Upside Down Strike
By IRENE NAUGHTON

News of a revolutionary strike technique, a non-violent Gandhi technique, is spreading. The approach to the unemployment situation is spreading. A dispatch in the N.Y. Herald Tribune, March 18.

The描述 writers of the extreme contrast of wealth and poverty in the United States can have seen the one hundred and twenty thousand poverty-stricken peasants on his ten square miles rich farm land, the Fucino estate. "The condition of the peasants' representatives that the work has violated the most basic principles of private ownership. Italy's government tacitly has given approval, and we feel as ever, for a government decision to compel the peasants to give one hundred thousand man-days of work to local public improvements."

One of the highest wage rates in the start of normal spring activity. On this plan, the peasants' representatives that the canal and roads have no need of the work have been violated. If one can forget for a moment the immediate reason for the strike is why all this, and it is easier for the American peasant to forget why is not without its grim humor, and the discontinuity of the prolitrergic process, the peasant and the city inhabitant are not as poetically fulfilled with poetic justice. Forgetting what is good, and thinking only of the boss! The right of the worker to withdraw his labor has won its place in the modern centralized State that permits it to be a green revolution in which we can all play a part.

(Continued on page 3)

Puerto Rican Families Dispossess Rats
By DAVID MASON

Here is something that makes a man want to run away from the streets and into the council chambers of the high and mighty, to burn the ears of the rich and the powerful with insistant questions: Look! You cannot get away from this. Who is responsible? What are we going to do about it? Here are twenty-three persons living in a windowless cell in the soul and ugly East Side of this great metropolis. Not dogs or cats or guinea pigs. Twenty-three human beings.

Our own brothers and sisters; men, women and children. We all have seven children. Seventeen children all, and six adults. All of them living in the immediate area of a six-story tenement, because they could find no other place to live when they came from Puerto Rico. And now the man who permitted them to shelter themselves in that dark hole has been fined and sentenced to a term of imprisonment, treated like a criminal, for the act of a tenant.

The newspapers said that the Rev. Salvador Suarez brought the people here from Puerto Rico yesterday. I talked to his wife in the little store-front church on the street floor of the tenement at 231, and she assured me that this was not true. The thirty-two-three flew here, as so many thousands do, from that island pest-hole of destitution.

"Our tenant," she said, "has gone to a farm because the plants are loaded to the limit, and beyond the limit of safety; it is like a zebra carrying around a hundred pigs. They fly here with hope, because it is the only way to make a living."

"The rats," she went on, "are at the doorsteps and asked for food, clothing cellar, Mrs. Suarez told me, are the need for emplyor and do not have a tradition of work and the rest of them probably wouldn't know what to do except that they just have a tradition of work and the rest of them probably wouldn't know what to do."

(Continued on page 3)

Peter Maurin

This month, which is dedicated to Mary, starts as the month of the working class. It is also the annivery of the death of Peter Maurin. It is the fate of all leaders that their death is the signal for factions to begin, for endless discussions as to just where they stood on this or that issue. And now there is a life-threatening to re-describe what the word society means and a call to begin, for the minds of men are too hardened. It is a green revolution in which we can all play a part.

(Continued on page 3)

Maryfarm
By JOHN MECKON

If you sleep in the Carriage House at Maryfarm on any of those days it will be the birds, in all likelihood, that will not allow you to go to sleep. Thrush, flute, robins, sparrow, crow and roost start their chorus at the night time, and go to bed, and begins to lift in slow waves, studied and organized in motion as a gypsy's Shawl.

Opening your eyes in the cool darkness, you find that there for a moment, listening and shifting con- 

(Continued on page 6)

The Problem of Labor
By ROBERT LUDLOW

This month, which is dedicated to Mary, starts as the month of the working class. It is the same anniversary of the death of Peter Maurin. It is the fate of all leaders that their death is the signal for factions to begin, for endless discussions as to just where they stood on this or that issue. And now there is a life-threatening to re describe what the word society means and a call to begin, for the minds of men are too hardened. It is a green revolution in which we can all play a part.

(Continued on page 3)

Poverty Incorporated
By DOROTHY DAY

Everybody tries to be so helpful. Dave Mason suggests that we form Poverty Incorporated and sell shares in order to get the down payment for the houses. Everybody has in mind and Stanley recalls that it was the dream of Das Ory before his death that we take over the Empire State building. Not that we would not be able to fill it. Especially if we had sues for each of the men on our board and for all the families in the Municipal lodging house and for the women who are now sleeping in Grand Central Station and Penn Station and are being picked up from Park benches and from hallways and given thirty days to their homelessness.

But we don't belong to the Empire State Building. It is too big. Nobody likes the Empire State, it is too big. Nobody likes the tenement, not even the people who live in it. They live in a sty of nine million people (almost the same as the Arab.). People don't live in cities because they like cities but because they have to be there themselves in the mass, partly so as well as priests are dear friends and the work and wish us to continue.

We are not Incorporated bow.
Poverty Incorporated

(Continued from page 1)

The people we are trying to help are not those who are selling shares in Poverty, Inc. for the sake of raising money. They are the people who are suffering the effects of poverty. We are trying to help them, but we are not asking for money. We do not want to look anywhere else. We have stopped looking and have started working. We have one goal: to help the people. We have set our foot in Poverty, Inc. and we are not going to give up until we have helped everyone. We are working on the street, in the public places, and in the places where the people live. We are not asking for money, but we are asking for help. We are working to help the people, and we are not going to give up until we have helped everyone.

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The Problem of Labor

So that all it amounts to is a merry-announced, real remedy would be found for la

One of the conditions within this la

Non-Violent

Like with labor is an all-inclusive pr

True charity does not consist in

The labor unions, and it is held desir

This is mistakenly taken by cer

But as labor remains the psycholog

L. W. W. Labor, in industry, made its gi

The A. F. of L. or in particular has

And again he states, "Freedom is a

APPEAL

The Bruderhof Community in Paraguay would greatly appreci

The Story of Ivan the Fool," by DICK WHITT

Societa dei Francesi Hutteriani

Alto Paraguay, South America

Upside Down Strike

I would say, "How strange and unreasonable over labor.

The idea of the worker insisting on one of the greatest mistakes of

"The Story of Ivan the Fool," by Peter Maurin wrote: "The power

If the unemployed here were to bypass the capitalist workers who don't find it profitable enough to employ their services, and go to those who need them in order to do necessary, barter reciprocal servi

It is a case of a literal fulfilling of the promises, always stressing, to our worldly wisdom, that the word shall be accomplished.

If the unemployed here were to bypass the capitalist workers who don't find it profitable enough to employ their services, and go to those who need them in order to do necessary, barter reciprocal services, what a disinterested service will be accomplished. In Canada recently I visited a district where the number trade is in a state of bankruptcy, and the people have, a hundred and fifty men, laboring with the capital and the capitalist class.

In housing in the U.S. and Canada, it is the organization of work that it is more necessary than the organization of capital to maintain an army. It is through the ideological influence of the socialists that, by aligning ourselves with the capitalists, we have distinguished them from the class enemy. Consequently, there is no way to distinguish between labor as it exists in the individual union, and the labor of the whole nation, and to compare it, in terms of wages, so that there will be one such a social class as has been lacking up to now. The new order of organized labor, and it is held desirable that capital and labor patch together the capitalist class.

L. W. W. Labor, in industry, made its gi

The labor unions, and it is held desirable that capital and la

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A Pacifist Saint


March 12.

ST. MAXIMILIAN, Martyr

The passion of St. Maximilian is one of that small collection of precious documents that is an authentic, contemporary and unem- blematic record of the spiritual life. It runs as follows:

In the basilica of Tunus and Anubilus, on March 12, at Thvestere in Numidia, Faustus Victor was brought before the court, together with the Jesuit Fr. Martin Carrabine. Fr. Maximilian, the Jesuit, said, "Fabius Victoria here with Cesar's commissary, Valerian Quintian, I demand that Maximilian, son of Victor, a convert suitable for such service, is a young man of his name, and he answered, "What is the good of replying? I cannot answer the questions."

The proconsul addressed him, asking whether he would or would not take the death penalty, he affirmed, "I cannot serve; I cannot do evil. I am a Christian." The proconsul repeated his order, but the usher reported that he would not do it. The proconsul then pronounced he said he was to be given the military badge, but Maximilian persisted, "No!"

DION: You must serve or die.

MAXIMILIAN: I will never serve. You can cut off my head, but I will not serve.

DION: What has put these ideas into your head?

MAXIMILIAN: The voice of Christ called me.

DION (to Fabius Victor): Put your son right.

MAXIMILIAN: I know what he believes, and he will not change.

DION (to Maximilian): Be a soldier and accept the emperor's badge.

MAXIMILIAN: Not at all. I carry the mark of Christ my God in me.

DION: I shall send you to your Christ at once.

MAXIMILIAN: I ask nothing better. Do it quickly, for there is my glory.

DION (to the recruiting officer): Give him his badge.

MAXIMILIAN: I am a Christian, and I cannot fight for this emperor. I tell you, I am a Christian.

DION: There are Christian soldiers serving our rulers Diocletian and Maximilian, Constantine and Galerius. You have no difficulty. I also am a Christian, and I cannot serve.

DION: What harm do soldiers do?

MAXIMILIAN: You know well enough.

DION: If you will not do your service I shall condemn you to death.

MAXIMILIAN: I shall not die. If I go from this earth my soul will live, and my soul will live eternally.

DION: Write his name down. Your impley makes you refuse military service, and you shall be punished accordingly as a warning to others.

He then read the sentence: "Maximilian has refused the military oath. Judgment sentence."

MAXIMILIAN: God liveth!

Maximilian was beheaded one year, three months and eighty days. On his way to death he said to the assembled Christians, "Beloved brethren, make haste to attain the vision of God and to desire to be a crown of glory, a diadem, a crown of immortality." He was radiant; and, turning to his father, he said, "That cloak you gave me of Leviticus, put it on the sufferer. The fruits of this good work will be multiplied an hundredfold. May I welcome you in Heaven and glorify God with you!"

Almost at once his head was struck off.

A matron named Pompeiana obtained Maximilian's body, and had it carried to the baths of the holy Cyprian, not far from the Via Ticinum. Vital and healthy, the God for having allowed him to send such a gift to Heaven, whither he was not long in following his son. Amen.
The Drama of Harry Sylvester

A Golden Girl, Harry Sylvester, Macmillan 335 pp. $2.98.

At the first reading of Golden Girl, our instant reaction was to dismiss it as a preconcertedly constructed series of adventures and sexual attitudes and ball fighting that could better have been packed into a "A. A. Milne's" with the emphasis on the word "Boy." On second reading, however, we found a measure of meaning in it. The story is not so much a series of adventures, but an essentially tragic spectacle of that of a writer in the process of discovering his work and alienating himself from struggling with the weight of his talent.

All creative writing (and the word is used advisedly in regard to it) is a uniquely personal, a thinly disguised symposia in the writer's problems, prejudices, and spiritual development. Through the medium of his talent the very writer is testing his agents into the mold of his characters. The writer makes himself believable, he creates his world, he shapes his art.

But since it has been and since sharply, blotted almost white."

The story line of Golden Girl is amiable, pleasant, easy going, and tautester treatment, for a short a "beauty and the beast" affair. Stretched to full novel length the mixture is too slight to Simianize with the mixture. There is also a good deal of what sh•...

It is a strong hunch that March or Lady Brett is going to go around together?"

The Drama of Harry Sylvester

Harry Sylvester's problem is a Second Secretary in our trad...
Maryfarm

(Continued from page 10) Four days after it was built, the barn shuddered and swayed. Two of the barn's roof joists had not been properly placed in the rafters, and the weight of the roof had caused them to buckle. The barn's walls also began to sway, indicating that the foundation was not properly laid. The barn was eventually strengthened by placing additional support beams and adding concrete blocks to the foundation.

The barn was completed and used for several years, but eventually fell into disrepair. It was eventually torn down and replaced by a new barn.

Maryfarm

A Personalist Priest

(Continued from page 4) do not have the time or means to travel far from their homes, and thus are often left behind in their communities. The individuals in this category are often seen as a source of inspiration for others, as they have managed to overcome their circumstances and find meaning in their lives.

The Personalist Priest

A Personalist Priest is a religious leader who focuses on the individual's relationship with God. They emphasize the importance of personal prayer and a direct relationship with God, rather than relying on institutional structures. They believe that each individual has a unique relationship with God and that this relationship should be fostered through personal prayer and reflection.

In Maryfarm, the Personalist Priest is a key figure in the community. They are known for their ability to connect with individuals on a personal level and their emphasis on the importance of personal prayer. They are often seen as a source of inspiration and guidance for those who are seeking a deeper relationship with God.

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Homeless Puerto Ricans

(Continued from page 3)

The cea, the family with seven children is on relief.

"I don't know why the newspapers say my husband brought home two hundred and fifty dollars. Mrs. Suarez told me. "We have seven children of our own. How could we bring so many people here?"

She is a plump, motherly little woman, her calms, dark olive face unlined and set off by a thick brad of black hair which��ed out at the back of her head. Married at seventeen, and she has borne fifteen children. She and her hus­band are both Puerto Ricans; they have been in this country many years.

Now they must pay a fine of two hundred and fifty dollars. For, said, the act of a Samaritan. Well, what else could you call it? Sup­pose the Samaritan our Lord told us about had found twenty-three persons lying beside the road. Could he have taken them all to the place? Impossible for their keep? Not unless he was a wealthy man, and not then, even if there were no lands with room for them. Just as it is, it will be necessary for the body to be taken away. We will have a requiem Mass for all his seven city dwellers. The girl who cried was thinking would still have called him the the department to rent its build­ings. Anyone who wants the build­ings must be able to pay $600.00 a month. Houses with are evading the question. Only a few blocks from our House of Hospitality. We inquired about the possibility of renting them, but we learned that it could not be rented. Mrs. Suarez told me. "We the City Hall to ask to rent its build­ings at 331 East 100th Street."

A Recent Development

The cellar on East 100th Street, represents, of course, only a tiny corner of the enormous need of the homeless family which con­tributes infinitely to all of the other nations as well. This is a problem which has assumed major proportion across the land. Before the First World War, homes of some kind were available to nearly every family in this country. Many of the homes were nothing to brag of, but they did provide a home, a place to live a decent life. Today, in its place, the working man expected to pay, as a general rule, one-third of his monthly month’s rent. My own family moved about a great deal when was a boy, and I can remember how many of the new areas built with public aid. Today, it is impossible for any now to be undertaken on an ac­celerated rate, conditions are today are more severe. When a building turned down an ordinance barring rental, in other words, is it fair to evict entire families? Is it more equitable to not allow clear blurs by tearing down a house, or to allow clear blurs by tearing down a house? This is one of the questions. Only San Francisco and New York City have clear plans outlawed the practice, while Pennsylvania is the only state with a comprehensive nondiscrimination policy.

"Housing Is Homes"

Mary Kingsbury Shickovich, writer of the article in The American City (February, 1951), speaking of the evictions among the attempt to gain a higher level of civil rights, "we may look for an increase in the number of people in their home. Demolition, re­placement of the next-door neigh­borhoods, should not be the pre­rogative of any one group at the exclusion of the rights of others. This is a matter of integration which de­pends upon the determination of the rich and the poor to live together rather than a rougher battle between private and public forces."

Mrs. Shickovich when she says that while evictions are very serious, that lead one into the strangest and widest array of topics, "housing is homes. It is a question of what must be provided, and with­out adequate services, a home is a start is with these twenty-three persons living in the cellar on East 100th Street, and the meditated like them.

E.Z.T.R.I.AT

On Pilgrimage

(Continued from page 1)
cared for them all and to which jail, and another thirty-day sen­
comer of the frightful problem of placed people ever get into the
at Washington. where he asks a favor for him and would be happy to see those families is four times as severe

The search, one building which bears are not

have that communion three medals, crosses, etc ., send them to the city to offer? The Municipal was a boy, and can be men in the house who had come

Mrs. Suarez told me. "We have four of them squatted on the floor of this tenement. Chicken, son of them were. adopted the more liberal view,

Spiritual Communion, from the re­

cause by the nature of man’s and of the homes from which they have

received Extreme Unction Could he have taken them all to

well did not answer. These two Hopi Indians who wished a priest or religious has in­

just recently been released from jail for non-registration. Ammon and conditional absolution. We

were far enough from the house to hear riding on the street car and then down the over­

in my opinion fasting for puri­fication. But it is a privi­lege if it is also a duty. In my case I have assumed this right for a purpose that I can state.

Especially in the service of the Church, and the departed are our friends. In the service of the Church,

Mary Houston and Mabel Knight giving me staunch support, coming to visit, and giving me a letter to send to the Mayor. I was told to send it to the Mayor by Mabel, by the help of God, I do not know where I would have been. Mabel received the letter and I was given the address of the mayor.

My thoughts were with the city dwellers. The girl who cried was thinking would still have called him the the department to rent its build­ings. Anyone who wants the build­ings must be able to pay $600.00 a month. Houses with are evading the question. Only a few blocks from our House of Hospitality. We inquired about the possibility of renting them, but we learned that it could not be rented. Mrs. Suarez told me. "We the City Hall to ask to rent its build­ings at 331 East 100th Street."

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Religion is Politics: Politics is Brotherhood. Brotherhood is Poverty

By ERIC GILL

The best and most perfect way is the way of love. This applies not only against our fellow-men, but against all things around us. We may not inculcate, for example, the virtue of honesty is to show that love implies it. It is probably that no other method can ever be successful; for though we are rational beings, inasmuch as we have free will, are intellectual in nature and are masters of our actions (at least in part—and a man is as good as a mile, and if I say THANK YOU every time you do a favor, you will think that I am cracked and foolish), yet we use our reason so rarely and fitfully and with so rash a certainty that we are often in danger of stepping over the precipices and predictions with such confidence and impudence that any appeal based upon rational argument is unlikely to be successful.

Moreover, the best use of reason is not only less than the reasonable; we love not merely desire—it is something that, whether concealable or not, is not only desirable but also as it ought to be, and the fact that this recognition is arrived at by that leap of the intelligence which we call intuition, and also not by appeal to our moral sense or to any other materialism, is out, step by step by logical argument, seems to show that reasoning is necessary and unanswerable— an affair of done and intellectual organs.

In spite of all this and because, to-day, we live in a world professedly rationalized and ruled by reason and calculation, by the scientific method of observation and measurement (though this is a great illusion, for few scientific men are more unscientific that scientists when they are out of their instruments, few more irrational than men of business, either in or out of their counting houses, and few more foolish or sentimental than when they are getting money), there still is in the evening, in spite of all this it may be useful to show how profoundly stupid are the notions of those who think that— and that the acceptance and honor of poverty is plain common sense.

We Christians believe in God; we call him Father, to designate the fact that he is the source of all our being. But he is not only the Father of all, he is the Father of the first object of intelligent children, who have attained to the use of reason. There is nothing arbitrary about this—it is to be the Father of the first object of intelligent children by means of the children in ignorance of it. And if this is the basis of domestic life it is also the basis of community life. Perpetual warfare and the resulting disorder and misery cannot be God's will. To man's will and to God's will must be the first rule in all human affairs. Therefore it is that we may have a religion is politics. For without a religion, a god's will, an amen, a Father, there can be no real politics but only the shifting sands of irrational selfishness and personal aggrandizement. But religion is not at all accord with our nature to desire disorder, pain, disease, ugliness and insecurity; and how can we achieve peace, the "tranquility of order," how can we know the order is the will of God, when it is in heaven, the author and sustainer and ruler? What can be expected of a country where the Author of all that is good and of all that we love, and to do his will, and as religion is politics, so is politics brotherhood. For the only possible, first principle of political action must be the brotherhood of men. The idea of a brotherhood directly inspired by the Father God. To enable men to live in harmony together, to establish peace among men of good will, to maintain and to protect the humble from the depredations of the brutish selfish and acquisitive, the thieves and the gluttons; these are the business of politics. Attempts to make peace by the use of arms are movements of little worth; attempts to establish brotherhood as a matter of personal beneficence exclude the object of human politics; the doctrine of higher and lower races is based simply on the determination of the powerful to overawe the simple. For the simple races are not enlightened, they are not only the weakest of the weak, but are the most of the weak— they need to be instructed, to be taught the nature of human brotherhood, to see how to contrive the hierarchies of man. How to construct our affairs so that the better shall not be at the mercy of the worse. We can be sure that the greedy cunning and grasping shall not reduce their brothers to slavery. How to reduce the man of money to his proper level?—a political science.

Politics is brotherhood—and brotherhood is poverty. That is the secret, revealed two thousand years ago, and in spite of countless

DMTENNESSAY

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Letters to the Editor

Wm. Gauch (complains in The Catholic Worker (March, 1930) about the exploitation of which the Chinese are victims in the United States. Mr. Gauch is a victim of the machinery of the "On the management of the United States" by the Chinese (Bianca) are victims at the hands of the Southern California Farm Bureau, by the "Encyclical" dictators); you have written a moral instead of a materialistic analysis. We Catholics who seek riches, we still refuse to believe. We still think that the Church of God wants to make the rich poor and the poor holy.

This is the circle of human politics: When we have accepted poverty we shall have heaven. Only when we love God shall we love our fellow-men. And because we love our fellow-men, we shall have peace. When we have peace we shall have poverty, and when we have poverty we shall have the Kingdom of Heaven. (Reprinted from The Plough)

P. O. Box 22
Kingston, Ontario

(Perhaps some of our readers will send mediation books, and the writings of Gandah as she asks. Ed. note.)

Worship is the reach-out of the human heart to God. Underhill.

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