in his book, TRUE HUMANISM, the ACTING ASSOCIATION OF CATHOLIC TRADE UNIONISTS, the YOUNG CHURCH Workers, the Catholic Action CELLS that are springing up all over the country. There is a hand in charge, and whether the work is in the guise of "CATHOLIC LABOR ORGANIZATION" or YCW, it is the attempt to reach the workers, to try to reach the workers, to Christ. Canon Cardijn, Pope Pius XI as having said to him, "The workers of the world are lost to the Holy Father himself to try to reach the workers of the world."

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Sanctifying Their Surroundings
Can one sanctify a saloon, a house of ill fame, a speakeasy? One is in the occasion of sin; is it not necessary to reach the workers, to try to reach the workers, to Christ. Can be Cardijn, Pope Pius XI as having said to him, "The workers of the world are lost to the Holy Father himself to try to reach the workers of the world."

CHRIST THE WORKMAN

Slaves or Patients?
Rosewood and Enforced Labor
The Rosewood State Training School for mentally deficient children is located about 12 miles outside of Baltimore. The institution houses about 1,200 patients, mostly divided as to sex and ranging from the idiot class to high mental retardation cases. The latter group were placed there principally because of delinquent trends that led to rejection by society. Policies of the institution lie in the hands of the administrative staff, including five doctors and psychiatrists, a business manager, a book binder's we had heard that the workers of the world were lost to the Holy Father himself to try to reach the workers of the world."

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With so much professional talent devoted to the patients' care and considering, in addition, the spacious grounds, and substantial buildings, Rosewood—one might assume that the people of Maryland deserve credit for providing with so well for the unfortunately handicapped children of their State. Only by knowing through actual experience what goes on behind the same locked doors of the institutions one can visualize what a subtle viciousness Rosewood actually represents. Patients Are Trapped
Twelve hundred patients, many of whom are capable of ultimate return to society as useful citizens, are trapped within a system to take away the absolute authority of an administrative characterization by a tone of official stagnation and turn by personal feuds and bitter frustrations, an administration held together principally by the common

(Continued on page 6)

Future of Education
Specialization or Wisdom?
Who can doubt that education today stands at the crossroads? Gigantic tasks, immediate and long-range, confront our schools. Educators, if they have any philosophy of education, in them at all, must continue the work of remodeling the whole educational system pioneered by such men as Hutchins. At the same time, they must meet the demands thrust upon them by the post-war emergency. Moreover, they must meet the need for a more enlightened approach to social and political problems. Solidarity is the order of the day. The old individualism is done for, and will education be capable of solving the problems by a more or less disguised collectivist solution or by a more or less authentic and integral "personalist and communitarian" solution along the lines championed by philosophers such as Maritain? Present Condition
At the present time, education is hardly over the strains of the wartime emergency program (in many colleges, such as Marquette, we are completing such a program this June) and now must meet the needs of thousands of education hungry veterans (at most schools, there have been large numbers of veterans since last Fall). It is not surprising, then, that the administrators, students, and veterans may see the magnitude of the task, should be swamped by practical details and at the same time pondering the broad aims of liberal education. As for the students, many of them are watching the educational process with keen observations of many teachers were veterans. The veterans, he says, are indeed much more mature and in earnest than the other students, but their philosophy of life is not noticeably different. In most cases, their outlook is largely utilitarian, not practical, in the good sense of wanting a better life for their

(Continued on page 5)

On Pilgrimage
One of the books William Cobbett, author of The Protector, and tourist himself, published was about what was happening to England during the industrial revolution. In Rural Rides (two volumes, Every-
risen above the pressure of daily tasks and work out a sound and dynamic philosophy of education. Doubtless, Catholic educators have the broadest conception of how to guide them but they are not discouraged if we really teach that philosophy and from con-
stantly refitting it to current conditions. During the past few years, several works on the Catholic philosophy of education have appeared. Of these, I think the most sig-
nificant is Education at the Crossroads by Jacques Mar-
trin, which presents the general philosophy of the Vatican teaching. The teacher who really teaches would foster certain fundamental principles of education among his students—with regard to being, truth, justice, social consciousness and Christian dignity of all human work.

Let us then think what it means to be a real Christian teacher and what Martrin says, we must deter-
mine the nature of man. If we

agree that man is a rational animal, endowed with intel-
lect and free choice, destined to reach perfection in a position to refute many min-
speculations concerning edu-
cation prevalent today. Mari-
trin discusses seven of these—
disregard of ends, false no-
ton of the education, pragm-
atism, materialism, individual-
ism, voluntarism, and the doc-
trine that everything can be
learned. Let us dwell on the
first point. The modern mind is seemingly obsessed with techniques and methods, which are exalted over prin-
ciples and ends. Martrin ac-
knowledges that modern edu-
cationalism has contributed
much in the way of method, much that helps the student, but not neces-
sarily efficiently. Yet of what avail is all that activity and energy re-
directed to the proper end? What is this end? Catholic edu-
cation, as Martrin emphasizes, is education takes in the whole aggregate of human life, con-
ceptual and moral, individual,
domestic and social... and
perfect it in accordance with the example of the teach-
ing of Christ.
The Church and Work—By Dorothy Day

(Continued from page 1)

benefit of the workers. The extension of all this to the Church's devices is an example of the truth of what I write.

AND HERE IS THE DANGEROUS PART, IT is not so much the loss of the hand or the heart of the worker to the world and soul. When one gives one's self up to one's work, when one consecrates one's self to the machine itself, the devil enters in. We cannot lose our­

ers will find jobs in industry," at the end of Canon Cardijn's "sanctify it" than the priest In 1939, in an address to the sand. The storm came · and ment and surrounded by chil- states." (Cll:_cular from the LY THE BENEFIT DERIV­

thereof." or forget them in the 'flearest selves" to this evil of destruc- MUCH OPEN TO QUES-

ments. "Pennsylvania used to INSTEAD OF ATTENU­

farming' according to the De- calloused hands-they take and the billions of Daily News, to the Social Study Week held

speak of a 50,000 acre planta- ty-fourth place among the MORE AND CONSEQU'J.'

The Danger

(Continued from page 1)

ers all through the south.

I have these papers before me and so I quote from them, but the same goes for wheat growers who have 100,000 acres of farms and gamble in their one crop farming and live in the cities. The industrial and homeless laborers harvest it. It is milled in big cities and the price is fixed according to the way of wheat germ, and the dead product sold to the eaters. Is this the kind of wheat our Lord took into His twenty who could be seen to much in it and said, "TAKE, EAT.."

Sanctify?

CAN we sanctify such work? "Too much cotton and none to wear," reads another story. There are twenty-two million acres of cotton where the price is over twenty dollars. The highest it has been in twenty- years. The only way workers will get cotton in dispensation of providence) his primary struggle is against the machine as a whole and in hand the rest is largely a question of adapting himself to his surroundings in order to get the very best out of them both spiritually and temporarily."

Accept? Then? In other words, accept the machines, accept the speed-up system, the work in which you are spent—so spend it to the end of clearing out of the factory exhausted, though not physically (the man who seeks the anodyne of drink or sex. No, the immorality is in the union with material, rather than spiritual and permanent, in the way of a deeper and more extensive reality." I am still quoting from the pamphlet. I deny that Christ is present in the factories, among the work­

ers, that they take Him there. "The workers of the world are to lose their souls. They are still lost, for all the Jocists person becomes merely a more perfect tool in industrial pro­duction. But it is not only to say it, a perfected tool for the devil at the same time material and ready-made amusement is the devil himself, and sets the limits to the aspirations of the masses . . . In this diminu­tion and perverted every effort are being made to restore unity. But the plans of the devil will not start until they are; if not the self-same principle as the ancient: "The powers and principalities, the world system, the wiles of men and lust of the eye, and the pride of life, all that is contrary to God, is the devil's trade."

The Masses

Continuing this charge of spiritual and material secular­izing of the proletariat, we would now like to call attention to the use of the word "masses." I used to work for the Old Masses. I read their last new articles in the New Masses, published by the Communists in Paris, some months ago. I had placed of my articles on the birth of my daughter in a public hospital in Mexico City, Mexico and, according to my old friend Michael Gold of the Daily Worker, Mexico City, I have quite a bit of rivalry coming to me in Russia since it was translated and retitled in many languages. Diego Ri­

er a, the Mexican artist, told me once that he used to paint when he was in Russia. It was he, in fact, that told me of the mass of people among the Masses. What a glowing word this is to use to. To speak to the Masses is to speak to a multitude, the image of God. I have mentioned those years, glow within us at the idea.

The People

And now the Holy Father, in one of his great Christmas messages, notes the difference between the Masses and the people. He tells us that the Masses and the people are not the same. The Masses, conveys the idea of the inert mass, being moved by a force outside of themselves. Whereas "the people," if he and his followers are creatures of body and soul, temples of the Holy Spirit. From a spiritual point of view, children made to the likeness of God, divinized by their master God." Once that great message of the Holy Father (these comments of his were only a part of his long message and I would like to again use the word Masses.) Canon Cardijn or the Holy Father will not be satisfied to preach to the masses in a ten times in a twenty-page pam­phlet. He used crowds once—

to capture the crowd," and multitude, once.

Long Range View

The Catholic Worker. We started to read about it in the pages of Blackfriars, the
Our Lady of LaSalette

This is the second in a series of articles on the Apparitions of the Blessed Mother.

On September 19, 1846, Melaine Mathieu, 14, and Maximin Giraud, 11, were tending their cows on an Alpine summit in La Salette, France. The two children had eaten their lunch and had laid down to rest, then Melanie, awakening and not seeing the cows, called Maximin. They searched separately the field and discovered that the noon sun lost its brightness; her complexion was pale white, such as they have that are burdened with suffering. Her beauty was so radiant, so dazzling, so scintillating, that Melanie kept rubbing her eyes trying to see her better. Her shoes were white with square golden buckles. Circling the soles were tiny roses which did not detract from the way she stood on the tips of the blades of grass. Her apron was golden and it descended to her ankles, her arms folded before her concealed within broad straight sleeves which reached beyond her finger tips. Over her shoulders was a plain white veil that fell in cascades. Large, rose-colored roses were along the border of the kerchief. Hinging from her neck was a flat thin golden chain. Her shoes hated her. She was constant, resplendent with light. The noon sun was so strong, so heavy, without ceasing to consider him without ceasing to consider him without ceasing to consider him. It is seven o'clock, it was seven o'clock, it was seven o'clock. Seven is my separate secret which they asked me to keep at the foot of the Cross. She complained none went the canticle that mankind has lost. Mary complained that like dogs, happy, mock at religion. During and I would prescribe this pill, fallen away Catholics. They well morning and evening. mountain which had been morning many Masses were June, 1948: Applicant offered $75 a week as a housekeeper. K N O W N TO ALL MY very much to be pitied. For never questioning, rarely do-

A Beautifully Lady

The lady was all white and gold, of medium height and slim. Her face was so bright and clear that the noon sun lost its brightness; her complexion was pale white, such as they have that are burdened with suffering. Her beauty was so radiant, so dazzling, so scintillating, that Melanie kept rubbing her eyes trying to see her better. Her shoes were white with square golden buckles. Circling the soles were tiny roses which did not detract from the way she stood on the tips of the blades of grass. Her apron was golden and it descended to her ankles, her arms folded before her concealed within broad straight sleeves which reached beyond her finger tips. Over her shoulders was a plain white veil that fell in cascades. Large, rose-colored roses were along the border of the kerchief. Hinging from her neck was a flat thin golden chain. Her shoes hated her. She was constant, resplendent with light. The noon sun was so strong, so heavy, without ceasing to consider him without ceasing to consider him without ceasing to consider him. It is seven o'clock, it was seven o'clock, it was seven o'clock. Seven is my separate secret which they asked me to keep at the foot of the Cross. She complained none went the canticle that mankind has lost. Mary complained that like dogs, happy, mock at religion. During and I would prescribe this pill, fallen away Catholics. They well morning and evening. mountain which had been morning many Masses were June, 1948: Applicant offered $75 a week as a housekeeper. K N O W N TO ALL MY very much to be pitied. For never questioning, rarely do-

She Speaks

The woman stood before them, then leaving them, asked if they could see her again. "Oh, no, madame, not very well." Ah, my children, you may not see me again, at least well morning and evening. When you cannot do better, say your rosary for me. The Apparitions will not give it to me. It is this which makes them see in the name of my son.

Our Failing

She spoke longer to them, then leaving again, asked if they could see her again. "No, no, not very well." Ah, my children, you may not see me again, at least well morning and evening. When you cannot do better, say your rosary for me. The Apparitions will not give it to me. It is this which makes them see in the name of my son.

References:

- Previous Experience: 29 years of family life (our investigator found that although the applicant was well-known at her home address, she used it only as an oversight place. Neighborhoods reported matrimonial prospects of several years prior and soon after her marriage had been rejected because the suitor was a manual laborer.
- Age: 18 years with the Quaker City Indemnity Company (this experience is relevant to the present application. In view of the fact that the applicant has been unconscious most of this time.

Health:

- Poor. Has general atrophy of the mental faculties, and a weak will. Every year applicant has multiple attacks of venial sin during which she could easily fall prey to a mortal sin virus.

Appearance:

- Deceptive. Although applicant does rob labor, she dresses as a member of the literate classes; although poor, imitates the wealthy; although virginal, her clothes suggest the harlot.

Appointments for Date of Final Interview:

- August 3, 1943.

POSTSCRIPT:

- Late June, 1946: Applicant made retreat at insistence of new atonement. After good confession, notable increase in charity.
- September, 1946: Joined Catholic Action. Mental faculties have improved slightly.
- March, 1947: Lolli. Severe tempers, followed by strengthening of will.

Headline of New York Times, August 3, 1948:

ATOM BOMB DROPPED ON PHILADELPHIA WHOLE CENTRAL AREA OF CITY IS DEMOLISHED

Application accepted, August 3, 1948.
Rev. Bro. Bogumil Gaworecki, New York, 21, N. Y. children will ever pray for editions are accordingly, that our suffering brothers we are pulled the lynch-rope or

Bracia Prov. Pistoia, Italia.

Rev. Mother Superior, Montecatine Terme,

Orfanele, Madona Del Groppo,

Monia~ Franc~

Dear Sir:

While going thru combat in Europe I've met lots of poor Sisters, Brothers and Priests. Their families are down and out they have to walk a round barefooted. These different orders take care of orphanages. Most of the children at these orphans lost their parents in the war.

Each one has their own address of these different orders.

Thanking you and your readers who are willing to help, and may God reward them in heaven.

Sincerely yours,

Peter T. Kolton.

The addresses are: Sisters of St. Joseph, 5 rue du XI. Novembre, M. Andre, 5 rue du XI. Novembre, Paris 11, France.

Rev. Madre Teresina, Convento Del Padri Paolini, Via S. Reparata, 95,

Rev. Madre Maria Teresina, Istituto S. Reparata, Via S. Reparata, 95,

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realization that in the preservation of the "status quo" lies
the continuance of a steady and relatively easy livelihood.
The children are often denied
true friendly care from the
moral, social and emotional
required for such work. And
bility; usually only 3 or 4 of
the institution is done
incontinent or helpless patients do all of the
early work hours or heavy la-
monies. Our
excuse for not arranging the
work schedule so as to pro-
vide at least one day of rest
each week for every worker
marginal. In this connection
of the Rosewood authorities
result.
Instead the opposite is often

Maryland Residents Should Protest
Many of the institutions could be
 child labor exploitation, at
that—by the State of Mary-
and where there is always
much to do! Other
Meager Mill
Another afternoon we took a
Delaware river to Riegels,
os.

The more capable and willing
she "get to work" installing posts; farm here, and the hospitality
such a situation can move on.

Overworked
The more capable and willing
in the various
to earn a
be a credit to Rosewood.

ESSAYS
(Continued from page 3)
years, the effects
and the neighborhood is deserted. Our

Our Lady
(Continued from page 4)
if we know it only antag-
human respect very much. If
our friends know how we
we love, our friendship, our love will bring
we must be patient.

Message For Us
The message of LaSalette is for you and me. The Blessed Mother has to pray
to her Son because we do not know how to love him as he loves us. And because we take
the Name of Christ in vain. She shows us how to do it. Yet so often people say "I am
I do not hurt anybody."

Dry Her Tears
Do you miss Sunday Mass or do you wish you had a
home? Do you have to? Or if you always go to Mass do you
those who want to go to Mass.
with Catholics who
one wanted to walk four miles
to go to Mass but who were
themselves by driving those four
miles to pick her up. Yet
they thought they were good
Catholics. Our Blessed Mother
our hands, and our indifference
to Her Son's commandments. Let us
her tears! Julia Porcelli

In to put new pipe in the
spring; logs were taken to the
of some of our own men. The
washed, mended, and
. Be come visit us if
looking. Visitors came and went,
there were picnics on the
under the pear trees.
And all this time was a time
famous new life on the
there is a little Susanna, 
about the feast of St. Louis, to David and
and because we take
the feast of Mary, Sept. 8. I
make it very happy than
these children are
at a year apart, and
companionable sisters can be.

More Retreats
--After this Labor Day re-
Ehmann is giving (all the
floor space has been occupied
a retreat is September 15, and
I'm thinking that will not
people will have had
we must be patient.

September, 1946

The Beginnings
Well, we have the
the work hard, otherwise the
work would not go over at all.

On Pilgrimage
(Continued from page 2)
build, provide us with a good
work at it!

Our Lady
(Continued from page 4)
if we know it only antag-
human respect very much. If
our friends know how we
our friends how we
we love, our friendship, our love will bring
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...
The Church and Work

(Continued from page 3)

English Dominican monthly, September 1946


duced by Industrialism

In the minds of many, Industrialism is a source of great concern. The Church's position on this matter is clear: let us work, but let us do it in a way that is consistent with our Christian beliefs.

The Church and Work

(Continued from page 2)

by G. K. Chesterton and Eric Gill was written in 1911 and published in 1913. It contains a number of essays on the subject of work and its place in Christian life. It is a classic work that still holds relevance today.

Education

(Continued from page 3)

Habits and Character

The Church and Work

(Continued from page 1)

Human Events Inc. (800 South Dearborn St., Chicago, Illinois) have put out a pamphlet titled "A Call for Action to End the C.P.S. (Men Against the State)" which is available at local Catholic bookstores. For $2.50 you can sign up for the C.P.S. and the C.O. position during World War II in the U.S. Navy.

A detailed review of it will be given in the forthcoming issue of The Catholic Worker. The author, co-editor of Pacifica Views, is going to write a new study of the fascist implications in The American Dream. We have not had the opportunity to read it and cannot recommend it.

Racists and War

Coughlinites, Ku Kluxers, fascists, and Nazis are all doing their best to drum up another war and to keep it going. This paroxysm of hatred is seen in such miserable sheets as the Blackbird, the Vanguard, the Millenium, the Defender, Freedom News, Southern Outlaw, and the Gentile News.

No matter how sincere these people may be, if we cannot protest against the unchristian hate they engender and which will lead to more and worse "wars of aggression" against Russia and the rest of the world, their protest will be in vain.

Help Strikers

On May 30, 1946, six strikers at the General Electric Company in Greenville, Ohio, were arrested and hand cuffed to jail by armed guards. These arrests were made simultaneously with the arrest of 47 workers at the Glendale Californian Co. who were on strike for the government's only goal is to surmount these obstacles such as hunger, lack of work, and lack of materials, and to surmount these obstacles and yet points out the practical solution for the Communist question. If the energy waste of the machine is turned in pressing for worker ownership of the means of production and the universalization of our economy, for a speedy and quick end to war, we will be convincing machines of building for peace, and the conditions which produce Communism would not exist.

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the conditions for a just war.

But I am in favor of the non-violent techniques of the Church. I am opposed to the renewal of labor, violence will be inflicted, but we can also impose it on the worker. In Steinbeck's book, IN DUBIOUS BATTLE, about the fight of Catholic factory workers in California, the closing pages tell of the killing of one of the leaders by non-Catholic workers, and the satisfaction of the communists at this showing of the weakness of the unions. But I do not lay down one's life for another's, they say; we must lay down our life, but not the life of God. Of course they do not stop there. But they do request a demonstration of offering up one's blood as so essential that I have seen the workers going down to the streets and being taken to the hospital to see this violence so satisfying to man, who needs to see his blood, and the power of his spiritual weapons so that he may take heaven by violence, and make it more possible to praise and worship God here and now, than the old one, the old one, on earth to what extent it is possible.

Workers and Workers

"The basic ideal of family life is to "multiply the number of members. Let each of us bring home a child". Generosity, devotion and self denial which such an ideal demands. What about wages, housing, the mother working, the father withdrawn for long hours from the home, so that under our civilization a child might as well not have a father. Are not the clergy "laying the foundations too heavy for them to bear," on the shoulders of the workers, and themselves creating them by lifting a finger, to change the conditions of their lives and to demand that sanctity be demanded of the worker and the women of his family, and that we all be saints, St. Paul says, and Pope Pius XI has repeated in his letters, that the faithful do not sell out. It should be an ordinary thing, not a heroic thing. But a thing by which we can make it possible for the worker to be able to lead an ordinary saint, following the Little Way.

Ground Doctrine

"Maybe the worker's life is a Way of the Cross, but... it is a Way of the Cross to be accepted as the condition of the salvation of Christ the Worker. Let these His successors grasp the possibilities of socialist liberation in their state, and they will be prouder of it, instead of trying to force the workers, as the Reactionaries do, the reactionaries who do not feed the sheep, good sound teaching and the truth to the who feed themselves and do not feed the sheep. In Eternity the problem will be revolution and a terrible threat. If the world is not saved the workers will be held responsible."

Priest and Worker

Cardinal Spellman, when he was on a tour of Boston, spoke to a cotton mill when he was a little boy, but he only saw the workers. He soon got out of it, I've heard many a worker say laughingly, "If I was a bishop, I don't know what I would do," and the cotton mill workers too (was it in a factory?) when he was a child, and I wonder if he would have changed his mind, but he did not stay there. Our Lord was a worker, yes, as well as a priest, and St. Paul worked with his hands with a sense for a good chair. But they did not work in factories, tending a machine, sitting half in the sun. For some they would in Maine. They saw their work, they were responsible for it, they didn't just regard their work as holy. It was whole work. I am tired of these comparisons to a modern factory worker. Philip Hagren has a biting and unvarnished description of the present issue of the CATHOLIC WORKER (it had been printed in The Worker and Socialism) and he makes it evident that he wondered how priests would like it if there was sub­ mission to a factory, and offering up the Holy Mass, thousands of them reciting the Gloria, thou­s ands of them lifting their Introlitio, (but to be conscientious we would have to be so on conscience syllable, rather than to a prayer or canticle). The priests' work has remained unchanged, but not the factory workers.

What To Do

It is all very well to criticize, people will say. We will agree to much of what you say, but we disagree. But I say, we have been told what to do, but will we do it? I wish to listen to the Holy Father himself? Did we listen during the war when he urged us to not extend the scene of carnage and we immediately, here in America, entered in. When he urged the sisters and priests to keep out of the school room, and they went on selling war stamps; when he urged setting up houses of rest, while we justifiably the bombings of cities and innocent peoples.

G. K. Chesterton has written two books—WHY T A T S WRONG WITH THE WORLD and THE SACRIFICE IN SAMITY. Eric Gill has MONEY AND MR. L. A. N. CLOTHES. If our priest friends would study these books, I think they would start thinking in terms of the few, rather than of the Masses, when it is a beginning. If they would only read Father Vincent McNabb, a man who understands himself, and prayerfully consider what he has to tell him, he who lived the largest city of the world. Kinds of Work

All workers are not equal. They do not all have to be farmers. There are many occupations on the land. A farmer, a herdsman, a librarian, a bookbinder, engravers, letterers, craftsmen of all kinds. A manufacturer, a baker, a baker, and silversmiths, and laundries, and blacksmith shops. Teachers are needed, and doctors are needed, and nurses. There are many small towns and villages where the workman is needed. Where are the men who will, like Moses, so have compassion on the other brothers, that they will lead them out of the land of bondage, literally and then by deed. There are not only the Pharaoths to be considered, but also the other people. Help Or Hinder

"I attended a meeting in New York when Cardinal Csan­ dian spoke. I wondered, were there any workers there? Or were they not all of them white collar workers, office workers, desk workers, paper workers. They did not associate themselves with their employers, rather than with the workers, and did they not in subtle ways do the work, too, of our employers, in making the worker realize the dignity of his surroundings, and making the worker do the work rather than to attempt 'to change them?"

Who Will Gain

A great start has doubtless been made in Europe to organize the Catholic Worker, but it is only a beginning. If we are not careful, we will fall back. We have called for them for the enemy, that we are playing into the hands of the workers, and did they not in subtle ways do the work, too, of our employers, in making the worker realize the dignity of his surroundings, and his work rather than to attempt 'to change them?

Back to the Land

(Continued from page 6) to be sound and healthy with a proper respect and proper regard for the soil, no matter how many urban dwellers think that their food come from groceries and delicatessen or from milk from tin cans.

4. This ignorance does not cease them from a final dependence upon the farm.

8. Up to Catholics Regarding War

1. What I propose is that Catholics should think about this, back to the land problem that is arising into operation.

2. Why Catholics? Because they realize more clearly than any others the shortcomings of the materialist industrial system.

3. They, better than others see that this is what impedes.

4. They alone understand that whatever family is the primary social unit, the community comes afterwards.

5. And there is no question of purity andusterity and enduring community whether in the small family or in one substantially of one mind to make the spirit,—that is say of religion.

9. Farming Communities

1. Thai are need feed rent; they can have that on a Farming Commune.

2. The unemployed need free food; they can raise that on a Farming Commune.

3. The unemployed need free food; they can raise that on a Farming Commune.

4. They alone need to acquire skills; they can do that on a Farming Commune.

5. The unemployed need to improve their minds; they can do that on a Farming Commune.

6. The unemployed need spiritual guidance; they have that on a Farming Commune.

Books to Read

1. A Guildman's Interpretation of History by Arthur Penty

2. Post-Industrialism by Arthur Penty

3. Toward a Christian Society by Arthur Penty

4. Means and Ways by Arthur Penty

5. Guilds, Trade and Agriculture by Arthur Penty

6. Nazareth or Social Chaos by Fr. Vincent McNabb

7. The Flight from the City by Eric Gill

8. I Take My Stand by 12 Southern Agrarians


10. Catholicism, Protestantism and Capitalism by Aeneas Morelli Fanfani.

11. To Be a Farmer, To Be a Worker.