UNEMPLOYMENT

Eric Gill

2. If the dope were five pounds a week people would not have no one would complain.
3. Very few men and women really want to work in factories because they see life is the idea of the happiest way of life.
4. There are very few men and women who would refuse to accept a fortune if it were left to them.
5. Very few would refuse to take the Irish Sweep if they won it.
6. Very few would rather be factory hands than shareholders.

Unless We Scrap

Machinery

1. Therefore what we call unemployment is not really a curse.
2. The curse is only the illusion of unemployment.
3. The weakness is not in distribution but in production.
4. And that is why the birth control movement is fundamentally silly as well as undemocratically.
5. People do not want too little food or too little power of production but simply and solely too little money.

Inevitable Consequence

1. Unemployment is the absolutely inevitable consequence of the introduction and improvement of displacement machinery.
2. If you introduce a machine which takes one man's job and only needs one man to mind it and produces the same result which does the work of three men then one man is bound to be unemployed.
3. There is no escape at all unless you can get fresh markets.

WELCOME HOME LOUIS BUDENZ

Louis F. Budenz has resigned from his job as managing editor of the Daily Worker, has given up his connection with the Communist Party and has returned to the Catholic Church. His wife and daughters have come into the Catholic Church; they were baptized by Monsignor Fulton Sheen at the Catholic Church. In the past a few months they have been far more critical of the Church than is here.
Manna Is Sometimes Rabbits

"All that you thirst, come to the waters: and you that have no money make haste, buy and eat. Come, ye buy wine and milk with all your heart: for I say to you, and you that have no money, that you may buy, and eat and be satisfied, for I say to you, that you may eat the good things of the land." Jer. 31:1, 2.

DEAR Fellow Workers:

In our exuberance we cry out such invitations, and the lame, the halt, and the blind crowd to our doors, as who would!

This morning the mail contained a little box with a pair of baby shoes in it. One of the Maryknoll Sisters down the street from the Retreat House said she would like to have a pair of baby shoes for her son. Our next door went to a dozen of sandwich bread, and Sony on the corner. She is getting up to an apartment, too, and good food for the "line," for the Ambassadors of Christ. They are with us in the morning, about a hundred and fifty of them, and when they go out the halls are full.

And it isn't only a line of men who come. There are ten women, white and colored, who send their rent to us. We know that the Lord will help us. He cares for us, St. Teresa.

This morning the mail contained a little box with a pair of baby shoes in it. One of the Maryknoll Sisters down the street from the Retreat House said she would like to have a pair of baby shoes for her son. Our next door sent us a dozen loaves of sandwich bread, and Sony on the corner. She is getting up to an apartment, too, and good food for the "line," for the Ambassadors of Christ. They are with us in the morning, about a hundred and fifty of them, and when they go out the halls are full.

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Longman Greens, 55 Fifth Ave., has been sending us such cards as are shown below. We beg our readers to get their catalogues and go on a spree of buying. There is a new book of Fr. Gerald Vann, B.A., M. D., Father Damien's Adventures in Guave, Margaret Montgomery's Enjoying the New Testament, Mary's story of Fr. Pascal Dostert, by Marquise of Tankerville, and many others.

CONTROVERSY

Some day, perhaps, I shall be able to finish the novel I was working on last time I wrote to you, Mr. Maurin, a prophetical novel where a man born in an era of unemployment, and in flight from the police for his past, gets to the job of advertising a clothing store while he walks on stilts in Times Square. The novel is likewise didactic: explored, walking as a manikin, advertising for fur coats in the window of a clothing store on the main street. The villain of the piece is capitalism and materialism, and the solution is an unemployable man who is only to be achieved by voluntary poverty and detachment from creatures in this world, to permit others, to continue to love others who are not in the inmost circle of love. He says that in four years he will have started a retreat house and have started a retreat house and have started a retreat house, and have started a retreat house.

We want truly to give the way of helping themselves. We want to do so much, and are able to do so much, not in the matter of food and clothing, but in the matter of care and comfort and love. We want truly to give the way of helping themselves. We want to do so much, and are able to do so much, not in the matter of food and clothing, but in the matter of care and comfort and love.

Gratefully in Christ,

DOROTHY DAY

(Continued from page 1)

...they are such samples of the light and freedom and joy to come. Why do we weep?"

Arrivals

Tom Sullivan, formerly of the Peace and Justice team, has been staying here for a while, just back from the Pacific. Jack Robert, of Cleveland Catholic Worker is here back for good now and in charge of the house. That will be a good thing for the time being. Writing, painting, printing, and a lot of work to do in the house can be done on the farm. He used to own a farm and spent a good deal of his time there. He'll be able to get more country now after being tied in New York for the past three years. Charles O'Rourke has been to see the gang coming back, and Father Duffy keeps up his labors are going to be lightened, but somehow they exist. Thanks to such a crowd there, there is a great deal of painting going on. The office is painted throughout. Also the front of the building painted green. The halls are washed, and part of the rear room maintain ed. The front fence is a brilliant green. We begin to lose festivity, especially this Christmas, but we'll probably have Christmas trees blooming in the garden this year. What I always wanted is a1 alcohol tree.

Next?" Looking over an old notebook, I find this: Ragotson days, May 16-17, 1944. Prayer for conversions. Here's a letter from Fr. Bridges, Curran, Lawrence, and others. And it isn't only a line of men who come. There are ten women, white and colored, who send their rent to us. We know that the Lord will help us. He cares for us, St. Teresa. I worked for in Chicago a brief time, have started a retreat house and have started a retreat house and have started a retreat house, and have started a retreat house.

Book Reviews

And now that people are coming back from war, maybe they might want to read some of the things in the Book Reviews. It is so wonderful to get all the books and so hard to write good reviews, will be simple, fragmentary, and often just plain ignorant. After all, the pal is has novels full of diaries, notes, running confessions, spiritual subjects. Eyeless in Gaza is full of it.

But, it looks as though I'm never going to get a chance to write that novel, life is so packed with retreat, and I live with so many people. I live with people in a book as you have to do when you are writing a novel.

And yet I want to write about the retreat in a way to arouse a reader's imagination, to urge him to write to us for the retreat notes, which we have begun under the title of Applied Christianity, Empericismo, from the Archdiocese of New York, and other literature on the subject.

We don't want too many to be interested, but we hope to cause the war to cause the war to cause the war to cause the war. And you have to do them on the retreat, and then give them in our columns, and there will always be a desire. What is needed for vocations both for the priest's house and for the lay apostolate?

On one occasion I published a letter under a pseudonym which I took on my own annual retreat at Oakmont, Pa., there were one or two letters of this kind, letter of this kind, but none that were revealing. And they said that they were refreshing, and a young man reading them gave a letter to the retreat director, who was an objector to war, made up his mind to re-enlist in the Army to be released. He made quite a few retreats and took a letter of his own to the retreat director, and now he is studying for the priesthood in addition to being a lay apostle.

It would take a whole book to write about this retreat of ours, and that is why I am writing to get at my novel. I think it is important and necessary not to go into the story of the retreatants themselves, but in a hint of such a thing reaches her hands and is written upon in important matters.

But you can send all your lists.

...I was just talking to a friend of mine, he's a Catholic and he's been over to the war, and he says that the retreatants themselves, but in a hint of such a thing reaches her hands and is written upon in important matters. But you can send all your lists.

PRIEST'S LETTER

(Continued from page 1)

on the C.W. In various study circles and iC.W. study groups under Catholic auspices. Many are anxious to learn more. Whatever you send we will forward to the C.W. and that is why I am writing to get at my novel. I think it is important and necessary not to go into the story of the retreatants themselves, but in a hint of such a thing reaches her hands and is written upon in important matters. But you can send all your lists.

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It is the nature and duty of man to work. He who does not work is disobeying God's law and is a parasite on other men. In spite of what some parasites may say, there are few men who do not want to work, in one way or another. One may like theغني than the clergy say little. Perhaps this is as well, for when, once about, they preach on the hidden life of our Lord and speak of his work as a carpenter, what is the result?

This excuse may be used for the clergy: that their work as priests has not changed since the time of St. Joseph. Is the modern material, the human soul, re-created? The human soul is still the liturgy, the sacraments and teaching. The clergy do not produce anything different from the disaster that has crept in. Perhaps we should follow the example of our Lord as carpenter, and speak of his work as carpenter.

We are told from the pulpit that by working as our Lord did, we shall earn the essential clue of human and patition: that life choose a laborious trade and endure the drudgery of a menial occupation in a provincial town, and taste the tidium of knocking in nails.

That He who made the oak tree by hand, by his own hand, as we have a made a table by the labor of Noah and the two to the ark. We should observe the example of humility and patience. We would also suggest that an essential clue should be taught.

Many think for ourselves what manner of work may have been done in the carpentry of St. Joseph. Nothing can be said as to what made the things made there a reasonable one. We believe that his work was a righteous thing. We cannot be certain, and we are in doubt, if this opinion is true. For whatever may happen in the long run, there it is a certainty that the world will be better off. We must enjoy our own work, or else we may not be able to enjoy others. The tree is what we have, not what we are. Our thoughts should be toward the right making, we can be certain. For a carpher is not made directly for reasonable and good purpose. He produced the normal needs of the human soul. In the carpentry of the modern man, he dealt directly with his customers, who have the same needs of the spiritual parts as any other man has. This is the essential clue of human and patition: that life choose a laborious trade and endure the drudgery of a menial occupation in a provincial town, and taste the tidium of knocking in nails.

There are many points about St. Joseph's work. What, for instance, was the range of it? Did he make a wheelwright's work and cooper's work? Were the things made at the workshop for a trade, or for household use? How do we know? There were no plans, other than those that came from the carpenter. The carpenter made things, not for a trade, but for his own use.

St. Joseph, the raw material, the wood, was local. Trees were felled by St. Joseph, or under his supervision. There is a legend that great claving and stacking was his concern. Some legend has it that most trees to have much strength, grain and it is not the nature of wood to yield to the pressure of surfaces. A straight-grained piece might be found here and there, but pieces of suitable curve are very rare. The saw was mainly used across the grain, where it cuts swiftly. A similar use was made of wedges. It is a deep-cutting energy, the deep mass of the plank is the full strength of the wood and revalues its full beauty. Such wood will not warp and far many purposes it may be used at once and at the same time, it is most of the wood.

St. Joseph was free to choose the mission of a piece of wood for each part of a job. Thus the material cause of the wood was good.

Thirdly, St. Joseph's bench and tools were simple, so that he could adapt them to his needs. They fitted his use, being of such a sort that the hand of the carpenter was included in the act of sawing.

In other words, the things we may be likened rather to the chisel through the eye of a needle. Englishman that he respects the art would be any miracle, a tremendous victory by work ing as carpenter our country. In St. Joseph's work, we can be certain. Our lines, and even there, the work of the carpenter, the artist, was an example bard nowadays to make anyone feel good.

The hand is all that is a part of the work was good.

Fourthly, there is the formal ease, the practical intelligence of the carpenter. In St. Joseph's work, we can be certain.

When a Jeaut tells us that our Lord did the work, it is not as if there were the more interesting work of a carpenter than that of any other job. It is as if a talking through his bit. It is as if we could make any understand what was meant by craftsmanship, because so few nowadays see that the skill people can appreciate is now only in the form of the carpenter's work. In the carpenter's work, a professional can be seen.

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Fathers of the Modern Desert
BY FR. JOHN J. HUGO

TWO young men had been going to Thelogos, a man who was called by the name of Thelogos, and they were now seeking a section of the city, as though in anger. They were, in fact, at least indignantly searching for objects in the idea of the object of their indignation to set him straight on a few matters, and offer some guidance to them, on which he had been deeply sorry. And so searching for a prospect, Thologos, who lived a kind of holy life, met the crowds and distractions and tumults—what he called the New Babylon.

Yet, and a great first, to change itself in Long before Rome burst itself out, and plunged itself in an absolute. From the high point of power, oh, we have black to white.

Saint Raphael

PRAY FOR US

Sonnets

THERE is no radical the Negro's road
For his, a fellow, fighting to the end,
Thinking to ease him of a half his load.
What waste of time to cry: "No Segregations"
When it exists in stark reality,
Both North and South, throughout this land.
The state declared by white authority.
Must fifteen million blacks be grated,
That one of them can enter as a guest,
A fine white house—the rest of them denied.
A place of decent sojourn and a rest?
So many Negroes you'll see in the whole South.
The Negroes need salvation within.

The Bloodletting

By Stanley Kunitz

From "The Bloodletting"

IT WAS with feelings of indig­
ity that the citizens of New Babylon perceived that they could do without the super­
colic movie industry, which they did not like. They did not like their prime duty com­
panicary people with the materials.

In glowing terms, they did not like how their agricultural peoples the ge­
neral would not but also ac­
\end{document}
CULTURE \NATION:

II

WHEN the dictators set them up as gods
To solve the riddle of wealth and poverty,
I think of Jesus who was scourged with rods,
Who died so that the whole world might be free.
From voices who posed as gods to rule mankind!
I think of Jesus and the pagan world,
To which He said: Can the blind lead the blind?
Boldly the flag of love life unfurled.

My Lord and Master of the earth to whom
The most Oceas’s line are nothing new,
Who died to break them and above the tombs
Proclaimed the gospel militant and true.
My pagan life of arrogance and cross,
I lay down all and humbly at your cross.

I DO BELIEVE, LORD HELP MY UNBELIEF

I

But not all citizens of the Great Cross shared this common enthusiasm, for at that moment in the Great House, the appointed rulers of this nation were in solemn session to find ways and means of combating the cancerous growth of intolerance which was threatening to undermine this noble structure of the Great Nation.

The Head Ruler was frankly wept as he faced the group of Minor Rulers. "Rulers," he addressed them, "I have called you here because of a gigantic growth that is threatening to undermine the very foundation of this great structure, the Great Nation.

It is a growth which has caused the trains run on time, the citizens have more money in their pockets, the country be destroyed.

Agreed! Everyone shouted, pleased to find general persecution of Christians would be the best way to remove social and to remove the causes of paganism and intolerance.

The plan was drawn up for a general persecution of Christians which will get rid of the cause of this intolerance.

Surely, but this was done that few citizens knew of the impending persecution.

The day of the persecution came and nothing happened. The papers reported nothing out of the usual round of divorces, murder, the regular run of the news, but it was sandwiched in between comics. This is just the same, and it was for the first month of what was supposed to be the last.

The Head Ruler got up and said: "I do not think that this scene would be duplicated."

A feeling of hushed expectation was the rest of the population that the persecution would be the last. But these were looked upon with scorn and contempt and disgust by the other citizens.

T E D W A R D 1 9 4 2

Just Wages and the Right to Work

A S FOR the rich and wealthy, if they are bound to act liberally towards those who need their help, surely, much more are they bound to find work they seek. May wise authors of a specially wise and useful scheme; they have tried and will, are unable to find the work they seek. May wise authors of a specially wise and useful scheme; they have tried

For such is the justice of God to us men. May wise and reasonable, to the general profit of the community.

There is virtue in the country house or farm; in fields, streams and groves, in the air and the soil; in the very manners, that neither cities nor universities can possess.

Just Wages and the Right to Work

By NATURE agriculture is first, next come all those which are refractory to the earth, such as the farmers, the foresters of the earth, of like kind. But agriculture should be ranked first because the farmer is the link between the nation and its profits from men, either with their consent, like petty traffic; and the mercenary arts or without their consent, like the craftsman, who is the only one to whom agriculture is natural, for naturally every existing thing derives its nourishment from its mother, and so consequently men derive it from the earth, just as from the land.

ARISTOTLE

The requirements of a good farmer are at least four: The ability to make a full and complete man, to the office of the different orders, to rear a family carefully and well; to be of good service to the community, and to make the earth more productive than it was when he took it.

L. M. ALCOTT

The requirements of a good farmer are at least four: The ability to make a full and complete man, to the office of the different orders, to rear a family carefully and well; to be of good service to the community, and to make the earth more productive than it was when he took it.

L. B. BAILEY

A joyful work of the farmer, for who are we not pillars of our country, of our glistening oxen, and the rain is our life's bread. May we know with our eyes every day, making of the earth our home.

Others look to men for their rewards, but we receive our satisfaction from our work. A hundred for one, the full ear for a seed, and the tree for a nut.

For such is the justice of God to us, for with the meat we feed to our stock, we feed to our hearts. May wise
Clothes, Clothes, Clothes

DEATH brought a police sergeant to St. Joseph's House last Wednesday night. When he had completed his routine examination he started to ask questions about the home and its work.

"How do you fellows keep this place going?" he asked.

"Out of our own pockets," said the sergeant. "A lot of them—IGINO GIORDANI, "The nag, outraged, when he is com-
ted to spend his whole work-

"Since each Christian is intended to be a carpenter, an organiser whose life-

ECONOMY dictates that railroad too hastily through—avarice. He

"Yes, yes, it's too bad—too

"The doctrine of the Incarnation and of the Resurrection teach us that in this life and in eternity

"The state of being a carpenter is most important, they said, because it is a vocation,

PHILIP HAGGREEN

(Continued from page 3)

"I don't feel that our duty is to

"If you see track laborers ,

"Ajoy of joining wood that he has

"As Christians we ought not to

"And able to suit his means. A joy of

"That suited his soil and a machine-

"The carpenter may make a table to

"They say that our Lord showed us something in-

"The carpenter who

"The carpenter who

"That suited his breed of oxen,

"That suited his soil and a machine-

"and able to suit his means. A joy of

"It will be better with the industrial methods that

"The carpenter who

"That suited his breed of oxen,

"That suited his soil and a machine-

"The carpenter who

"The carpenter who

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("Continued on page 8")
Eric Gill's Essay—Thrusped by Peter Maurin

October, 1945 THE CATHOLIC WORKER Page Seven

Thought of as an investment.
1. The City Council says on its posters: "Join Evening Classes, the wage system is the slave system."
2. The factory worker is said to be responsible for what he makes.
3. He is only responsible for what he makes.
4. He is responsible for what he makes.
5. He is only human.

The consequence is.

The London City Council agrees to this.

And it is not only to look after his selfish ends.

We have not established an antiquated money system.

That is to say, that money brings in profits.

The money issuing system.

With the power or machinery.

Of course, to be a trustee of money.

This view is.

If you are forced to use and consume.

The only people who are reluctant to it.

The only people who are reluctant to it.

Is that money is not made; it is simply a vehicle, a symbol of the ownership of L. O. U.

Thus in Russia today.

That is to say, according to the principles of common sense—private property is not a responsible human being.

Nothing may be made.

It is simply madness.

Or his neighbors.

And as Pope Leo XIII said to a condition of workshop.

All are slave work.

2. He holds the surplus in trust for the making of things.
3. They do not exist.
4. We have nearly abolished the country.

They are the people who have kept their responsibility.

If a pin has no point.

It is that it brings in profits.

If you use and consume.

And money making.

He is only human.

For the making of things.

It makes no difference for them.

It is issued.

We do not exist.

The only people who work away from home.

That is, slave work.

1. They have been reduced.

And by the banks.

And as Pope Leo XIII said:

An antiquated money system.

It is issued.

This is either to work away from home.

2. He holds the surplus in trust for the making of things.
3. They do not exist.
4. We have nearly abolished the country.

Not one of them.

And they agree to industrial-slavery.

For the making of things.

It is that everyone has a little work in his spare time.

1. But during the last war.
2. But what is the truth.
3. Thus during the last war.
4. After that.

It is issued.

The Present System.

We have nearly abolished the country.

We have nearly abolished the country.

It will make no difference for them.

It makes money.

We have nearly abolished the country.

They Seem to Forget.

5. He does not want.
6. Much of his spare time.

Property.

1. They seem to forget.
2. But what is the truth.
3. Thus during the last war.
4. After that.

That is to say, according to Catholic principles—"the principles of common sense—private property is not a responsible human being.

An Incomplete Person.

That is, slave work.

Not-More Than Sufficient

This first principle is.

It is that everyone has a little work in his spare time.

There are thousands of people.

They are the people who reckoned success.

And no use at all.

They Are the People.

And the bankers and financiers.

And the bankers and financiers.

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It will make no difference for them.

It makes money.

We have nearly abolished the country.

They Seem to Forget.

5. He does not want.
6. Much of his spare time.

Property.

1. They seem to forget.
2. But what is the truth.
3. Thus during the last war.
4. After that.

It is that it brings in profits.

We have nearly abolished the country.

Not-More Than Sufficient

This first principle is.

It is that everyone has a little work in his spare time.

There are thousands of people.

They are the people who reckoned success.

And as Pope Leo XIII said:

An antiquated money system.

It is issued.

The Present System.

We have nearly abolished the country.

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It will make no difference for them.

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There Is No Unemployment On the Land

INDIANS

Patrice de Maclynk, La Paz, Bolivia.

Thank you Mr. President for your gift to Villa Victoria. You and your workers are always to our prayers and those of our Indians. Our parish with 40,000 parishes is of the Lady of Asumption, and consecrated in 1913. We were picked up some fifteen years ago and to which the Indians is a great devotion. They ask continually for the mass and the dust that accumulates on her robes. This they mix with water and use as medicine. I shall inscribe a photograph of our parish.

In the parish here most of the work is with the soil and the adults we try to squeeze into Heaven by getting them to consider and understand their debts. To change their lives is impossible. Social conditions are pretty horrible and education, both religious and otherwise, seems to be the only thing needed. Recently we started a small school for the parish but now must convince the parents of the need for their education for their children. Most all asked for help in the factorize from the age of eight on, eight or nine, and every third week all night, and for the equivalent of $1.00 a family, and the children were sent out to work to make up the difference. For example, if a man came from La Paz, Bolivia.

CHRISTMAS CANDLES

by The Catholic Worker staff artists

20 assorted cards & envelopes: $1.00
Write to: St. Leo Shop, RFD 4, Upton, Mass.

Dear Mr. Myer:

I have been looking at the re­
ports of the receptions of the Japanese and Japanese-Ameri­
cans on the West Coast. I have been shocked at what I have heard of the conditions in the WRA camps. I have been shocked when reading of the methods the WRA has used in closing the camps. But my shock was received as I read the first paragraphs of your article the other day. I am appalled at The Progressive for printing it.

What hypocrisy and white­
washing you engage in. It is literally impossible to get a date from a Nisei with whom I correspond at the WRA for getting the evacuees out of the camps and completely forgetting their future. I have spoken to many of them who they would not be sent out un­
less a home and a job were as­
serted on the outside. They were being made to live in internment in San José.

The Christian Century for September 8 gives two columns under the section so treacherously called "News of the Christian World": "Unless something is done very soon, the West Coast's treatment of returning Japanese­
Americans will convert relocation into discrimination. The WRA seems to be exuding undue pressure to have the release camps closed at once. Its directives to camp directors are so harsh 'as to be shocking, but it is possible that these will be changed. One of the drastic measures ordered recently was that a family of four would not be allowed to leave an early date. One of the camps will be to send the police to escort him to the project office, where he will have his journey of the equivalent of $1.00 a day.

I have been shocked at the ferocity of the police, as to be worth the sacrifice, as far as the vast majority of the Japanese are concerned.

In Capitalist Language, it is not to be hypocritical about it.

We will try to make this a digna­
tious for the many.

OIL FOR THE LAMPS

Spiritual Reading Is The Oil That Keeps The Lamp Burning

The reader knows them as well as I do, who have never seen their faces.

2. And I am not going to tell you what they ought to do.

In the Vineyard

3. And I am going to tell you who they are.

We applicable Christianity.

4. The only business here is to tell you what we are.

It is a man has free will and not, and not because he has twenty dinner days, and forty motor cars.

So clearly even more than profits are at stake; and the more that the people of what the whole nation is for, the more useless and unjust it is.

We must make everyone who is owner with the people, and not we ourselves, of what the whole nation is for, which is the mark of ownership.

We must repeat, as a man has free will and not, and not because he has twenty dinner days, and forty motor cars, so clearly even more than profits are at stake; and the more that the people of what the whole nation is for, the more useless and unjust it is.

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