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 for a 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 doomed by fear and denial?

It is such a pattern we witnessed as conscientious objectors employed for 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 the children. 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)

Halt Famine...Stop Unhealthy Pleasures. Fanatical 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."

...Woe to those who stir it up (the fire of revolt and pilfering) by the sight of their scandalous luxury and by their extravagance. Extravagance! Fathers and mothers of families: See that you 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 an immoral pretense of a better economic and social order.

...Fix your eyes on the grand vision: it is not our earth's hunger who at this moment hold out to you your sufficient hands: it is the self who asks you for the bread of which you give to them is given in Him. Every mouthful which you refuse is refused to Him.

...Unhappy forever will they be whose hearts can never resound the terrible condemnation: "Depart from me, cursed, into everlasting fire. For I was hungry and you gave me not to eat."

(Continued on page 5)

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 with the Bishop. He was in the United States, but such visits are somewhat rare. We decided to make the best of it and 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 authentic that it was hard to realize he was on a long exhausting trip and had endured 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 he was born. He swore then, as he left the factories to study for the priesthood that he would devote his life to the worker and work to give him to the Church and his strength for them. His first parish was in 1912.

(Continued on page 3)
Detroit Catholics Bar Negroes

Prejudice has many peculiar sides. It is hard to find anything about it that remains unchanged. The matter openly, much less recog-nize how ridiculous some of it is. The Communist move-ment grows on ignorance, one would think; but it would be the best means of dissipating it, but on no sub-ject we could meet so much "hush-hush."

Discrimination

It is no secret that many Catholic institutions, discriminating racially, and that this is contrary to the expressed teaching of the Church. But any attempt to air a "why" in a particular in-stance is set down because it is better not to publish the fact of the discrimination! As an example of this, alone: the only one who think their discrimination is secret are the people and institutions who are guilty of it! It is common public na-ture of their refusals to ac-cept qualified people regard-less of race, under two con-sequences, they might change their policy. At least they do not know it is an ex-clude all orders, in all institu-tions.

To the colored person, part of the peculiar pattern dis-crimination makes the world expected. A young man applying to a Catholic school may encounter a polite refusal (one, for in-stance, explained it was be-cause their students used dormitory!), 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 while feeling, Negroes are more sen-sitive 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 toward pro-viding nursing education for Negroes. The ironic part of it is that we warn our white Catholics because, naturally, we hope their efforts will work out in conjunction with the Negro nurses' full nursing course! The ironic aspect of the whole thing is that so good and fair-minded people are aware, as is the Catholic Worker, that four out of the eight most important Nurses Training Schools in Detroit are Cath-o-lic.

Nurses

So when we have a Catho-lic nurses' training course, we will feel that we have accomplished something in their behalf! We want to give the white Catholics (and we will not!) 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 Detroit Catholic Nurses As-sociation. All of them received their training outside Detroit.

A friend of mine attempted to obtain admittance for his daughter to our local girl's school, but was turned down, how- ever, although there a few in the Detroit Catholic Nurses As-sociation. All of them received their training outside Detroit.

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New Cannibalism

Right now millions are starving to death in Europe, China, and India; yet month after month we see ships sailing abroad only about half of our grain commitment, meanwhile we are building big ships at figures only about half of what the hungry peoples said they would need to prevent the famine-stricken world from greedily joying this tolling everyone. Our garbage cans are filled to overflow while elsewhere little people grow thin and whisper and beg. If we knew we were only killing 30 or 40 million people we might easily rise to 25 million, as it is, we are not planning to kill. But more and more, every extra ton of American grain is being turned into this famine-stricken world, instead of being turned into the mouths of American school children, who were fed the war 15 million tons of grain would be saved for the United States. It is the job of each of us individually to respect the utmost possible in our way to save the lives of our fellowmen, not slay them with our meat-eating habits.

PERSONALISM

From the peroration of this famine, I have made a contract with my conscience that I will immediately, if not immediately, stop cooking all foods, no matter what whether one minute before, a week before, a month before, no matter what, and no ice cream whatsoever. Perhaps one day I will even make a similar contract with myself. Thanks to our abundant supply of vegetables, fishettles, better butts, substitutes, tuna fish, eggs fruits, jams for those who will, our country will be the only country to require of us remarkably more suffering.

BILLY STUFFING

If we as a people refuse to moderate our belly-stuffing space and urge death French babies, Polish grandmothers, Chinese coolies, Greek school-teachers, Hindu school-children, Italian housewives, Yugoslav workers, men literally by the millions, what then shall we call our American plan for mass mortality by pie-a-la-mode? The Good Neighborhood Policy? The Free World Policy? American Way of Life? How can Win Friends and Influence People be just the New Cannibalism?

DINING ON WHO?

An American statistical ratio merit note. There are about 140 million of us in 38 million families (the exact number was already given indicate that, if the American family follows our present plan of conduct, we can succeed in killing perhaps 35 million people over the next few years, this providing one dead foreigner to the credit of each American family. Each of us is not only a potential enemy of his people, but also real human being. On with your dining tonight—on whom?

Respectfully submitted
Aldrich E. Coelho
(Asst. Professor of Enginnering
University of Washington)

Benet Lake

Benet Lake, Wis.

Dear Friend,

In my last letter I told you that I was going to leave the east to attend the Benedictine College. I arrived here from Chicago yesterday. There are only five students here at present, but we expect to have a larger group begin the course in September.

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

7:30—Breakfast
8:30—Study
9:30—Compline in Latin with priest
10:00—Examen
12:00—Angelus followed by dinner
1:00—Work
6:10—Vespers followed by dinner
7:00—Recreation
8:30—Compline in Latin with priests followed by Matins in English.

There is no class on Saturday or all day Sunday. We have no classes on Sunday, but we do have work and recreation. The work varies according to need. One month before the first of each month, except the month in which they were fed before the war 15 million tons of grain would be saved for the United States. It is the job of each of us individually to respect the utmost possible in our way to save the lives of our fellowmen, not slay them with our meat-eating habits.

Our garbage cans are filled to overflow while elsewhere little people grow thin and whisper and beg. If we knew we were only killing 30 or 40 million people we might easily rise to 25 million, as it is, we are not planning to kill. But more and more, every extra ton of American grain is being turned into this famine-stricken world, instead of being turned into the mouths of American school children, who were fed the war 15 million tons of grain would be saved for the United States. It is the job of each of us individually to respect the utmost possible in our way to save the lives of our fellowmen, not slay them with our meat-eating habits.
For Them

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 readers who have been concerned with our emphasis on the necessity of seeking perfection. Peter Maurin has always felt that Father McNabb was reading the same book that Catholics work for a change of the social order.

And lifting up His eyes to Heaven, He said, Father, the hour is come, glory Thine own self. Only Son, Thou art of God, what shall I say of Thee? Peter Maurin has always felt that Father McNabb was reading the same book that Catholics work for a change of the social order.

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

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

I have glorified Thee on earth, I continue to glorify Thee, the word 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 made.

I have manifested Thy name to the men whom Thou hast given Me, because they are Thine.

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

And not only for Myself, but for them also who through their faith are received in My name.

That they may all 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.

Of late years that has been true. We must give up. On those who because of their failure to watch what we have turned our search for perfection is, points out that Father McNabb was basic to the New Order." published in "Old Principles and New Order." To say that Father McNabb was concerned with our emphasis on the necessity of seeking perfection would be an understatement.

Catholics Ban Negroes

Catholics have sinned against the Holy Ghost, and said: A man cannot be a ter-racial leader pointed out to me, is that we have the best standing witness from Our leaders against our prejudice—but we have few of other people for whom our inter-racial justice among our co-religionists—do the Protestant Churches fail to recognize the teaching of the Church that thinking the "push-button" fallacy correctly diagnosed the situation—those that the hierarchy stringers to the door."

We must give up. On those who because of their failure to watch whatever the Church has condemned, I must say we should not love virtue or seek virtue praised by God and people. The Lord seems to suggest that, in all of our efforts toward perfection, we are headed in the right direction. "Perfection" is a word that is often misused without understanding of the implications of what it means. There are certain great St. Thomas Aquinas that we should never seek God for the joy that will come from Union; and now Our Blessed Lord Himself seems to have another and other desire for seeking perfection; Our dear Lord has said, so simply when the using the expression "sanctify myself." Our Lord has said, could never do that. He could never increase in Grace in His human soul. He could show this or that effect of Grace at all. This is for us there is another growing in sanctity which is going to depend upon what we 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 praised by God and people. The Lord seems to suggest that, in all of our efforts toward perfection, we are headed in the right direction. "Perfection" is a word that is often misused without understanding of the implications of what it means. There are certain great St. Thomas Aquinas that we should never seek God for the joy that will come from Union; and now Our Blessed Lord Himself seems to have another and other desire for seeking perfection; Our dear Lord has said, so simply when the using the expression "sanctify myself." Our Lord has said, could never do that. He could never increase in Grace in His human soul. He could show this or that effect of Grace at all. This is for us there is another growing in sanctity which is going to depend upon what we do, and what is to be the motive of that? 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**Mott Street News**

**State School**

(Continued from page 1)

should not be too difficult to imagine.

In fact, the children, men­tially sub-normal though they may be, are not without the vision and the courage to withstand 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 substitutes. Of course, it is not too pleasant an experience to be approached by a 14-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 strips.)

After some discussion, the arrangement was agreed upon. Subscription to this quarterly is fifty cents a year.

I wish to subscribe to THE CATHOLIC C. O.

**NAME**

**NUMBER - STREET**

**CITY - ZONE - STATE**

(Continued from page 6)

**Book Reviews**


Christian Social Principles—Sr. Mary Conella O'Brien, O.P. Ph.D. P. J. Kennedy, and Robert C. Ludlow (Catholic Worker 115 Mott St. N. Y. 13, N. Y.). Articles for the layman, young and old. The total athletic program at Rosewood consists of a single basketball game with the visiting school-students and the regular children, who have a chance to practice for that game.

Disqualified

The full implications of this cannot be adequately put into words. Many of these children have been excluded because of their trends toward juvenile delinquency. Roam­ing, smoking, and running away, travelling with all sorts of company, they developed bad habits, and the popularization of poverty. That virtue of poverty is still the number one stumbling block. How­ever, Father Gerald Vann's book "Divine Pity" gives a closeup view of the lives of these unfortunate. We still run into visitors who are anti-semitic or anti-negro, and these good people can't plead ignorance as a defense because most of them are well read on the subject.

**ALCOHOLICS**

The Holy Man Of Dublin, May 10, 1946. For the reading matter for the past few weeks, a book that requires no introduction is in contact with the Alcoholic Anonymous again. We have a couple of excerpts from their book in our house. So we finally decided to get an eyeful of them and to keep the book on hand. The members who spoke that night were good, they all agreed that God in the picture they were helpless. While some of the speak­ers have always been of the opinion that one could not come away from that meeting with still less of an ad­miration for the wonderful amount of work done by A.A. It is very inspiring to sit back in a chair and imagine these people 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. A 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 get the latest movie version of the Alcoholic Anonymous and we thought the picture was too sketchy and incomplete.

**FARMERS**

Gerry Griffin, Jack Thorn­dike, and Godley English are all out at Mary­farm. And from all reports they are busy doing all kinds of 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, it is not safe to bring the land to a farming commune. We are sure that we have met at least enough people to start six farming com­munes. Where are the lead­ers? (Continued on page 6)

**Catholic C. O. News**

**UNION PROTEST**

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

Bent Anderson was uncon­ditionally released on June 6th from Sing Sing under the provisions for the entire period of his seven months incarceration, he was in the possession of the Bishop was also released and dropped into the C. W. office a few weeks ago. These "permanent" strikers from Big Plats (who were arrested May 13th and 15th) were briefly in bank were also in and we ex­pressed our approval and sym­pathy with their move. Up to date of writing none of the Big Plats strikers have met with refusal charge in May and June who participated in the two-week strike.

S. S. REFUSES TO NEGOTIATE

Selective Service refused to negotiate with the Big Plats strikers and arrested 47 of the men who were to be tried on June 13th.

Seven men walked out of Philadelphia State Hospital in protest against the treatment of C. P. S. strikers. All but one of these men were released in that state that must now face trial and pos­sibly prison.

**NSBRO UNSYMPATHETIC**

The NSBRO crowd, in gen­eral, have been unsympa­thetic to the Big Plats and have seen this as another example of the system of the works and also a form of the Christian family.

**MOTHERS**

"The Reverend Father P. Campaomor has just died," such is the news that brought more than 30,000 persons to the St. John's Catholic Church, Bologna, S.A. A man of vision, great apostle and remarkable organizer, he was one of the first to work on the social problem. Father Campaomor, in the foundation of the workers' city, the Savings' Institution for the workers and the rural dwellers, and a good example which, as it is popular: the Marias.

**MARIAS**

A word must be said about these Marias. These are young girls of the working class that the Bishop's described the Marias as "very meritorious." These girls living in common take vows, but only the three great promises of poverty, chastity, and obedience, and whenever they wish, a permission is granted to enter a convent. Most of them refer to remain Marias. These Marias are of the original (peculiar?) convent! When Father Campaomor began to form the foundation of his Savings Institution, he built them so that near the coun­tries, the farmers can buy at their co-operative of consumm­ers as the boys. Their children to the school situated usually in the upper floor. The care of the bookkeeping, of the sales and of the teaching is made possible by the existence of the Marias, who, thus united, form a community in the truest sense of the word. They are also extremely pop­ular, not only because of the confidence of the people in their honesty and competence. They have shown that they could have gone into the Workers' Chest and in­creases the interest on the capital they deposit. To-day there are more than 400 Marias working in more than 15 institu­tions, schools and co-op­eratives. They also take care of the culture of the field, and without refuge, and a few cells, they can enter the race. (Continued on page 6)

**SLUMS**

Father Campaomor was led by experience to consider the conditions and enemies of the working class of the Christian family. He started the construction of workers' dwellings: Villa Regina and added to their group the "City of the Ten Commandments." These玛木as have been well rewarded for the work that they were able to do.

(Continued from July-August, 1946, Manager Cancer, du Sacre-Coeur)
State Training School  

(Continued from page 5) 

happened to that money? Then too, we could see that the administration did not, in fact, use all the limited funds when it came to repairing that roof of one of the cottages into a private apartment for one of the girls. In addition, we must emphasize that this individual would not be satisfied with the quarters we were thereby occupying unless it were by one of the other doctors. A lack of funds does exist—but it is the lack of The administration to do so this obstacle to a fuller recreation period or the job of overhauling it. Concerted efforts on the part of public-minded individuals who would certainly bring some equipment and 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 funds our unit besides the pensioners in the Rosewood payroll with staff ratings that furnish them with a certain sum of $30,000 plus full maintenance—especially when the head of that household is vulnerable 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 delays was there a chance to do such work at Rosewood. The problem of our own physical effort, devoting many of his free hours to the job, acquiring equipment, facilities, coached a basketball team, inaugurated gymnasium programs, and repaired the cottages, etc. Yet at no time was he favored with adequate cooperation from the administration. The gymnasium is located in the basement of one of the girls' cottages. Consequent-ly, we were restricted to a sheltered gym, we rained over any noise made during evening activities. Objections were raised to the raising of a supervised group of boys on the girls' side of the barbed wire fence, adding to the day. And objection was also expressed that the use of the gym for athletic purposes interfered with its normal use—such a place for hanging wetwash!

To top off this, resentment was awakened in an individual of the staff of the Dean of Boys, an office that was not recognized as a department for recreation. Although this person's time is fully occupied with teaching, managing the boarding (and the free time devoted to managing local outside recreation teams) he still objected to this intrusion upon his official domain. This resentment, undoubtedly a reaction by various subtle interferences. The net result of all this was that our earnest efforts were met with ridicule and sarcasm on all sides. We were notcredited what he was trying to do.

A strong and capable ad- ministration sincerely interested in the welfare of the children would have made no difficulty in wheedling these petty criticism, complaints and jealousies against the benefit the children would have received from a real recreational program. The Rosewood administration, however, has not been so minded. We have been turned down to the status of cottage attendant. Peace was thus pre­ vailed, then it was necessary to go on. And then there is the Rosewood building itself. True, it is always a somewhat bitter memory to high on this group of boys.

Professional Staff—Board of Visitors to Blame

Of course, the immediate re­sponsibility can be placed with the professional staff at Rosewood. Instead of cramping the personal and religious development of the children, they have chosen to stagnate and protect a situation that places all of the children’s activities within the grasp of the athletics department. And, as for other departments, the Rosewood Father has always been a somewhat bitter memory to think back on this group of boys.

(Continued on page 7)

For Them

(Continued from page 4)

we shall commit sin. Our Blessed Lord said that it was impossible that scandal would be added to him by whom they come. EVERYONE A SINNER

So that we are all sinners. We've got to be sanctified in Christ. To be a group of sinners—the worst of sinners is the one who is writing. We have to be vegetables. (Continued on next page)
ON PILGRIMAGE

(Continued from page 2) and the employee that in Hart Schaffner and Marx there were some 375,000 workers, the owners and the managers are generally already a few. The owners manage their own businesses. They supply their own workers; they do not have to depend on stockholders and banks. For the reasons they have no liberty in dealing with their labor problems and among most of their workers, they have a greater capacity to understand and work the workers' points of view. Ownership in the industry is not concentrated in the hands of a few.

GREAT LOSS

Any one interested in up- great loss to the labor world, for which Sidney Hillman was a duty, not a responsibility joined their un- brahces at Mass. But things be- for the men the gains that so

IMMEDIATE NEEDS

With our attitude toward the machine and the land, puzzling about unions. This is because of their particular professions and the social agencies of the state that have to be and the use of them. The men and the women who are in their love for the workers, and the managers are generally are the owners. The owners manage their own businesses. They supply their own workers; they do not have to depend on stockholders and banks. For the reasons they have no liberty in dealing with their labor problems and among most of their workers, they have a greater capacity to understand and work the workers' points of view. Ownership in the industry is not concentrated in the hands of a few.

FRAY FOR PETER

During the month Peter Murphy was sick for the past couple years and staying down at the farm at Easton. He is no worse than he has been, but when one is nearly 60 years of age, troubles are not business for them.

FORMER CATHOLIC

So I thought it would be an interesting experiment for a New Yorker about a statement of Joe's religious position. We are inter- in Joe's soul, just as we are as in our own. In his life and work and in his marriage and his philosophy and his anointing. He · headquarters, the headquarters for months on end. When I asked the pastor to send Fr. Gibson up to the Church of the boat, I should have done it long be- fore, and I felt he was right.

The hands of a few. the cheerful acceptance of their duties for the men the gains that so

The vital Catholic thinkers of the day. Those who have managed to see the problems of their particular professions and the social agencies of the state that have to be and the use of them. The memory of Peter Murphy was sick for the past couple years and staying down at the farm at Easton. He is no worse than he has been, but when one is nearly 60 years of age, troubles are not business for them.

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ON PILGRIMAGE

(Continued from page 1)

Committee, Mrs. John Bro- pher. Joe Curran testi- tify as to the aid given them by the Communists. "There was no help to us," he said. He didn't like, evi- dently, to acknowledge any Catholic help. It is the trad- ition of the worker, to think of the Church as tied up with the shipowner rather than with the worker. Of course we didn't help them, but a drop in the bucket and the Communists must have pulled the other end. What a strange unequal contest, and how we Catholics must use both our political and corporal and legal 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 Cardinal has, for the worker.

MARTYRED

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 much work for its men. He is married for the second time, and has run away divorced from his first wife. On one occasion he was advertised as a Catholic when he ran away from his 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 have a Catholic "Walk-in" he grumbled over the phone, showing an honest unwillingness to profit by irregularities as well as a mis- understanding of his situation spiritually.

WEAPON OF PRAYER

The Holy Father has asked for the prayers of labor leaders who themselves are work- ers. Joe Curran is, or should be, a Catholic and a labor leader. He is well worth praying for; it is for this rea- son that I write these paragraphs, not to provide you, our readers with interesting and spicy bits of information in the way of a spiritual pro- file, but to arouse your inter- est in praying for the soul of Joe Curran. I have already asked many a convert of holy nuns through the country to pray for Harry Bridges, an- other former Catholic, and a another great labor leader. And there will be results, of that I am sure. Prayer is a weapon that they cannot consider.

CORBETT BISHOP

There were many visitors to the farm during the month, among them the bishop, the absolutist who during three separate imprisonments was on a hunger strike for 80, 160 and 250 days respec- tively and during this times forcibly fed through the nose. I do not think that I have ever met anyone who has been so successful in over- coming 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 quare. mentally and physically) full of love for his fellows, but de- termined to make the protest commingurate with the great- ness of the evil he was com- batting. He never hated or felt resentment towards his captors (that sounds like a line out of a martyrology) and certainly great cruelty was in- flexed on him. He was pinched until he was black and blue, he was beaten over the head and body for six months he was de- prived of clothes, a most sub- stantive form of torture, worthy of Germany or Soviet Russia. I had sent him Eric Gill's Sta- tions 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 imagin- ation 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 spur our fel­ low men. It is not only criminal that we spur. If we deprive any man of what is due to the digi- nity of humanity ("Child of God and if Christ was stooped in effect stripping him for his crucifixion and Christ was stripped. And man's principle dig- nity is his responsi- bility and the consequences of his free will. In our industrialism it is child:ing responsibility as a worker 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 to be a good Catholic. Unless we are against the evil system of which Com­ munism is the necess­ ary inevitable conse­ quence.

How many of us Chris- tians take trouble to discover why millions of workers are re­ volt against capitalism and money rule. What dignity and adorn­ ment is there in the life of the factory hands of Birmingham? We have stripped our fel­ low men naked.

Peter Maurin

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5. The Catholic Worker

1. The Catholic Worker

The Catholic Worker
is the monthly newspaper of the Worker Movement. It stands for cooperation against capitalism.

2. The Catholic Worker

The Catholic Worker
stands for personalism against socialism.

3. The Catholic Worker

The Catholic Worker
stands for the unity of all Christians against dictatorship.

4. The Catholic Worker

The Catholic Worker
stands for agrarianism against industrialism.

5. The Catholic Worker

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 feast of all Our Lady's feasts and is observed also by the Orthodox and other Dissident Eastern churches. It is one of the five non-Catholic Holy Days of Obligation.

MARTHA AND MARY

But one thing is necessary. Mary has 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 activ- ity the measure of success in life and even with God. We speak of the contemplative life as if it were separated from the active life. We forget, however, that contemplation and works are the high- est forms of activity a person can exercise. Wisdom is more than facts and things. Bodily activity may be mere- ly fuss and agitation; the ac- tivity that remains quiet yet intense activity of the mind and soul, particularly when we are engaged on God.

MARTHA'S MISTAKES

"We may never be able to give ourselves up to the serv- ice of God in as complete a way as Mary was. We may be burdened with the cares of this world. We cannot think so clearly, or think so deeply, or think so deeply about the same things; but a drop in the bucket and the spirit of Mary will enable them to help people to change the environment.

4. In the Houses of Charity, social workers can choose that art of many martyrs and that social-minedness or understanding of social protest which will make them critical of the existing social order and free creative agents of the new environment.

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