John Griffin  
In Psychopathic As "Punishment"

Our old friend John Griffin, who helped us on the first farming commune in our country, was taken ill, building a delightful garden and rustic shrine, was last week removed from Metropolitan hospital and taken to the Psychopathic Hospital on Thirty-seventh street.

Fortunately for him he was able to dispatch a note to two of his old friends saying that he was being taken to Bellevue. When we called up we were told there was no John Griffin there. Repeated calls failed to locate him. Finally toward the end of the week Julia Porcelli, calling once more, heard that there was a John Griffin at the hospital, critically ill, and a prisoner. She went to the hospital to find that he was not our John Griffin, but our friend was then under the name of James Griffin, by using the term "social worker" to describe our status, ill, building a delightful garden in the Common Law. Fortunately for him he was able to dispatch a note to two of his old friends saying that he was being taken to Bellevue. When we called up we were told there was no John Griffin there. Repeated calls failed to locate him. Finally toward the end of the week Julia Porcelli, calling once more, heard that there was a John Griffin at the hospital, critically ill, and a prisoner. She went to the hospital to find that he was not our John Griffin, but our friend was then under the name of James Griffin, by using the term "social worker" to describe our status, ill, building a delightful garden in the Common Law. Fortunately for him he was able to dispatch a note to two of his old friends saying that he was being taken to Bellevue.

THOUGHTS ON POVERTY

(Some of Father Laccou­ture’s thoughts on the poor.)

Life of the poor is the prac­tice of the Gospel. Jesus loved the poor so much He became one of them. Every poor person is a striking picture of Jesus. If we cannot see Jesus in the poor man we surely cannot see Him in the poor man. If we cannot see Jesus in the poor man we surely cannot see Him in the poor man. If we cannot see Jesus in the poor man we surely cannot see Him in the poor man. If we cannot see Jesus in the poor man we surely cannot see Him in the poor man. If we cannot see Jesus in the poor man we surely cannot see Him in the poor man.

Christ Degraded

"The poor possess the king­dom of heaven... the rich possess the kingdom of earth. According to the plan of God, the rich are supposed to ex­change the kingdom of earth with the poor, who in return give us the kingdom of heaven. Hence it is a great dis­order for the poor to have to go to the rich for help (material). The rich ought to search out the poor and press their wealth and power upon the poor man. The poor man refuses to accept the alms (Continued on page 3)."

WORKS OF MERCY OPPOSE  
VIOLENCE IN LABOR'S WAR

Editor Tells Why Catholic Worker Helps Labor in Its Efforts to Ob­tain Justice from Employers

[DAY AFTER DAY]

Four men were killed in Harlan County, Kentucky, today. They are coal miners and by next week, I suppose, their deaths will be forgotten by the newspaper public. There are a great many coal miners killed every year and no matter how many times the news is printed in order to form public opinion, in order to enforce Congressional action on an inspection law, the number is forgotten, the law tabled, and violations go on. There are so many people being killed all over the world by serial bombardment, by fire and famine and pesti­lence and pollution that only in Harlan County, Kentucky, doesn’t make much difference.

Fathers, brothers or hus­bands, removed suddenly and violently from a happy Apr­il day! And it had been such a cold ugly March, with its blizzards and icy roads and people confined to house and home where the houses of the miners are cheerless houses. Now the sun is shining, but four more released from winter as it no longer. We ask our Catholic readers to write down on the new card in their missals (together with the ten dead at the Memorial Day Mass). “Four men dead in Harlan County,” bloody Harlan County, God grant them refreshment, light and peace. Light, yes, brighter than the brightness of these three-foot riot clubs and base­balls.

And Other Strikes

And more violence in Mil­waukee. In Chicago there were more roundabouts at the Allis Chalmers plant fired tear gas in a pitched battle with armed forces who had been out since February. In Chicago and down in Indiana there was more violence with police beating pickets with three-foot pole and base­ball bats. Today Henry Ford’s plant at River Rouge went out with representation from many other auto locals of the union holding on the picket.

(Continued on page 4)

CHOICE OF UNION ISSUE IN  
BETHLEHEM STEEL STRIKE

Half a Century of Struggle for the Rights of Labor Comes to Crisis in Controversy Forced on Union

In Bethlehem, Pennsylvania, last week, 19,000 men walked out of the steel plant, on strike. Weary of years of marginal wages; of employer domination through the company union, the Employees Representation Plan. Fed up with dangerous conditions in the mills. Disgusted with being regarded as "labor," to be hired as cheaply and used as profitably as possible. Weary of being thought of by the well-fed, respectable ones in suspicion and contempt, these men walked out.

They had been oppressed but they were not. They could have been Led by the Popes, that labor must organize to obtain justice for itself. They for this union; believed that cooperation among themselves to gain control of the industries, employers is right and necessary. They believed in the dig­nity of man.

Church and Labor

Fifty years ago the Papal encyclical on labor was pub­lished. It presented to Catho­lics and the world in clear form the position of the Church with regard to social and eco­nomic problems of the times. It spoke in favor of labor unions. It recognized those who kept from the worker: that which was right­fully his. For the future it de­scribed education of the work­ing people. It desired a more equitable distribution of own­ership and wealth; and a more balanced relation between agri­culture and industry. It de­scribed the need of better education of the work­ers. It desired a more equitable distribution of own­ership and wealth; and a more balanced relation between agri­culture and industry. It de­scribed the need of better education of the work­ers.

Work Camp Offered  
To Catholic C O’s

For the past two weeks we have been studying the ques­tion of a Work Camp for Cath­olic conscientious objectors. The National Service Coun­cil for Religious Objectors, which is responsible before the Government for placing of the conscientious objectors in work camps, has been given a num­ber of C C C. and forestry camps for this purpose. The camps are fully equipped, ready to move into. One of these has been offered to us.

Such an undertaking will mean a yearly expenditure, we estimate, of around $12,000. The camp will provide for fifty non­ites and already, the Qu­kers, members of Roman Law.

(Continued on page 3)
of every voting are being "select-" (a polite term for State also land to the boy. Boys who have been chained to the plow all their lives are now beginning to ask for their freedom. Boys who have never seen the modern world, the modern agriculture, the modern War. Boys who have never enjoyed decent housing, clothing or education, who have never known what their lives are now about to die to preserve "our way of life."

Another way of looking at things is that foxhunting and fly-screens are novel luxuries are required to furnish them with. It is interesting to note that in trade by barter may not be forced upon us. Boys who can neither read nor write, who never entered a church of any kind are expected to cheerfully give their lives to the sacred name of "Christian" culture. And who is there to protect all this? Why, no radical, no labor, no "Communists," "foreign sympathizers" and "indians."

Statistics

These conditions of life exist because we let them exist. I know for a fact that if the people who live under such conditions would make their own laws and run their own country, if the Census Bureau figures to prove their existence. Conditions following:

The percentage of Southern tenant farm homes having electricity, gas, or running water piped into them averaged from three and seven-tenths percent in 1920 to 18.4 percent in 1935. More than one percent in Arkansas and Mississippi, while the percentage varied from two and one-half percent in Florida to two-tenths of one percent in Tennessee.

In "Landlord and Tenant on the Cotton Plantation," pages 72-73, T. J. Wooster, Jr. found that the income of crop-studied in the Mississippi Delta averaged $300 a year. In the South, something slightly above ten cents per day per person. This is not cash income but the purchase of all commodities produced for family use. Since the Mississippi Delta is the greatest soil the reader may use his imagination in estimating the income from the crops, the soil and subsoil of the United States. You see why the tenant has to work the rest of the year to get his living, to keep his family alive and to keep the landlord furnished the labor. After harvest the landlord sells the crops and gives the tenant, one-half, first deducting the cost (plus interest at twenty percent) of all food and clothing advanced to the "cropper."

The opportunities for chattels by the landlord are ob­vious; he keeps the records and the only check on his accuracy is his conscience. Few "croppers know how to figure and those who do have little energy left after their surprise-to-sun­set day in the fields. Small wonder will finish the year either about or a little in debt to the landlord.

Opportunity?

Rugged individuals have tried to defend this system on the ground that there has been an economic depression and a similar condition. But the cropper furnished the labor. After harvest the landlord sells the crops and gives the tenant a share of the crop as compensation; the third rung is the tenant who has ac­quired some livestock and tools and who pays rental in money or produce; while the fourth rung is the land-owning farmer. The only trouble with this theory is that farmers are descri­bed as not desiring still the problem in the proportion of owning land in fee simple more than 1 percent. The 1935 tenant farms constitute 70 percent of all farmers in Mississippi, 64 percent in Alabama, 60 percent in Georgia and 46 percent in Tennessee.

Human Misery

It should not be thought that farm tenancy is purely a prob­lem for Negroes. In 1935 there were more than 4.5 million acres for the Negroes, but the report says that one acre do not mean to imply that one race is more deserving than another. My purpose is only to present a true picture of the situation as possible.

But all these statistics are meaningless unless one is able to prove that the Negroes are becoming more prosperous, and perhaps too they see injustices and tyranny and call attention to them. Here is a note we received this morning of 'Miss Rosen wants him sent to Metropolitan hospital.'

Memories Speak

To me the figures evoke memories of two and three- rung on the economic ladder. For the tenant farm homes having the renter home was a precarious ex­ist, for they had to compete with the more efficient and more successful farmers. They were frequently employed by slave-owners to do work risky for valuable slaves, such as draining swamps. Therefore they came about that Negroes spoke contemptuously of "poor white trash" and "crackers;" while the Negroes (by the same and therefore hated the Negroes. This seems to have been the fate of the race hatred which has been such a reproach to the South.

Tenancy

So, following the Civil War the slaves were "emancipated." But not quite—they had no land, no tools, no capital, no credit, no education and no ex­perience in management. Therefore they were free. On the other hand the owners were freed but not labor. So began the system of tenancy. The arrangement continued was that the landlord should supply land, livestock, the cropper furnished the labor. After harvest the landlord sells the crops and gives the tenant one-half, first deducting the cost (plus interest at twenty percent) of all food and clothing advanced to the "cropper."

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Thoughts On Poverty

(Continued from page 3)

As we have said, this undertaking does not add up to the sum of $12,000 a year. At the Quaker camps, as in the case of $55 a month or made, but our experience has shown us that many if not most of the Catholic conscientious objectors would have a great difficulty in using their services grat.  

Medical Aid Needed

If the camp is started, a National Service Council for Catholic hospitals will be formed. This Council will have the responsibility of running and administering the personnel of the camp, with the exception of the doctor and nurse drawn from the Catholic Worker groups and these personnel will offer their services gratis to the work.  

The law states that a doctor must be on hand at all hours of the day and a nurse must be on hand at all hours. Unless a doctor and nurse are available to offer their services, these will have to be salaried personnel.  

The raising of several hundred dollars a week for the camp is a substantial contribution to the New York group alone. However, if the various groups in the country wish to take part in this project, an effort will be set up, would take upon themselves the responsibility of raising the money, and by giving several dollars a week, the cost would be spread over a larger area and it would be too burdensome on the New York group.  

Positive Work

A fund has been started in New York and we ask those who are sympathetic to the work to help as generously as possible. Today, in this country, billions are being spent with little results. The soil remains as desolate and the lives of the people do not improve. Isn’t such a task impossible?  

We believe that in the Catholic Worker technique of Farming and Houses of Hospitality, we have the answer to the problem of poverty. We feel that this technique will come more and more to the fore in the years to come. We will not have a reconstruction after the war and a subsequent rehabilitation. Education and employment that must inevitably follow the waste of the nation’s resources in instruments of destruction.  

Still events are moving fast and we cannot be able to cope with changing situations. Conscientious objection must be something more than objection. That is merely negative and can win no sympathy and very little understanding. Have we not in our age witnessed the work of national importance of a contraceptive nature, under civilian direction, show that they have the common good in mind than those who differ with them on this issue of military conscience?  

Will Help Reform

The Quakers foresee the day when men will go out from their work camps to help in the rebuilding of the devastated Europe. It is to them a vision and a promise of concerted work for the salvation of the world. I am a pacifist and I believe in the practical humanitarian spirit of the Quakers. It is the specific of the Works of Mercy.  

And perhaps by showing a better way to these camps and their constructive work, those who believe in conscientious and military power and all the rest will be made to realize the power and the permanence of the lips of Christ and to be hardened in personal action.  

On that basis, we feel that we are very much in the phase of helping people in need by offering help in this camp.  

Arthur Sheehan

CATHOLIC DRIFTER STATES HIS HOPE WITH ENFORCE

Conscientious Objectors understand that they must fill in two forms: the first form is the regular conscientious form supplied to all registrants, and under the section heading "Series 1 B" the registrant is instructed to strike out one or the other of two questions, depending on whether the registrant is willing to serve in combatant service. The second into his willingness to serve in non-combatant service under military supervision. The registrant in the present case struck out the last but wrote under the second one "Unless I can get in the Medical Corps."  

An Explanatory Note

Afterward, in filling in the special form for Conscientious Objectors, I wrote to the board as follows: At the time I filled out my original questionnaire form (January 20) no provision had been made for camps for Catholic conscientious objectors. The registration for exemption had been granted by the Board I would have to spend the one-year period in a camp conducted by some religious sect. The religious, of course, have their obvious Church reasons. So, in answering the original questionnaire, I wrote, striking out both exemption questions: "Unless I can get in the Medical Corps."  

Two months now have elapsed since I answered the original questionnaires, and for the belief of the Good. I even hesitate as I write to ask exemption on these grounds, because of my many failures, human weaknesses, and shortcomings in trying to approximate this goal. But this is my belief; and it is only by continued new beginnings after each failure that any success is attained. Therefore I am at least that you accept my statement of my belief as sincere.  

Outlining a Christian Life

Under Series II, Question 1, the registrant is directed to "Describe the nature of your belief system." The question as amended reads: "What claim made in Series I above (his claim for exemption). This question as amended reads: "What claim made in Series I above (his claim for exemption)."  

The registrant answered:  

In the meantime, we are worrying about the possibility of Hitler, and Mussolini will do to us.  

Arthur Penty

"Unless I can get in the Medical Corps."  

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A CHEERFUL EDITORIAL

Always the editorial is left until the last day because of the general custom of handling most serious matter in this column. And God knows there is plenty to weigh us down. But the entire paper is filled with serious articles. Having written one editorial, I find myself thinking of Mott Street and how sunny and warm it is this morning and wouldn't it be nice to be sitting out in front of St. Joseph's house in the sun, talking with the mothers and commenting on the babies. Let's sit in, as well, one more week of sadness with its undertones of joy. We must have the kitchen and dining-room painted—by our neighbors who are breathing in sun and light and air after their conditions and begin are controlled by Communists. They cannot control the union in different shops rejoicing their old age pension.

Plenty of Food—And Bills

We had a good time Sunday night in the kitchen. The food was running short and there are three hundred or so to dinner on Sundays. (Probably eight hundred to breakfast and three hundred for dinnertime.) There has been no pressing and gritty and potatoes and beans and of course not enough of everything to go around. Looking in the icebox we found some dozens of soy bean cakes brought up from a little Chinese factory on Bayard street by one of our friends. We split them over the table and added those to the thinned-beans already washing down the walls in preparation for lunch. There had been meat and dressing and from the auto road, but you can imagine what it was like. There is no money for paint. But two Manhattan-gris have offered to come down and paint two rooms and Jimmy Brady is already washing down the walls in preparation.

We are fifty dollars over on our subscription and the paper is too. And we are fifty dollars over on our equipment, in coal, oil ships, on our neighbors who are breathing in sun and light and air after In my visit to Harrisburg the Christians never learn to use the Lehigh river. Bishops for our work. During upon God... one of our friends. We split To get to the workers' side of our corporation Bishop Boyle of Pittsburgh drew at the bank, trusting to St. Joseph to make it. We some three of the strike THE CATHOLIC Hysteria Grows. "Men tell us, the three Catholic Workers who have signed up with the union had accused the Communist and had destroyed some of our papers which were left in the hands of the workers. The fact that we helped in the formation of a ladies' committee to help the workers with money taken as an indication of our radical tendencies. This is the first fact that we are members of the Catholic Press Association. We have printed from time to time the recommendations of the Bishops for work. The 1936 organizing drive Bishop Boyle of Pittsburgh gave every parish in his diocese to further the education of the steel workers through the local organization, through THE CATHOLIC WORKER.

Hysteria Grows

But hysteria is mounting in this country, and fear, anger, contention and lack of brotherly love are a result of the publication of such literature as Jan Valta's "Out of Night." Sabotage, destruction, and the damage done to the property of the Church's is a staggering fact. The latest article by Jan Valta is that of Pope Pius XI. In the Ehrenfried Mercury helps the hysteria mount. One can trace such killings as those in Egypt today, to these incitements.

Remove the Cause!

We are not denying that Communism exists, that Communists work in offices and factories, and that a few of the unions are controlled by Communists. But, no.
violence of the labor struggles today and of a hundred years back. In company-employer relationships prove that most Catholics have ignored the Eiclcylics. Fifty years ago the steel workers began the struggle against the steel industry. Carnegie Steel Co. precipitated the strike by closing a small steel mill in which the Union was bloodily defeated. In 1910 and 1919 they took a stand on principles and tried to gain recognition of the workers’ right to bargain collectively. This was highly successful; the powerful, Magyar priest of Braddock, Pa., was one of the strike leaders. It was a long and bitter fight. But it was a losing fight. The men could not compete with the big men. Some of the smaller companies and the guns of the steel companies made a few sellers. Some of the steel plants were organized.

In 1936 the CIO, led by Philip Murray, signed a contract with Myron C. Taylor of Union Steel, a company not yet converted. Organizers were other men. One of them worked in a steel mill, crawled up on a shelf came in for a cup of coffee. He asked me why I join the CIO."

Three years ago the CIO began to organize the Big Steel. Not only the steel workers but the owners were not converted. Organizers were told that if they did not try to organize even the owners were to be encouraged to do so. The companies, the union, the CIO, though the Bethlehem steel plants remained unorganized because of the position of the other company union, the ERP, which was still declared illegal by the NLRB.

Three years ago the CIO began again in 1939. CIO organizers approached steel workers but the owners were not yet converted. Organizers were told that if they did try to organize even the owners were to be encouraged to do so. The companies, the union, the CIO, though the Bethlehem steel plants remained unorganized because of the position of the other company union, the ERP, which was still declared illegal by the NLRB.

Why Unions? "My Dad lost his foot over there," said one steel worker, pointing to the huge colossus of steel, "and he never got another job. Is that the Bethlehem Steel Co.?"

"I want to get a job and I don't want to work for twenty-five cents an hour. That's as much as I was paid in the war, and I was putting my life on the line."

"I want to get a job and I don't want to work for twenty-five cents an hour. That's as much as I was paid in the war, and I was putting my life on the line."

Workers who were not organized were asked by the organizers to sign papers. The men were told that if they did not sign they would be discharged by the company. If they did sign they would not be discharged. The men were given no choice. The union was forced on them by the company. The men were left with no other alternative than to sign the papers. The union was forced on them by the company. The men were left with no other alternative than to sign the papers.

The strike lasted from Monday, the 24th, until 5:30 Friday morning. Pickers remained on their posts until then, although a compromise agreement had been reached by the parties after an all-night session with the employers. The officers were permitted to return to work and the SWOC was recognized as the bargaining agent for all those who had signed up with them.

The strike, however, continued. The company had not recognized the union as the bargaining agent. As the result of the negotiation were accepted unanimously by the strikers.

``The company gave recognition from Bethlehem steel took the form of such a paragraph as was as follows: "If Mr. A. S. Blackman, president of the Swimming Club of Bethlehem Steel, shall at any time be a member of the labor force of the company, then the company shall recognize him as the bargaining agent for the company.""

About a thousand copies of the papers were distributed at the time of the strike. A few copies were taken by the company and thrown away. The company was not satisfied with the result of the strike.

A woman's voice jeered at You long and loud. "We have not seen You since the war."

A woman's voice jeered at You long and loud. "We have not seen You since the war."

They'd nailed You up again, I heard a scream! A woman's voice jeered at You long and loud.

I said, "Who speaks thus from among the kind?"

She turned—I cried against! Her face was mine!

--From The Sketch Book, Washington Irving High School, New York City.

Hospitability

Urged by K. of C.

In the report included in the solicitation to the annual meeting of the Supreme Council of the Knights of Columbus, held at Indianapolis, Indiana, April 23, by the Committee on Good of the Order, of which Mr. James W. McCor- mack, immediately following the Knights of Columbus for the jurisdiction of Rhode Island, was a member, is the following statement:

"We re e c o m m e n d t h a t the Knights of Columbus take into consideration the feasibility of having as one of the items of the new program of the Knights of Columbus the adoption of a new program which includes the building of a House of Hospitality. Such a program would be of great help to the Knights of Columbus in their work of social service and would be of great benefit to the community at large."

Sincerely yours,

Joseph F. Lamy
Supreme Secretary.
War and Conscription
At the Bar of Christian Morals

290 Pages.

THE CATHOLIC WORKER

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290 Pages.
CATHOLIC DRAFTEE STATES HISINDICTMENTOFFORCE

(Continuedfrompage3)

who sought peace and opposed war in the army.
My favorite, St. Francis, was certainly a pacifist. My
father, a priest, served in the civil war and refused to
vote for war. So did St. Joseph, who wrote a series of
articles, published in THE CATHOLIC WORKER, under the
heading "Still Time to Protest the War." Copy of that
issue is hereto attached.

Searching One's Own Conduct

In Series II, Question 5, the Government asks the registrant
to "Describe the actions and behavior in your life which in your
opinion most conspicuously demonstrate the consistency and
depth of your religious convictions." And the question drew
this answer:

My connection with the Catholic Worker movement, now
of four years' duration, and my position on the staff of its
monthly publication, The Catholic Worker.

Public Proof Is Demanded

In Series II, Question 6, the registrant is called upon for an
offer of open proof of his honesty of declaration, thus: "Have
you ever given public expression, written or oral, to the views
herein set forth in the statements made in Series I above?"
(His claim for exemption.)

I have given public expression, both oral and written, to
my convictions as a Catholic Worker, and I believe firmly in the
attached leaflet, titled "On War," which explains our stand.

Dr. Alfred A. de Bethune, O.F.M., author of The Church and War;
Mr. Hugues Barthomeuf, O.P., author of The Church and Peace;
Father Kern, noted Jesuit, author of The Church and War.

Neverskeptical

The CIO has the skepticism of the Negro to combat—a
skepticism based on his previous experience with non-Communist
unions. Capitalism has given him a wrong deal—the Menshevik
policy of the Second International, for instance—which was
founded upon the theory that the Negro insurance holder, now
denies the Negro a job. He fears the No Better way do not
be same. Since this attitude of the Negro toward the union
has been sufficiently explained, we must not be surprised that
this feeling cannot be immediately

Father Kern closed the meeting with an urgent invit-
ing the Negro to enroll in parish labor schools and make this invitation
particular to the Negro labor school which he con-
ducts, the St. Edward Labor School, which meets on Monday even-
ings at 7:30 p. m.

Soul and Body

What do we know of the love of God? How can we love
God whom we do not see, if we do not love our neighbor whom
we can see? And why should we love our neighbor anyway?
Is it a commandment? Can one love by command?
What do we know of love? The only love that we can know
is the love of parent for child, a possessive love, a biologic
urge—and the most beautiful

Inter racial

(Continued from page 6)

Hell Is Not to Love Any More

III

To those with you, this is peace, and this is war.

(Continuedfrompage 7)

contrary, only serves to accent

the cold fury of hatred toward the

enemy. Today it is not the

German enemy—no, we must

keep the fiction of loving our

neighbor—the Jew, the Russian,

the young Nazi, and no word of

hate is too extreme to portray

him, "parody, degradation, "sadist."

And on the other

hand there is hatred of the

English, the Turk, the Serb, the Pole,

the Jew. Hatreds are blind and

discriminative. Only the love of God can wipe

them out.

Hate is not love. It is not love in the abstract that
men should hate a cause as they have loved a
woman. Men have loved the brothel because it was
poor, the oppressed—but they have not loved men, they have
never loved the least of these, ye have not loved personally."

It is hard to love. It is the hardest thing we have
to do, because we have not the love of God.

There are those who will regard love as synonymous with
compassion. We will say we are doing good to
poor people. We will try to help them,

But it is worth working for, it is worth fighting for,

because of the joy of loving the one who loves us.

The only love that is real is the love of God, the love

for God, the love for the neighbor, the love for

and soul.

In Training

If we are to love. If we are to love, it will be, as the prayer
and fasting of Lent and the walking the way of the cross and
the way of tears of sorrow, for this end, we will learn also
to mis.understandings of unholy passions. But to love even more than they crave to
be loved. Christ loves us more than we could ever bear.

Soul and Body

What do we know of the love of God? How can we love
God whom we do not see, if we do not love our neighbor whom
we do see? And why should we love our neighbor anyway?
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urge—and the most beautiful

Incompleting the measure of guilt is unjust and not
to be done.

(6) Moral certainty that the side of justice will win.

(7) Right intention to further what is good for the war

(8) War must be rightly conducted; restrained within

the limits of justice and love.

(9) Avoidance of unnecessary upheaval of countries not

immediately concerned and of the Christian community.

(10) As stated by lawful authorized authority exercised in the name of God.

When May Force Be Employed?

Force may be used within the restraining limits of justice and

love for my fellowman, but only force short of killing and when

non-force efforts have failed.

To those with you, this is peace, and this is war.

(Continuedfrompage 6)

Hell Is Not to Love Any More

III

To those with you, this is peace, and this is war.

(Continuedfrompage 6)

Hell Is Not to Love Any More

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Hell Is Not to Love Any More

III

To those with you, this is peace, and this is war.
ment when harvest time ar-
ri
da steady diet of bread, "laters" and coffee and are living on lu-
ning and dying for want of ade-
rate medical care; of parents hav-
ing to go hungry while their chil-
ng themselves out in a vain ef-
to better the family position
ch and being cheated of their ten-
ity, when a delinquent farmer
ng himself away from his home
ng among the landowners; of
s of knowledge that no recourse could be had to

dy, and of lawless mob rule of

d fanners. God bless those


New Life Will Grow on the Hills

The State Island group be-

so small that we closed

house and came to join the

in the Panama Winter. All

oid the shady slopes

of the first jobs we

shop up the ice and

clear the road for the

to get up the steep hill to spread

our crops. All along the stur-

s horse brac

y, the hill, a beautiful

s house: the heavy animals,

in their beds, and the farmer

ng the reins sending his song

lumber. Tomorrow will be the
great day, it will be 

Crafts in Winter

Everybody is bustling to pre-

for Spring and for Holy Week.
The chapel in the barn

on the farm; she has put

us in our hands as a secret
																															
treasure, like the saws and the

temperhans's masterpiece is

well known, but there are also

are considered still as

y, one can buy

with the tools and the

and wash-boards, axe-handles,

wheelbarrow and a baby crib (we

now have a bowling alley). To-

lower the islands, and the


e the same economic level.

ic, and since there is only

on the idea

thought, is it
to get up, or a child may

happily twinkling that makes

in the world, or they frett for

they do. But here on the

for us, at least

and school children;

three new-born goats,

kittens, young helpless

get up, or a child may

on trees to chop. It was

Way of the Cross

It is a long steep hill

the lower to the upper farm

and before Easter comes we

by the way of the Cross on the

the hill from the line

the tenderest of trees with

can stop for the present

fear of the war. We will stop

its object: we run no

ecision and the light of


corpetent, and there has

istened. The war is more excit-

t to those who are

there are many who

a good time and also

on the road to the

coming. It is much more pleasant to

a farm, but its doors will

opment that the crowd
come for the re-

and it has a little tower with a bell
to remind us of God's hours.
Eva Smith,