Half Million Miners Hast War Work
By Three Strikes

Protest Conditions and Pay, Not War, Is What They Did!

After three strikes in the last few months, John L. Lewis has ordered the miners back to work until October 31 and the probability is that during that time the mine workers will try legislation to get public in portal pay.

As we indicate in the headline over this story, we wish that the miners and all workers were inspired to hate war and all it means of degradation, and go on strike and stay on strike so that production could stop and weapon making could cease, and men could lay down their arms and begin to build up men and what is necessary to build it and maintain it.

However, the strike was about an issue vital to the men—more pay. a living wage, so that they can feed, clothe, shelter, educate their families—so that they themselves can lead a human life. But so that they can have time to think, to study, to do what they were sent into the world to do. They may have a chance to know God, love Him and serve Him in this world and in the next.

Until the conditions of men’s labor are changed, until they are masters of their tools and not their tools of their masters, it is easy to come out of mines and factories and turn to their work, and unable to think.

(Continued on page 10)

Negro and White Battle in Detroit; Disorders Rampant

On going to press there is rioting in Detroit, with 35 Negroes and 4 whites killed, hundred in hospitals and over 1,000 under arrest.

The headline in one paper says that the Governor of Michigan is ready to call out the National Guard. There has been rioting in Albany, New York, and also in several other states.

The discrimination against the Negro in housing, employment as well as in the armed forces has been widespread and has continued through slavery. In the South, through their freedom (brought about by the use of force) down to the present day.

We must say with shame that discrimination in religion has been just as widespread. As St. Paul and St. Peter both said, “The just will be judged first.”

The just (in other words the Christian) is ahead of satisfying Christian charity and love. In their own meekness, have certainly converted the Negro by their example, not to the Christian virtues of love and peace, but to war and retaliation.

And now the just, or the prosecuting Christian, is beginning to reap what he has sown.

CHRIST the Workman

Who does not know, who does not see, who is there who cannot ascertain for himself that no one is more incensed than the Pope against the advance and the spread of war more insistently than we have in every manner allowed us; that no one has pleaded and exerted more continuously than we have: peace, peace, peace; that no one has fought its horrors more than we have:

“Our heart and our lips, that do not cease to say, Our Father who art in Heaven, even if we are not witnesses to all this, for we do not hear, and we cannot see, and we can make no appeal to reason, for we are not in a condition of understanding; and from the hardships of the life they endure, draw an argument against failing faith in me, because I did it. Indeed, in the soul of comfort and hope which the heart of the peasant, the worker, the man of peace, or the laborer, the peasant, or the worker, looks with yearning at the earth in the hour of sorrow and misfortune.”

The above is a quotation from an address on “Labor Concord” delivered by the Pope at Rome during the strike of 20,000 Italian workers on Sunday, June 13, at a time when, on the one hand, he was being accused by the Nazis of being the cause of the war and therefore, as it were, of being a weapon of the people to whom he spoke, representatives of the Italian workers, were facing the horrors of a war which was not of their making and from which they would like to escape, and to which they are the machinery of.

We, the humble, the simple, the masses of the people, and especially the masses who are suffering, will be the first ones that they pick on.

The Pope had previously said:

“Whoever does not know, who does not see, who is there who cannot ascertain for himself that no one is more incensed than the Pope against the advance and the spread of war more insistently than we have in every manner allowed us; that no one has pleaded and exerted more continuously than we have: peace, peace, peace; that no one has fought its horrors more than we have:

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Where Is Sanctuary?

At a meeting at which I spoke last month, the audience was provoked to protest defense of the Jews and to state emphatically that she did not believe the stories of atrocities told. She made a long speech, and at her close she was applauded by the several hundred present. Against such astounding unbelief the mind is stunned. And yet we of America and England who read, believe and do, nothing to oppose the restrictions against immigration of Jews, their seeking sanctuary in this land.

Who does not remember and shudder at the thought of that ship that sailed from Bremen, seeking a haven for its load of sufferers, and turned away by England and shores, refused by England, and finally received by such little and more Christian countries at Belgium and Holland?

Blind and Dead

We read and we believe. But do we really believe? Four or five million are all that are left of the Jews in Nazi-occupied Europe. And here are some of the statistics, well documented, presented by Jacques Maritain in Pentecost two years ago, Pius XII.

Not Liberators

Where employers of labor do not pay a just wage, there is no work to be done. There is no justice, no liberty. In justice, according to the Bible, every man is entitled to in justice, according to the Bible. There is no work to be done. There is no justice, no liberty.
Their Writings Prove That Fathers of the Church and Other Saints Taught That War Is Unchristian

Faithful to merely human philosophy, the rationalistic doctrine of Mein Kampf is that: "Pacifism is a kind of religion and inculcates the means of surrendering the sake of existence. The first duty of every country is, therefore, to achieve peace—and at any cost. . . . Without brute force it is impossible to ensure the survival of the human race, of course. " Hence means the surrender of the Race founded upon this harmful position of Peace. If then be had this way indeed: they notwithstanding the fact that War is sometimes justified by Ethics of St. Just and Right and which do not take into consideration the flesh. Do not also the Heathens think? (Mat. 5: 34).

Is Slavery Innocent? ST. ISIDORE PELUSIOT (d. 436): "Therefore I say that slavery of enemies in War may seem to be legitimate as much as any other improprieties erected to the victorious, proving their illustrious crime; nevertheless, if the severer and supreme understanding were without, the whole men be had, this way indeed they will not seem to be so plainly innocent." (Epist. CC, CCC, CCCC, CCCCIVI.

A hard rumor has perturbed me recently. Some are unhappy and are detested. Some are (Continued on page 3.)

ST. CYRIL OF ALEXANDRIA (d. 444): "We are taught that we which, departing hence, He exhorts us, 'that we bring greater work and much more of greater benefit to the Good Shepherd.' This is the most illustrious as well as the most illustrious, since we are obnoxious to such danger. The more, when even in Peace, (d. 399): "A soldier of Christ I am, for the fight is not allow me for this." Call Our Enemies Brothers ST. GREGORY NAZIANZEN (d. 390): "The reward of us who Thine aversion to us. . . . Sin was abhorrent by birth; from avidity, rudity; from roughness we are all warred, and our consciences; we oblige the God; but at least, the right of the church, since we are obsessed to such punishment, nor let us have falsely with the others. From no God demands mutual benignity of himself, even if we have punishment that punishment from him." (Orat. 15:4)

Let us mandate the mandates of the Pacifist; that is, Peace, does not mean anything. He, be committed to that is'd as a unification of our church. "As long as he have committed with the adverse power. For God who have attacked us, let us call them even by the name of brothers. Let us persuade ourselves that we, small, that we might receive that from our own heart. Let us suffer to be convinced that we may conquer." (Orat. 20:12, 23:16, 34:4)

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Catholic Conscientious Objectors

Patriotics

(Continued from page 2)

becoming obsolete; in France, for example, a

Decree Forbade War

It is worth noting that War-

fare, justified or not, was against po-
sitive Ecclesiastical Decrees, as sinuate that a practice is evil and for the Western Clergy was not always required, though always and blessed it, as for the use of

ev er, pagans already hired in the

diers. They were not allowed to received to Baptism. This con

The (Christian) Faith? No ca

er assigned to an illicit act is committe d .... "

Nor is the matter simply that there were already many

Romans, as Fr. Tertullian tells the pagans:

If you wish to continue re-

ceiving The Catholic Worker

will you please send in your

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Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)

Page Four

DOROTHY DAY, Editor and Publisher
118 West New York, New York 16
Telephone: C'Anal 6-4856

Peter Maurin, Founder

THE CATHOLIC WORKER MOVEMENT

Subscription, United States, 50 cents, Yearly, Canada, Foreign, 50 cents
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.


Feeding Europe

As you know, there was an introduction, at the Senate, of the Guiltless-Taft Resolution 100 providing that it was "the sense of the Senate, that the Senate of the United States, in view of the fact that immediate steps should be taken to extend the great experiment, thereby preventing the impending tragedy of mass starvation in Europe, urge the United States government to endeavor, as quickly as possible, to work out such a plan." In cooperation with the British Government, and the Governments of Sweden and Switzerland, and the accredited representatives of other governments concerned, the setting up of synagogues, and the organization of relief for the stricken and hungry countries of Europe, on the plan. I have been chosen as one of the chairman of the Senate Foreign Relations Committee (Senator Tom Connally, Senate Office Building, Washington, D. C.)

LAWMORTS

"A New Testament and a pair of scissors is the best plan to keep a country from jail," Fr. Hugo said to Harold Keane when he was sentenced to two years and 14 days in a federal prison after his application for conscientious objector status was denied. (Both Fr. Hugo and Fr. Roy were present at his trial.

I thought as I heard of this re- 

I am rewriting the end of the last month. I got other copies of the "New Testament," in fathers of Dr. Martin Luther, 100 years ago, in 1840. I am rewriting the end of the last month, because I can go to the floor of the Senate for immediate action.

Peter

Mr. Sheed said we must talk "How Man Was Ireland," and that will go to Peter Maurin immediately. He has been showing everyone the advanced notice of the book being published as one of the books to be read—"about when the Irish were Irish," a thousand years ago.

In my book about Peter I am writing two sections of him entitled, "Peter's foot stool" and containing at least a list of books that consider indispensable for a Catholic education. The book is entitled "There is a book—but I have not read it." He keeps careful track of books old and new to find those that will lend authority to his message and that will give light on the synthesis he is trying to make between "Cult, Culture and Civilization.""Black Friday"

There is an article in this month's Black Friar's, the book which comes to us from England, a book placed two of our most precious treasures which had been lost, at Bremont's, and called Self Sufficiency.

It is the leading article for April. Probably written by Gerald Winckler, a member of the Personalist Community as he generally does. "The humanizing influence of the peasant life means a blank on one's shelves. They are the kind of books you pick up to read aloud from, and in consequence are not usually kept in one's office. They are books which need to be referred to again and again.

Leon Bloy

While I am talking about Leon Bloy, and the impossibility of finding anything about the man in the English language, the difficulty I had of understanding him, I can only say that there is a need for a Catholic education, in the case of the books, the most reredo, the most picked on—St. Paul, as arranged by St. Peter. St. Paul's letters, St. Paul's letters. St. Paul's letters. Jack English and Ossie Bondy, in England, have written that he is the author of St. Peter's and Fifth Avenue, for seventy-five cents each. I got there were a half dozen on

A Book Column

"The Benedictines exemplify culture, culture and civilization. In order to have a church, a country, a political community, their literature, their music and their worship, they must live in communities and grow.

"Today we have lost all that, and must begin again, and begin with culture and civilization. The culture may grow so that we may have evil, that is to say religion, that is to say the church, and the church, and must begin by first bringing light to the darkness. We cannot do it alone.

"St. Thomas speaks in terms of the city and of the family. The city is the perfect community, not the family, and not the individual. He is talking with all the violence in excess of what is isolated unfaithful lawman in this land."

Status of Book

As for the status of the book on Peter, I am rewriting the entire thing. It is a hard book to find in fathers of Peter, and I am afraid of trying to interpret, him, explain him. No one is able to do it. It is not right. And when I have read it, I shall try to publish it, if the funds are forthcoming. It would not sell the way a book intended for people with the kind of book that I am thinking of, publishing fund for paper-

Moses


(Continued on page 5)
Nowhere at Sea

Vol. Gerry Griffin, American Field Service, A.P. 618 Postmaster, N.Y.C.

Dear Miss Day:

It is Monday of Passion Week. The sun is shining and the temperature is a little over 40. No snow has fallen in my part of the world, I own, have had for some weeks now. It is a beautiful moonlight night, for the moon is grander, for my ambulance is being driven by a passerby coming, and I think it means an evacuation. Have had no mail for days except a bit of gossip and such, but I am not too badly off, I guess.

The rain is gently patterning on the roof of the ambulance, which is a little too close to me. I--I don't know why, just that a bit of rain makes you feel more at ease, and when you feel at ease you think more clearly. Again trying to find a way to get those blasted "snapshots of life," and you see why I am always too busy for such things... But enough of that. I have to go back to work, or I'll lose the plot.

Agnes Day

Caring for Wounded

Dear Gerry:

Start of the Regina Coeli for disease. God pity us and our to... 

Mr. J. O'Leary

East of Letter from St. Isidore

A-2225 Pte. O. Bony, 8th C. A. B. W.E.

CDN. Army (Oversea)

Please note my new address. I have just returned from London and February C. W. issues. Very good, too. I was especially interested in your remarks about creating C. W. literature and... 

Rev. Fr. I. E. A. M. R. Griffin

Movement Not Dead

The breeze has turned up, much to everyone's surprise. As time goes on the weather gets better, and we are3 sufficiently well to attend meetings.

Materials, fashion, with prayer, I guess. I'll never make even a punk review, but I can't help but notice the fervor of the "people." I wish it were possible to infuse them, or rather helped recreate that feeling, that was or no war, the movement not dead. I tried, in my feeble way, to show them the... 

The Trained S. P. J. child that I can imagine him smelling of Tobacco, but I'm going to find out more about him. I have heard... 

Evelyn Griffin, former head Brotherhood.

During March we all went on... to my last leave. I hope to visit some other place. Mr. Griffin and Peter, his philosophy, his travels... 

The big object of the Field Medical Unit is to get the wounded back home. It's a big job, but it's being done.

The Enemy

Oh! So much for that. But this brief sketch is enough to start our... I am trying to find a way to get those blasted "snapshots of life," and you see why I am always too busy for such things... But enough of that. I have to go back to work, or I'll lose the plot.

Norman Hawkins, head of our Seattle House of Hospital when he began three years ago, has just been sent back by Very Rev. Fr. P. A. for service at home. He is at present at Valley Forge... 

LXXI pages of C.W., and... 

Peace in Prayer

We are crude, sincere, peace, but there is no violation... 

Arthur Hess

From THE CATHOLIC WORKER

Page 5

From The Mail Bag

I do not know who tells our offi... there is no unnecessary move, the means and... 

From North Africa

I have no idea what they call... Home...
1. Christ's Teaching Applies to Persons and Nations

Macy a Catholic refuse to bear arms on the grounds that the Gospel of Christ is opposed to war? May he, because he desires to seek after the perfection enjoined by the Divine Master, refuse to participate in a war wherein he is bound to defend his country? Some Catholics have made this claim and have therefore registered as Conscientious Objectors to war.

Their stand is supported by several Catholic writers who, at least before the present conflict, spoke of conscientious objections to the obligation of Perfection or to a law (they said); therefore they refused to do their duty to defend their country. Some Catholics have made this claim and have therefore registered as Conscientious Objectors to war.

The Question of Duties

The question of war or peace is one of the most seriously Insurmountable difficulties in the way of a general acceptance of the Gospel. It is often said that the spirit of the Gospel is clearly opposed to war and to all forms of violence. Because of these difficulties many Catholics challenge the justice of the Conscientious Objectors' claim. Self-defense, the teaching of the Gospel, lies in the hand of a man, not in the hand of another, who, despite the subtlety of the conscience that God has put in us, cannot follow them if doing so would contradict his religious convictions.

Catholic Principles Ignored

It has been too summary dismissed. The argument against Conscientious Objectors is that if they do not want to follow the principles of non-resistance to evil, they may follow in privy conscience, or even if God gives him the grace for the task, if he refuses to follow the conscience of non-resistance to evil, he may follow this in private conscience, and not God. If God gives him this grace for the task, if he refuses to follow the conscience of non-resistance to evil, he may follow this in private conscience, and not God. If God gives him the grace for the task, if he refuses to follow the conscience of non-resistance to evil, he may follow this in private conscience, and not God.

The question of war or peace will be left to the decision of nations, private individuals, at all times and in all circumstances. To grasp the truth of this matter, we must not only understand the distinction between the conscience of individuals and the conscience of the Conscience of the Society of the State, constituted as it is, the basis of natural law, but also the religion of society, which God enjoins on all nations, as well as on all individuals, at all times and in all circumstances. To grasp the truth of this matter, we must not only understand the distinction between the conscience of individuals and the conscience of the Society of the State, constituted as it is, the basis of natural law, but also the religion of society, which God enjoins on all nations, as well as on all individuals, at all times and in all circumstances.

The Second of Two

The Second of Two Criticisms of Conscience.

Catholics Came Conscience.

ST-PETER

BY FR. J.

(6155)

The Second of Two Criticisms of Conscience.

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Pope Benedict XVI was speaking of when he said (loc. cit.) that the Second Vatican Council was not an "ecumenical" council, but one addressed to individuals as well as groups.

First of all, it may be noted of the fact that the counsels are not of strict obligation, they may not be regarded as imperfections. For the counsels are not a part of the divine will; this may never be treated with contempt, and men in their innocence should form themselves to it as far as possible. For everyone who teaches that he who despises the counsels is guilty of grave sin (cf. John 15:26) is left to treat with contempt the command given to him. The reason is: first, it is not of the essence of the counsels which make them imperfections; and, second, they don't form an imperfection in the supernatural plane. However, to love one's enemy, even to love one's enemy, is not a counsel but a precept. "Charity... requires, not only its fruit, but also its perfection at which we ought to aim, but as an element of the effect and not of the cause" (Maritain, op. cit., p. 28). Italic ours.

4. The Counsels An Explicit Manifestation of God's Will 

Let us, then, distinguish between the counsels and the precepts. The counsels include. It enforces them. Further, it includes all men. It includes the whole human race, all the nations, and all the races. 

The counsels are not addressed to national and racial distinctions. They are not based on the natural law. Against the Jews; such criticism, however, is scarcely stronger than a deprecation, which is a normal practice. They are not to neglect the duties assigned to us by authors who claim the authorship of the counsels. They are not to be avoided; the counsels, so far as this is possible, are an obligation to the spirit and the "providential direction." These are a serious obligation; they hold with the counsels with the Gospel itself; the obligation imposed by the counsels must go beyond the other commands to an "enemy" (a Christian has no enemies). It is a mistake to believe that the failure to do so in a perfect manner is a sin. We are not prevented from doing evil in order to prevent a man from entering heaven. It is not the tragic consequences that are exempt from the law of love; and we must aim at the perfection of the love of God. 

What is here said of the obligations of Christians in general applies to the obligations of Christians in particular. If a Christian goes beyond the limit of the counsels, he is then in contradiction with the counsels. If he were to do this, he would be in conflict with the counsels, he would be in conflict with the counsels. The counsels are not bound to do this, because of the law of love. 

The counsels are not bound by the counsels. The counsels are not the counsels of perfection. The counsels are not the counsels of perfection. They are the counsels of perfection. They are the counsels of perfection. The counsels are the counsels of perfection. 

It is clear enough, too. Christ has said that the counsels of perfection are not of the Gospel; seeking after sanctification, the Son of God, has failed to understand these realities and to appreciate the counsels. 

7. The Kingdom of God Not An Impractical Ideal 

Here, then, is the "higher" way given by Jesus: the way of love. Are men to be denied the right to seek after sin? All that is alleged against them is that it is impossible of realisation, Utopian; but then it is not defined. It is an ideal, a mark (mark!); that Christianity is an impractical ideal because it is an impractical ideal because it is a Utopian ideal. It is not the case that such a doctrine does not take into account the realities of life, but that such a doctrine does not take into account the realities of life, that such a doctrine does not take into account the realities of life. But the Son of God, the Son of God, has failed to understand these realities and to appreciate the counsels. 

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Christian from realizing the fullness of the Christian life, he may call up that principle given us by the Apostles: "We must obey God rather than man." (Acts 5, 29.)

9. Would Your Saviour Vote for War?

The text that we have quoted from St. Paul will also solve the other difficulty that is set in the way. Suppose that this ob­ jection is made. But there can be a just war of defense; not unjustly attacked, an individual enemy or nation might be a duty to defend himself; a ruler has a duty in providing for the defense of his citizens. And in such cases warfare does not of­ fend the natural justice of war. St. Thomas does not think so; for he holds that it is not open to one's enemies in order that they may be changed from their evil course, and also that temporal evils will befall them in just correction. (III, 13, 2, ad 3.)

8. War Results from Refusal to Find Peace in God

We may summarize and con­ firm this doctrine in a principle and example. If Christianity is the virtue of friendship (which is the natural correlate of charity) and friendship means that wars are unnecessary and an act of infidelity to the natural justi­ ce of war should be cause the ast majority of men

that new organs are develop­ ed by means of the special­ ized exercise of the organs which it has, increased by the effect of circumstances. Old organs disappear under the greatest commandment; it is the just, would disappear under the

the mind of Christ-it is superfluous love thy neighbor as thyself. - But

the Sermon on the Mount. St. Paul's work is done if the human family can be brought into a state of perfect brotherhood, the existence of which is their chief aim, while faction, and no war.

and in its place, applying what he says of the natural correlate of charity (order, not in a speculative vacu­ um, that we must consider the conduct of the Old Testament, it is not ituled with greed and hatred, corrupted by the weapons of the spirit, prayer and good works are the most effective and just method). For all wars, just or un­ just, would disappear under the Gospel of love it is unnecessary to talk of justice between nations. Yet, we carry this principle that he renders certain ordinances of the law and ethical principles unnecessary. In the concrete reality, cancer with a poultice, so you cannot cure hatred, robbers, murderers.

The exact relation between the Gospel Law and Ethical principles is firm this doctrine in a principle

In spite of the redemption, still hatred, cursing, anger, etc., exists in the human nature. His nature bears the marks of the Fall. According to its ability to produce heroism? Can you think of any example? Thomas affirms that as issuing from devotion to an

Secondly it is a Catholic doctrine that peace is a super­ natural gift and an act of the New law transcends the Old

the Church is not opposed to war

We may summarize and confirm this doctrine in a principle and example. If Christianity is the virtue of friendship (which is the natural correlate of charity) and friendship means that wars are unnecessary and an act of infidelity to the natural justice of war should be cause the ast majority of men

on account of the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity; justice is always needed to regu­ late the circle of virtues—by charity;
Where Is Sanctity?

(Continued from page 1)

three-day pogrom (July 28, 29, 30, 1941) has been ended or, for the most part, put an end to the burning of synagogues and anti-Jewish pogroms, it remains to be seen whether the pogroms will be reduced to a minimum, or only temporarily, or not at all. The Jews in Southern Europe, and in the Caribbean, should be explored without delay, Sanitary and American officials should be sent to Argentina, and to Argentina, and to the New World, to be informed of the number of refugees in these areas and to report on what is possible for them, so that they may be given the means to support themselves and to establish themselves in a new home.

VI. The United Nations should take steps to end the persecution of the Jews, and to prevent the mass emigration of the Jews, from all parts of Europe. The United Nations should also take steps to prevent the mass emigration of the Jews from the United States, Canada, and Argentina, to other countries, particularly to the United States, which acts as a haven of refuge for those Jews who are in need of a sanctuary.

VII. The United Nations should take steps to ensure that the doors of Palestine are open for all Jews who wish to enter, and that the Jewish community in Palestine should be established as a free and independent state. The United Nations should also take steps to prevent the mass emigration of the Jews from the United States, Canada, and Argentina, to other countries, particularly to the United States, which acts as a haven of refuge for those Jews who are in need of a sanctuary.

In conclusion, it is imperative that the United Nations should take steps to end the persecution of the Jews, and to prevent the mass emigration of the Jews from all parts of Europe. The United Nations should also take steps to ensure that the doors of Palestine are open for all Jews who wish to enter, and that the Jewish community in Palestine should be established as a free and independent state. The United Nations should also take steps to prevent the mass emigration of the Jews from the United States, Canada, and Argentina, to other countries, particularly to the United States, which acts as a haven of refuge for those Jews who are in need of a sanctuary.
Our Grandson’s History Lesson is Being Written Today.

Not only in terms of battles won or lost, but in the “isms” that are being developed to serve human freedom. Today’s young people must recall 1943 as the year in which total regimentation in all aspects of American life was being carried out by the Italian and other Axis powers. American people! Help us to lawfully obtain and maintain freedom by putting your governo philosophy, which is based on the premise of the proposed constitution of Germany.

Women—

It points toward a regi­
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rate form which it

embraces:

1. Total regimentation of the
human being. The Italian
and German ideas are
the same in this respect.

2. Abduction due to
victims, which is the
basis of the totalitarian
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3. A utocratic control of
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Mental Patients
In Oregon

In view of the fact that work in mental hospitals is one of the works open to comparable merit and can in no way be interpreted as a business, we are interested in publishing such letters as we have received concerning our work comes from Eugene, Oregon, Eugene—(To the Editor)—A recent article in The Catholic Worker by a woman remarking on the overcrowded conditions at the Oregon State Hospital. She wondered what could be done about it. This has been seething in my mind, too, until I guess I must write, to get it off my chest. She was only a visitor. I worked there for three months, and I only knew what a beautiful front is put up for visitors! I saw three beds in a room; I saw there that you wouldn't believe could go on in our own state institution.

Privilege
I can remember going to the attendants’ dining hall to eat lovely meals, well-balanced, attractive, and nourishing. . . . and then saw the patients in a room; I saw things that I could not believe and hear things I could not believe.

Brutality
I have seen an elderly patient throw a pillow to the floor by force making a terrible bruise. I have seen a patient knocked against the cement floor time after time by the head attendant of the ward. The attendant then look her by the throat, and this face became purple, her eyes bulged, and her breath came in rapid, short gasps. The patient was unmercifully tight in a straight-jacket and strapped in bed, unable to move a muscle. I have seen, simply because she hopped another bed, an attendant told her to stand still.

Mental Patients in Oregon

Dear Dr. Bennett,

I cannot express the gratitude I feel for your mention of the Oregon State Hospital in your recent letter. I have been privy to the inner workings of this institution for the past year and I can attest to the extreme overcrowding and inhumane conditions that prevail. The staff, comprising both medical professionals and attendants, are understaffed and overworked, leading to a lack of care and compassion for the patients. The facility is desperately in need of renovations and improvements to ensure the well-being of its residents.

Sincerely,
[Signature]

The Catho]lic Worker

Page Eleven

Is the C. W. a Catholic Paper?

The Catholic Worker magazine is a weekly publication that serves as a platform for the dissemination of Catholic social justice teachings and activism. It was founded byÈdward B. Gough and Fr. Charles Coughlin in 1933 and has since become a key resource for those seeking to understand and apply Catholic principles to contemporary issues. The magazine's mission is to provide a space for dialogue and action on behalf of the poor and marginalized, drawing on the rich tradition of Catholic social teaching.

Read the full article for a detailed exploration of the magazine's history, founding, and impact.

Read the full article for a detailed exploration of the magazine's history, founding, and impact.
Letters from the Houses

June, 1943

I

ROCHESTER

Here at Rochester now. They have a swing gallery, very small, but new. Tommy Scabill runs the house and Bernard L. works down the valley. They see the farm, but found out a gorilla had been seen 200 miles away. They are about 100 miles from Rochester. I haven't seen the farm on the farm and on some days, at least at present, no one is there. There's a very lively group planting yet, for the season is in good spirit. They are plenty of livestock, cows, sheep, chickens and goats. There is a lot of good Indian to understand. You remember how the Pilgrims used to avoid arousing envy? Well, this one has a house run by a man and the part is the 15-foot high ceilings, which make it a well ventilated room and the other best thing of the whole house. I do not think I will be able to stay there. I want a little more than the other, and the ultraficial motive is, that I will have to work for Mr. Folley.

You have meetings here on Tuesday nights, but let me round it. I do not think I will be able to stay there. We can visit later for the purpose of saying good night, and the ultraficial motive is, that is, that he will want to talk to me. You know, they have been waiting years for someone to talk to, and I do not like the idea. 

To make it clear, I thought it was an awful good idea for the different groups to join together on one of the houses.

I noticed that when we had the demand, we couldn't understand. Because I received the answer in the letter, I agree with him. Because I feel we all have so much to get from each other. I noticed that when we had the retreats at Brookfield, we couldn't understand. Someone said the C. W. was on its way? Out, why even if we have one house left, we can't fold up? I wrote in Brookfield. All here send their love to all.

II

BUFFALO

I got into Buffalo at about 9 o'clock last night, for the house and found out her father was in the hospital. I got into Buffalo last night, at about 4 a.m. I woke up here at 3 a.m. I ran down this house here and there. I work from eight hours every night, not being there for the immense defunct, nor very little, for them. This is why Howard keeps the house going with what he makes.

There are only about ten men living at the house now, and I don't know. They sure have a wonderful set-up here—chapel, large rooms and plenty of Father. Bosch is the only one there, and removed the Blessed Sacrament, because it is becoming increasingly difficult for him to get over.

Not Optimistic

I did not see Mr. and Mrs. Hastings, but Howard isn't very optimistic about the future status of the house. He doesn't think the demand will last for very long, and that is dealt with lightly in some operative groups. The greater difficulty of these years, it is not clear whether 

The trip certainly has its ups and downs. More ups than down. Let's go on to Cleveland.

III

CLEVELAND

I landed in Cleveland shortly before 8:00 p.m. and got over to the house at about 8:30 a.m. You have been here at the house, so you know that it still has a few. The valley teeming with industry, it gives a pretty compact picture. The epitome of industrialization, the city, the train, and its outcasts up on the hill.

This trip sure opened my eyes. Being around Mott Street so long, and hardly ever getting any sleep, I looked around. There is the overwhelming force of industry. Blast furnaces, steel mills, factories, as well as the number of movements of destruction, and the major industries employed in them. It occurred to me that we are going to have a terrible force of destruction on them, for they are so cased up. There is a very natural development here has become a natural part of their very own. And when I got into Rochester there was the same situation, then over to Buffalo. This has been a nightmare in comparison. It certainly has a tendency of discouraging a guy who has different ideas about the "puritan of happiness." The same note sounded in Cleveland, in fact, just a couple of days ago they opened a new building. But when I got down to the Cleveland house, I breathed a sigh of relief.

V

PITTSBURGH

Do you remember Graham Backus of Blackheath? Well, the house here seems just like a page out of it. Small, hot, dirty and insect infested. Or­

The center of the city that all those Backus Matt, almost oblivious of his surroundings, came up all night and receives little, if any, support, maintains the momentum of the house. There are just six men living here at the house, and they had been about, not very far. This is why the group here is practically defunct, and very little interest. All the way up through New York State I noticed the overwhelming force of industry. Blast furnaces, steel mills, factories, as well as the number of movements of destruction, and the major industries employed in them. It occurred to me that we are going to have a terrible force of destruction on them, for they are so cased up. There is a very natural development here has become a natural part of their very own. And when I got into Rochester there was the same situation, then over to Buffalo. This has been a nightmare in comparison. It certainly has a tendency of discouraging a guy who has different ideas about the "puritan of happiness." The same note sounded in Cleveland, in fact, just a couple of days ago they opened a new building. But when I got down to the Cleveland house, I breathed a sigh of relief.

Lack of Interest

The house is, mainly lack of interest. The experience is really valuable, for after the war we have many people as possible interested in the back to the land movement. This trip certainly has its ups and downs. More ups than down. Let's go on to Cleveland.

IV

DETROIT

I'm over in Detroit now. Will be here until Sunday, then on to Chicago.

The group here is really small and weak. The house is entirely uninterested. But the Detroit house always did make out well, largely through Mott Street. The trouble is that the cold weather is bringing along as many people as you can with you. About the only way you can take care of the ones who are pushed out of the way to the back is that the house and they feed fifty daily. But since my visit here I have a renewed interest in the land. I've heard of the city, and it is going here, and it is going very hard, and it is going very hard, and it is going very hard, and it is going very hard. The group here is practically defunct, and very little interest. All the way up through New York State I noticed the overwhelming force of industry. Blast furnaces, steel mills, factories, as well as the number of movements of destruction, and the major industries employed in them. It occurred to me that we are going to have a terrible force of destruction on them, for they are so cased up. There is a very natural development here has become a natural part of their very own. And when I got into Rochester there was the same situation, then over to Buffalo. This has been a nightmare in comparison. It certainly has a tendency of discouraging a guy who has different ideas about the "puritan of happiness." The same note sounded in Cleveland, in fact, just a couple of days ago they opened a new building. But when I got down to the Cleveland house, I breathed a sigh of relief.

Lovely place. The spirits are surely catching up.