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## A House to Live In

I wonder what Mrs. James was thinking about as she worked around her kitchen that morning last week, knowing that the marshal was coming to put them out of their cold water flat at 32 York Terrace, Staten Island.

Was she just thinking about getting lunch, and what there was to eat in the house to hold body and soul together? Or was she packing her pots and pans and dishes together so that she could make up one of those clumsy refugee bundles we have gotten so familiar with in pictures, to take with her when the eviction took place.

She was old, and her husband was 79. They owed twenty-five dollars rent, but it wasn't that so much that was forcing them out, putting them homeless on the street. It was because the house had been sold and the new family wanted to move

in. It had been several months before that the house was sold; there should have been plenty of time for the old couple to hunt around and look for a place to live.

But there were no places, everyone knew that. You could hunt and hunt and it was winter time, and no matter how warm the winter (good for the poor, such a winter, everyone said) it was hard for old people to get around. There were no places, only if you bought. That was what everyone was doing, raking and scraping everything together to buy—to get a roof over their heads.

But how could Hinton James, on a hospital attendant's salary, save enough to buy?

There is always the immediate thing for the woman to do,—always a meal to get, something to pack. But for the man there was the brood-

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## The Russian People

During the war there was so much said about the Russian people, as distinguished from the atheistic communistic state that we would like to reprint from Dostoevsky's *Journal of an Author*, some of his remarks about our brothers, which we are liable to forget in the hysteria of fear and anger whipped by the press, including the Catholic press, which is preparing the way, we fear for more war.

During the war Americans praised the Russian people, the press quoted Dostoevsky and talked of their universal sympathy, their adaptability, the Pan-European and universal destiny of the Russian people—"to the true Russian,

Europe and her destiny is as dear as Russia itself, etc." It suited us at that time to quote these things. Now there is a flood of literature about Russia and its "iron curtain." One way of getting behind that iron curtain is to read its writers, Tolstoi, Dostoevsky, Gorki, Chekoff.

Here are some of Dostoevsky's remarks as to the religious nature of the Russian people:

"I assert that our people became enlightened long ago, by taking into its essential soul Christ and His teaching. . . . I may be told that it has no knowledge of Christ's teachings, for no sermons are

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## Work and the Machine

### Mechanized Labor

Ghandi says:

"Industrialism is evil." Industrialism is evil because it brings idleness both to the working class and to the capitalist class. Creative labor

is what keeps people out of mischief.

Creative labor

is craft labor.

Mechanized labor

is not creative labor.

Carlyle says

"He who has found his work

Let him look for no other blessedness."

But workmen

cannot find happiness in mechanized work.

As Charles Devas says,

"The great majority having to perform some mechanized operation which requires little thought and allows no originality

and concerns an object in the transformation of which whether previous or subsequent they have no part, cannot take pleasure in their work."

Andrew Nelson Lytle says:

The escape from industrialism is not in socialism or in sovietism.

The answer lies

in a return to a society where agriculture is practiced by most of the people.

It is in fact impossible

for any culture to be sound and healthy without a proper respect for the soil no matter how many city dwellers think that their food come from groceries and delicatessens or their milk from tin cans.

## Catholic Workers And Readers Blessed by Pope

Signing a beautifully illuminated scroll The Most Reverend Msgr. Giovanni Montini, of the Papal Secretariate of State, has conveyed a blessing from the Holy Father to "The Catholic Worker, its collaborators and readers, so that accompanied by the paternal benediction of His Holiness, strengthened in their obedience to the Church, fortified by fraternal charity, they may continue their work for the greater glory of God and the salvation of souls."

## Retreats

On this page, this being the month of the Catholic press, we point to the problems which most beset man, shelter, food and clothing—and work and peace so that he can obtain them. We quote briefly on the Russian people, because our attitude toward them, how we are to think of them and how we are to treat them, is another matter which is agitating the Catholic press.

There is always something immediate for the personalist to do about all these things even though in some cases our helplessness to use our ordinary human powers in a given situation, drives us to stark, naked prayer, which is the hardest work of all. Work and prayer is the answer to all problems.

Our retreats which are part of our land movement, are for the special purpose of making us examine our consciences as to the part we have to play in the lay apostolate.

There will be no more retreats at Maryfarm, but a new farm has been obtained just outside of Newburgh, N. Y., and there we will have our first retreat for men this year, in Easter week. It will be a rejoicing retreat, considering the time, and a good time to come together for spring work on the land, because work is very much a part of our retreats. There will be more details in the March issue.



## Food and Clothing

"The coat that hangs in your closet belong to the poor." And as regards to fasting, a great motive for fasting is love of one's brother in order to share one's food with him. Now that Septuagesima is with us and Lent begins in the middle of February, to deprive ourselves and fast will enable us to send more to Europe and Asia, to the sufferers there.

The same newspapers that carried a world food survey, carried also a three column picture of truckloads of potatoes being dumped for fertilizer in North Dakota, "ordered disposed of by the Federal government." We must confess that business men and governments seem quite mad to us. But since we are Americans and this is our government, we are responsible. We can protest, we can do penance, we can work to change such methods. UNRRA is stopped, and potatoes are being destroyed. You may read all about it in the Mon-

day, February 3 issue of the New York Times, if you want to send for it,—reports from 20 countries sent in by their correspondents.

That same day a gaunt little Chinese priest sat in our office with torment in his eyes, and told us of the thousands of children wailing for food in China, and his duty of checking from 400 to 500 little corpses a day, and his baptizing of these innocents because by this time there was nothing else he could do. Fr. Lawrence Mahn is collecting in this country,—his present address is 21 S. 13th St., Philadelphia, and he is going back soon to continue his work. He himself has known hunger,—It is written on his face plainly. China, Greece, Hungary, Italy and Yugoslavia,—the end of UNRRA was a bitter blow to all these nations. Spain never got UNRRA but she needs relief too.

Our papers were filled with ugly stories of lack of grat-

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## Pattern for Violence

(The following is a digest from an article in a January issue of TODAY, the student fortnightly edited by John Cogley and Jim O'Gara in Chicago.)

Not very often are priests booed and hissed at on the streets of Chicago. This is a city with a large Catholic population, and an incident that might be expected in a bitterly anti-Catholic town happens very rarely here. It happened recently in Chicago, however, and just to round matters off, not one but two priests were booed and jeered at, one of them a monsignor.

The scene of this precedent-making episode was the Airport Homes, a veterans' housing project on the southwest side.

On the 4th of December, about 30 veteran tenants were authorized by the Chicago Housing Authority to move

into apartments on the project which included 186 apartments, all the rest of which were occupied. Among these families were those of six Negro tenants. The families started to move in about 9 o'clock in the morning, and the crowd near the project continued to swell as the morning passed. About eleven-thirty the first Negro family arrived to start moving in furniture, and mob violence started immediately.

The Negroes took refuge in the project office, while the police tried to hold back the milling crowd. Women were in the thick of the fighting, kicking police, while men in the rear hurled stones and clumps of dirt. Several policemen were hit and slightly injured by flying missiles.

### With Their Sheep

It was at this point that the Rt. Rev. Msgr. Reynold Hill-

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## Peace and the Atom Bomb

Gordon Zahn, co-editor of *The Catholic C. O.*, writes to us from St. John's University "at an international meeting this winter Communist Russia proposed international disarmament. No prominent Catholic has rushed to support that proposal, no prominent Catholic rushed into headlines to point out that Benedict XV and Popes since then had continually spoken out for disarmament. . . . Russia also proposed the outlawing of the atom bomb, the most immoral weapon yet devised by man. There is little support given this Christian proposal in the Christian press."

A priest once remarked to us that it is too late to do any-

thing but love. And if we refuse to support this Russian proposal because we're afraid of "being taken in by the Communists" then that is all we can do. For we have nothing to look forward to but pulverization. All that we work for—the better life we would have for the workers, the establishment of an economy in conformity with Christian ethical teachings—all these things we had better forget, for it IS too late if all we must look for is another war and the atom bomb and extinction.

The Catholic press has become unbalanced on the whole subject of Russia. It has portrayed the Russian as a beast,

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# CATHOLIC WORKER

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## ON PILGRIMAGE

The month of January is usually a long, cold month and one feels immersed in the depth of winter and one's sap runs slow. It is a good time to hibernate, to read, reflect, write and stay in one place. But this January has been one of travel and many contacts. Right after the paper went to press Epiphany, I left for Detroit, for the wedding of Justine L'Esperance and Louis Murphy. It was a beautiful and impressive day, with the wedding at Holy Trinity Church. Father Kern, the pastor of the parish of St. Francis House, and Martha House, which are the responsibilities of the groom and the bride respectively, officiated, and Fr. Hessler one of the three priests at the solemn high Mass. It was Fr. Kern who has encouraged and consoled, advised and admonished members of the Catholic Worker group in Detroit, these many years; and it was Fr. Hessler's family who gave the farm which has been part of the works of mercy program of the Detroit group.

Julian Pleasants and Norbert Merdzinski, who formerly ran the House of Hospitality at South Bend, Indiana were there, with many another old friend, so the two receptions and the wedding breakfast, the celebration lasting till late in the evening, were scarcely long enough for the exchange of ideas which goes with every meeting of Catholic Workers.

### Martyr's Home

The next day Marie Conti Orestes, head of the Martha House before her marriage and before Justine took over, went with me to see Mrs. Paul St. Marie for Sunday dinner with her and her family. We called attention to the death of Paul St. Marie in our November issue, but we heard much more about it this time from his wife.

"When we were married," his wife said, "he had passed examinations for policeman and fireman, so you see his health was perfect. I prayed he would not go in for either job because it was so dangerous, little realizing how the job he was to get would end. He didn't go into the police or the fire department, he went with Ford, and he went from department to department, from shift to shift, until there was nothing about the work he didn't know. He was a tool and die maker, and a skilled man. From the first he started the work of organ-

izing the plant, and you know how hard that was at Ford's. He risked his life doing it, and certainly he always risked his job. The children were coming along fast, and many a time we didn't know how we were going to pay the rent or meet the grocery bill. But he ended up first president of the first Ford local, the largest local in the world, with a membership of 80,000.

"His death wasn't a sudden thing. He worked for a time on the midnight to eight in the morning shift, going out to the River Rouge plant and standing on cement floors in a cold building that was kept cold in order to keep the workers awake.

"One time he came home with his legs swollen terribly, and in a high fever. That was the beginning of his rheumatic fever and it was the fever that brought on a heart condition, and he died of it finally. He never stopped working, all the while he was sick. He worked in the hospital, and he worked at home when they brought him home to die. Right up to the last, he was international representative.

"When he died the workers took up a collection of \$12,000 and we are getting enough to live on every month, the money being held in trust by a group of his friends."

While she talked I thought of John Dos Passos's book, 1919, and its passages about Ford's plant.

"Production was improving all the time; less waste, more spotters, straw-bosses, stool-pigeons (fifteen minutes for lunch, three minutes to go to the toilet, the Taylorized speed-up everywhere, reach under, adjust washer, screw down bolt, shove in cotterpin, reach-under, adjust washer, screw-down bolt, reach under adjust-screw-down reach under adjust until every ounce of life was sucked off into production and at night the workmen went home grey shaking husks).

Ford owned every detail of the process from the ore in the hills until the car rolled off the end of the assemblyline under its own power, the plants were rationalized to the last tenthousandth of an inch as measured by the Johansen scale;

In 1926 the production cycle was reduced to eightyone hours from the ore in the mine to the finished salable car proceeding under its own power.

When the stockmarket bubble burst,

Mr. Ford the crackerbarrel philosopher said jubilantly, "I told you so.

Serves you right for gambling and getting in debt.

The country is sound."

But when the country on cracked shoes, in frayed trousers, belts tightened over hollow bellies,

idle hands cracked and chapped with the cold of that coldest March day of 1932, started marching from Detroit to Dearborn, asking for work and the American Plan, all they could think of at Ford's was machineguns.

The country was sound, but they mowed the marchers down.

They shot four of them dead."

To turn to more agreeable subjects, after a good afternoon with Mrs. Paul St. Marie

LET IT STAND THIS YEAR TOO:  
SO THAT I MAY HAVE TIME TO  
DIG & PUT DUNG AROUND IT:  
PERHAPS IT  
MAY BEAR  
FRUIT



ST. LUKE  
13: 6-9

and Marie, the latter went home to spend a delayed Epiphany with her parents who had just returned from Italy, where Mrs. Conti saw her ninety year old father before he died. He had lived through the most severe fighting and bombing, and one of his remarks which Marie's mother told her about, has stayed with me all month. "God loves me" he kept saying with great confidence, "and he will let me see my children before I die." His so great confidence was rewarded. "God loves me," I kept saying to myself very often after that with a warm and reassuring feeling over this heartbreaking truth.

### Montreal

Lové is cruel too of course, I thought, as I left the next day to go to Montreal to visit Fr. Roy who is sick there in the hospital, deprived of all the activity and the travelling and work which he loves. He who had built schools and churches in the far north, in the wilds of Gaspé; he who had built a parish in the Louisiana swamps, constructing saw mills, harnessing oxen to draw logs to the mills, sawing them up for schools and mission churches; who built a feed mill and ground the meal to support his parish; who travelled and organized retreats and talked unceasingly of the love of God, His love for us, and what our love for Him ought to be, since we are sons of God; who came to us sick to rest, and stayed to con-

struct a retreat house at Maryfarm, working night and day to install pipes and sinks and tubs, and wiring for electricity, a new floor in the chapel, a platform for the altar, prie dieus and book cases and shelves over the kitchen sink; who gave retreats to one or to forty, and days of recollection, when he gleefully made us fast, feasting us royally at the end of the day and singing French folk songs; an active man, a hearty man, who loved people and loved to use his hands to work for people, consecrating the Host in those two hands in the early morning, and driving nails and tinkering with the mechanics of an auto in the afternoon; he who prayed much and yet always found it hard to pray, as one could see by his distractions and his sighs over his hour of meditation after breakfast in the morning—this loved friend of ours is now lying sick in the hospital in Montreal, unable to walk about, unable to offer up the Mass.

God has taken everything from him but Himself. It was as though He said, "you love me and I want your whole love; I love you so much, I can share you with none, with nothing." He is a grain of wheat, fallen into the ground to die.

I stayed from Monday night to Saturday in Montreal, spending three afternoons with Fr. Roy, and also visiting Richard Strachan who is at Valleyfield seminary, and Leo McDonald and Norman Rolondeau at the Grande Seminaire and Fr. Melancon who is in the hospital taking a rest cure for some months. We are hoping that he can continue his rest with us this summer.

### Sudbury

Saturday night I took the train and a tourist berth for Sudbury, an overnight journey up into Ontario, to visit Father Lacouture and Fr. Migneault and to find out more about the nickel mining in that section in connection with my articles about work.

This is the first time that I had met Father Lacouture, and it was good to be able to have a visit with him and talk to him about our work and our retreats in which we have tried to follow the basic retreats which he has given in the past to thousands of priests. Fr. Lacouture is bursar at the Sacred Heart school, a short, broad, hearty person, born in New England and much more like an American than a French Canadian. He was an army chaplain in the first world war, and in his approach to people and in manner, reminds me more of Fr. Grace, who spent some months with us on Maryfarm after getting out of the army, than of Fr. Roy. In the next issue of the paper, we will write more about our plans for new retreat houses and will give the dates for the retreats in the immediate future.

### Valleyfield Strike

While I was in Montreal I went to a meeting of the Catholic Women's League and heard Mrs. Pierre Casgrain tell of the last year's strike of the textile workers in Valleyfield not many miles out of Montreal. They were organized by the A.F. of L. and the strike was a long and bitter one. Before it was over charges of sedition and vio-

lence were brought against one of the leaders, and of attempting to bribe witnesses against another of them. The cases are being appealed now. The workers put in a ten hour a day, and worked in rooms where the humidity was 75 or 80 degrees and the windows in summer had to be kept closed on account of the work. When the windows were open the thread in the looms broke. The history of the textile mills is a sad one. They were brought to this country by Alexander Hamilton to provide labor for women and children. "The devil finds work for idle hands," he is reported to have quoted piously. It still remains one of the lowest paid industries in the United States, and is as yet poorly organized.

### J. O. C.

A group of us had a delightful visit with Father Sanschagrin at the Jocist Center where about seventy young people, young men and women make up the staff. There are three or four buildings thrown into one, a hospice for boys, a chapel, halls, dining room and kitchens, offices for the many newspapers which are printed there. The Young Christian Workers, to translate the term Jocist, has 40,000 circulation weekly. The Young Agricultural Workers, have a monthly with 10,000 circulation; the Young Christian Students have a paper with a circulation of 20,000 monthly. Here is the center for all Canada, and seven oblate priests give all their time to the work. In June there will be a large gathering of the French speaking and also of the English speaking groups, the latter of which are just organized.

I was glad to hear that my articles on Work caused discussion of the subject, and I hope that the clarification of the ideas on the machine, unemployment, the machine and war, man and work, the family and the land, will continue among the Jocistes as it is going on in many seminaries throughout the land.

## FOOD

(Continued from page 1)

itude, and there were open statements that we should give only where there were proper political affiliations (an attitude rebuked by the Holy Father.) We are giving to Christ Himself, we must always remember, and as for gratitude, are we better than our Master?

We have published addresses in past issues of the paper, you can get mimeographed lists of addresses from Doris Ann Doran, 221 Morris Ave., Providence 6, Rhode Island. One can give directly to the Holy Father himself. We must not relax in our efforts, and now that the Lenten season is here we must double our efforts.



# PAX COLUMN

It has never been and is not now the policy of the Catholic Worker to endorse any political party. We are primarily agitators, not political actionists, and we have no great faith in political means. We are opposed to granting further powers to the state, which even now has usurped many functions that could better be left to smaller units. The relation of Catholicism to Socialism, however, is in great need of clarification. Condemnations of Socialism contained in the papal encyclicals of Leo XIII and Pius XI apply (as is evident from the context) to that type of Marxian Socialism which is permeated by materialist-atheist ideology. Socialism in this country (as exemplified by the Norman Thomas party) is not committed to this materialist view and consequently cannot be said to come under this condemnation—in this I write under correction. At any rate a series of talks and discussions on the relation of religion to Socialism will be held, beginning Feb. 4th, under the sponsorship of the New York Socialist Party, every Tuesday evening from 7 to 8:30 p.m. at 54 Irving Place (Cooperative Cafeteria). A charge of \$3.00 will be made for the entire course of ten lectures, 50 cents for a single session. At the March 25th meeting a panel discussion will be held presenting Catholic, Protestant and Jewish viewpoints on the subject.

## Prisoners of War

We have received communication from Mary B. Foss (Prisoner of War Assistance Society, Shalden, near Alton, Hants) concerning the aims and objects of this society and asking whatever aid you might be able to give. When the work of repatriation has been finished this society will continue to function as a peace organization to promote understanding and good will among peoples.

## Disabled Combat Veterans

Some time ago a card arrived addressed to Gordon Zahn (who is at St. John's University, Collegeville, Minnesota) referring to his articles on Rosewood. "Your articles on Rosewood" it states "have been excellent. Do you, however, know of the mistreatment of our disabled veterans—especially the amputees, insane (actual and those shanghaied) and the blind (just try to get some data on the blind). This criminal neglect, inhuman brutality, murders, and crimes worse than murder, have been a national scandal for a quarter of a century. We, who are veterans, and realize and recognize your plight would appreciate some further aid from the C.O.'s for ours. It would be an interesting angle. Good luck. Disabled Combat Veteran." Perhaps some C.O., or anyone else familiar with this situation, will press for an investigation.

## C.O.'s Still In Prison

Political prisoners—avowed Nazis and others—have been granted amnesty. Conscientious Objectors are evidently not deemed worthy of this. The rights of free men, the sanctity of conscience—these

were convenient angles to utilize in fighting the enemy—it is really too much to expect the politicians to make any practical application of these things. But then we are not deceived as to the character of the American government—it is, what it has always been, a front for capitalism—which has never known the meaning of conscience.

## Catholic C.O.

The winter issue of the Catholic C.O. is off the press. We have but 360 subscribers to this quarterly—a sad commentary on the concern among Catholics for these things. Articles in this issue are: Quaint old Customs by Dorothy Day; Memories and Lessons Learned by Ammon Hennacy; The C.O. and the Negro by Richard C. Leonard; Why Some Men Decline Military Service by Corbett Bishop; A Commentary by Robert C. Ludlow; Editorial by Gordon C. Zahn. Irve Nussbaum has contributed all the illustrations, except one by Arthur Sappe. Subscription is fifty cents a year.

## Strike News

The Glendora situation still drags on, with trials being endlessly postponed. They were to take place on January 3rd—now "due to illness of the judge" they are again put off—March 11th (for Atherton and Behre) and March 18th (for the other 56 men) are the new dates of trial. The torture of C.O.'s by the capitalist state is proving to be a long and weary business.

## Return or Destroy Draft Cards

Throughout the country C.O.'s are participating in "break with conscription" demonstrations by mailing their draft cards to the president or destroying them or in some way indicating their rejection of the system. In mailing my draft cards and registration card to the president I have stated "I am returning to you my registration and classification cards as a protest against the whole conscription setup. I regret having in any way cooperated with or accepted conscription.

"Some time ago the majority of members of the Association of Catholic Conscientious Objectors voted to withdraw from the National Service Board for Religious Objectors feeling that, far from acting as a buffer between the C.O. and the State, it had become a mere administrator of Selective Service. At that time was also expressed our rejection of conscription—a conclusion we had reached after much study of the question and actual experience in the camps and hospitals.

"Conscription is wrong because war is wrong—it simply cannot be reconciled to the teachings of Christ. It has further fastened slavery on the Conscientious Objectors of this country, forcing them to work without pay, with prison the alternative.

"C.O.'s are still being held in prison, and the situation at Glendora is unchanged. This, despite the fact that avowed Nazis have been granted amnesty. I would urge you to lend your support to the forces opposing conscription

and to grant unconditional amnesty to all C.O.'s in prison and to free those held in the camps."

Shortly after writing the above I received a letter from David K. Niles, Administrative Assistant to the President, stating "I have your letter, undated, addressed to the President, in which you express your opposition to conscription and sent him your Registration Certificate and two notices of classification. Your objection has been noted, and I am returning, herewith, your documents." Perhaps some of you might have better luck writing and sending your cards to your Congressman—in a fit of frustration I tossed mine in the fire.

I hope all members of the Association of Catholic Conscientious Objectors who agree with this move will similarly dispose of their draft cards and so inform George M. Houser (Fifth Floor 2929 Broadway, N. Y. 25, N. Y.), who is organizing these demonstrations.

—Robert C. Ludlow.

# VIOLENCE

(Continued from page 1)

lenbrand, formerly rector of St. Mary of the Lake Seminary and now pastor of Sacred Heart parish in Hubbard Woods, and the Rev. Daniel M. Cantwell, a professor at St. Mary of the Lake Seminary, appeared on the scene. The appearance of the two priests in their Roman collars and their evident sympathy with the plight of the Negroes brought hisses and boos from the assembled crowds. One woman was heard to say that if the priests started to get into this thing on the side of the Negroes, there would be fewer people at Mass on the next Sunday.

This incident was reported in the secular press at the time, and in the December 28th issue of *America*, Catholic Review of the Week, the Jesuit editors had this to say:

"We are heartened to read of the stand taken by Monsignor Reynold Hillenbrand and Father Daniel M. Cantwell in the tense situation which exists in Chicago as a result of the opposition of white tenants to the Chicago Housing Authority's interracial policy. Their insistence on a Christian attitude toward the houseless Negro is all the more welcome, since it is reported, not only that Catholics were prominent in the opposition, but that even a priest was found to be supporting them in their highly un-Catholic attitude. Similar reports came from Buffalo and Detroit, also centers of tension.

## Pope's Words

"Such Catholic opposition to the equitable sharing of

the nation's housing facilities with the colored race can come only from ignorance or disregard of the clearly expressed mind of the Pope and the hierarchy. In his very first encyclical on his present Holy Father points out racism as one of the two errors that most threaten the world today and 'make peace among nations precarious, uncertain, and well-nigh impossible.' It consists, said the Pope, 'in losing sight of that kinship and love which ought to bind human beings to one another,' in virtue of their common origin, their common nature and their common redemption in the blood of Christ.

"Speaking directly to the American Hierarchy, he confessed 'a special paternal affection, which is certainly inspired of Heaven, for the Negro dwelling among you.' What the Holy Father would say to Catholics who violently exclude their Negro fellow citizens from a chance for decent housing—and what he would say to the priests who aid and abet them—we leave to our readers' own imagination.

## Danger Ahead

"The incidents in Chicago, Buffalo and Detroit—and there are the potentialities of similar incidents in many other cities—show a deep and widespread ignorance among Catholics of the true nature of the racist heresy and its manifestations in America. While the Catholic Interracial Councils and other Catholic bodies are doing heroic work, there is need of much more, if a serious danger to the Church in America is to be avoided. The race question in the United States is intimately bound up with Catholic dogma and Catholic moral teaching; it is complicated by human pride and passion; it affects the stability and peace of our civil society. Clergy and laity can afford to ignore the problem only at their own and the Church's peril."

## Rabbi, Ministers

Also present at Airport Homes at the same time and attempting to prevent violence were a rabbi, various ministers, and representatives of civic organizations, including the Rev. Dr. Homer Jack, a Protestant minister, and John Doebele, both of the Chicago Council Against Racial and Religious Discrimination. The Protestant ministers distinguished themselves during the day by carrying the Negro family's furniture into an apartment when it was considered unsafe for the Negroes to move it.

The mob refused to disperse and reached its peak about 9:30 p.m., numbering perhaps 5,000 persons at that time. Additional police reinforcements had to be called out, despite the fact that the Negroes had long since been given a police escort out of the danger zone.

During the course of the evening the mob tried at various times to break through the police lines, and Dr. Jack's automobile was overturned in the street. Despite violence and threats of violence, no arrests were made by the police. About 11 p.m. the crowd gradually dispersed.

The two Negro veterans who managed to get their furniture into apartments, with the help of several ministers, had both seen overseas service. One of

them, a veteran of the Mediterranean theater with four battle stars, lives in a one-room apartment with his wife, who is expecting a child. The other, who served in the Philippines, lives with his wife and eighteen-month-old son in a five-room flat which also houses nine other persons.

On Friday evening about 3,000 people assembled in the neighborhood of the project, and incidents occurred which made the previous boozing of the clergy seem pretty tame. About 8 o'clock in the evening a sight happily not familiar to Chicagoans could be seen. At 61st street and Kedvale a four-foot wooden cross was drenched with gasoline and set fiercely ablaze.

This was the season of Advent, and Christians prepared to celebrate the coming of Christ.

Violence broke out, and the crowd started to throw bricks. The police for the first time in the history of the affair retaliated by using their clubs, as the crowd attempted to overturn a squad car. Six persons were reported to have been injured sufficiently to require hospital treatment. Six policemen were also injured, and one was tragically reported to have lost an eye, either from a blow or from a flying brick.

## More Violence

The next few days were relatively quiet, although another blazing cross on the following day did not augur very well for future peace and quiet. On Monday the two Negroes who had moved their furniture into the project returned with more furniture, escorted by police cars. As they neared the project both truck and police cars were showered with rocks and bottles. In the confusion that followed, five persons were arrested.

At this writing the situation has calmed down somewhat, the two Negro families are in residence and travel with police guard, but the trouble is far from settled.

For those who feel that any attempt to settle both Negro and white families in the same housing project is bound to bring trouble, observers point to the example of other housing projects administered by the Chicago Housing Authority. One such example is the Sauganash Homes, another veterans' housing project.

Although objections were made by neighborhood groups near this project similar to those raised at Airport Homes, educational efforts were made, and an overwhelming majority of the tenants then living in the project asked that tenants be admitted regardless of race or religion. There are now 13 Negro families among the 179 families living in the project, and they are reported to be well integrated into the project's community affairs. Their children attend neighborhood schools, and one Negro serves as a vice-president of the Tenants' Council.

No one claims that it is easy or a matter of overnight change to get neighborhood communities to recognize the claims of interracial justice. In many ways our society places material values, property values, over human values. Changing this scale of

(Continued on page 4)



## The City

Avare: The bell does not ring and the factory gates are shut.  
The fires are all cold and the engineer has slipped the belt from the wheel.  
The merchant has not taken down his shutters. Not a wheel turns in the gigantic streets.  
The city has retired from toil, the people with one accord resolve to stay quietly at home for a day or for two days; Nevertheless the year weeps and laughs like a young virgin and the sweet rain no sooner wets the pavement than it is dried again by a burst of sun.

Lala: For what do they wait?  
Avare: For me to speak to them.  
With vague mouths, the multitude awaits the form of the word.  
And such is the force of him who having, he alone, conceived the sterile crowd's inchoate thought, offers the Idea,  
And seeing what he wills, and willing with that which wills in it, does not hesitate to pronounce, "It must be done!"  
And, sharing the necessity of his own syllogism, stating the principle imposes the conclusion.

Lala: What do you offer?  
Avare: This people bores itself.  
It takes no pleasure in its nourishment. Brandy and debauch have not consoled it.  
And I will explain the reason.  
The workman of other days held all his work entire between his hands,  
And, as the sight of colour charms the heart,  
Finding beauty in his work he enjoyed the work itself,  
And, knowing the buyer, he had in view a precise requirement.  
But today all the grace of work has been done away with, all its honour, and its genius.  
And man has no longer for end the satisfaction of another man, but supplies a general need,  
And his work has no merit save utility, and machines perform it for him.  
Through this already two liberties are withdrawn, choice in the means and order in the work.  
And also I say that a double consent is refused,  
Of the intelligence which, having the end in view, resolves on its attainment,  
And of the will which, attaching itself to the work, forgets the burden of toil.  
And so, whatever his wage may be, the workman becomes a servile workman,  
And, being a slave, he longs for liberty.  
(Excerpt from a play by Paul Claudel)

## RUSSIA

(Continued from page 1)  
preached to it. But this is an empty objection. It knows indeed everything that it needs to know, though it cannot pass an examination in the catechism. It came to know this in the churches where for centuries it had heard prayers and hymns which are much better than sermons. The people repeated and sang those prayers while they were still in the forest, in hiding from their enemies. They sang, "Lord of Powers, be with us. . . . The greatest school of Christianity through which they have passed are the centuries of innumerable and endless sufferings which they have endured through their history. . . . The Christianity of our people is and must forever remain the chiefest and most vital basis of its enlightenment. . . .  
"I have seen the people and know them. I have lived with them years enough. I have eaten and slept with them and I myself have been reckoned with the transgressors; with them I worked real work and hard, I do know them. From

them I received Christ into my soul once more, whom I knew in the home of my childhood, and whom I all but lost when in my turn, I changed into a 'European liberal.'

"In the west, wherever you will, in whatever nation you chose, is there less drunkenness and robbery, is there not the same bestiality and into the bargain an obduracy which is not to be found in our people, and a true and veritable ignorance, a real unenlightenment, because it is often connected with a lawlessness which is there no longer considered as sin but which has begun to be held for truth? . . .  
"Sin is a stench, and the stench will pass away when the sun shines fully. Sin is passing, Christ is eternal. The people sin and defiles itself daily, but in its best moments it will never mistake the truth. The ideal of the people is Christ."

Let us pray for our brothers, the Russians, and remember our own sins, our materialism, our own loss of Christ. The Holy Father, Pius XI, has said, "The workers of the world are lost to the Church." And Pius XII has spoken against the "the Christian life led because of conventional habit," "the loss of a sense of sin."

"I prefer them either hot or cold," said Christ. "The lukewarm I will vomit out of my mouth," and Father Faber adds, "the tepid are then lost, because who returns to his vomit?"

## VIOLENCE

(Continued from page 3)

values, substituting justice for injustice, achieving charity where hate existed before, building a society where men can live like the brothers they are, is not a task that will be easily accomplished.

The people in the community surrounding Airport Homes are ordinary people. They are not savages, though some of their acts may be sometimes savage. They are not Nazis; they contributed their share in the recent war to destroy fascism. They are just ordinary people who have not been sufficiently educated on the Number 1 social question—and Number 1 social injustice—of our time.

Racism is morally wrong and scientifically absurd. The dogma of the Church and the pronouncements of the Popes on the subject need more widespread preaching; the scientific facts which show that any theory of a master-race is nonsense in America just as much as it was in Hitler's Germany need to be more widely disseminated among the people. While people are vague regarding the Church's position and while they actually believe the current superstitions about minority groups—and they do—there will continue to occur episodes like those at Airport Homes.

In a recent article on the great Marian Anderson, *Time* (December 30th) had this to say about the situation: ". . . it (the problem of the white Americans and the Negro American) is, like all the great problems of mankind, at bottom a religious problem, and . . . the religious solution must be made before any other solutions could be effective."

## Father Duffy

Due to the shortage of newsprint and the consequent curtailment of *The Catholic Worker* as well as to the inability of the latter to give sufficient space to various problems, including mental illness, its causes and treatment, Fr. Clarence Duffy, under the trade name of *The Christian Press*, has just published *The Liberator*, which is devoted to the presentation and discussion not only of mental health problems but of other social and economic questions.

Because of its small circulation it was possible and necessary to have *The Liberator* printed on a flat bed press which calls for a type of newsprint which is available, but which would be too expensive for papers with a circulation similar to that of *The Catholic Worker*.

The first issue came out on Feb. 1, and deals chiefly with the foundation of the Society of St. Dymphna for the prevention of mental illness and for the care and rehabilitation of the mentally ill.

*The Liberator* is 5c. a copy. The annual subscription is 50c. in the U.S. Canadian and foreign subscriptions are 60c. Subscriptions and all communications should be addressed to The Christian Press, P. O. Box 311, Church St. Station, New York 8, N. Y.

## The Word

The vistas of the finite mind  
Are doomed to deep obscurity,  
As through the labyrinth of words,  
Ideas grope for clarity.

The impact of the spoken word,  
With roots in depths of reasoning,  
Asunder breaks imbedded thought;  
Thought's shattering intensifies,  
When stultified by fear or greed,  
Words make crude crutches for the mind.

Thus manacled, mind misreads mind;  
Misjudgments mount; embittered thoughts  
Burst forth provoking hellish rage  
Which, hate-engendered, leads to act,  
Mind-muddled act, unordained death,  
To bring finality to words.

Long bruised beneath bewildering weight,  
Our only haven is in Thee,  
And inner vision sought through Love;  
For in the Word we seek to find  
The key to words which only lend  
Confusion to our troubled minds.

Great minds, and small, can know Thee, Lord,  
All barriers break when Thou art sought  
Not through the mist of man-made words,  
But through Thy gracious love diffused  
To compass in this worldly sphere,  
The love of God and hope of man.

Guide us, O Christ, through paths of truth  
Where, unadorned by studied phrase,  
The love of Thee, and men in Thee,  
Brings wondrous, wordless unity.

Natalie T. Darcy.

## SHELTER

(Continued from page 1)

ing and the worry, the responsibility.

God knows what despair, what depth of black sadness unhinged that mind. Mrs. Hinton did not know what had happened, until the marshal knocked on the door and she went to let him in.

And there was Hinton dead. He had hanged himself with a clothesline.

"Marshal Mullins," the newspaper account reads, "was so shocked by the suicide that he told Mrs. James he would not evict her. He had her removed to a hospital and after treatment for shock, she was taken to the New York City Farm Colony at New Springville," the poor house.

### New Committee Named

In the next column to this story of a tragedy of the poor, there is the account of a new committee named by a borough president who is urging the conversion of one-family houses into two-family houses to help in this crisis until more buildings are ready for occupancy.

We are not being sarcastic in calling attention to the appointment of a committee in answer to the death of a poor old man. One story had only an accidental connection with the other.

What we are anxious to point out to our readers is the fact that many of them perhaps are living in one family houses, and could well have "Christ's rooms" in their homes. The second floor, the attic, the basement even, could well be made into places for a family in need of a home. (Even many rectories.)

In Western Pennsylvania, Fr. Yunker said he had been preaching the need for this generosity for some time but to no avail.

In Montreal we met a fam-

ily last month, who made a basement apartment for a family in need, (their own family was large, with six children.) One of our friends in Staten Island offered the use of her basement for a family until they could find a home.

We cannot sit back and wait for the wheels of government, real estate people, builders and contractors to turn. In the crisis, all must help. Have you a Christ-apartment in your home?

If you have space, and have not helped others, young couples or old couples, then you too have contributed to the woes of the world. "Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto Me," says our Lord very clearly.

A hard saying indeed.

## PEACE

(Continued from page 1)

devoid of all honesty—never to be trusted. If we take the Russian proposal seriously and disarm there will be nothing to fear. The Russians are still made in the image of God and they will not attack an unarmed people.

Here is the Christian point of view as expressed by St. Jerome:

"Love your enemies. Do good to them that hate you." There are many who measuring the precepts of God by their own weakness, and not by the strength of the saints, think it impossible to observe them, and say that it is enough if the virtuous do not hate their enemies; but to command that they should be loved, is to ask what is beyond the strength of human nature. We must know then that Christ did not command us to do what is impossible, but to do what is perfect."

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