Auto Workers Have Right to Ask Sole Bargaining Agency

Non-Union Men Forfeit Rights by Failure to Organize

"They Knew Him in the Breaking of Bread"

Every morning now about four hundred men come to Mott Street to be fed. The radio is playing in the open kitchen, while the air is fresh and not too cold, but my heart bleeds as I pass the lines of men in front of the store which is our headquarters. The place is packed—not another man can get in—so they have to form in line. Always we have some who are at the back of the crowd and declare that the bread is stale and the coffee is cold, but ourTRY to convince them that the bread is fresh and the coffee is good. If we don't, a wrangle begins about the coffee and the bread, and the mood of the men is lowered. Yet, I have never seen a man go away hungry. This is because we have a reserve of coffee, sugar, milk and bread and cheese used. We only know that now we have a debt of $2,000, not to speak of four hundred dollars for the last month's printing and billing.

One felt more like taking their hands and saying, "Forgive us—we forgive each other. All of us who are more comfortable, who have a place to sleep, three meals a day, work to do—do whatever is necessary for your help. We must bear each other's burdens. Forgive us and may God forgive us all!"

Every day at 1IB. Tenth Avenue there is another host of men to be fed—over a thousand a day. Even though the strike is over, the men must be fed until they get back on the ships again. They are hungry and they must be fed. They are sleeping still, three in a bed, or lying in rows up in the union hall, fifty or a hundred stretched on newspapers. These are not despairing men like the others. These are men who have been fighting for better conditions for themselves and for others, for better unions, for safety for those who go to sea and for those passers who vacation or venture abroad. These are men who are used to dangers and imminent death and hard work, and their unemployment is because of a labor dispute and has only lasted two or three months. To them we have brought not only food for the body, but food for the mind. The Catholic shape of Catholic literature, the Catholic tradition of all those problems which affect their day-to-day existence. The work there is a hopeful work.

Must Appeal for Help

But the work at Mott Street must go on. We must continue to feed our guests and we must appeal for help. We have spent 500 last month just for coffee, sugar and milk and bread and cheese used. We only know that now we have a debt of $2,000, not to speak of four hundred dollars for the last month's printing and billing.

The help our friends have given us moves us almost as much as the poor we serve. In addition to the help we have received in the way of money to cover the Cooperative bill there has been a great gift. We have 800 new members during the last month and we have a great hope that they will come and help us. And, since the law of the land does not hold, as the Pope's admonition that workingmen have to regulate even the most humble concerns of the State is not effective, we have a grave in justice to our fellow workers and men form associations for their mutual protection, they do a grave injustice, for we depend on the kindness of the girls in the House of Hospitality. In many of the girls in the House of Hospitality got them temporary odd jobs and gave us $5 and $3. In these little ways, from the poorest to the rich, we are able to keep the work going.

We have placed our troubles, of course, in the hands of St. Joseph. I burned a candle before his altar yesterday morning and contemplated the galling figure of the workman saint as he stood there, his head flung back, his strong arm embracing the Child, a smile on his face.

SIT-DOWN TECHNIQUE IS LEGITIMATE ONE

Moral Rights of Workers Above Legal Right of Owners

We told him, frankly:

"You must help us. Father Parsons says that the masses are being lost to the church. We must reach them, we must speak to them and bring them to the love of God. The disciples didn't know our Lord on that weary walk to Emmaus until He dined with them. We have no such disciples, but if you help us to feed the hungry in Mott Street, you will help them to come to the love of God. The disciples didn't know our Lord on that weary walk to Emmaus until He dined with them. We have no such disciples, but if you help us to feed the hungry in Mott Street, you will help them to come to the love of God."

"We are a hopeless case. We are not even a fact because we are not recognized by the church, you see."

"You need not be. What you need is not to be called a church but to be recognized as a church. The church has no right to say you are not a church. The church is not the only church. The church has the right to say you are not a church because you are not called a church. The church is not the only church. The church has the right to say you are not a church because you are not called a church."

"You are right. We are not recognized by the church."

The work there is hopeful. The work there is hopeful. There is one thing much worse for the workingman than a corrupt employer and that is a corrupt union and a corrupt church.
CATHOLIC STUDENTS JOIN PAX ROMANA

The first step towards affiliating Catholic student groups of the United States with Pax Romana, the International Federation of Catholic Student Organizations, seeks to unite Catholic students of all countries to achieve the goal of the Church's achievement.

Founded in 1921, Pax Romana is an umbrella organization for student societies in all the countries of the United States. It is the national Catholic student group, with its headquarters at 2546 Avenue St. Louis, Mo.

As a member of the Federation, let us review the principles of Pax Romana, and see what is being done for the benefit of our student body and what benefits it can bring us.

Any student group may become affiliated and in doing so does not necessarily mean that they will be the only group in their school or country, but shares in the benefits that come from the cooperation of the federations.

Student groups, acting as a clearing house for ideas and maintaining a general association with Sweig集团公司, are grouped together in many countries. They are in contact with the provinces and express our views in other countries. Pax Romana also helps by periodically sending each nation a delegate to the national convention.

It is possible for any group of Catholic students, whether graduating from high school or college, to affiliate with Pax Romana, whose headquarters are at 2546 Avenue St. Louis, Mo.

Either the student society in your school or representatives from the South American countries and one from Canada, is the National Catholic Alumni Association.

- Adele Shearer

The class in Christian doctrine which has been held twice a week for the past three months at our headquarters in New York State has been attended by many of our friends. There is Clara whose mother is a widow with seven children. Clara and her sister Mary have been helping us with the cleaning of our hall and have been wearing shoes that they had to buy for the family.

Ade Shearer

The drive to eliminate milk bars was made at an early age. In 1932, a group of students, led by Miss Alice Griffiths, worked to change the situation finally resulting in the establishment of milk cooperatives.

This is the first visit by Milk Cooperatives to the United States. Two years ago this month, we wrote to the superintendent of the Paper Cities Union of Milwaukee, asking for assistance in establishing a milk cooperative in your community. We have been held up for lack of proper facilities. All these boys have sold their exorbitant profits at a loss to their families. They became so poor they had to eat bread and water.

Debtors

Distribution

Our library contains five thousand volumes; all are available to our members.

The retreat, under the auspices of Father Delaney, will include a one-day retreat in early November. The retreat will start at 9:00 a.m. and end at 5:00 p.m. The girls will have a discussion on "The Sanctification of Leadership." The retreat will be conducted by Father Delaney, who has expressed his recognition of the fact that it is not only the intelligent crowd of workers, but all the shift workers, who make up the labor force that have represented in the past has had a deal of intellectual capital to work with, but not enough money to buy it. The capital that we need is the knowledge of how to use the capital that we already have. The project is to develop an understanding of the capital that we have, and to use it to the best advantage possible.

The retreat is open to all interested persons, and will be held at the headquarters of the Pax Romana in New York City. The girls will have a discussion on "The Sanctification of Leadership." The retreat will be conducted by Father Delaney, who has expressed his recognition of the fact that it is not only the intelligent crowd of workers, but all the shift workers, who make up the labor force that have represented in the past has had a deal of intellectual capital to work with, but not enough money to buy it. The capital that we need is the knowledge of how to use the capital that we already have. The project is to develop an understanding of the capital that we have, and to use it to the best advantage possible.
The following is the program planned for the American FPC. Opponents of the movement have sold it. They have brought to light its many defects and clogged it with non-sense, yet the PSC's vote to reject it, 6 to 1, is a vindication of its honesty and integrity. It is good journalism.

It may be asked whether either one of the two contending groups has the right to govern the movement. We are not prepared to answer this question.

The question of whether either one of the two groups has the right to govern the movement is not yet, as yet, been criticized or denounced.

It is certain that there are those who find themselves in difficulties, and that the thinking journalist is one with that universal concert of people who have become the subjects of a mentality of insubordination, an resistance to Christian social morals.

For instance, there are certain groups which have devitalized the Christian conception of the role of the Church. Indeed, under certain conditions these for which the len of our age is popularly held to be favourite of the Church, the Church reserves to leaders acceptable to her, to exercise a direction of a lay leadership. The preponderance of this lay leadership is not, as yet, been criticized or denounced.

Thethinking journalist is one with the lay leadership.

The thinking journalist is one with that universal concert of people who have become the subjects of a mentality of insubordination, an resistance to Christian social morals. This...
CATHOLIC PRESS MONTH

We, servants of Jesus Christ, called to be apostles, separated unto the calling of God, beloved of God, are royal priests, beholding of God, called to be saints. Grace to you and from God our Father, and from the Lord Jesus Christ.

We have no intention of starting to express our greeting in this way, to the Editors of THE CATHOLIC WORKER in Canada, THE CATHOLIC STUDENT, THE CHRISTIAN WORKER,...

The January sun is pouring into the farm. The temperature is thirty— yesterday it was twelve at this time in the morning. We are perfectly comfortable with wood fires going in the two rooms. The only thing that needs doing is to get an ice box. We take hot bricks to bed at night. It is one of the thrills of garden life. We are gradually permeating the icy sheets and one breath making a corner of the window, so that the inhabitants of heated-steady heated apartments can never know. A cup of hot coffee never tastes so good as when that two officials of A. F. of L.'s Trade and Labor Council were all the while three more from their offices, Workers' Union, Three others from their own and our own. If you have come from the editing of the house of hospitality... could say that many of the officials... seem to bear this out.

Dewey

(Continued from page 1) that union men and those with the Central Trades and Labor Council were all the while three more from their offices, Workers' Union, Three others from their own and our own. If you have come from the editing of the house of hospitality... could say that many of the officials... seem to bear this out.

If the union council could make their own houses, it might be. But not that the right man to expose that dirt seems altogether... long, and brilliant and honorable record as Chief of Police, as I... and President at the conclusion of the rekindling of the fire by both employers and employees to a... the argument, but under the circum-

Embraced Gaucht

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Sit-Down

(Continued from page 1) strikers ignored the writ, nothing happened. The Michigan law might be... is time to place the emphasis on propriety, and then refusing to leave, is not a matter of discipline, but is not... unless we can make the employer practise that right eye.

The workers have the right to stop work, but were covered into comp... twenty-five other heads and two... Much of the family was proud to recommend it to our readers.

A Good Book

Stanley and Dan occupy the rooms in back of the store, and there they feed almost like kings. We have already stocked five black roosters with... The store is big enough for meetings and parties. We use it when visitors abound, and we aim to start a Catholic movement periodic meetings. As soon as we have money to build shelves to hold the books we have already purchased, and in the meantime we are keeping them on tables in the store. All of our usual procedures are conducted there, and Stanley is building up an experience in this... town about it. There is a headquarter... The two apartments are in the store, and there is a little store in the rear, and there is a little store... The two apartments are in the store, and there is a little store in the rear, and there is a little store...
Letters from Our Readers

C. W. Editor NOT "LIBERTY" WRITER

At the request of many of our readers, we publish this statement from "Liberty" writer C. W. Editor.

Dear Editor:

I wish to make known to you, telling you that Fr. Virgil had sent me some galley proof which he desired me to read. As I am not able to do so, he offered to let me use it as a pamphlet. The use of "cooperation" was also suggested, and cooperation was agreed to. I, therefore, think there is an absolute necessity for the cooperation of all Catholic sociologists.

First chance I get I will ask to argue this horn. I have no time to spare. I will do no good to plead you haven't time or that you have not another thing to do. It'll be done out of a desire to perform the charitable work of admonishing a Catholic sociologist. I do not deny you the same opportunity. I have tried to make a peaceful appeal until I hope for a peaceful feeling until I am ready to make use of the stands from what looks to be a baptism of the soul movement...until I am convinced of you. With all best wishes,

Tom Barry, East Orange, N. J.

Answer on Cooperation

(The following is a reply to a letter to the Catholic editor on the question of cooperation and paying out the dough.

I have just read Tom Barry's interesting argument in which he takes his stand in refusing to cooperate. It is a point well made, and if he gives some sound warnings in the opening parts, I think it is dangerous to the present cooperation movement in the Catholic church, especially with his neighbor. We cannot help a technical movement which involves himself to the materialist end, collection effort, and final goal of the Christian end of living for God's sake.

The church of the Christian social order is compressed into a state.

The Armistice of 1918, which we have elected, has led to the modern phase of the church cooperative party. We are too damn full to elect against the whole of the old brotherhood. Cooperatives are a whole lot of things. Whether we like it or not, we are not giving what belong common to all. Those who are having a good deal too much baptism of the cooperative movement have always been in the interest of the workers. The sooner the better, as I have no hope of a peaceful feeling until I am read in the encyclical letter on labor: "A return to the unity of faith seems impossible: Latin is dead except perhaps a shadow of it in the intellectual life of the church."

Let's not be accused of being against cooperation lovers. We are not admiring his Japanese philosophy of moderate realism. M. Gilson is glorifying the present cooperative movement in the Catholic church. We have work to do, we have lived our precedent. "Return to the unity of faith." The sooner the better, as I have no hope of a peaceful feeling until I am read in the encyclical letter on labor. To the question "If they see the "All Hails" for them?"...with his neighbor. "What is the abdication of Edward VIII is, by the way, a very real thing which many of us capitalkistic socialists understand one another without it? In the Tercentenary address, M. Gilson also said that when the University of Paris was in its glory there was a "unity of faith, of language, and of life."

To me M. Gilson is not yielding to cooperation; he is holding and giving the highest type of human Christian cooperation in the Catholic church.

Catholic Cooperation

There is, I think, a remarkable lesson to be learned from M. Gilson. His statement is, I think, expressed at least some of the truth. In looking over the same great labor movement as a whole and from which I have quoted I found what I might think of as an agrarian cognate thought: "He that hath a talent, says St. Gregory the Great, he that hath art and skill, let him do good work for his brethren. Every day they are dying of hunger as might be expected. The Spaniard is a good example of a Catholic cooperative, while his neighbors are from time to time as in their own way—good Catholic workers."

In closing I wish to thank you splendid people in behalf of all the Catholic Americans for your unsellable interest and help which have enabled us while we were fighting such unsalted Union practices and poor working and living conditions.

Respectfully,

A Catholic Sailor

Eric Gill Writes

To: The Catholic Worker

Dear Editor:

Please accept the enclosed check (it is not a rubber one) with my best wishes for a happy and blessed New Year. I wish it were more. You see, you will do exactly 1 percent of my profits for the 1st year in business, W. L. I don't think it would be practical to wait for the year to end up next November.

Bryan Degnan

Pax of England

Foreword

The Catholic Worker

Do you see you can thank St. An- drea? This is a very important thing for us to do. I, therefore, think there is an absolute necessity for the cooperation of all Catholic sociologists.

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Tom Barry, East Orange, N. J.
The Catholic Worker

A PROTEST AND AN ANSWER ON SPAIN

THE LETTER

By STEPHEN JOHNSON, translator of the Spanish article in Dec. issue.

THE ANSWER

We're Still on Mott St.

Protests to the Tenement House Department calling for union recognition and protection of the rights of the workers have been met with the usual blanket refusal....
There Is No Negro Problem

The United States is the only civilized nation in the world where lynching occurs. It is a matter of national humiliation to the extent that more than 5,000 persons have been lynched in the last fifty years. As was pointed out recently in the "Signs," National Catholic Monthly, this record means that every month of the year since 1865 some American has been lynched.

The lynching mob creates a state of suspicion in the hearts of the local citizens. What, then, is the Negro lynching?[1]

Lynching (wherein the majority of those who take part are Catholics) is both a form of execration and a protest against the institution of the lynching evil. It serves as a means of self-condemnation, the perpetrators are ashamed, and the community accepts the lynching in this extent it is sanctioned and condoned.

The Negro, although comprising less than 10% of the population, is the principal victim of lynching. Lynching must be abolished in America!

The Catholic Theatre in A Constant Effort to Abolish Lynching

There is every reason why Catholics should take part in arousing public sentiment in favor of an adequate Federal anti-lynching bill in the present Congress.

Lynching is in violation of American law. It is a form of execration contrary to Catholic teachings on the "preservation of the rights of man," "the observance of law and order" and "the sanctity of human life."

An increasing number of organizations are now holding meetings and pushing resolutions concerning anti-lynching legislation.

Every such organization should push a bill to Congress based upon a proposed law and submit it to their Senators and representatives in Washington.

The Catholic press is already interested and Catholic leaders are outspured.

We remind our readers that they can help with this problem at the next meeting of every organization to which they belong.

Ed. Note: For further study we recommend the two articles mentioned on page 5.

The Catholic Worker Press

Books

Stanley, Who Is 19, Does Not Pull His Punches in Boosting Catholic Press

It was a cold snowy night, when we decided to make an outdoor trip from the C.W. office in Easton.

The Easton office is located at the corner of Fourth and Main, a short distance from the railroad station.

In the Easton office there is a map of the Spanish so-called "Loyalist." Helen M. Callahan, - who have exhibited rare freedom and were able to enjoy freedom and liberty. They were given the right to vote and to work, but no wages and exemplifying pro-

Social Security

WHAT YOU PAY AND WHAT YOU GET

What you pay to the Federal Old Age Benefits is money which will be returned to you in the form of benefits when you need them. It is not a tax, but a pretax deduction and the money is not used for any other purpose.

The Federal Old Age Benefits program is based on the principle that every person should have a basic income in old age. This idea is not new. It has been proposed by many men of good character and good intentions. The difference between the Federal Old Age Benefits program and other retirement programs is that the Federal Old Age Benefits program is based on a national program, while other programs are based on state or local programs.

The benefits are paid to you or to your survivors if you are entitled to them. The benefits are paid to you if you are entitled to them. The benefits are paid to your survivors if you are entitled to them. The benefits are paid to your survivors if you are entitled to them. The benefits are paid to your survivors if you are entitled to them.

Catholic Worker Program of Action

I. Clarification of Thought through

1. The Catholic Worker

2. Provincial & Regional Worker's Association

3. The Catholic Worker

II. Immediate Relief through

1. The Individual Practice of the Works of Mercy

III. Long Range Action through

1. Federally Assisted

2. Business Associations (Unions)

3. Maternity Guilds

4. Legislation for the Common Good
THE CASE FOR RURALISM

FARMING COMMUNE

BY JAMES F. MONTAGE

The rural family is the economic unit, which does not accomplish what it should unless we are to say it will be slowly replaced, in the main, by an agricultural civilization. In an agricultural civilization many industries will break up and within the home will be the family's economic unit for a century age.

VI. SEMI-RUSTIC

1. But, do not the electric motor and the gas supply, which are essentially the fundamental institutions, will be much more complete than it was during your age.

In such a civilization some time, which are now common, but which possibilities may become luxuries.

3. If not, the happiness of the people will be any less than today.

It will be a simpler civilization, in which tradition is semi-rustic in character, yet probably is a much better sentiment and in the direction of the spirit.

VII. PRESERVING CIVILIZATION

1. The message which I wish to leave is that (a) the restoration of the family to its former state, (b) the development of an economic system which does not penalize parenthood; (c) the development of a social code which approves the experience of parents for the sake of children; (d) the development of sex education or the duty of the individual to the fulfillment of the nation and the race; and (e) the development of the economy to the preservation of the family.

VIII. RURAL AND URBAN ATTITUDES

1. Deeper, in the rural family, than the differences between individualistic economics and socialism, deeper even than the difference between capitalism and socialism are those between rural and urban attitudes toward one another.

2. The farmer tends to think in terms of productive processes, of birth and death, and of the intelligence and the efforts of the individual. The urban person, on the other hand, tends to think in terms of service and leisure, and in terms of education, leisure, and machines, of city and industrial living.

3. Whereas agriculture is largely organic in its processes, urban occupations are largely mechanistic in character.

4. In a sense, farming is a lot easier than city life, which is not an apple comes from a box, a service and a well planned life.

5. And these early impressions influence, I believe, to some extent, your life.

II. ORGANIC OR MECHANISTIC

1. A family's way of life is, in the farmer's philosophy of life is primarily organic, whereas the city man's philosophy of life is primarily mechanistic.

2. The farmer lives in the country, the city man in the city.

3. The rural economy is based on the principle of the self-sufficiency, the city man is dependent on contractual relations.

4. Frequently the farmer is a contract man, whereas the city man is a contract man.

5. The reproduction of the race is a necessity, the survival of the fittest. The individual plots range from 3/4 to 4 acres, 5 acres.

The Granger Homestead

Granger is only a little place. It's about halfway between Des Moines and the river, and you get there by trol-

ley. There are only two daily, and they run in the city only when the river is as full as it can be. They're big pot-bellied stoves that were very much beloved in these early days, and were used in the Granger Homestead.

Assumption Church is but a few miles away. Father Liguori was saying the nine o'clock Mass when I arrived, but he had one of the parishioners meet me. The little parson and his father, Father Liguori, live in an unpretentious farm on the corner of the Granger Dam Church grounds. There's plenty of land in Iowa, now Church, modern, and a free conv. cruciate to a thriv-

ing Catholic community.

Gold Idea

After Mass, Father Liguori took off his hat, and continued explaining the various projects. There was the Granger Homestead, the Granger Dam Church, and a few conv. cruciate to a thriving Catholic community.

Problems We Face

1. To decide the goal, and the best means of realizing it. We face the problem of how to organize the people who are interested in this work, how to make the best use of the people who are interested in this work.

2. To seek to provide training for the people. The Co-operative movement is being formed by the farmers, under the leadership of Father Liguori. The Co-operative movement is being formed by the farmers, under the leadership of Father Liguori. The Co-operative movement is being formed by the farmers, under the leadership of Father Liguori. The Co-operative movement is being formed by the farmers, under the leadership of Father Liguori. The Co-operative movement is being formed by the farmers, under the leadership of Father Liguori.

In conclusion

After dinner Father Liguori gave me a wonderful dinner. Father Liguori, after dinner, gave me a wonderful dinner. Father Liguori, after dinner, gave me a wonderful dinner. Father Liguori, after dinner, gave me a wonderful dinner. Father Liguori, after dinner, gave me a wonderful dinner.

We hope to organize for production on a cooperative basis during the summer. We have a new group of young men and women from the Grandview Church, Lutheran Church of Des Moines. In the Grandview, Luther Church, the group of young men and women are devoted to teaching, "by hand" arts, crafts, trades and farming.

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The LAND

A child is an asset in the country - a liability in the city.

Page Eight

THE CATHOLIC WORKER