Salvation is of the Jews
By Leon Bloy

I. Poor People
1. In writing a book about the poor, how could not I have written about the Jews?
2. What people is so poor as the Jewish people?
3. Of course I know well enough that there are the bankers and the speculators!
4. Legend and tradition would have that they were the Jews who are usurers.
5. People refuse to believe that they are.
6. And this legend is a lie.
7. It concerns only the dregs of the Jewish world.

II. Their Very Abjection
1. Those who know this people, and look at it without prejudice know that it has other aspects and that besides the misery of all the centuries it suffers infinitely.
2. The thought of the Church in every age has been that holiness is inherent in this exceptional, unique, and imperishable people which is protected by God, preserved as the apple of his eye.
3. How could not I have written about this in the midst of the decision of so many peoples for the accomplishment of this unique plan of salvation?

Peace Now
By John Ruskin

The destruction brought by the last advances in the material and spiritual plane is all the time accelerating, and we must ex- tent that it calls for every effort to prevent its increase by getting the church to a speedy end.

Pope Pius XII

Chicago C.O.s
Open New House
Of Catholic Worker

Small Hospice Will Be
Begin Works of Mercy
Among Poor

June 20, 1942

Dear Fellow-Workers, St. Joseph’s House of Hospitality, Chicago, has a new add- dress at 1208 Webster, just one block from the Alexian Brothers Hospital. We begin the new venture in fear and trembling because we know the great good that was done at Blue Island Ave. On Thurs- day night a group of nine con- scientious objectors from our unit held the first discussion meeting. Mary Paul from the St. Isidore farming community at Atkin, Minn., was telling of the work there when Father Harvey Egan stopped in. So we were blessed with the pres- ence of the clergy on our official opening. Several days previously Lucian Lupianski had introduced Father Bajtys, a priest patient at the hospital, in the case, but there was (Continued on page 3)

Peace After Day
By Eric Gill

The present moment in its own right, there are demands from the church that she use her authority to secure that no bar- terrible conflict may cease and the flood of tears and blood may be held in check in an equitable and lasting peace for all.

Pope Pius XII

St. Benedict’s Farm
New Venture of
Rochester Group

House of Hospitality Be-
ing Remodled Despite
Difficulties

402 South Avenue.
Rochester, N. Y.

The big news here is about the farm. Milt Pess, his brother, Gerard, Gene and Bob Yatteau and Father Vojt have brought a farm near Schroeder. The farm is to be known as St. Benedict’s Farm. It com- bines les 250 acres of good farming land of which about 20 acres are wooded. There is a large farm-house in excellent condition, a horse barn, a cowshed, a silo and a few small sheds on the property. The barn itself was burned down in a fire some years ago. However, Milt hopes soon to have a barn of rammed earth.

Arguments Against War

To my mind the strongest argument we have against war is the reason we have against Christ as their Head and Redeemer. This is the reason why the doctrine of the Mystical Body of Christ St. Paul speaks of taking up arms in a manner which is so applicable to the moder- nity of our times. If it is true that Christ is the Head of all mankind, then all men be- longing to Him and constitute His members, even though all may not be equally united and related to Him. If this is true, then what is war but fratricide? Men are killing the members of Christ, which they have done for ages. Instead of trying to settle their disputes as brother should, by using their reason and exer- cising charity.

This aspect of war I have tried to emphasize in “The Layman’s Call.” I see the possibility of a legitimate war. I look upon war as best as a self protection and defense. I respect and honor those who are in conscience op- posed to going to war in any war, even in a just war of self defense, and I am not to blame if they respect this right. I respect and honor them who are in conscience op- posed to going to war in any war, even in a just war of self defense, and I am not to blame if they respect this right. I respect and honor them who are in conscience op- pressed to going to war in any war, even in a just war of self defense, and I am not to blame if they respect this right. I respect and honor them who are in conscience op- pressed to going to war in any war, even in a just war of self defense, and I am not to blame if they respect this right.

How many Irish are there in this country, and of them how many of them remember the famine and the long slow death? And of them how many remember what happened in Ire- land, how many of them are thinking of what is happening in Europe today where men, women and children are slowly being starved to death by the blockade, used as a weapon of war?

Do people know what famine looks like? Do they know what it smells like, what it sounds like, least of all what it feels like? Every day we look at the men on our breadline, and they are lean, gaunt men but they are not starving. There is plenty of bread in the country to go around, there is even meat and fish. We have to do with many a hungry man, but as to how many of them are starving, we do not know. We know that it is bad enough as it is, and God-deliver us from such sights and sounds as are going on in Europe today.

It takes so long to die
By John Ruskin

How can we speak in such terms? How can we stop the war, what is going on in Europe? How can we consent to it by our silence?

Padraic Colum in a letter to the Times says that “it is a sign of the frightful nummness of sensibility which, because of years of horrible happen-ings, affect all of us, that we can be passive while men, women and children starve to

(Continued on page 4)

Price One Cent

INDUSTRIALISM
By Peter Maurin

1. It Started with England
1. Lenin said: “The world cannot be half industrial and half cultural.”
2. Lenin made the mistake to industrialize Russia.
3. Lenin industrialized Russia because the Japanese industrialized Japan.
4. The Japanese industrialized Japan because the Americans industrialized America.
5. The Americans industrialized America because the Germans industrialized Germany.

2. Because they wear blinks in the Englishmen

3. Because they lack vision the Englishman are very strong for supervision.

4. And supervision is not a substitute for supervision.

5. A few Englishmen got rid of their blinks.

6. Among the Englishmen who got rid of their blinks are: William Cobbet John Ruskin Arthur Penty Eric Gill.

(Continued on page 3)
IN THE VINEYARD

(Continued from page 1) an act of perfect submission to all the teachings and practices of the Church. We should hold to the truths of de Montfort’s inspiration, let it be in spirit and in truth. I would like to see doctrinal considerations to jus-

ify the illuminating and im-
portant doctrine that de Montfort just quoted from him. Let me set down two of these.

1. Jesus is Truth, the very Word of God (Jo. xiv, 6; i, 1). The Word of Truth is Himself a divine truth entered into the world through Mary; and all our future growth in that life shall be according to Him. He shall be the light of the world. This is still true and says that souls are damned because Mary is kept from them. It is the misfortune of all those who seek to live a secret life who are capable of being true clients of God. It is not the promi-

nent characteristic of our religion which it ought to be. It has no faith in itself. Hence it is that Jesus is not loved, that miracles are not converted, that the Church is not exalted; that all the world is withered and dwindles; and that the sacraments are not rightly fre-

quented, or souls en masse apol-

tically evangelized. Jesus is ob-
served because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them. It is the misfortune and the only error that, if Christianity is to be known, the flower of the Jesuit race; that such ancestors were Jews, along with all the other teachings, finally that our whole sacred liturgy is drawn from Jewish books.

IV. Anti-Semitism

1. It is my sorrow not to have occasion to offer my ambitious contemporaries an authentic revelation. It is not my business to be the doorman of the Mysteries, and the Future things that have not been placed at my disposal. Present-day prophets are besides the need not be feared; the Church prayed for them remembering that Saint Paul, speaking in the name of the Holy Spirit, promised them all things and that they should one day become the lights of the world.

4. It was then the day of the masters and the tranquil reign of lofty speculations.

V. It is Therefore

1. Now it is the hour of service and the decisive victory of earthly curiosities.

2. It is therefore at best superfluous to hope for little circumstances and I would carefully avoid asking it. If I did not know that people are in danger of being hungered in the stables of the Shepherd and the great number of voices are already clamoring for the renewal of the age to come for this reason; the needy suppose that Providence has reserved the refreshment of all spirits.

VI. But It is True

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THE RAG MAN

"I am the divine rag dealer of love." —Jesus to Saint Teresa.

The Summers like to have company.

Far down the street I hear his music stir:

The shrill unharmed wheels that would prolong

An endless journey, the slow clomp of hoops,

The cry with spires, with little pointed roofs.

I see the body of Saint Teresa, and

And how He answered her:

"I go where no one else would care to venture.

I take what even angels would not touch."

O Jew, is the heart’s cloth then worth so much?

The thing which would drive Thee from this buying.

This walking through the streets, this endless crying,

Leading Thy donkey through the fetid slums

Down streets no other rag man ever knew,

Waiting at doors until the sharp voice comes:

"You are not my kind, Jew?"

Jesus, when Thou hast reached this alleyway

Stop at the broken door and presently

One will come forth to deal this day with Thee,

One who computes the value of her love

By Thy indignity.

Jessica Powers

OF THE JEWS

(Continued from page 1)

3. The very abjection of this sign is a divine sign, the sign of the permanence of the Holy Spirit over all who are to appear in the glory of the Con-

Married

Joe Zarrella, one of the leaders of the N. Y. Catholic Worker, married Alice Lauten in Fell City, Ind., June 24. They are now living on Mulberry St. behind old St. Patri’s Cathedral.
Coven God's Coward

The Catholic Worker

Beneath His Cross. We must know, too, that if we put aside this cross, we will have another one—Bread and Water—written by Thomas A. Kempis in "The Imitation." We ask for the second opportunity to visit the Ladies of Grall at Doudl Farm near Kingfisher, Okla. Miss Stokes took Brother Christopher along with her, along with her. There were young women entering during the week from various cities in the United States for two weeks' course preparing them for the apostolate. It is called The Vineyard. Most of the girls were college-trained, that is to say, the ones coming for the course. Four were from Los Angeles, several from Philadelphia, and quite a large group from St. Paul. Miss Tully explains that the program would include work and prayer, centering around the liturgy of the Church.

As Christians, who are pacifists, we are to say that there must be the love of God and the love of our neighbor. Neither of these things is anything but table talk but these, the last of the minimum. Of course, there must be a minimum of regulations but we try really to keep them at a minimum.

In an age of materialism and in a commercial world, conventional order and success is the ideal, we wish rather to emphasize something—the life of faith and charity.

Dwight Larrowe.

Industrialism

(Continued from page 1)

We try to live according to a philosophy of love rather than of might. The utmost of freedom, of course, is to have every opportunity to practice charity—also that they may learn the dignity of suffering. Real discipline must be more than a conforming to the weight of conventional opinion. We seek the discipline that is based upon conviction. So we have the opportunity to be responsible under Selective Service.

There are abuses of this freedom. But isn't an abuse of freedom one mark of the mark of the vacuum in our civilization? Some individuals—have ignored their responsibilities to the community and have squandered freedom. And when society will have nothing more to do and freedom has ended, this will have ended. The key is to produce the totalitarian state here. Not only are the Fascists and the Nazis growing, but we are becoming more socialistic everyday.

Now, however, are still valid individual. They have ignored their responsibilities to each other and now we are at war.

God is forgotten—First man Last, man and woman remained individual. They then correct to one error another error is made—the state becomes totalitarian.

In short, we have the same problem at Stoddard. So we try to educate ourselves to our responsibilities. We believe in standing against the whole government, but remain again the proper relation of Man to God and Man to Man. We believe the individual must be trained far better through love—through Christianity—far better than in any other way. We have the great necessity of the world—to love God, and for the love of God, to love man.
We Are Importunate

Dear fellow workers in Christ:

There is a little statue of the Infant of Prague here on the desk, given us by one of the women we took into the house of Lord) and with you our friends and fellow workers. And how He told it, the story of a man coming late at night, to a school at which Peter already and are carpeting the friendship. His friend, with the freedom of long acquaintance, from the Philadelphia farm August, say goodbye to sum-. 

There is meat and fish, potatoes and rice, carrots and cabbage. There are traps and cats for bugs to an alarming degree. And the rain has poured down, in be-

This charge was made during the Spanish Civil War—Churches and Catholic Institutions as centers and that is one reason why Churches were burned and priests and nuns were killed or died. Now again a visit to a Catholic Institution along our waterfront. I find that six acres of the grounds have been taken over by the Department of the United States (at a rental of a dollar for the duration of the war) and that a small army encampment has been set up.

It is ten o'clock at night as I write, and very hot indeed. There is scarcely a breath of air stirring. These hot July nights people from the tene

PETER MAURIN, Founder

THE CATHOLIC WORKER MOVEMENT

Subscription, United States, $1 Yearly; Canada and Foreign, $2 Yearly.

115 Mott St., New York City

Not enough for the men's; be- you with your foolish imprudence, with your impetuous o-

We just sent out an appeal two months ago but not enough

Editor

PUBLISHED MONTHLY IN NEW YORK, N. Y., UNDER THE ACT OF MARCH 2, 1879

THE CATHOLIC WORKER MOVEMENT

The Catholic Worker

PETER MAURIN, Founder

We have much appreciated the help of Polish, Mil-

Visitors

We have had our share of places for this summer, but this account up to date. Rats as big as ground hogs, suddenly have been flea, cockroaches and bed bugs to an alarming degree. And then there has been a strange movement between heat waves, leaving every-

THE CATHOLIC WORKER MOVE-

Visit an and remained to help for a

We have been much aware of the difficulties the Churches and Catholic Institutions find in any manner the鳐, the moon and stars. The leaves of the plane tree, suddenly have already and are carpeting the bare ground in back of the benches, "I am saying," quotes Mary, our neighbor, "with the fifteenth of August, and even in summer."

The women's house is crowded now, sixteen of us, with three in the country, including our guest, Eric. There are tables coming in from the farm to feed the women's house, but not enough for the men's, because of the breadline there.

There are thirty on the Easton farm, and the Stassen Island has been packed with small boys, fifteen of them, and gypsies out under the sky a good part of the summer. The British blockade of Europe t'

(Continued from page 1)

Brown, the three seamen who were on the ship in Holsten New Year's day, 1937, for getting into a fight with a longshoreman who afterwards accused them of robbing him of $20, (which money was never found) and were sentenced to fifteen years in Trenton peni-

FAITH HAS

AND GIVE GLORY

TO GOD BUT THIS

FOREIGNER

ARISE, GO THY

WAY, FORTH WITH

HAS NO ONE BEEN

FOUND TO

SAVE THEE.

As A.Dehmelt

We are a family with as

al"ost too many guests!

We do need more funds. We are sending this appeal again,

he had never heard of the Ser-

street, though Nina complained

as ground hogs, suddenly have

them with food, sent

The dimout is refreshing, one can see the sky, the moon

(Continued from page 1)

After a plane tree across the street and

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Vol. IX. No. 9

July-August, 1942

The Catholic Worker

September to June, Semi-monthly July-August

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Director

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115 Mott St., New York City

Orscheski, the editor of this newspaper.

The dimout is refreshing, one can see the sky, the moon

-15 months so we thank God for

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Camp Claiborne, La.

It has taken me a very long time to thank you and the organization with which you are so capably concerned. I have been a little slack in my response. It is very much appreciated.

My particular problem was that I was in need of..."gandy dancer" of the tribe of Kane—not the Biblical one, I assume. The Catholic Worker, which is really OLIC WORKER, which is really in...I read during retreat last week the Life, the Truth, the Life, Fr. Hugo’s notes on the Rosary. It is funny to hear them reciting the Our Father right now if only for a visit. The tree in front of Mary and Damien tells me to tell you that he has a new brother. His name is...Damien tells me to tell you that he has a new brother. His name is...I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical bene...served to blast the smugness out of...workers. I have been intending to write to you for some time ever since we saw in the Catholic Herald, that the C. W. groups is holding fast to pacifist principles despite the unpopularity and odium which such a position entails. I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical benefits received, if for nothing else (and I suppose in is so), I should be and am grateful.

Very sincerely yours,
Samuel Ward.

P. S. Enclosed are a few...have it meet with the President's...tary service. He is a recent...is a crusading apostle of...the past year a T.N.T. plant has been put into operation. It is funny to hear them reciting the Our Father right now if only for a visit. The tree in front of Mary and Damien tells me to tell you that he has a new brother. His name is...Damien tells me to tell you that he has a new brother. His name is...I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical bene...served to blast the smugness out of...workers. I have been intending to write to you for some time ever since we saw in the Catholic Herald, that the C. W. groups is holding fast to pacifist principles despite the unpopularity and odium which such a position entails. I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical benefits received, if for nothing else (and I suppose in is so), I should be and am grateful.

Chicago, Illinois

About God

How wonderful are the works of the Lord! Jim loaned me his copy of Theology, Truth, the Life, Fr. Hugo’s notes on the Rosary. It is funny to hear them reciting the Our Father right now if only for a visit. The tree in front of Mary and Damien tells me to tell you that he has a new brother. His name is...Damien tells me to tell you that he has a new brother. His name is...I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical bene...served to blast the smugness out of...workers. I have been intending to write to you for some time ever since we saw in the Catholic Herald, that the C. W. groups is holding fast to pacifist principles despite the unpopularity and odium which such a position entails. I was wondering what you might do in time of war. I hope I am not over-stimulated, but rather that I am just beginning to realize how much I have been missing in regard to my life and for practical benefits received, if for nothing else (and I suppose in is so), I should be and am grateful.

Dorothy Lynde Dix

Dorothy Lynde Dix was an American nurse, one of the earliest advocates of nursing as a profession. She believed that caring for the sick was a moral obligation and worked tirelessly to improve the care of patients. Dix was a crusading apostle of public health reform and spent much of her life advocating for better conditions in hospitals and prisons. She is remembered for her dedication to improving the lives of the poor and for her commitment to social justice. Dix was a true humanitarian and her work laid the foundation for modern nursing as a profession.

Conscientious Objections

"If it seems to me that any Catholic, or group of Catholics, are perfectly within their rights in taking a pacifist stand in regard to waging war. The civil law itself recognizes this and there is no doubt taken in our moral the...ogy or ethical principles they espouse. There is, of course, a person is not free to fight or not; but before one can pursue an obligation to enroll as a conscientious objector and so to be excused from military service. The Government will determine people of that persuasion to do this. They are usually sent to camps where they do work that does not involve participation in war.

Rev. Wm. R. O'Conner, Chicago, Ill.

Sincerely yours,
Guy A. Askew.

"He who will introduce into public affairs the principles of primitive Christianity will revolutionize the world." — Franklin.
The Catholic Worker

Page Six

Houses of Hospitality

Los Angeles, California

Sacramento, California
Queen of Peace, 1911 Second st.

Chicago, Illinois
St. Joseph's House, 1208 Webster ave.

South Bend, Indiana
St. John and Paul House, 4035 S. Chapin st.

Detroit, Michigan
St. Martha's House (Men), 1432 Bagley st.

St. Louis, Missouri
St. Francis House (Men), 1810 Lafayette St.

Buffalo, N. Y.
St. Francis House of the Worker, 583 Swan st.

New York, N. Y.
St. Joseph's House (Men), 115 Mott st.

New York, N. Y.
St. Francis Farm, (Women), 104 Bayard, rear.

New York, N. Y.
St. Anthony's Center, 1812 Lexington ave.

Rochester, N. Y.
St. Joseph's House, 402 East Genesee st.

Troy, N. Y.
St. Mary's House, 106 Federal Rd.

Cleveland, Ohio
Blessed Mary House, 2330 Franklin ave.

Cleveland, Ohio
Sacred Heart House, 5610 Scoville ave.

Toldeo, Ohio
Sacred Heart House, 26 Fourteenth st.

Akron Ohio
St. Stephen Guest House, 100 W. Chippewa st.

Rev. F. X. Neville.

Pittsburgh, Pennsylvania
St. Joseph's House, 61 Tannehill st.

St. Anthony's Center, 1432 Bagley st.

Pittsburgh, Pennsylvania
St. Francis House, 2414 Carlisle st.

Brother Matthew.

Pittsburgh, Pennsylvania
Our Lady of Good Counsel House.

Catholics' Divinity Guild Head—
quarters, 28 Fernando st.

Seattle, Washington
St. Francis House, 1010K' King st.

Washington, D. C.
Blessed Martin House.

St. Francis Farm, William Gauchat.

Cuttingsville, Vermont, R. F. D. No. 4.

Maryfarm.

St. Joseph's Farm, Ernest Lundgren.

Scottsville, New York
St. Benedict's Farm, Milford Road, near Six Mile.

Avon, Ohio
Our Lady of the Wayside, St. Joseph's Farm, Clet Paulson.

La Salle, Illinois
St. Benedict's Farm, Mr. Martin.

Harrissburg, Pennsylvania
Blessed Martin de Porres House, 248 Liberty st.

Philadelphia, Pennsylvania
House of Christ the Worker, South and Front streets.

“The Catholic Worker

“Come Apart— Rest a Little ...

In his anniversary address, the Pope exhorted all Catholics to return to the spirit of the early Christians. Surely such a return, and renewed commitment to our white cause of peace, is all we are all agreed that only Christianity can solve our problems—social, economic, political. But it is not the kind of Christianity that is being offered. It will not, if it is to be for all, further, that the world has turned away from Christ and that it suffers because of that. But is the responsibility only Christian? Have we Christians no blame in the debacle that we are witnessing today?

Our Fault

Rather, the responsibility is ours alone. It is our job to save all men, and He has called us to cooperate in the work of His Kingdom.

But nothing can be accomplished—accomplished—by a Christianity that is accommodated to the hurly-burly world, a Christianity that is diluted. For all our vast organization and all our activity, we have seen in our own life—time upstart movements, springing from paganism, capture whole nationalities. And is our own nation free from that paganism? The “hole in the system” commented on by Pius XII was not only the paganism of Russia or Russia; it was the paganism of the movies, of the secular press, of all our modern pleasure seeking. Do we need no reform in these matters?

Retreat for Priests

Pius XI said that, despite all the modern evil, there is still the living of the Holy Spirit in the world. He called upon the priests to lead few of us from their own WORKER sat high up in the gallery, saying, “As one of us, I need to do so. This is the inadequate. The speakers were quited.

It is a spontaneous roar of decision, coming from 20,000 black throats. When the draft board was before the House, there were two orses. pagarnism, capture were helped him with some of this accomplished by a Christian. Most vehement reaction of the work. There were about 340 black men in the audience who had come to work together on this farm. The address of the farm is 61 Tannehill st.

WHERE IS THE REAL NON-RESISTANT?

(Matthew Y, 38-48)

Who can surrender to Christ, dividing his best with the least?

Giving to each what he asks, braving the utmost danger. All for the enemy, MAN? Who can surrender till death and yet receive and intercede for his hard places?

Who can surrender to Christ? Many have yearned toward it daily. Yet they surrender to passion, wildly or grilly or gaily; they surrender to pride, to self interest, and quenchily; they surrender to knowledge, preening their feathers serenely.

Who can surrender to Christ? Where is the man so transcendent, so heated with love of his kind, so filled with the spirit re- splendent that all of the hours of his day his song is thrilling and tender, and all of his thoughts to our white cause of peace Surrider, surrender, surrender?

—Yuch Lindsay.

20,000 Negroes Protest at Garden

Last month there was a meeting of Negroes at Madison Square Garden. It was a meeting that was principally sponsored. It was sponsored by the --------- of Negroes. No more was done there than in industry, schools, in the Army, in Navy. The meeting was held by J. Philip Randolph, head of the Pullman Commission and head of the March on Washington movement among the Negroes.

There is a dimm all along Broadway now and the stranger- ness of the Negro is the ominous feeling of the meeting. There were twenty thousand at that meeting. It lasted from seven until midnight.

The speakers were quiet. Prayers were called. The scene was calm. There was a series of sketches, strikingly done, showing how the right of exploitation. The actors portrayed a nurse, a gold star mother, a radio mechanic, a rookie, a carpenter. Most amusing was the meeting of the modern evil, there is silence of 20,000 for disloyalty. The address of the farm is 61 Tannehill st.

THE CATHOLIC WORKER

OCTOBER 9, 1942

Gene and his wife, Loretta, and their children, and Bob and his wife, Pearl, and their baby, are far out in the fields of families on the land. Loretta is a "valiant woman," the property was acquired late in the season, because the land was sold. Milt has lacked tools and sufficient help. He, Milt was able to cultivate 20 acres, but he needed more. We'll send him help.

Rev. F. X. Neville.

Pray for Them.

The address of this farm is St. Benedict's Farm, Smith Road, Scottsboat, N. Y. Smith Road, near the post road. It is almost a private road, the only other farm in the vicinity. It is not that of our good neighbor, Mr. Martin.

Mr. Martin wrote to you about the farm, but because he is very busy, he requested me to do so. We'll send you more details as we progress. St. Benedict's Farm and its owners and foundation, Fr. Rice, Milt and his brother, Gerard, Gene and Bob Yatteau and their families and in your prayers.

House of Hospitality

About the house of hospitality. We're painting the walls and ceiling. Mary Kathryn and Betty are doing special work. We hope to have The Holy Family, St. Stephen, Blessed Martin de Porres, and The Holy Spirit. We have a fire—escape and hope soon to have the electrical wiring and fixtures. And some of our friends, Tom and Gene Yatteau, who has done all our electrical work so far. But he and his wife were
to begin work on our chapel. The house of hospitality on the chapel is installing the electric wiring and fixtures. Mary Kathryn and Betty are to do this work. And Gene Yatteau, who has done all our electrical work so far. But he and his wife were
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St. Benedict's Farm

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We hope, too, as soon as we get the fire—escape erected, to contact our friends and guests. This means more special work for St. Stephen De Porres. We are very busy now, but he on Joe will some day get to work on our own guests. We hope to have the plumbing facilities we need.

We will mean more work for me, or rather, more for St. Joseph. I have cultivated a special devotion to St. Stephen De Porres ever since I read about his apostolate on the first Christian house of hospitality.

Tom Scabill.
A CHRISTIAN CIVILIZATION
By Fr. CLARENCE DUFFY

Good, simple, natural food which is wholesome and natural, as opposed to de- naturalized and chemically treated ingredients, is outstandingly good for the well being of the individ- ual and of the group. But which of us is prepared to take the trouble? Not on bread alone does man live. He is a creature of the mind, and the mind is the needs of the former must be provided for as well as those of the latter.

In every community rural, as well as urban, there is a chance for the individual to be challenged to become a part of the church and of the community. The community is the basis of all happiness and fulfillment and live according to the principles of faith and live as an example of faith. Some of us talk about establishing a Christian civilization, but we do not see the point of it. We must have joy and laughter to create a joyful and happy atmosphere, try to help each other in the fields of literature, arts and sciences. We must have the right to develop our culture, and so it must be simple and uncompromising teachings of Christ.

Love of Neighbor
1. Thou shalt love the Lord thy God—
and thy neighbor as thyself.
2. For he who does not love his brother whom he has seen, cannot love God, whom he has not seen.
3. He who loves God, must love his brother also.

So it is, and so it must be in our works.

Work is for the love of God and our neighbor. There is no other proper object of working, and this applies to the form and quality of things made as well as much as to their physical usefulness.

LIVE-WATERS

Farm Economy
By William Gauchat
Our Lady of the Wayside Farm, Avon, Ohio

In checking over expenses for the past several months we were much mortified to find that it cost us $43.00 a week per person for food. Forty-three cents may not sound like a very large sum of money, but if you consider the cost of producing a vital fire burning in a human being for seven days, then the fact that we live on a farming commune costs us a value. If and when you get the land and you should be conscripted, you might be very lonesome among cold- hearted, by-passed, and archae'd to draw from, but still forty-three cents is too much.

The following is a list of things we use; the first column is made up of the things we must buy at the store, and the second list of things we get from the farm and their retail values. (To make a fallacy of money, the milk we use is goat milk which retail at forty-five cents a quart but is put down on the budget at the same price as cow's milk.)

| BATTERIES AT EASTON | Helen Montague and her four children and Terence holding Eve Smith's new baby. |

Rise up to enormous amounts. It is this debt to God that has to be paid before your death and to be done, joining a CATHOLIC WORKER Farm, or any true Christian community. The greatest gift any girl can pray for are: a loving husband, many healthy children, and a piece of land to feed them on where they can grow up in sunshine and freedom. What shall we render unto God for these gifts if we have received them? We will feed the hungry and sick, we will make a home for the homeless, give love to them that come to us, because the world does not love them. We will shelter the children, ministering with all that to Jesus. We will not be soliciting the love of the Lord that will pay the labours in His vineyard.

Serving Others
What can we do better than on a CATHOLIC WORKER Farm?

We are trying to get a cow and so butter. And pigs and so bacon, and pork. Our financial statement is financially independent.
The races are on, and we are getting several hives of bees. We make our bread from the whole wheat and a small handful of wheat we grind the flour into our hand and meat. And a very good meal of bread and meat from sour goat milk. Rabbit and chicken give a pleasant va- riety to our table.

Other expenses besides food (per household): Light $0.15 (Kerosene); Heat $0.15 (Cordwood); Shelter $0.04 (Pitching and two acres a week).

The diet does not contain sugar, coffee, or any other thing of that kind. In rural surroundings it could be beautiful and satisfying, and there are so many ties to anything that the cities have to offer. Our present civilization is urbanized, self-satisfied, soulless, money-worshiping and mechanical. These qualities have not come to us with Chris- tianity but they will go on dominating us. We need to be rounding out or developing of many of us until a culture based on love of God above all things and of our neighbor, so fellow­ men, takes place.

Country Foundations
The foundations of such a culture cannot be started in cities saturated with paganism. It will eventually influence urban life, but its foundations must be laid in the country amid simple things, where men and women can hear the voice of God and see His handwork in every tree and flower, in the good earth and its products that lie at their feet in the sun, moon, stars and its produc­ ts in the heavens above them. It is the women, by force of circumstances in the future, will learn co-opera­ tion of Christian and Church and many other Christ­ ian virtues.

That culture must center in and radiate from the parish church. In the March of the priests must be men who know their people and take an inter­ est not only in their spiritual but also in their temporal welfare, guiding and directing them in all those areas for any mercenary motives but for the pure love of God and the wel­ fare of the soul and body. A Chris­ tian civilization will only and can only spring from priests and people who follow faith­ fully the simple but uncompromising teachings of Christ.

For the love of God and our neighbor. There is no other proper object of working, and this applies to the form and quality of things made as well as much as to their physical usefulness.
HERB OF THE FIELDS
Two Pig Weeds

"I HAVE GIVEN YOU ENOUGH SEED UPON THE EARTH AND ALL TREES THAT HAVE SEED OF THEIR OWN KIND, TO BE YOUR MEAT."—GENESIS I, 29.

It is claimed by those that have milked the pigs that they are very much more sagacious animals than is generally believed, for with their smell they are so fond of such a variety of common plants, and, therefore, with their nose it is possible for them to be recognized by the name of "pig weed." We mention here two of these, which sagacious pigs, as well as sagacious pigs, find good to eat.

1—Pigweed, Goosefoot, Lambs' Quarters, Chenopodium Album.

Lamb's Quarters is a very common coarse annual weed, growing two to seven feet tall, with a stem slightly grooved and almost round. The leaves are one to four inches long with angular toothed edges, giving the fancied resemblance of the foot of a goose from which the scientific name is derived. The whole plant has a pale, light green, and the leaves are generally white and mealy underneath. The tiny green flowers are clustered together in spikes.

Plentiful Food
This was, and is still today, a common weed which is good for food. It grows in barn yards, gardens, and cultivated fields, or wherever there is a rich, well-manured soil. It is excellent for animals when mature, where it grows after the last cultivation. One sometimes sees eenygone Lambs' Quarters growing as a weed on a single acre to supply a dozen families with two or three meals a day.

It is a native of Europe and Asia, and has now spread all over North America, except the extreme north.

In Europe, as also in the American South, the entire leaves have long been cooked and served like spinach or beet leaves. Beans, maize, and Lambs' Quarters are still served at the table and all belong to the same family. It should be cooked about two hours. The leaves are too bitter for a little lemon or vinegar. Gather the leaves in spring and summer, or just the tender top of the larger plants if the season is later, or otherwise the food will be woody and fibrous.

Cooked or Raw
The leaves are also often eaten raw as a salad, or boiled and mixed with other salad leaves. As in droughty years this weed is the only plant that will grow in the barn yard or vegetable gardens, it would seem wiser to take advantage of its abundance and not treat the bunch as a nuisance, as is usually done.

The Southwestern Indian gives it no more thought, as it is used for nukce gruels and guss. The plant is almost invariably found growing in the crotches of the pitons that the Mexicans use.

Lamb's Quarters is reported to be a source of hay fever, though avoidance of serious diseases is not considered an important enough reason to study and develop these plants. They must be sold to a big public in a big way, with big profits resulting for the grower if they are to be considered a source of hay fever.

2—Pig Weed, Purslane, Pursley, Portulaca Oleracea.

This second "Pig Weed" is a very common weed that grounds the most cloying. It is a very abundant weed, stems of a rich red color, uniformly thick, rounded leaves of dark green, and small, small, light yellow flowers that open only on sun-scorched days, for a few hours. It is an annual.

It is considered a native of India, or may have been introduced for food for some two thousand years, though some say it came to India from Persia.

AN OPEN LETTER

Dear Girls—

Now that you have left school and taken jobs that satisfy you more or less, there is no reason to despair of your real vocation, of becoming wives and mothers. Most of you will engage in this work, but the uncertainty of the present, the possibility of having your husbands and yourselves and your children made to suffer, of dire need after a false prosperity, may make you hesitate.

On our Farming Communities we try to prove in the little labors of the day, in fields and gardens, in the alms, that there is even now a way of raising families pleasing to God. No farming disaster can make your little ones suffer much if you have a piece of land where you can grow food for them, or if you know how to do it. God gives you the work, he supplies the crops. You put a tiny seed into the ground early in the Spring, tend it a little, and pounds and pounds of tomatoes will be given up to you. If God has not given you the land to work in, endeavoring to the measure of our work, we would all strive. We have so many people trying to make a living in the work in the gardens, that the weeds grow happily beside the plants, but there is ever help for as many people as come to stay with us, and I, Joseph, will take care of all those that want to come.

Enough Food
Surely there is plenty of food on a farm.
You can't just play with your babies all day and show off or be rich. If you have to get out in the garden, tend the chickens, do dirty and unpleasant work, but you will have the satisfaction that your babies grow up healthy, sun-tanned and strong from the fresh garden vegetables, happy and without nervousness. And you can have as many children as you have the strength to bear and to nurse, for the abundance of the fields does not count the mouths to be fed.

Most of you like the land, the animals, the grass and the swaying trees. But you scare the Lord. He wants to work there. Now there is always work to be done, and on the farm, and you have many clothes, but you sit up late to mend clothes and knit stockings. But there are ways to lessen the burden. Your children will be a great help to you soon, if you can show them love for work. Jesus blessed the work of our hands in His carpenter's shop, and with our labor we can do much for the world. Most of you will have to learn that yourselves, for you were not brought up on such work. School-learning was the only thing made important to you. City-people buy canned or frozen foods short-cut foods for saving work. They buy canned foods short-cut foods, and when they lose their teeth or get headaches, etc., they do not know why. They have to have medicines of all kinds, and electricity, and one day all that will be no longer available they will be totally destitute.

Work for All
We are safe from every crisis if we can feed ourselves, make our clothes, and build our houses. We can do all that on a farm, and we love our work and make our children love it. It is wonderful to see Nancy and Ray getting jobs, which they like, and having the time of their lives. We can do all that on a farm, and we want you to have the need to pay the debt, to pay your taxes and your mortgages. You want to have a little farm of your own. You want to have the deed to it, your children made to suffer, learning was the only thing made of a nuisance, as is usually done. It was early in-)

Nature is Rich
It turns up in most old gardens, especially those with a sandy soil and become a troublesome weed. Like Lambs' Quarters it is often the most luxuriant plant in a vegetable garden, and will grow strong when the plants are allowed to remain in a garden. It seems wise then to eat it, rather than root it up and throw it away for weed plant.

The young stems and leaves are often eaten as a spring or summer salad, growing strong with a slightly acid but pleasant flavor. The older stems and leaves are cooked and served like spinach, its use as a pot herb being very general in China and Japan. The longer stems of the plants that have gone to seed may be cut and dried for use in winter salads. It is cul-