**EASY ESSAY**

By PETER MAURIN

1. Share Your Wealth
   - God wants us to be our brother's keeper.
   - To feed the hungry, to clothe the naked, to help those who suffer, to instruct the ignorant, at a personal sacrifice, is what God wants us to do.

2. Why Not Be A Beggar?
   - People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake.

3. Modern society calls the beggar, bum and panhandler and gives him the bum's luck and poverty.

4. The Greeks used to say that people in need are the ambassadors of the gods.

5. We read in the Gospel: "as long as you did it to one of the least of these, you did it to Me."

6. To be God's ambassador is something to be proud of.

(Continued on page 8)

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**REFLECTIONS ON WORK**

By DOROTHY DAY

"In the sight of the unwise, they seem to die, but they are in peace."

(Continued on page 7)

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**WORK AND REST**

By ADE BETHUNE

"Six days shalt thou work, and the seventh thou shalt rest."

(Continued on page 7)

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**DESTRUCTION AND THE JUSTICE OF CHRIST**

By GLADYS ESPEAN

"In the sight of the unwise, they seemed to die, but when they came to God, their souls were as though you said them before their death, and God said, 'Where are my children?'

"There is no happiness; you must be good, and good, and good, and then you will be happy."

(Continued on page 7)

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**On Pilgrimage**

Every year I like to make a real pilgrimage and visit some holy places in the country. Usually these are not very exciting places, but speaking engagement which pays my carfare. A question was asked me once where I get the money to travel around. I don't mind, I travel by train, even by bus, comes one's lunch of whole wheat bread, peanut butter and honey and bananas. To be careful of all kinds of cares of Mott street and the farm. Though why should I know? I was once asked, when others are in charge I do not know. One is supposed to be an advocate of human nature, according to Scupoli and Dom Chapman and others, but one helps other people to keep helping giving over the sadness of others and trying to put it away. To be surrounded by the destitute, the shelters, to visit those who are suffering, to be living, as a leader, in the midst of misery when so many others are pampered and appeased with pain,—this is a hard task, because the will is weak, and it is hard to recognize the little one can do, to know one's self to be an unprofitable servant and to try to guard the peace in one's own heart,—it is necessary for this to go away once in a while,—to drop everything.

(Continued on page 7)
(Continued from page 1) tories that seep in the win-
dows, where there are no-
less steps to climb (she al-
lways lived on the fifth floor)
being more or less where one's companions are not of
one's choosing.
I remember a Feast day some years ago—just before Pearl
Harbor. We like to celebrate name days in the Church. I was a
Catholic Worker, and we had given
Kichi the name day of St. Francis Xavier. She wanted to
give us a feast on that day, so
she diligently went around the
Chinese stores and bought vegetables and meats and
saues and brought them back into
the house.
There was another woman who hated those whom she
called the Japs. The poor are
dless necessarily kind, as we all
know. She came into the kitchen that afternoon and while Kichi was upairs get-
ing an apron, she threw a saucer of floor on the floor, scattering it with
a wide drunken sweep to the
in the already narrow floor, cursing out the "dirty Jap" and her evident intent
be denunciation and treatment for
me of "righteous rage." But I have
learned to recognize the expression of
rage does not
tack that she could not have
the Church's burial, and she
is laid to rest, but like that
world's underground cemetery over in
New Jersey where the shape of the Tanks stood out in a distant
field like grim reminders of the
ever-to-be-reduced left.
May God rest her soul.
Isabel Conlon
And there is Isabel Conlon, dear friend of the Catholic Worker, who lived next door to us,
in one of the apartments of the middle class and upper
class band was a doctor and a holy one who left her holy poverty
and every other comfort, and
they knew she went out to of-
fice buildings to clean. She
had a quiet inner peace, and a
faith that no earthly or human
power could destroy. She
bought a paper every day, and
the workers are so busy,
and she bought it every day,
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and the workers are so busy,
Dear Editors:

November, 1946

For Philippines

I was an antique born and have been on this Mission since my ordination in October 18th, 1946. I am the youngest of a family of eleven and, of course, when the war was over I tried immediately to contact my people and didn't know what to do. I was very upset from my sister, a nun, telling me that my mother had died and that my other sister had died and that three more brothers had died and that we were in an Army hospital with one leg off and the brother born before the war. My captives and my father was supposed to be somewhere alive. I wrote home and got a better answer; I wrote to each member of my family quite a few times-but I never received an answer—never again up to this day.

Dear Dorothy:

I hope you will not be angry if I address you the very first time I write—but any other salutation would seem to me so since I have long considered you as an editor and had many discussions about you and what you stand for.

I have been introduced to David Hennessey. He and I exchanged a few letters back and forth recently and found that we have a lot in common. In his letter he mentioned your article on Work and the Church and asked me to comment on it. I did so, pointing out what appeared to me to be errors in reasoning. I also promised him that I would try to thrash it out with you. Now please do so and we'll work something out. I am just getting to think that you are so close to the truth that it just can't quite reach it. I hope I'm wrong.

Petits of Agreement

Here's the way I see it as I told David, I agree with you on these points:

1. Machine-tending is not worthy of the name human work.

2. It is impossible to Christianize the factories as they now are simply because of the high production cost. Suppose the true value of production that these factories could be affor­
ded could be used to educate.

3. The only answer to our present disaster is a quick move forward on the line of home­
stead plan of living.

4. The present factory sys­

tem is intrinsically wasteful, factories themselves are not.

Creative Work

As far as the last three points are concerned, I know we are in perfect agreement, and I really don't know whether we agree on the fourth point or not. If you reason that the factory does not provide personally creative work, then it is, wrong, then I must maintain that you are making a grave mistake. I would pose this simple fact: who in the world says that a person has to do creative work all the time? After you finish your article I am convinced that if you keep your arguments that present-day factory machine-tending is not really human work! But so what? Neither in eating, sleeping, or stand­
ing to watch a beautiful sunset.

The battle world looks at work this way: it is that occupation which you get paid! Now it might take you time to convince some people that this day of work is not a gravy line instead of just one? Suppose these factories were four shifts. Suppose this very great thing is eating, standing, or sitting for the distribution to a great extent (Borsodi's big argument!) in­
stantaneous and a direct move to the factory to buy before the price is jerked up and come. You can get on this point.

Let us be confident that the Holy Spirit Will Supply

Be assured of my prayers.

Love and affection,

St. Meinrad, Indiana

JAMES G. CONNER
Reflections on Work

Second of a Series of Articles on Modern Industrial Problems

Two bags of wool from the other two sheep we sent away to be spun single-ply so that we can set up the loom. We are working on the angora wool now.

Revels And Practical Living as close to the land as we do, we can see the use of all this and how, as work comes along, and we gain skills, it is both beautiful and practical. Peter used to remark sadly that the rich made their money out of the machine and then always bought hand-made things, from clothes and shoes, to things of beauty in their home.

What a wealth of meaning the psalms have for us when we are living closer to the land, using the symbolism of the Old and New Testaments, which make life, is plain to us all.

Symbolism

Symbology and made use of by the State today. All the religious services are conducted in the public schools and in the parochial schools, teaching skills, and have obtained possession of the religious schools, teaching skills, and have obtained possession of the religious

The Communists with their symbols—hammer and sickle, their bridges, their machines, are building up a sense of the dignity of the machine and work, in order to com- mence in the mind of the worker the need of the family—true this is a just cause and a just war.

The life, is made plain to us. The Communists work, property, responsibility and the dignity of the machine. Against this symbolism today, the symbolism of the Old and New Testaments, which make life, is plain to us all.

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The life, is made plain to us. The Communists work, property, responsibility and the dignity of the machine. Against this symbolism today, the symbolism of the Old and New Testaments, which make life, is plain to us all.
I much as reprove the... Dan Sullivan.

The Workers Defense League plans to appeal the conviction.

It has become evident to me that it is necessary to state a new position of the Association of Catholic Conscientious Objectors.(who met at the Catholic Worker on Mott St.) on the question of anti-Semitism as an unpleasant task, for it means the complete condemnation of a position held by a minority of Catholic C.O.'s, many of whom the League of Independent Scholars and Manufacturers of Brooklyn is a Jew (hence, a Jew previous anti-Christ) who will, no doubt, find it expedient, as he has been for many years, to portray himself as founder and leader of a new movement against the Jews and Christ... Finch, Silvia Broglia, Ashton...

Our Lady of Good Counsel

On Wednesday (Oct. 30th) he was carried out of Bellevue by the police on a stretcher and taken to magistrate's court, where he was let out on bond.

The Trial

The trial of all five was held at Magistrates Court (57th St., near 3rd Ave.) with Judge Dwyer presiding. He was obviously prejudiced on the whole issue, as evidenced by the high school oration he gave at the conclusion of the trial and the wholly unnecessary introduction of matters having no bearing on the case, i.e., concerning a previous marriage of Mr. Jones. Every witness, including the police, who were interested parties, testified that pediatrians were allowed in front of the Waldorf at the time the strike started and that one was told it was a restricted area other than the Waldorf, but no charges were entered. The pediatrians in no way obstructed passage of the pickets or any other people involved—all really fine people and obviously embarassed by the whole affair—would have been glad to drop the matter. The five were found guilty of disorder and fined $25 each or 30 days in jail. Two of the policemen involved insisted on paying the fine of one of the pickets who was financially lowest. Most of the blame for this miscarriage of justice must be laid to Judge Dwyer.

The Workers Defense League plans to appeal the conviction.

R. C. L. ancres, portions. Truth, Dan Sullivan.
improvement by those very poor who are finding it hard to live day by day. Some come of a hundred a week. I've heard much such complainants.

Come Home

John, like the prodigal son, we have to come to our feet off the hocks of the swine. And he could not be feasably for he was dying. In stead, he had that real feast, the bread of the strong, and he died and was laid out in the chapel at Maryfarm, and John John in his last words we said the office of the dead as though he were one of the kindest of the sons of God, and no Bishop or Abbott could have had a finer burial. Now he rests in a little corner down the road where I hope all of us at the farm will be buried, and John Daly and some of the others have put flowers on his grave, and Ta...
C. O. News
(Continued from page 3)
way to defend Father Cough- 
lin against the attacks to which 
he has been subjected. If the 
look through the back issues of 
the Tablet is sufficient to prove 
that there is no injustice,
No Justification
There can be no justification 
for this—it is an attitude 
triumphant from the teachings 
of Christ and His Church and 
no explanation can ever do 
away with the fact that 
consciously and knowingly 
indulged in, anti-semitism is 
a sin, a blight on the face 
of the Church, because it 
feeds in its source in 
the minds of dominion by 
proclamation tendencies, we 
must repudiate the ideology 
of those groups which made use 
of conscientious objection for 
political and racial reasons and 
who have no interest in Catholic 
peaceful cause of any such 
or in line of battle with 
those who struggle in a new 
time and terribleness ‘war.”

In all this I wish to make clear 
that I am imputing sin to no 
private person, but to 
anyone’s sincerity or 
right to have been a C. O. 
order, and that I deeply 
rejoice that the need of all this.

Glenadora Strike
As a result of the delegation 
of Glenadora strikers to Wash- 
ington, the case has been sent 
to the December 3rd and the 
cases of the other 58 men 
until December 3rd. It is 
that in this interim negoti- 
ations can be carried on result- 
ing in a settlement of the 
strike. Meanwhile the inter-
est and support of our 
readers will be appreciated 
both by the Glenadora 
Strikers Defense Com- 
mittee, 3302 South Grand, 
Los Angeles 7, California, 
for the Big Flats strikers (Big 
Flats Defense Committee, 
Brooklyn, N. Y.)

In C. P. S. Tradition
It is becoming impossible 
for us to maintain hospitals 
around here (some stay- 
ing with us here at Mott St. 
have thirty-five cars among 
other thing prisoners from 
Rikers Island, etc., are in 
suites for six weeks, then turn it and leave it for six weeks more. Then 
roll the fourth out of the 
acre. Then let it soak 
water, right across from the books 
and printing shops. I spent 
a day in going over the 
price list that was not been 
there for a good many years.
St. Benedict’s started in 
1852 in Brooklyn, where there were 600 acres around it, and 
there is shown farming done 
and saw that even there this 
the table of the student with 
the best of these days of 
scarcity.

Flax
I visited the old sisters who 
ar in the weaving room, and 
one of them, Sister Patricia, 
who was one of four sisters 
came from Germany many years ago, knows all about spinning and 
preparing flax. It has been 
the last two years that they 
have not planted flax out there. Flax had to go this month, she 
said, and picked around As- 
sumption Day. They never 
plowed the fourth out of the 
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FEED THE POOR

CONTINUED FROM PAGE 1

3. What St. Francis Desired

According to the legend, a Dutch convert living in Asia.

1. Saint Francis desired that men should give up superfluous possessions.

2. Saint Francis desired that men should work with their hands.

3. Saint Francis desired that men should offer their services as a gift.

4. Saint Francis desired that men should ask other people for help when they do not have their own money.

5. The Fallacy of Saving

1. Some say that inflation is desirable.

2. Some say that inflation is deplorable.

3. Some say that inflation is desirable but inevitable.

4. The way to lighten the burden of the money borrowers without robbing the money lenders is to pass two laws—one law making it illegal to charge 10 per cent interest, and another law obligating the money borrowers to pay one per cent of the debt every year during a period of a hundred years.

EMERGENCY

Urgent need for men's overcoats, sweaters, underwear and shoes. Please dig into your closets and upper shelves. This is your chance to fill the Children's Aid Society and the Catholic Worker party.

It Goes Together

Selected Essays by B. GILL with 16 pages of illustrations. 330 pages. $2.00. Available from Publishers Guild, Uniondale, N.Y.

Who Wants Peace?

By B. GILL

(A free pamphlet)

SHADES FROM:

DAISY HENNESSY

MASTY FARM, EASTON, PENNA.

November, 1946

On Pilgrimage

(Continued from page 7)

The farmer had made a beautiful altar with overcoats, sweaters, underwear and shoes. All were needed.

1. When people found out that they had produced too much and kept the products, they went on an orgy of wealth destruction, and the world lost ten million lives besides.

2. Because of State legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, home-owners have sold or mortgaged their homes; farm owners have mortgaged their farms; institutions have canceled their buildings; public bodies have mortgaged their budgets.

3. So a combination of the national income goes to money lenders because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

4. Avoiding inflation

1. Some say that inflation is desirable.

2. Some say that inflation is deplorable.

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