

# CATHOLIC WORKER



Vol. XIII. No. 6

July-August, 1946

Subscription:  
25c Per Year

Price 1c

## EASY ESSAY

By PETER MAURIN

1. "Christianity has not failed," said Chesterton, "for the very good reason that it has not been tried."
2. Christianity has not been tried because people thought it was not practical
3. And men have tried everything except Christianity
4. And everything that men have tried has failed
5. And to fail in everything that one tries is not considered to be practical by so-called practical people.
6. Men will be practical when they try to practice the Christianity they profess to believe in.

### Better and Better Off

1. The world would be better off if people tried to become better
2. And people would become better if they stopped trying to become better off.

(Continued on page 8)

## Halt Famine...Stop Unhealthy Pleasures, Fanciful Needs, Pope Demands

"...What does it matter at this time to know where to lay the responsibilities or what share of them falls to each one for the wrong and fatal negligences? What does it matter to ascertain who is more or less worthy of help?"

"...What is really urgent now is that prompt and sufficient succor reach whenever need is making itself felt.

"...Today more than ever is the time to harken to the words of the Saviour: "As long as you did it to one of these the least of my brethren you did it to me."



St. FRANCES of Rome  
and her Guardian ANGEL

"...Woe to those who stir it up (the fire of revolt and pillage by hungry mobs) by the sight of their scandalous luxury and by their extravagance. Extravagance! Fathers and mothers of families: See to it that your children better appreciate the sacredness of bread and of the earth which gives it to us. Our age has forgotten too much. From a decent simplicity of life it has slipped insensibly into seeking and satisfying unhealthy pleasures and fanciful needs.

"...And, lo, God making scarcer His gift of bread has willed by this hard lesson to call it back to the straight path. May this lesson be taken in a docile spirit and lead to the establishment of a better economic and social order.

"...Fix your eyes on the grand vision: it is not only the earth's hungry who at this moment hold out to you their suppliant hands. Christ Himself asks you for the bread of which you give to them is given to Him. Every mouthful which you refuse is refused to Him.

"...Unhappy forever will they be on whose ears will resound the terrible condemnation: "Depart from me, you cursed...For I was hungry and you gave me not to eat."

—Pius XII

## S. FRANCIS



## On Pilgrimage

On a hot Saturday afternoon in July a group of us from St. Joseph's House of Hospitality went uptown to Cathedral High School to hear Canon Cardign, who was spending a day in New York and was going to greet the Catholic Action groups and the cells of the Young Christian Workers. It was Abbe Kothén, his assistant in Belgium, who wrote *The Green Revolution* with a foreword by Canon Cardign, published by the Dominican Press in 1939 in Paris. We had time for only a few brief words but he promised to come down to *The Catholic Worker* office when he returned from his travels in August.

Here are a few of the things he said to the assembled young people. It was the first time he had talked in English, he said, and once we were accustomed to his accent we could understand perfectly. His voice is so clear, so forceful, so enthusiastic that it was hard to realize he was on a long exhausting trip and had survived a long and exhausting war.

### FACTORY WORKER

He had worked in factories as a boy, he said, and his father had been a worker before him. He swore then, as he left the factories to study for the priesthood that he would devote his life to the workers, he would give his life and his strength for them. His first parish was in 1912.

(Continued on page 2)

## STATE SCHOOL UNNATURAL MALTREATS CHILDREN

(Because Rosewood was a Catholic Unit, and because the mentally subnormal have a special claim upon those of us who worked there for three years, we are presenting a series of articles by Gordon Zahn dealing with the problems we encountered).

### PART I

#### Children Without Play

It is a recognized crime against morality for parents to neglect or maltreat children they have brought into the world. Yet how far greater a crime is it for Society to take these same children into its custody and then proceed to continue their neglect and, in addition, subject them to an unnatural life pattern dominated by fear and denial?

It is such a pattern we witnessed as conscientious objectors assigned to duty at the Rosewood State Training School for mentally subnormal children in Maryland. Much recent publicity has been given to the shameful conditions prevailing in many

of the mental hospitals in this country; it is to be hoped that these revelations will produce a public reaction strong enough to force correction and improvements.

#### No Planned Recreation

It is impossible to think of Summer without visualizing children at play. Nothing could be more timely, then, than to consider the 1,200 children at Rosewood—three-quarters of whom would be physically and mentally capable of benefiting from a planned recreational program—for whom there is little or no opportunity for play because Rosewood provides neither the facilities nor the official interest to make play possible for them. Instead these children are doomed to days of unvarying inactivity, spending their free time sitting about in a bare "playroom" or roaming aimlessly about the immediate environs of their particular cottage. The inevitable results of this

(Continued on page 5)

## MOTT STREET

All of the rooms in our rear house have been painted and they look very attractive and cheerful. Bill, a former seaman, and George, a draftsman, did most of the work. They also laid the linoleum in each of the rooms. All of which makes our house so respectable looking now. A couple of extremely nice seminarians have been giving part of their time helping out with the work. Both of them are from Brooklyn and they teach religion in summer schools when they are not helping us.

#### SEND CLOTHES

Regardless of the war prosperity, each bed in the house is filled and we are putting up our overflow on the Bowery. The number of people who come to us for food and clothes is as great as ever. Thus far we have been able to see everyone thru on the food and sleeping accomoda-

(Continued on page 5)

## INTEGRITY NEW MONTHLY APPEARS IN SEPTEMBER

Before the war the Catholic students of Cambridge University in England published a serious quarterly review called *INTEGRATION*. Few copies of this excellent magazine ever found their way to the United States, but such as did circulate here proved the inspiration for a monthly which will soon appear under the name of *INTEGRITY*.

There was nothing academic about *INTEGRATION*. Its editors were so far from idly curious about current problems that they recommended voluntary poverty to themselves and proposed to act on the truths resolved editorially. They regarded everything from the apostolic viewpoint, assuming as a matter of course that no thinking Catholic today has an alternative to spending himself for the Church. Theologically they held with St. Thomas' doctrine of grace and all that flows from it.

*INTEGRITY* will not be as scholarly as its prototype, but will have the same general point of view and will treat

of similar subjects. One of its editors, a cartoonist and writer, was with the Catholic Worker Houses of Hospitality in Boston and Worcester. The other is a convert who writes for *THE TORCH* and other magazines. Here are their particulars about the magazine:

#### What is INTEGRITY?

*INTEGRITY* is a monthly magazine.

#### Is it Catholic?

It is a lay magazine whose staff is Catholic. While not speaking *ex cathedra*, its editors see no hope for our society apart from the Church.

#### Why do you call it INTEGRITY?

We call it *INTEGRITY* because we admire that quality and propose to cultivate it. We call it *INTEGRITY* to suggest a re-integration of religion and life in the modern world. This is the central problem which the magazine will consider.

#### It is a serious magazine?

Very.

(Continued on page 7)



# CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August

(Member of Catholic Press Association)

ORGAN OF THE CATHOLIC WORKER MOVEMENT

PETER MAURIN, Founder

DOROTHY DAY, Editor and Publisher

115 Mott St., New York City-13

Telephone: CANal 6-8498

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly. Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

120

## ON PILGRIMAGE

(Continued from page 1)

He got together six boys and six girls (his technique reminds one of the *Soul of the Apostolate*.)

"I said to them, 'If you believe, we will build up a movement that will spread around the world. If you believe'."

### GO TO THE POPE

By 1925 he was criticized and stopped by the hierarchy for his radical and unheard of (up to that time) approach to the social problem. He went to Rome. He was laughed at by everyone. He, a parish priest, to go to the Pope himself! But the Pope saw him, gave him a private audience.

"We talked for hours. And every year I have seen him since. He said to me, 'The great tragedy of the century is that the masses of the world are lost to the Church. He said, many have come to me concerned in saving this group or that group, but none has come to me and said, 'I will save the masses of the world to the Church'."

### EMPTY CISTERNS

Canon Cardign's technique is to gather small groups together in parishes, in factories, in mines, mills, workshops, barracks, hospitals, ships, in the fields, in the schools. The first duty of these small groups, the first duty of the individual, he points out, is "forming oneself, educating oneself, preparing oneself," in other words, filling ones own cistern so that we will not be empty cisterns without water, unable to quench the thirst of others. His emphasis is not only on the mass approach, but the personalist approach.

"The problem of the working people of the world is that they do not know the social teaching of the Church. They do not know their own dignity as sons of God, as temples of the Holy Ghost. Without work there is no religion, without work there is no prayer, without work there is no food, no clothing, no shelter, no dignity. They must know that they are not slaves, not machines, but they must realize their own dignity."

### SEEDS SOWN

Now there are 2,000 cells in Belgium alone and the movement has spread to all the world. During the war there were 400 underground cells. The Belgian leaders of the movement met their death in Dachau and Buchenwald. They have given up their lives for their brothers. They have watered the seed sown by

Canon Cardign with their blood.

### MATERIALISM

"It is a very labor movement," he said, "fighting the materialism of the day. Our enemy is not communism so much as materialism. Communism is very strong in Europe, but the Communists cannot say, now that they have known our movement that the Church is the Church of the bourgeoisie, the rich, the capitalist. It is the Church of the masses."

### MORAL SYSTEM?

We are anxious to see the Canon when he returns to talk to him about the ideas of Fr. Vincent McNabb and Eric Gill. To talk to him about machines that turn men into machines, about decentralization, about striking at the roots; about whether the inquiry system of the Jocistes inquires as to the morality of the job, the work; whether it does not tend to accept the system as it is, our present industrial system that has brought about war and destruction for the masses. We want to ask him about "sanctifying one's surroundings."

Have the Jocistes a philosophy of poverty, a philosophy of work? We want to see a mass movement along the lines of non-participation, along the lines of a withdrawal, along the lines of nonviolence. A man who has the courage to think in terms of a mass movement should get at the roots, and though this withdrawal can be done only step by step, it should be worked towards.

\* \* \*

### SIDNEY HILLMAN

This month Sidney Hillman, a great labor leader died. The New York Times devoted almost an entire page to his obituary. He started as an emigrant, working for six dollars a week in a clothing factory. He had been in prison and in exile in Russia for trying to bring about social change. When he was in prison he used his time for study ("The first duty is to inform oneself," Canon Cardign had said.) When he was out of work in Chicago, he continued his study of history and social principles, the ideas of Lincoln, Jefferson and founding fathers. He built up a tremendous union in the industry in which he worked, and it was during its first strike in 1911 that he met the girl who was to be his wife and who was with him when he died. He brought about such cooperation between the employer

(Continued on page 7)

## Detroit Catholics Bar Negroes

Prejudice has many peculiar sides. It is hard to find anyone willing to discuss the matter openly, much less recognize how ridiculous some of its forms are. Since prejudice grows on ignorance, one would think that honesty would be the best means of dissipating it, but on no subject do you meet so much 'hush-hush.'

### Discrimination

It is no secret that many Catholics, and Catholic Institutions, discriminate racially, and that this is contrary to the expressed principles of the Church. But any attempt to air a "why" in a particular instance is set down because it is better not to publish the fact of the discrimination! As if it needed to be published! The only ones who think their discrimination is secret are the people and institutions who are guilty of it!

If they knew the public nature of their refusals to accept qualified people regardless of race, and its consequences, they might change their policy. At least they could no longer claim ignorance as an excuse. I have been told by Catholic administrators that practising justice would have a bad effect on their students, et al., who are prejudiced; they never worry about the great scandal the injustice of discrimination causes among these same people. (I am not talking about the influence of discrimination on the person discriminated against, and on his own group. It goes without saying that it causes a great loss of faith).

### Inconsistency

For a peculiar side of prejudice is that even Catholics who are themselves prejudiced are scandalized when they hear of some Catholic institution practising discrimination. "Why, I thought the Church taught all men are

equal." These Catholics place religious orders on a high plane, and they are amazed to hear that Negro candidates are sometimes refused on account of color alone. Prejudice is a wordly luxury they continue to claim for themselves, but they expect more from all religious orders! (There are notable instances of racial equality among many orders, of course, e.g., the Jesuits. But it should in-

cluded all orders, in all institutions).  
qualified Negro candidates. They hope their efforts will be crowned with success when the municipal University can work out in conjunction with the municipal Hospital a full nursing course! The ironic aspect of the whole situation is that these good and fair-minded people are aware, as is the Negro community, that four out of the eight most important Nurses Training Schools in Detroit are Catholic!

### Nurses

So when we have a Catholic Negro candidate for nurses training, we will feel that we have accomplished something when we can send her to Wayne University (against which we warn our white Catholics because, naturally, it will not provide a Catholic education!).

We have Negro nurses in Detroit, quite a few of them. Most of them are attached to non-Catholic hospitals, however, although there a few in the local Catholic Nurses Association. All of them received their training outside Detroit. What an indictment of my city!

The local papers continue to carry articles on the need for more nurses. The articles tell you just where to apply, etc. If a Negro candidate applies, I am told she is given every help—but those who channel her application know it would be useless to attempt entry into a Detroit School.

A friend of mine attempted to obtain admittance for her daughter to our local girls' college (Catholic). Although the order which conducts the college had among its founders mulatto Sisters, they shifted from a flat "no" to a lukewarm and late "yes." Meanwhile, the daughter had accepted a cordial welcome from a nearby Baptist College! (She later finished

(Continued on page 4)



clude all orders, in all institutions).

"No"

To the colored person, part of the peculiar pattern discrimination makes is its unexpectedness. A young man applying to a Catholic school may encounter a rude "No," a polite refusal (one, for instance, explained it was because their students used dormitories!), a matter-of-fact acceptance, or an enthusiastic welcome. He has to have a pretty tough skin to survive three or four of the first. And, contrary to the common white feeling, Negroes are more sensitive than most, because of their constant troubles with ignorant people.

In Detroit, we are treated to the spectacle of the better elements of the community working quietly towards providing nursing education for

## SACCO AND VENZETTI

On the 23rd of August, 1927, a man was legally murdered by the State who fulfilled the above characteristics of moral and Christian heroism. Born in a Catholic home in Italy, later leaving the Church for the anarchist movement, he earned his living as a fish peddler in the vicinity of Boston. During the red hysteria that followed World War I he and a companion were falsely accused of murder. During seven long years they were tried and convicted, and awaited again and again the execution pronounced by servile politicians. This man knew little of the English language, but improved his time in a study of the classics and of those great martyrs of past ages, including the Christ. Slowly his bitterness, his sense of being wronged, his class hatred, was overcome by the spirit of that Christ of whom he had heard of as a child, but whom he had lost in a secular world. His speech to the judge before being sentenced to death ranks in clearness and simplicity with Lincoln's Gettysburg Address:

### AGONY IS TRIUMPH

"If it had not been for this thing, I might have lived out my life talking at street corners to scornful men. I might have died, unmarked, unknown, a failure. Now we are not a failure. This is our career, and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of men as now we do by accident. Our words—our lives—our pains—nothing! The taking of our lives—lives of a good shoemaker and a poor fish peddler—all! That last moment belongs to us—that agony is our triumph."

### MAN OF LOVE

This man of courage and of wisdom becomes a man of tolerance and of love. He approaches comradeship with Jesus. In a world full of hate and greed, recovering from one World War and soon to enter another, where Christians killed fellow Christians in the name of Christ, this humble man: Bartolomeo Vanzetti, himself a member of no communion, put to shame the sycophants who prated of Christian virtues,

by himself practising that sublime virtue exemplified by Christ on the Cross, by saying in his broken English just as he was about to be executed:

"I thank you for everything you have done for me. I am innocent of all crime, not only of this one. I am an innocent man. I wish to forgive some people for what they are now doing to me."

### ATOMIC SERVICE

Today with the coming of The Great Leviathan, the bureaucratic State, serviced by the atomic bomb, we know with Randolph Bourne that "war is the health of the State." We do not expect anything from politicians. We have not changed our greedy lives so we must need slide into another and more terrible war. We need more than ever before courage, wisdom, and love. Courage is born with a person: you have it or you have it not. Let us have the faith that some kindly people may think and gain wisdom; it is not impossible, but it is improbable in this centralized and noisy world. Let us have faith that a few men and women of courage may also be men and women of wisdom and men and women of love.



# + From The Mail Bag +

## New Cannibalism

Right now millions are starving to death in Europe, China, and India; yet month after month we have been shipping abroad only about half of our grain commitments were set months ago at figures only about half of what the hungry peoples said they needed. Throughout this famine-stricken world our greedy joy-ride of unrationed belly-stuffing is puzzling everyone. Our garbage-cans are filled to overflow while elsewhere little children grow thin and whimper and die. What Wendell Willkie called our "reservoir of good-will" is rapidly becoming so dry that it begins to look like a volcano crater that could soon spew forth brimstone and ashes.

### RESPONSIBLE

A report from London by Michael Straight in the *New Republic* of May 27th, 1946, quotes a leader of the British Government:

"150 million tons of American grain are being turned into 20 million tons of meat in America, at a time when only grain can save lives. If every hen and hog and cow in America were fed the same amount of grain now that they were fed before the war, 15 million tons of grain would be freed for export. It could prevent the famine. If famine comes, the world will hold you responsible."

### SELF SACRIFICE

By such modest "self-sacrifice" as resuming temporarily our 1939 standard of living (even then the highest in the world except for New Zealand) we could keep alive 20 or 30 or 40 million people, mostly children and old folks, who otherwise must surely die. If they do die, world opinion will hold us morally responsible for these premeditated murders just as surely as if we had—each of us personally—pulled the triggers of machine-guns or pushed the buttons operating poison-gas chambers.

### INDIA STARVES

A letter from Charles L. Ames in the *New York Herald-Tribune* of May 23, 1946, reported that in India "there are 120 million people facing death by starvation... At least 15 million will die... Should health-control measures... break down, the death-toll may easily rise to 25 million. Completely to prevent this disaster would require 4 million tons of grain... India must look for supplies principally to the United States."

### CHOCOLATE SUNDAES

The efficient Germans, with all their horrible machinery for mechanized murder, required six years of war to kill about 20 million people. It appears that our American plan (or rather, refusal to plan) will probably result in killing 30 or 40 million people in six months of peace—and by much simpler, cleaner, and pleasanter techniques than those used by the nasty Nazis—merely by enjoying extra cakes and pies, extra chickens and steaks, extra pats of but-

ter, extra double-scoop chocolate sundaes.

### KEEP THEM ALIVE

What is needed? Obviously bold, swift, vigorous action by our government to ration strictly our extravagantly wasteful consumption of grains, meats, butter, eggs, ice-cream, etc., and to ship abroad swiftly whatever is needed to keep alive the millions of innocents we are now planning to kill.

But, more important even than governmental action, we must—each of us individually—commit ourselves morally to act that we save the lives of our fellowmen, not slaughter them with our meat-hungry teeth.

### PERSONALISM

Personally, for the duration of this famine, I have made a contract with my conscience that I shall eat no meat whatever, no cakes or pies whatever, as little bread as possible, no butter whatever, and no ice-cream whatsoever. Perhaps others would wish to make some similar contract with themselves. Thanks to our abundant supplies of vegetables, fish butter-substitutes, cheese, eggs fruits, jams and jellies, such sacrifice will require of us remarkably little suffering.

### BELLY STUFFING

If we as a people refuse to moderate our belly-stuffing spree and thus condemn to death French babies, Polish grandmothers, Chinese coolies, Greek school-teachers, Hindu school-children, Italian housewives, Yugoslav workmen literally by the millions, what then should we call our American plan for mass-murder by pie-a-la-mode? The Good Neighbor Policy? The Brave New World? The American Way of Life? How to Win Friends and Influence People? Or just The New Cannibalism?

### DINING ON WHOM?

An intriguing statistical ratio merits note. There are about 140 million of us in 35 million families. Estimates already given indicate that, if we stick faithfully to our present plan of conduct, we can succeed in killing perhaps 35 million people overseas, thus providing one dead foreigner to the credit of each American family dinning table. Each individual among us can similarly count, in final effect, on eating one-quarter of some remote but real human being.

On what are you dining to-night—or on whom?

Respectfully submitted  
Atwood H. Townsend  
(Assistant Professor of Engineering English)

New York University

## Benet Lake

Benet Lake, Wisc.

Dear Friends,

In my last letter I told you I was going to leave the east to attend the Benedictine School for the Lay Apostolate. I arrived here from Chicago just the other day.

There are only five students here at present, but we ex-

pect to have a larger group begin the course in September.

We lead a (modified, perhaps) monastic existence with a comprehensive daily schedule as follows:

A.M.

5:15—Arise

5:45—Lauds in English

6:00—Conventual High Mass

Low Masses

7:15—Prime in Latin with the priests

7:30—Breakfast

8:30—Classes

10:00—Study and work

11:45—Tierce, Sext and None in English

11:55—Examen

12:00—Angelus followed by dinner

P.M.

1:00—Work

6:10—Vespers followed by supper

7:00—Recreation

8:30—Compline in Latin with priests followed by Matins in English.

There is no work on Saturday or all day Sunday. We have no classes on Sunday. For recreation we play volleyball, swim, row, or fish.

The work varies according to the needs. It might consist of feeding chickens and cows, working in barns or residences, general carpentry work, garden work, or hay-making. Only yesterday afternoon I was permitted to milk a cow for the first time.

I suggest you tell other young men interested in training for the lay apostolate about the school and urge them to write to Father Dominic Lavin, O.S.B., Benedictine Fathers, Benet Lake, Wisc.

Sincerely yours in Christ,  
John Cody.

Thanks

July the 6th, 1946.

Dear Miss Day,

This is not only to thank you for the lovely mention of the needy Social Mission in Hungary but also to inform you and the readers of the *CW* that 6 parcels from Rhode Island and New York have arrived.

The senders names were not given; on acc't of the inflation Sister only sent a card. As I feel that people often hesitate about sending to Hungary for fear the parcels would be stolen, it is important that these piece of news be published... **PARCEL** do arrive.

These packages were a ray of light, a token of Christlike love from overseas to the poor hungry, undernourished Sisters and the people they help.

Starvation, cold and the most dreadful experiences have shattered nerves. It is hard to resist wrong ideologies when your physical powers are totally undermined, when your emotions have been hurt beyond the possible. In one letter there was a description of a "carpet-bombing" of the city park, because the enemy had found out, that unbeknown to the population, huge stores of ammunition had been hidden underground... the result of the bombing were "layers" of killed men, women and children...

Thank you again.

Sister Hildegard.

## More Appeals—More Addresses From Stricken Europe

Dear Editors:

In sending the enclosed small offering toward your great and noble work of Christian Charity, may we ask you to be so kind as to publish the following address among those of the needy war victims of Europe? We received a most pathetic letter from Mother Prioress of this Carmel of Cologne in Germany and any packages of food, clothing, sewing and darning cotton, etc., sent to the Sisters would certainly be appreciated by them. I quote a few lines from the letter:

"We are in great need of alimentation, the people is nearly starving. The misery is not to be told. There is nothing to be bought. We should need stuff for habits—but we can even not get sewing cotton or wool to repair the clothes. Wouldn't there be anybody who could send us some food—"

Their monastery was burnt to the ground in a bombardment, October 1944. The Sisters barely escaped—one perished in the flames—another died a month later. They are now living in "part of a demolished house" and the rent is so high they do not know "how to bring it up!"

We sincerely trust that some of your kind readers may be inspired to help these destitute Carmelites of Cologne:

Karmel Regina Pacis,  
Junkersdorf b. Köln,  
Vogelsangerweg (22A),  
Rheinprovinz, Deutschland.  
God bless you!

Sincerely in Christ,  
Carmelite Sisters  
Newport, R. I.

## For Hungary

Motherhouse.  
Mother M. Berchmana,  
Klebensberg Kuno utca 1 sz.,  
Sopron, Hungary.

Mother M. Lauriana,  
Szent Imre Herceg utja 5-7 sz.,  
Budapest, Hungary.

Mother M. Mechtildis,  
Szent Jozsef Intezet,  
Klebensberg Kuno utca 5.,  
Sopron, Hungary.

Laszlo Marton Urnak,  
Fo utca 51 szam.,  
SZANY, Sopron megye.,  
Hungary.

Ifj. Varga Istvanne, Asszony-sagnak.  
SZANY, Sopron megye.,  
Pap utca 13 szam., Hungary.

Sister M. Maurina,  
Zardaiskola,  
Gyorszabadhegy, Gyor megye.,  
Hungary.

Laszlo Jozsef Urnak,  
Veisz Manfred Korhaz,  
Csepel, Pest Megye,  
Hungary.

Fotisztelendo P. FR. Moric,  
Domonkosok Zardaja,  
Szombathely, Vas megye.,  
Hungary.

## For India

The Medical Mission Sisters,  
8400 Pine Road,  
Fox Chase,  
Philadelphia 11, Pa.

Holy Cross Fathers,  
Bengal Mission,  
Catholic University,  
Washington, D. C.

Patna Mission Service,  
1110 South May Street,  
Chicago 7, Illinois.

## For France

Rev. GEORGE BRIAND.  
Parish St. Vincent de Paul,  
96, Boul. Jean-Jaures,  
Clichy (Seine), France.

## Seattle House Closed

Dear Friends:

We were asked to vacate our premises on May 1. We were given only 20 days notice, which is all the law requires in this State. We were unable in twenty days to find new quarters due to the great scarcity of buildings in this city. Most of the war workers like the West so well they have decided to stay here and the housing situation is as bad and worse than ever. A Japanese storekeeper had our quarters before the war and he has now returned and wants the premises back, so we moved. St. Vincent de Paul is keeping our tables and chairs, etc., for us until we find a place. We are fortunate in having some fine friends among the clergy. Father Conway, of St. Mary's Parish, who has always been one of our best friends, invited us to use his parish house for our meetings any time we wanted them. We have had one meeting there and we voted to ask the Bishop to allow us to use the basement of Our Lady of Good Help Church, on Fifth and Jefferson, which is a frame building, about 50 or 60 years old, in a rather poor section of the downtown district.

We have asked to use it as a meeting place until we can find a suitable place to carry on our Catholic Worker activities. Old Charlie, who has been running our house, was moved to the Ozanam Home in Seattle, which is a rooming house for old men on pension, run by the St. Vincent de Paul Society.

I have changed our address to 906 Terry Avenue, Room 316, which is my personal address, until such time as we are definitely located somewhere. I have notified the Postoffice accordingly.

With kindest regards from all of us. I may get to New York this summer, and if so will go down to the house and trust I may find you in. With love from all of us.

ISABELL MacRAE  
Seattle, Wash.

For Thoughtful  
Comment on  
Public Affairs Read

The Commonweal

386 4th Ave. N. Y. 16, N.Y.  
\$5 a year 15 cts. a copy



# FOR THEM

By FATHER McNABB

This chapter of Father McNabb's "Old Principles and the New Order" published in 1942 by Sheed & Ward may help clarify the minds of some of our readers who have been concerned with our emphasis on the necessity of seeking after perfection. Peter Maurin has always felt that Father McNabb was basic reading for Catholics working for a change of the social order.

"And lifting up His eyes to Heaven, He said, Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee.

"As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou has sent.

"Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou has sent.

"I have glorified Thee on earth; I have finished the work which Thou gavest Me to do.

"And now glorify Thou Me, O Father, with Thyself, with the glory which I had before the world was with Thee.

"I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them; and they have kept Thy word.

"I pray for them; I pray not for the world, but for them whom Thou hast given me; because they are Thine.

"Sanctify them in truth. Thy word is truth.

"As Thou has sent Me into the world, I also have sent them into the world.

"And for them I sanctify Myself, that they also may be sanctified in truth.

"And not for them only do I sanctify Myself, but for them also who through their word shall believe in Me.

"That they all may be one, as Thou, Father, in Me and I in thee.

"And I have made known Thy name to them and will make it known; that the love wherewith Thou hast loved Me may be in them and I in them." (John XVII 1-6, 9, 17-21, 26).

No Saint has ever yet understood all of this wonderful prayer, or indeed much of it.

In every word of it, of course, there is something we can understand, and something so full of infinite knowledge and love of God that we can hardly do more than see the shining surface and suspect the depths.

I seem to feel more than ever in my life that this Prayer, from beginning to the end, is about us—about Me.

## THE SON SPEAKING

Our dear Lord is speaking to the Father about us; and as I read it even now, I seem to set a far greater value upon myself than I have ever done before — because, poor sinner that I am, poor self-lost sheep—I seem to belong to the very substance of that prayer.

It is the Son speaking to the Father about Me. It is the Good Shepherd speaking about the sheep, the poor lost sheep, and telling His Father how He had been sent to find it; and how the sheep is found.

It is only of late that I have begun to feel the profound

depths of this Prayer, and especially the one thing that seems so mysterious; — He speaks of sanctifying Himself, Making Holy.

"For them do I sanctify Myself." Possibly that is the most important phrase for us to think over, in all this most mysterious and exalted prayer of the Son to His Heavenly Father, before He climbs the Cross.

"For them do I sanctify Myself" — "do I sanctify" — He does not say, "For them am I sanctified." He does not say, "The holiness that I have is for them"; but He uses that strong, and for the moment, almost unacceptable phrase, "I sanctify Myself." And it is a phrase for us.

## WHY PERFECTION?

I think no one ought to seek Perfection except in the spirit of that phrase of Our Lord.



PASTOR-BONUS

Of late years that has seemed to me the most mysterious and important element of Our Lord's teaching. It seems to make the search for perfection entirely unselfish. It seems to contain the great warning of St. Thomas Aquinas that we should never seek even God for the joy that will come from Union; and now Our Blessed Lord Himself seems to have some other and unselfish desire for seeking Perfection; Our dear Lord has said, so simply, when using the mysterious word "sanctify," "For them do I sanctify Myself."

## OUR OWN SANCTITY

There is a sense in which we sanctify ourselves. We use our efforts to overcome this bad habit or the other; to root out this fault or the other. Our Blessed Lord, of course, could never do that. He could never increase in Grace in His human soul. He could show this or that effect of Grace at this or that time. But with us there is another growing in sanctity which is going to depend on our own action, on what to do. And what is to be the motive of that? Our Blessed Lord has put down "For them." And though I must always avoid whatever the Church has condemned, I must say we should not love



Virtue or seek Virtue primarily and here Our Blessed Lord seems to suggest that, in all our efforts towards perfection, in the great way toward sanctifying ourselves by turning goodness into holiness, they must have a part. It must be for them; for others.

From the very beginning of this most mysterious prayer, we are in it. He has been sent to us. He has been sent. And now He is, so to say, rendering an account to His Father, and asking His Father to glorify Him because He has glorified His Father—and how?—in His relations to us.

## SELF LOVE

Hence, there is some way in which all our efforts towards perfection, in every sphere of our soul, must be directed towards our neighbor. I am afraid of a soul seeking a virtue just for its own sake. If one sought to change impatience into patience, there would be a distinct danger to the soul if one were only seeking patience for its own sake. The soul might begin to preen itself on being patient, and it might begin a kind of self-adoration, setting up its own perfection as an aim. That might be a very subtle and disastrous form of self-love; a very withering form of self-love.

Our perfection, in a sense—the only thing we can love—is outside of us, God. And what of God is it we love by loving ourselves?

This is more than just a test of our love of Him. It is the very object of our love of Him. We don't just love God's Essence. We don't just love what people are, but what they do. The perfect object of our love is God's Will. I need not say, from a theologian's point of view there is no real difference (though there is an intellectual difference) between God's Essence and God's Will. And, as it is God's Will we should have necessary relations to those around about us, and even to the whole human race, I think the great object and aim of all our search for perfection is, in a sense, others.

## IMPERFECTIONS

The unselfish way of dealing with our imperfections of soul is this — that imperfections doesn't only hurt us, but others. And don't you think if we are primarily set on removing what hurts us and not others, we may become self-centered?

We are in this world to remove our imperfections. We are not good people trying to be better, but bad people trying to be good. I speak accurately; because with the sole exception of Our Blessed Lady, we are not certain that any human being could go through life without venial sin. To the end of days, we shall commit sin. That is responsible to our free will; but

(Continued on page 6)

# Catholics Ban Negroes

(Continued from page 2)

however at the Catholic school which now has a public policy of non-discrimination).

## Vocations

A colored candidate to a cloistered order went down to a Southern State to enter the order of her choice in a strictly colored community. There was no place for her in the Northern states, although she is a Northern girl.

We know that vocations have to be nurtured. It takes prayer, sacrifice, and work to help young people to see their vocation to religious life, if they have one. What happens to a colored Catholic? If he succeeds in attending Catholic school (not always possible) he finds a spiritual adviser cannot always give him help when it comes to selecting the order, or kind of work, he wishes in the spiritual life. A young Redemptorist found it difficult to preach "vocation week" at his colored school because he had already tried some doors for aspirants and found them closed. There are notable exceptions, of course.

## Effects on Whites

The peculiar result of this prejudice is not its bad results on the individual Negro, his family, and community. That goes without saying. It is on the individual white, and the white community. Think of all the help we have turned down, and are turning down. Think of the teaching orders, the nursing orders, the contemplative orders, the orders of priests—all crying for postulants. All need vocations badly. But we are forgetting one so far almost untapped source — our Negro brother and sister in Christ.

## "Push Button" Catholics

The peculiar point about Catholic prejudice against the Negro, a white Protestant inter-racial leader pointed out to me, is that we have the best statements in the field from our leaders against this prejudice—But we have fewer people trying to carry out inter-racial justice among our co-religionists than do the Protestants. I pointed out to him that he was thinking along the "push-button" fallacy common to many Protestants — that if the hierarchy push a button, the laity follow like sheep. The large gap between pronouncements of the hierarchy on labor, social justice, family life, and the practice of the laity on these points illustrated that this failure to practice what we hear preached is not confined to the racial issue. However, to those working in the inter-racial field, this disparity smacks of hypocrisy.

## Preaching

Of course we could stand a lot more preaching from the ordinary Sunday pulpit. A sermon for Indian and Negro Mission Sunday (a coupling, I think, of two unrelated issues which is offensive to Negroes) brought forth the appeal that our support would help build "separate" Negro schools! The Negro Saints are hardly known to our white Catholics. (Exception, the prejudiced Catholic lady who is a devotee of Blessed Martin, but who has not thought out the fact she would not have him in her house, if he were alive!)

A nun I know has been converted to interest in inter-racial affairs through a talk by a CIO speaker at an educational convention! Why didn't she hear it from Catholic sources before! A religious brother of my acquaintance mentioned that, of course, the schools his order would accept Negroes if any applied, but of course, few could afford the tuition. His conception of the Negro is limited to the slum-dweller. He is entirely unaware of the great body of Negroes who are professional men, or enjoy the material success necessary to send children to the so-called "better" schools.

## Ordinary Needs

But we cannot continue to build a Catholic Negro life on those who because of their heroic faith, can somehow manage to get their "foot in the door." Like ordinary men, the Negro needs the concern of the Church, to provide him equality in Catholic schools, and Catholic opportunities for equality in parish life. To counter-act previous neglect, he needs a warm welcome into the full life of the Church in America. Then only can we begin to do something about the economic and other handicaps he faces. Said a group of industrialists to a committee including Catholic clergymen protesting an economic injustice against Negroes, "We will continue to discriminate against Negroes just as long as your Church does."

These are ignorant men. And they continue to confuse the Church with the actions of its members. Our actions are a scandal of our age.

## Factories

Factories have sinned  
Against the Holy Ghost,  
And said: A man cannot be trusted  
To create,  
Unless a higher mind spate  
A series of actions  
In fractions  
That a trained animal may imitate.

Factories were damned,  
Except for souls  
Of workers, who with fires  
Of hell  
Seam steel to steel.

There are great wounds  
Torches cannot heal  
Unless a pentecostal flame  
Beneath grace and grease,  
Soul to soul could weld,  
And the enmity cease,  
And the wall be felled.

—Clayton Hicks

## Dates of the 1946 Summer Retreats

August 4.  
August 18.  
Labor Day Weekend.  
September 15.

These retreats will all be given at Maryfarm, Easton, Pa. Full-week retreats begin Sunday night, on the dates specified, and continue until the following Saturday. Write to us at Maryfarm if you are interested in further information regarding retreats.



## Catholic C. O. News

### UNION PROTEST

In a protest to General Hershey the CIO, AFL, United Hat, Cap and Millinery Workers expressed their opposition to the system of labor without pay imposed upon conscientious objectors by the government.

Bent Andreson was unconditionally released on June 6th from federal prison where, for the entire period of his seven months incarceration, he was on fast. Corbett Bishop was also released and dropped into the C. W. office a few weeks ago. The six "permanent" strikers from Big Flats (who were arrested May 13th and turned out on bail) were also in and we expressed our approval and sympathy with their move. Up to date of writing none of the Big Flats men eligible for discharge in May and June who participated in the two-week strike have been released.

### S. S. REFUSES TO NEGOTIATE

Selective Service refused to negotiate with the Glendora strikers and arrested 47 of the men who were to be tried on July 6th.

Seven men walked out of Philadelphia State Hospital in protest against the arrest of C. P. S. strikers. All but one of these men would have been released in June but must now face trial and possibly prison.

### NSBRO' UNSYMPATHETIC

The NSBRO crowd, in general, have been unsympathetic to the strikers—failing to see the value of technics of non-violent resistance such as that worked out by the Germfask (Minersville) men and

others who refuse to accept the false "second mile" philosophy of the peace church group.

### CONSCRIPTION

We must continue our opposition to conscription for it has become a shameful device of the government to control the people. Even from a military standpoint it is absurd to talk of conscription as a necessity in this atomic age—it serves no other purpose than to regiment and tyrannize the lives of the citizenry. It is a violation not only of the right of vocation but of human dignity. It is a violation not only of the right of vocation but of human dignity. It is ideologically allied with liberal-bourgeois and fascist systems and should be opposed by all Christians.

### PUBLICATION OF CATHOLIC C. O. TO CONTINUE

We will resume publication of THE CATHOLIC C. O. with editorial and business office at 115 Mott St.—under the joint editorship of Gordan C. Zahn (Milwaukee, Wis.) and Robert C. Ludlow (Catholic Worker 115 Mott St. N. Y. 13, N. Y.). Articles for publication will be appreciated. Subscription to this quarterly is fifty cents a year.

I wish to subscribe to  
THE CATHOLIC C. O.

NAME \_\_\_\_\_

NUMBER \_\_\_\_\_ STREET \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_



## State School

(Continued from page 1)

should not be too difficult to imagine.

In fact, the children, mentally sub-normal though they may be, are able to fathom this situation and have outdone the staff in that they, at least, do try to remedy it. Since baseballs or softballs are "not available," the children have developed make-shift expedients. Of course, it is not too pleasant an experience to be approached by a 13-year old active boy with the pathetic request for a ball of twine to enable him to make a baseball so the boys could play. (These "baseballs" consist of a rock with string wound around it and covered by adhesive tape or cloth straps.) After obtaining 2 softballs for a cottage of 80 adolescent boys, this same boy in thanking me hopefully pointed out, "now all we need is a bat": the broom-handle bat is standard Rosewood equipment. Nor is this all. I have seen the older boys using a rusty tin can as a football. The total athletic program at Rosewood this past winter consisted of a single basketball game with the visiting seminarians and the "team" did not even have a chance to practice for that game.

### Delinquents

The full implication of this cannot adequately be put into words. Many of these children landed in Rosewood because of their trends toward juvenile delinquency. Roaming the streets at all hours, travelling with all sorts of company, they developed behavior patterns that ultimately led to their rejection by the community. Had they been given better guidance, had their free time been occupied by wholesome play activity, they might have been able—in spite of subnormal mentality—to find a place in Society as worth-while citizens. Rosewood, in name a "training school," takes such children and fails even more than did their parents in the task of giving them an opportunity to occupy their time to advantage.

### "Lack of Funds"

The automatic excuse offered for this sad situation is a "lack of funds." As far as it goes, this excuse is valid; the budget allowance provided by the State for recreation is unforgivably low. Members of our group, however, had great difficulty in accepting this as a complete explanation.

After all, thousands of dollars in salary savings were made possible by the existence there of our CPS unit. No satisfactory explanation was ever made to us as to what

(Continued on page 6)

## Mott Street News

(Continued from page 1)

tions, but not so with the clothes. We can never remember when we had so few clothes coming in, especially men's apparel. A clean shirt or a pair of trousers frequently decides the landing of a job.

### VISITORS

Many visitors have been coming thru here the past few summer weeks, some of whom we haven't seen in too long a time.... Joe Zarella appeared unexpectedly, much to our great joy. Joe looks fine and tells us he is continuing the lay apostolate by a participation in labor union activities back home in Indiana, where he has a fine family... Father Donald Hessler, an old friend of the movement, recently returned from seven missionary years in China, four of which were spent voluntarily ministering to Japanese war prisoners in an internment camp. When the tide of war changed over there, Father Hessler chose to remain with the Japanese prisoners. Even though Father is no longer the pink cheek youthful priest we saw off to the Orient in '39, still he looks fine and hasn't been hardened by the frightful experiences, nor has he returned another psycho case as so many of us have.

Another dearly beloved friend showed up in the person of Father Martin Carabine. Looks as though he is still working terribly hard for CISCA. Thanks to Father we had all the news on the Jim O'Gara-Joan Smith marriage, which is to take place Aug. 3. May God's Blessings be with both of you wonderful people... We have had numerous other visitors and stayed up quite late discussing various aspects of the work. It is still awfully difficult to convince anyone of the great importance of poverty. That virtue of poverty is still the number one stumbling block. However, Father Gerald Vann's book "Divine Pity" gives a swell closeup on Lady Poverty... We still run into visitors who are anti-semitic or

anti-negro, and these good people can't plead ignorance as to the sin of prejudice because most of them are well read on the subject.

### ALCOHOLICS

The Holy Man Of Dublin, Matt Talbot, has been our reading matter for the past few weeks and then we came in contact with the Alcoholic Anonymous again. We have a couple of members staying in our house. So we finally decided to get an eyeful of them at one of their meetings. The members who spoke that night were good, they all agreed that without God in the picture they were helpless. While some of the speakers were a little crude in their delivery, nevertheless no one could come away from that meeting without a great admiration for the wonderful amount of work that is being accomplished by A.A. It is very inspiring to sit back in a chair and listen to someone get up on the platform and tell how he or she overcame the curse of drink, as the Irish describe it, after that person had been drinking for twenty years. One attractive young lady said she joined A.A. after she heard herself tell a friend that the only thing in the world that she lived for was to drink. We managed to take in a March Of Time movie version of the Alcohol Anonymous, however we thought the picture was too sketchy and incomplete.

### FARMERS

Gerry Griffin, Jack Thornton, Joe Connell and Jack English are all out at Maryfarm. And from all reports they are busy about many things. While we here on Mott St. hope that someday a clearing house will be started for all those people we have come in contact with who are interested in returning to the land in a farming commune. We are sure that we have met at least enough people in the last six months to start six farming communes. Where are the lead-

(Continued on page 6)

## Workers Priest

"The Reverend Father P. Campoamor has just died," such is the news that brought more than 30,000 persons to his funeral at Bogota, Colombia, S.A. A man of vision, great apostle and remarkable organizer, he was one of the first to work on the social problem in Colombia: he founded the workers' city, the Savings' Institution for the workers and the rural dwellers, and a congregation as original as it is popular: the Marias.

### MARIAS

A word must be said about these Marias. They are young girls of the working class that the Father began to recruit some 20 yrs. ago. He gave them a good religious formation (education?) and also a thorough apostolic and technical education. These girls living in common take no vows, but only the three great promises of Poverty, Chastity and Obedience, and whenever they wish, a permission is granted them to marry or enter a convent. Most of them prefer to remain Marias. These Marias dwell in very original (peculiar?) convents! When Father Campoamor began the foundation of his Savings Institution, he built them so that near the counters, the workers can buy at their co-operative of consummation and send their children to the school situated

usually in the upper floor. The care of the bookkeeping, of the sales and of the teaching require the totally disinterested devotedness of the Marias, who, thus united, form a community. None is so modern! They are also extremely popular and have all the confidence of the people in their honesty and competence. They earn no salary, but all that they could have goes into the Workers' Chest and increases the interest on the capital they deposit. To-day there are more than 400 Marias working in some 15 Institutions, schools and co-operatives. They also take care of "homes" for the poor forsaken and without refuge, and a few farms where they learn, so to teach it later on, Horticulture, gardening, dairy work, etc...

### SLUMS

Father Campoamor was led by experience to consider the slums as one of the greatest enemies of the working class and of the Christian family. He started off the construction of workers' dwellings: Villa Javier, and he loved to call their group "The City of the Ten Commandments." Bishops and Archbishops encouraged him to persevere in his good work and the mayor of Bogota honored him with a gold medal as to the most meritorious citizen.

(Issue of July-August, 1946, Messenger Canadien du Sacre-Coeur)

## .. Book Reviews ..

Social Ideals of St. Francis—James Meyer O.F.M. B. Herder Book Co., 17 South Broadway St., St. Louis, Mo. 128 pp.

Christian Social Principles—Sr. Mary Consilla O'Brien, O.P. Ph.D. P. J. Kenedy and Sons, 12 Barclay St., New York City. 621 pp.

In our times, one is often prompted to think that two books with titles like the above are either very dry or flying around the clouds. But it is not so. We have committed sins of slander against the saints, stealing their humanity from them. Chesterton said, "A saint is one who exaggerates what the world neglects, but needs."

### ST. FRANCIS DATED

And the growing crisis makes us need more of what we have been neglecting. St. Francis stressed the personal means and St. Thomas, the common good. Aquinas is the source of the second book,

"Christian Social Principles." Each volume has an excellent index for easy reference. Practically any specific problem of our times, in relation to life as it should be ordered, is covered. The seemingly different approaches make for excellent balance.

### EASY READING

Both books have been out for a few years. Unless you feel, however, that you know all about this, then you would be well rewarded for the reading. These particular books have been picked because they are such easy reading.

While neither has the oversimplification of the cheap popularization, thought is built upon thought so that the flow of ideas is like a quiet stream. They are as easy reading as a detective story, only demanding a little more attention. The Crisis is upon us. What can one do? What can he, except he know where he is. Try these two books.

Joseph A. Connell



## State Training School

(Continued from page 5)

happened to that money! Then too, we could see that the State apparently had unlimited funds when it came to such relatively unimportant matters as remodeling the top floor of one of the cottages into a private apartment for one of the staff members—because this individual would not be satisfied with the quarters previously occupied by one of the other doctors.

A lack of funds does exist—but had it been the desire of the administration to do so this obstacle to a fuller recreational program could have been overcome. Concerted official pleas to public-minded individuals and groups would certainly bring some equipment, or funds to purchase equipment for the Rosewood children. (In fact, if one really sought for a potential source of charity, where better could it lie than in the family that includes two persons in the Rosewood payroll with staff ratings that furnish them a total income of around \$9,000 plus full maintenance—especially when the head of that family is always most voluble in his protestations of interest in the children and his sorrow over Rosewood's recreational lacks?)

### No Cooperation

One of the men in our unit was experienced and trained as a recreational director. Only after many promises and long delay was he given a chance to do such work at Rosewood. Mainly through his own physical effort, devoting many of his free hours to the job, he installed volley-ball facilities, coached a basketball team, inaugurated gymnasium play periods for all the cottages, etc. Yet at no time was he favored with adequate cooperation. The gymnasium is located in the basement of one of the girls' cottages. Consequently, complaints were lodged over any noise made during evening activities. Objections were raised to having even a supervised group of boys on the girls' side of the barbed wire barrier during the day. And objection was also expressed that the use of the gym for athletic purposes interfered with its normal use—as a place for hanging wet-wash!

To top this off, resentment was awakened in an individual holding the position of Dean of Boys, an office that would include responsibility for recreation. Although this person's time is fully occupied with his farm and chauffeur-ing duties (and his free time devoted to managing local outside baseball and basketball teams) he still objected to this intrusion upon his official domain and evidenced his objection by various subtle interferences. The net result of all this was that the CPS-man's earnest efforts were met with ridicule and sarcasm on all sides; only the children appreciated what he was trying to do.

A strong and capable administration sincerely interested in the welfare of the children would have had no difficulty in weighing these petty criticism, complaints and jealousies against the benefit the children would

have received from a real recreational program. The Rosewood administration, however, returned the CPS man to the status of cottage attendant. Peace was thus preserved; the status quo was maintained—at the children's expense!

### Professional Staff—Board of Visitors to Blame

Of course, the immediate re-

sponsibility can be placed with the professional staff at Rosewood. Instead of crusading for badly needed reform, they have chosen to stagnate and protect a situation that places them in the rather ignoble position of waxing fat upon the neglect of their helpless and inarticulate charges. And then there is the Rosewood Board of Visitors. It will always be a somewhat bitter memory to think back on this group of prominent profes-

(Continued on page 7)

## For Them

(Continued from page 4)

we shall commit sin. Our Blessed Lord said that it was impossible that scandals should not come, but woe to him by whom they come.

### EVERYONE A SINNER

So that we are all sinners. We've got to be sanctified in the Truth. We've a group of sinners—the worst of sinners is the one who is writing. We are all trying to make those sins less. What is our motive? They hurt others.

For myself, I should dread to seek Patience merely for the sake of being patient. I think it would be terrible.

So many examples of the saints seem to confirm this. My own Holy Father, St. Dominic, is supposed to have passed his whole life without grievous sin. When he was dying, he said to his brethren, "Cultivate Chastity. It will give you power with the people." There is the absolutely unselfish reason for those who have taken a vow of Chastity to keep it. "Your breach of that will harm the people." That was probably in the mind of that most chaste founder of our Order. On his brow a star is always depicted.

He is companioned by another great saint, St. Ignatius of Loyola. St. Dominic prayed to be a stone in the mouth of hell to prevent souls falling in. He was sanctifying himself for souls. Ignatius prayed Almighty God even to defer the Beatific Vision to enable him to work for souls; others; others; others.

I feel quite certain that is right, because Our Lord has said to His Father "Them"; as if they were very dear to Him. Isn't that beautiful? Imagine if God said to some little group, "For them do I sanctify Myself." We would say, "Oh, how, sweet it was of Him just to call us them." He knew the Father would know of whom He was speaking. That "them" seems to throb in my mind.

### OUR NEIGHBORS

I don't think there is any part of your soul, which you are trying to till now and make better, that has not got some relation to your neighbor. And if you are trying to make yourselves perfect in some sort of glasshouse of your own, I should break the glasshouse. And if, again you think your neighbor merely an impediment to your perfection, that is wrong. It is the opportunity of perfection. I'm not sure I should be inaccurate if I called it the material of perfection. It certainly is the material element of perfection, even of the Vir-

tues of Faith, Hope, and, I need not say, Charity! And you remember, when they asked Our Lord which is the First Commandment, He said, "This. Thou shalt love the Lord thy God," — and He added, "The second is this. Thou shalt love thy neighbor as thyself." "I know you didn't ask Me that, but I'm going to tell you. The first is no use without the second. What is the good of a first if you haven't a second? It wasn't that I made you, and the devil made your neighbor. I made both; and your neighbor is indissolubly united to your will. I am not going to judge you by yourself, I was hungry and you gave Me to eat." "When, Lord?" "When you did it to the least of your brethren. Love of your neighbor and of Me becomes identified. I am your neighbor."

Never in all my life have I been so struck by the way in which Our dear Lord has entered into my life.

### PRAYER

Dear Lord, when for the first time in the Gospels we overhear your prayers, we hear about ourselves.

I should not be at all surprised if our prayers would be much more perfect, much more potent and prevailing, if they were less about ourselves and more about our neighbor. I shouldn't be at all surprised. And, of course, when Our Lord gives us the model prayer the first person singular doesn't enter in. The "Our Father" has no mention of you and me, but of us.

### EVENTS ARE WILLED

I am sure, I have expressed this very ill. I should like you to pray, at least to ask Our Lord to send me more and more light to see the fullness of Truth of this, and more power to express it.

It is quite possible, on account of our not having realized this, as Catholics to the full, the world is now almost on the brink of self-destruction. When the active head and mouthpiece of this country felt and said that an impending war might be the end of civilization, I think we should say, what is the cause of that? Human events do not just occur. They are the results of human wills. Nothing happens. It is will. Wars don't happen. They are willed. A particular effect may be inevitable. If we fall over a precipice, death is inevitable. But in the sphere of human wills nothing happens. Therefore the position of the world today is the result of wills. It may be that even those thought to be seeking perfection have been

## Mott Street News

(Continued from page 5)

ers to get these farming communities started?

### CIVILIZATION?

He was recently discharged from a city hospital and at the present time he is not sick enough to remain in the hospital, they say, however we can easily see that he is not well enough to work. One of those in between periods of ones life, only this man doesn't have a cent to tide him over. And anyone can see that our friend is not getting any better, but is getting worse. He is middle aged, tall and emaciated. His wife is constantly at his side, and even though she isn't as thin as he is, she is beginning to show the effects of a terribly arduous life. They walk the streets most of the day, stopping in here for their meals. We offered to put him up here with us and find a place for her someplace else. But they wouldn't hear of the separation, even though it was to be for the nights only.

seeking something within themselves, and have not yet followed the absolute unselfishness of the Incarnate God, who expressed Himself so simply, "For them do I sanctify Myself. All I ever did in this world was for them. And because it was for them it was for My Father." Our dear Lord had been sent. It was all the Will of the Father. Could any prayer be so full of Divine Will and the idea of being sent as this one? When He speaks of that thing that has gathered you together here, a little body — the search for perfection — He gives you this unselfish idea; it must be from motives of others, not ourselves that we are seeking that—because our imperfections would be such a hurt to others. And when you see great saints like Dominic and Ignatius being almost careless of their salvation provided they could do God's Will, and spread His Truth to others, it strengthens this lesson. They knew that if they were doing God's Will and trying to spread His Truth to others they would be glorifying God, and, in God's own way, He would glorify them.

### LOVE

Well, dear children in Jesus Christ, you don't know how my soul has been struck to notice how very, very quietly toward the end of this beautiful prayer my beloved Saviour begins to talk of Love. Nowhere is it introduced so poignantly as towards the end of His prayer. There is not a word about mystical union. Then almost shyly, He speaks of Love. "The love the Father has for them"—and He closes with those words.

Even while He overhears the clatter of the soldiers coming to take Him away, He speaks of Love and Joy—because this is the Good Shepherd that loves the sheep. "I will make it known, the love that is between Thee and Me." And the love the Father had for Him is sending Him to die!

Can we ever get the world to see the beauty of this?

Rather than be separated they prefer to sleep in doorways and subways. Of course people stop and shake their heads at these two and murmur that there are agencies for such cases. And we too have been told that there are agencies to do our work. However we are sure that Christ was addressing each one of us when He spoke of the works of mercy and He didn't intend that we were to turn our brothers over to a lot of cold impersonal agencies.

### CAR WANTED

An extremely accomplished Broadway actress has been giving us the use of her car while she was in town, but now she has left and we are in dire need of transportation. We are unable to pick up clothes and food here in town because there is no way of getting the articles over here. When anyone phones in an offer of needed things we find it terribly sad to turn them down when they inform us that we can't bring the offerings via subway but need a car. Our station wagon is being overworked at the farm with the million and one things that it is used for. With Father Roy gone home for a much needed rest, the car will now have to take the group into town to Mass, that is between retreats.

### WE HAVEN'T CHANGED

The other night about ten o'clock someone called up here and wanted to know if we supported the truck drivers strike at Macy's. We told the interested party that we were behind the strikers and that there was no doubt that the strike was justified. Our friend on the other end of the line proposed all the stale arguments of the anti-labor press. However we were able to partially convince our friend that the truck drivers stood to lose an awful lot if they lost the strike.

That phone call brought to our mind the number of people we have come in contact with in the past, who feel as though we are not giving enough time and space to their particular interest. Most of these people have one absorbing interest in life whether it be labor unions, cooperatives, credit unions, interracial problems or mental hospitals. And we have found it quite fruitless to point out to these people that the Catholic Church has an all inclusive program and that it is often dangerous to lose oneself in one field to the exclusion of interest in anything else. Too many people have been lost to the Church for that precise reason.

Monsignor R. Hillenband, another Chicago priest, paid us an extremely interesting visit. It was so intriguing that we persuaded the Monsignor to give us a talk on the liturgy several nights later. Due to the torrid heat indoors the talk was given in our court yard. People came in off the highways and byways to listen and our neighbors leaned out on their window-sills drinking in the best talk we have had on the liturgy in many a moon. Since we didn't have enough compline books to go around, we sang the Salve Regina to end the evening.



# ON PILGRIMAGE

(Continued from page 2)

and the employee that in Hart Schaffner and Marx there never was another strike from that day to this. His union made many suggestions to employers as to how to increase efficiency for both worker and employer and on occasion the union was able to loan money to the employer to tide over difficult times. The union had unemployment cooperative housing, sick benefits, life insurance, a bank, etc. for many years. The Catholic Worker has always banked at the Amalgamated, which is located on Union Square. One of the first labor papers for which I wrote on space rates, was the Amalgamated Clothing Workers paper, *Advance*, many many years ago.

## HANDS OF FEW

According to an account sent out by The Association of Catholic Trade Unionists in this industry which numbers some 275,000 workers, the owners and the managers are generally the same people. The owners manage their own businesses. They supply their own capital and consequently do not have to depend on stockholders and banks. For this reason they have great liberty in dealing with their labor problems and knowing most of their workers, they have a greater capacity to understand the workers' point of view. Ownership in the industry is not concentrated in the hands of a few.

## GREAT LOSS

Any one interested in unions would do well to study the history of the Amalgamated, for which Sidney Hillman was responsible. He is a great loss indeed to the labor movement, a man of noble aims and works, whose integrity was never questioned by any save perhaps the Hearst press.

## IMMEDIATE NEEDS

With our attitude toward the machine and the land, people wonder why we bother about unions. But things being as they are, the system as it is, steps must be taken. We are not angels and we cannot fly, we must take one step at a time. In order to better conditions for the workers, unions are necessary. In order to give the worker time to think, half way decent living conditions, organization is a duty, not only a right. If Catholic Workers with some sense of responsibility joined their unions, attended their meetings, they would little by little prepare the ground and drop the seeds that would bring forth fruit, in a distributist order. If they studied, as Hillman studied, the dynamite contained in the writings of such men as Fr. McNabb, G. K. Chesterton, Eric Gill, and Popes Pius XI and XII, they would have the theory of a revolution that would change the face of the earth.

## PRAY FOR PETER

During the month Peter Maurin was anointed. He has been sick for the past couple of years and staying down at the farm at Easton. He is no worse than he has been, but when one is nearly seventy and with heart trouble, it is not good to take

chances. The doctor has said that he might die in his sleep and how would he feel if we had never had him anointed. When I asked the pastor to send Fr. Gibson up to the farm, he told me sternly that I should have done it long before, and I felt he was right. What a habit we have of looking at the Last Sacrament as the end. And we do not like to think the end has come for our dear ones. And yet anointing is for the health of the soul and body. Often people rally after being anointed. We should have more instruction on it. Here is a beautiful paragraph from Mother Mary Loyola's *Welcome* which describes Extreme Unction:

## EXTREME UNCTION

"I trust, my God, that thou hast in store for me that merciful sacrament which is the perfection of the Sacrament of the Sacrament of Penance, that last anointing which will purify my soul from the remains of sin and heal the wounds and weakness sin has left. Give me by Extreme Unction the strength, the patience, the trust in thee which I shall need in the hour of my death. Let it comfort me by lessening my fear of death, my sorrow at leaving my friends, my dread of the eternity on which I am entering, and the account I have to give. Let it curb the power of the enemy, and enable me to merit greatly by the cheerful acceptance of thy Will in all my pains of body and mind. I put my trust, dear Lord, in the prayers of thy Church for me at that hour. That I may profit by them to the full, I will become familiar with them now. So will their sound be welcome at the last, and as she prays thee by the holy anointing and by thy most tender mercy to forgive all I have done ill by the misuse of sight, and hearing, of smell, and taste and touch, my soul will be roused to intelligent response. How much they miss who hear these prayers for the first time when they come to die. Who have never troubled to learn what the Church will ask for them in their hour of direct need."

Life and death! Within a few weeks my daughter will have another baby, and last week her husband's father Wm. Hennessy, of Washington, D. C. died, for whom we ask prayers and remembrances at Mass.

## Labor Leader

In this column, as I have remarked before, I put all that has been in my mind to write during the month, about interviews, meetings, daily events. Sometimes it is all about the farm, sometimes about the city, sometimes it is about people, or the things we have read about people. Last week we were reading about Joe Curran in the *New Yorker*, the Horatio Alger like quality of his career. The story told of the new union headquarters, the labor school, the library, the indoctrination, about race relations in the union, the recreation hall, the cultural activities and finally about Joe's home life. A Profile of that sort never talks about the soul. I

wonder why. Man is a creature of body and soul, and man in his relationship to God, man and his affiliations to groups who worship God, are always matters of great interest to all.

## FORMER CATHOLIC

So I thought it would be interesting to supplement the *New Yorker* account by a frank statement of Joe's religious position. We are interested in Joe's soul, just as we are in his love for his wife and baby and homelife. And we do not think we are intruding on his privacy, he being a public character now anyway, in discussing his soul life. He is a former Catholic, as many a labor leader is, having too great an interest in this world, to the exclusion of the next. Or perhaps to the neglect of any consideration



of the next in relation to preparation for it. However, both Maritain and Mauriac have pointed out that he who works for his fellows, for justice and for the recognition of their dignity, is working for Christ even though they deny Him. And doubtless they will receive their reward.

## SUPPORTING STRIKE

Joe Curran and Joe Ryan have long been enemies and Joe Ryan sits in the front pew at Mass. We have often written about Joe Ryan and the kind of union he has (Fr. Swanstrom, the priest who is doing relief work for Europe wrote a thesis on the longshoreman's union) and we concerned ourselves a good deal in the 1937 strike that witnessed the birth of the National Maritime Union. We housed many a worker during that early strike of '36 and we spent many thousands of dollars which our kind readers sent us, to feed the men over a period of three months. The men will long remember the gallon pots of coffee on the stove night and day for three months and the wooden tubs of peanut butter and cottage cheese and the good pumpernickel bread and the radio going and the piles of literature on social action. Charlie O'Rourke, John Cort, Bill Callahan, Joe Hughes and Austin his brother, and I were over at the Tenth Avenue headquarters for months during that strike which won for the men the gains that have made Joe Curran famous. Down before the Dies

(Continued on page 8)

# State Training School

(Continued from page 5)

sional people who limited their activity to a monthly luncheon (with menus sometimes including such elaborate items as terrapin soup and roast turkey as well as champagne and scotch) followed by a meeting at which routine reports were heard and automatically approved. This Board, with every opportunity to become protector and advocate for the children instead became a means of whitewashing this unholy state of affairs through a near-criminal disinterest and inactivity.

## Basic Responsibility With People

But the basic responsibility for the Rosewood situation lies with the people of Maryland. It is to curry their favor that the legislators are so eager to practice miserly economy at the expense of these unfortunate children. It lies with the social agencies of the state that with an almost inhuman detachment have developed a habit of treating these children as "case files," and never bother to take interest in their welfare after they have closed the "file" by a commitment to Rosewood. Sad as it is to say, the Catholic Charities appear to be every bit as deficient in this respect as are the secular agencies. Until the people of Maryland can be awakened to

their obligations to the children they have taken into their custody, the moral crime that is Rosewood will continue to exist.

In the meantime all of us have a great opportunity to remedy these injustices by aiding the children with direct contributions. Used toys, softballs, baseball bats—any tools of recreation that can be spared should be sent to Rosewood. Things of which your children may have tired are almost certain to be better than the best the Rosewood children have. If any sympathy has been awakened by this article, please express it with a tangible offering. By so doing you would also register your protest against the Rosewood situation. But, more important, this is a great opportunity to do true Christian charity; for whatsoever we may do, even to the least of these, we shall be doing to Him Who had so great a love for all children.

## Note

Articles can be sent to Dr. George A. Johns, Rosewood, Owings Mills, Md., with instructions to put the contents to the children's use. It would be greatly appreciated if, at the same time, a card were sent to the Catholic Worker telling of the nature of the gift, etc., so that some measure may be made of the total amount contributed.

# New Catholic Magazine

(Continued from page 1)

Will it be dull?  
Never.

Will it have pictures?  
Cartoons, Jingles, too.

What will it be about?

It will be about the problems of Catholic lay life: such problems as family life, psychiatry, women in contemporary society, education, the land movement, the movies, security and God's Providence, trends in medicine, interracial considerations, organic farming, work, and radio.

Each issue will center around one particular subject. The basic problems in connection with that subject will be discussed. The basic problems on any subject involve moral and religious considerations. In this sense, in that we shall not treat of superficialities, INTEGRITY will be a radical magazine.

Can you give an example of what an issue will be like?

Yes. The November issue will treat of the lay apostolate. There will be a survey of lay apostolic activities in the United States. There will be a report on post-war Catholic Action in Europe. There will be an article on the Catholic Worker movement, another on The Grail. There will be a discussion of the theology back of Catholic Action.

Another example. In Feb-

ruary we shall treat of contemporary Protestantism. There will be pictures and pen portraits of Bishop Oxnorn, Reinhold Niebuhr and some of the other outstanding Protestant figures. There will be article on the movement toward Rome within Protestant churches, on the efforts toward Protestant unity, on Communist-Protestant affiliations. There will be a discussion of intercreedal cooperation, and a glimpse into the way ordinary Protestants feel about the Roman Catholic Church.

How much will INTEGRITY cost?

25 cents an issue; \$3.00 a year (12 issues).

Who will be the writers?

The vital Catholic thinkers of the day. Those who have managed to see the problems of their particular professions or communities in the light of Catholic teaching. Some are already well-known; most are the Chestertons, Bellocs, Eric Gills and Peter Maurins of the era now dawning.

When will the first issue appear?

October 1, 1946.

INTEGRITY address: 1556 York Avenue, New York 28, New York.

It's editors: Edward Willock and Carol Jackson.

Associates: John Murphy and Doreen O'Sullivan.

## INTEGRITY

1556 York Avenue  
New York 28, N. Y.

Subscription: \$3.00 a year

Name .....

Address .....

Please give postal zone number.



# ON PILGRIMAGE

(Continued from page 7)

Committee, Mrs. John Brophy and I heard Curran testify as to the aid given them by the Communists. "There was no one else to help us," he said. He didn't like, evidently, to acknowledge any Catholic help. It is the tradition of the worker, to think of the Church as tied up with the shipowner rather than with the worker. Of course we admit that our help was but a drop in the bucket and the Communists must have poured money in. What a strange unequal contest, and how we Catholics must use both spiritual and corporal works of mercy. We never use enough of either, it seems to me. We have not yet begun; we have not loved enough; we have not offered our lives as Canon Cardign has, for the worker.

## BAPTIZED

Joe is a Catholic, a baptized Catholic, so I ask our readers to pray for him, the head, as he is, of one of the biggest and most powerful unions in the country and one which has done great work for its men. He is married for the second time, being divorced from his first wife. On one occasion he was advertised as a Catholic when he was running for political office on the west side, and when I telephoned to ask him about it, to pin him down as to whether he was a "practicing" Catholic, he told me of his second marriage. No, he had not been married the first time before a priest, he had not had time, going to sea as he was. So there is no reason why he cannot be married this second time before a priest, "But I don't want to do any Jimmy Walker" he growled over the phone, showing an honest unwillingness to profit by irregularities as well as a misunderstanding of his situation spiritually.

## WEAPON OF PRAYER

The Holy Father has asked for Catholic leaders of workers who themselves are workers. Joe Curran is, or should be a Catholic and a great labor leader. He is well worth praying for; it is for this reason that I write these paragraphs, not to provide you, our readers with interesting and spicy bits of information in the way of a spiritual profile, but to arouse your interest in praying for the soul of Joe Curran. I have already asked many a convent of holy nuns through the country to pray for Harry Bridges, another former Catholic, and another great labor leader. And there will be results, of that I am sure. Prayer is a weapon that they cannot combat.

## CORBETT BISHOP

There were many visitors to the farm during the month, among them, Corbett Bishop, the absolutist who during three separate imprisonments was on a hunger strike for 80, 160 and 250 days respectively, and during this time forcibly fed through the nose. I do not think that I have ever met anyone who has been so successful in overcoming the flesh. He has in him the spirit of the martyrs. He stayed for several days and we had a long enough

visit for me to be convinced that he was one of these good normal human beings (and we certainly are experienced enough in having the care of those who have many a quirk mentally and physically) full of love for his fellows, but determined to make the protest commensurate with the greatness of the evil he was combating. He never hated or felt resentment towards his captors (that sounds like a line out of a martyrology) and certainly great cruelty was inflicted on him. He was pinched until he was black and blue, he was beaten over the legs with blackjacks, and for six months he was deprived of clothes, a most subtle form of torture, worthy of Germany or Soviet Russia. I had sent him Eric Gill's Stations of the Cross, and he read aloud to the jail doctor, the meditation on the stripping of Jesus.

## X

### HE IS STRIPPED

(a) It was the custom of the Romans to crucify men naked.

Clothes are for dignity and adornment:

the angels of our imagination are so adorned.

To strip a man naked is more than an affront to his modesty;

it is to deprive him of all status and all evidence of the freedom of will which marks man off from the beasts.

(b) Let us consider how we

also thus spurn our fellow men.

It is not only criminals that we spurn.

If we deprive any man of what is due to the dignity of humanity ("Child of God and if child heir also") we are in effect stripping him for his crucifixion as Christ was stripped.

And man's principle dignity is his responsibility—the consequence of his free will.

In our industrialism it is chiefly man's responsibility as a workman that is destroyed.

He is no more than a "hand," an instrument for the profit of his master.

We may not be able to do much to alter our world. We can at least set our minds against it.

To be anti-communist is no good at all.

Unless we are against the evil system of which Communism is the necessary inevitable consequence.

How many of us Christians take trouble to discover why millions of workers are in revolt against capitalism and money rule?

What dignity and adornment is there in the life of the factory hands of Birmingham?

We have stripped our fellow men naked.

(Continued from page 1)

3. For when everybody tries to become better off nobody is better off.

4. But when everybody tries to become better everybody is better off.

5. Everybody would be rich if nobody tried to become richer

6. And nobody would be poor if everybody tried to be the poorest

7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

## Houses of Hospitality

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor

2. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops

3. We need Houses of Hospitality to bring back to institutions the technique of institutions

4. We need Houses of Hospitality to show what idealism looks like when it is practiced

5. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions

## Catholic Action

1. Catholic Action No. 1 or the teaching of Christian Doctrine must be carried out with the Bishops supervision

2. Catholic Action No. 2 or the daily practice of the Works of Mercy can be carried out with or without the Bishops supervision

## Social Workers and Workers

1. The training of social workers enables them to help people to adjust themselves to the existing environment

2. The training of social workers does not enable them to help people to change the environment

3. Social workers must become social minded before they can be critics of the existing environment and free creative agents of the new environment

4. In the Houses of Hospitality social workers can acquire that art of human contacts and that social-mindedness or understanding of social forces which will make them critical of the existing environment and free creative agents of a near environment

## The Catholic Worker

1. The Catholic Worker criticism of bourgeois society is the criticism of Saint Thomas More

2. The Catholic Worker Aims are the aims of Saint Thomas Aquinas in his doctrine of the Common Good

3. The Catholic Worker means are the daily practice of the Works of Mercy and the fostering of Farming Communes where scholars become workers and workers become scholars

## The Catholic Worker Ism

1. The Catholic Worker stands for cooperativism against capitalism

2. The Catholic Worker stands for personalism against socialism

3. The Catholic Worker stands for leadership against dictatorship

4. The Catholic Worker stands for agrarianism against industrialism

5. The Catholic Worker stands for decentralism against totalitarianism



# Feast of the Assumption

The feast of the Assumption is kept throughout the Church on Aug. 15 as a Holy Day of Obligation. It is the principal of all Our Lady's feasts and is observed also by the Orthodox and other dissident Eastern churches under the title of the Falling Asleep of the All-Holy Mother of God.

## MARTHA AND MARY

"But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her"—St. Luke X. 42—From the Gospel of the Day.

"We of course are only too

prone to make external activity the measure of success in life and even with God. We speak of the contemplative life as if it were opposed to the active life. We forget, however, that contemplation and meditation are the highest forms of activity a person can exercise. 'Wisdom is more active than all active things.' Bodily activity may be merely fuss and agitation; the activity that counts is the quiet yet intense activity of the mind and soul, particularly when they are engaged on God.

## MARTHA'S MISTAKES

"We may never be called to

give ourselves up to the service of God in as complete a way as Mary was. We may be burdened with the cares of this life, as Martha was. Let us never make the mistake, however, that Martha made when she imagined that bodily activity alone is worth while with God. In the midst of a busy life we should try to make room for quiet meditation and prayer.

This will indeed be the best of our lives, the part that will bring to our spirits a peace that nothing can ever take away from us."

Rev. William R. O'Connor—Sermon Outlines.