



LETTER TO OUR READERS at the beginning of our FIFTEENTH YEAR

"It is better to light a candle than to sit complaining of the dark." Chinese proverb.

Dear Fellow Workers in Christ:

This merry month of May, this month of Mary, this most important month which marks the beginning of our fifteenth year I have offered, with great temerity, to write the whole paper, aside from Peter's essays. We have a new farm and retreat house at Newburgh-on-the-Hudson, sixty miles from New York and up there the men are ploughing and planting and building, Gerry Griffin and Jack Thornton, John Fillinger, Joe Cotter, Hans Tunnesen, Rocco and Frank Coyle. In a way I would like to have this issue of THE CATHOLIC WORKER an anniversary issue, and give a resume of our life and work in neat and scholarly style. But being a woman, and a much-interrupted woman, I can only write a letter, a discursive letter, which none the less will be packed full of news and events and from which you will gain a picture, form an opinion, even perhaps make a decision. A decision to read a book, make a retreat, visit us on Mott street; a decision perhaps to consider yourself an apostle and search out some school of the apostolate to inform yourself more about God our King, and Heaven our country.

Each and every paragraph of this letter will be interrupted, I know, by visitors, by babies perhaps, by meals, by matters of great importance in that they have to do with human beings. And in the face of these interruptions, I must remember what I read of Cervantes recently — that he wrote his masterpiece, "Don Quixote," while he lived in a four-room house with six women, and above a tavern full of roistering drinkers. Not much peace and quiet there.

Peter Maurin's program of action, in the face of the crisis of the day, a crisis that has continued these last fourteen years through a great depression and a great war, remains the same now as it did when first we met back in 1933.

1.—To reach the man in the street with the social teachings of the church.

2.—To reach the masses through the practice of the corporal and spiritual works of mercy, at a personal sacrifice, which means voluntary poverty.

3.—To build up a lay apostolate through round table discussions for the clarification of thought.

4.—To found Houses of Hospitality for the practice of the works of mercy.

5.—To found farming

communes for the cure of unemployment. To solve the problem of the machine, for the restoration of property and the combatting of the servile state: for the building up of the family, the original community, the first unit of society.

To form our minds, Peter brought us things to read, Chesterton and Belloc and Gill and Cobbett and Father Vincent McNabb; the encyclicals of the recent Popes, from Pope Leo XIII down to the present day. "Making the encyclicals click," he used to say with his bright and happy smile, at what he considered a happy phrase, something that would stick in the mind of the hearer. Peter is a Frenchman (for those of you who do not know him) and a peasant, and he has his own way of saying things.

He introduced to us Leon Bloy, the pilgrim of the absolute, and that great and terrible line of his, which converted the Maritains, "There is only one unhappiness, and that is—NOT TO BE ONE OF THE SAINTS." He showed us how Pope Pius XI called our attention in his encyclical on St. Francis de Sales, to the fact that we are all called to be saints, layman and religious, that this is our goal, union with God.

"If you have risen with Christ, seek the things which are above. Mind the things that are above, not the things that are on earth. For you have died and your life is hid with Christ in God." "Unless the seed fall into the ground and die, itself remaineth alone. But if it die it bringeth forth much fruit."

Peter quoted this encyclical on St. Francis de Sales, he quoted the beatitudes, he quoted the Sermon on the Mount. And these ideas were afterward elaborated in the retreats given at Maryfarm, Easton, and are now being given at Maryfarm, Newburgh; retreats which emphasize man's dignity as the son of God, the supernatural motive, as the little way to God; the correlation of the spiritual



and the material; making one's work coincide with one's faith as a Christian. All summer we will have these retreats at Newburgh, and after the retreats there will be discussions and work on the land, to raise the food for the bread-line at Mott street.

This letter will be for our prospective readers, as well as for the 58,000 subscribers we now have throughout the world. So I will try to take up Peter's program point by point and tell what we have been doing these last fourteen years.

Reach All Nations, Reach All Men

To reach the man in the street. "The workers of the world have been lost to the Church," Pope Pius XI is reported to have said to Canon Cardijn, international head of

Radicals of the Right

"The crisis we are experiencing is unique in history. It is a new world that must burst out of a crucible in which so many different energies are boiling. Let us thank God that He makes us live among the present problems. It is no longer permitted to anyone to be mediocre. Everyone has the imperative duty to remember that he has a mission to fulfill, that of doing the impossible, each within the limits of his activity, to bring the world back to Christ. Only by being radicals of the right will Catholics have the dynamism to withstand the radicals of the left and to conquer the world for Christ."—Pope Pius XI.

Easy Essay

By PETER MAURIN

Radicals of The Right

I. Shouting a Word

Fr. Parsons says:

1. There is confusion of mind.
2. When there is confusion of mind someone has only to shout a word and people flock.
3. When Mussolini shouted discipline people flocked.
4. When Hitler shouted restoration people flocked.

II. The Right Word

1. Mussolini's word was discipline.
2. Hitler's word was restoration.
3. My word is tradition.
4. I am a radical of the right.
5. I go to the right because I know it is the only way not to get left.
6. Sound principles are not new.
7. They're very old; they are as old as eternity.
8. The thing to do is to restate the never new and never old principles in the vernacular of the man in the street.
9. Then the man in the street, will do what the intellectual has failed to do; that is to say, "do something about it."

III. No Unity of Thought

1. Henry Adams says in his autobiography "you cannot get an education in modern America because there is no unity of thought in modern America."
2. And he found out that the thing applied to modern England and modern France.

3. But looking at the Cathedral of Chartres and Mont Saint Michel he found out that one was able to get an education in thirteenth century France because there was unity of thought in thirteenth century France.

IV. Philosophy and Sophistry

Mortimer Adler says:

1. Modern philosophers have not found anything new since Aristotle.
2. Modern philosophers are not philosophers they are sophists.
3. Aristotle had to deal with sophists in his day and age.
4. What Aristotle said of the sophists of his own day could be read with profit by modern philosophers.

V. The City of God

Jacques Maritain says:

1. "There is more in man than man."
2. Man was created in the image of God; therefore there is the image of God in man.
3. There is more to life than life this side of the grave; there is life the other side of the grave.
4. Science leads to biology, biology to psychology, psychology to philosophy, philosophy to theology.
5. Philosophy is the handmaid of theology.
6. To build up the city of God, that is to say, (Continued on page 4)

the Young Christian Workers. It is here that the apostolate of the WORD comes in, newspapers, leaflets, magazines; THE CATHOLIC WORKER, a monthly, usually of eight pages, but now cut down on account of the paper shortage, has been distributed from the very first in public squares, sold on street corners, distributed in front of meeting halls. At times the circulation which started at 2,500 went up to 150,000, at a time when labor was beginning to organize and there was a greater call for the paper for mass distribution.

At those times when such simple issues as the right of workers to organize into unions of their own choosing was at stake, it was very necessary to get out into industrial conflicts, in front of factories and on picket lines, to emphasize what the Popes have said in regard to the worker.

But there were also criti-

cisms to make as to the acceptance by the unions of the industrial set up as it was, private enterprise, competition, industrial capitalism.

Frankly, our position was that we had better work against the whole order—work for decentralization, in some cases even for abolition of the machine and the assembly line where it definitely went against the best interests of man and his needs and his nature. Since the unions were organized more for wages and hours, rather than for mutual aid and indoctrination, very often what we had to offer in the way of a program did not interest them. Our point of view was foreign if not hostile at times. Often it is a matter of criticism that we have not continued to work with unions as we did in 1933 through 1938. Frankly, it was because we were not interested in increasing armaments, big business, perpet-

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Anniversary Letter

(Continued from page 1)

uating the status quo, and working in many cases perhaps towards state ownership.

We must continue to protest injustice, bad working conditions, poor wages which are general now in face of the high cost of living; but our vision is of another system, another social order, a state of society where, as Marx and Engels put it, "Each man works according to his ability and receives according to his need." Or as St. Paul put it, "Let your abundance supply their want." Men are beginning to think of the annual wage, in the unions, but not the family wage. Usually it is "equal pay for equal work." But that holy Pope Pius XI, said we should work to de-proletarianize the worker, to get him out of the wage-earning class and into the propertied class, so that he would own his home, as well as his tools.

Join the Apostolate

We must continue to get out into the highways and byways to distribute the paper even if it is not the food the man in the street wants. Religion is morbid to most people, and indeed it is a matter of dying to self, in order to live for God and one's neighbor. Religion has too long been the opium of the people, the opiate of the people. I forget how the jingle in the first issue of INTEGRITY ran, but the sense of it was this:

John Smith puts on his hat and goes to Church on Sunday,
And John Smith goes to hell for what he does on Monday.

Not Saturday night, mind you, when he may be taking surcease from care in some tavern, but for the work he engages in, whether it is the advertising business, or a fat job in the Rubber Company or Copper or Nickel Mines, or a Steamship company. We participate in the sin of others, we are all helping to make the kind of a world that makes for war.

Yes, let us get out into Union Square, along Forty Second street, in front of Madison Square Garden and distribute and sell THE CATHOLIC WORKER. We have been doing that for many years, but we need to do much more of it. As the older ones get tired (and Stanley has become a tired radical in this job of selling the paper), let the younger students and workers take over the job of being fools for Christ. One seminarian sold the paper all one summer for us. One rainy

night when we were going into a CIO meeting there he was, standing in the down-pour shouting READ THE CATHOLIC WORKER—THE ONLY THING THAT ISN'T ALL WET!

Big Dan used to call out (in opposition to Communist salesmen, who shouted, Read the Daily Worker), "READ THE CATHOLIC WORKER DAILY."

Leaflets, pamphlets, papers, as well as more scholarly journals, are needed to reach the man in the street. Here is a letter which came last month:

"We have been receiving a hundred CATHOLIC WORKERS a month and selling and distributing them in Columbus Circle. Do publish an appeal for more zeal on the part of Catholics in getting the Catholic message to the worker, to the poor, to the oppressed. There is a colored Catholic couple in Philadelphia and they would like a supply of fifty papers every month to distribute in their neighborhood."

Many an apostle has been found by selling Catholic literature on the street corner; he has been queried as to his positions and beliefs and has had to begin to study "to know the reason for the faith that is in him" in order to answer all the questions that are put to him. And many a time he just can't answer them and it's no use his trying.

Houses Needed For Hospitality

2.—To reach the masses through the spiritual and the corporal works of mercy. Of course getting Catholic literature around is performing quite a few of those tasks. It is enlightening the ignorant and counseling the doubtful, comforting the afflicted, and you might even say that walking on a picket line is doing these things too, as well as rebuking the sinner. But when we talk of the works of mercy, we usually think of feeding the hungry, clothing the naked, and sheltering the homeless.

We have had to do them all, even to burying the dead. One does not necessarily have to establish, run, or live in a House of Hospitality, as Peter named the hospices we have been running around the country, in order to practice the works of mercy. The early Fathers of the Church said

that every house should have a Christ's room. But it is generally only the poorest who are hospitable. A young college graduate hitchhiking across the country during the depression (he was trying to make up his mind about his vocation) said that the only place he found hospitality was among the Negroes and the Mexicans. Certainly priests' housekeepers did not extend any. He met so much misery and starvation even, that when he reached Los Angeles, he finally started a House of Hospitality there, and in that house he met with so many impossible cases that he turned more and more to the spiritual weapons, and now he is a priest, with the most powerful weapons of all in his hands.

Every house should have a Christ's room. The coat which hangs in your closet belongs to the poor. If your brother



I AM THE
IMMACULATE
CONCEPTION

comes to you hungry and you say, Go be thou filled, what kind of hospitality is that? It is no use turning people away to an agency, to the city or the state or the Catholic Charities. It is you yourself who must perform the works of mercy. Often you can only give the price of a meal, or a bed on the Bowery. Often you can only hope that it will be spent for that. Often you can literally take off a garment if it only be a scarf and warm some shivering brother. But personally, at a personal sacrifice, these were the ways, Peter used to insist, to combat the growing tendency on the part of the State to take over. The great danger was the State taking over the job which our Lord Himself gave us to do, "Inasmuch as you did it unto one of the least of these my brethren, you have done it unto me."

Of course husbands must be considered, and wives must be considered, and children. One must look after one's own family it is true. But Fr. Coady said once, "We can all do ten times as much as we think we can do."

Right now we have two Houses of Hospitality in Detroit, the St. Martha House and the St. Francis House. In Cleveland there is the Martin de Porres House. In Pitts-

burgh, there is the St. Joseph House of Hospitality which was started by our group, (the Bishop gave the use of a huge orphanage) and is now run by Father Rice and Joseph Lenz. In Harrisburg there is the Martin de Porres House. In Philadelphia, the House of Christ the Worker. In Rochester, St. Joseph's House of Hospitality for men and the Martha flat for women.

In the past there have been houses in Seattle, Sacramento, San Francisco, Los Angeles, St. Louis, Milwaukee, St. Paul, Minneapolis, Chicago, South Bend, Toledo, Troy, Buffalo, Boston, Washington, Baltimore, New Orleans, etc., but when the depression ended with the war boom, and there were again jobs for all, many of the houses closed. Of course there is always a need for such centers. There are always the lame and the halt and the blind. There are always the poor we will always have with us, as our Lord said. There are always those coming out of hospitals, mental asylums, jails, etc. There is the wayfarer that needs to be sheltered for a night and those who come and stay a lifetime and finally need to be buried. The war took many of our young men into the service, into conscientious objector camps, into the medical corps, into jails, and they were the ones who ran the houses and performed the works of mercy. There were only four houses for women, and of those two are still going; the Harrisburg house is a family center, to take care of the Negroes in the Seventh Street district in the shadow of the capital.

Unpremeditated

At one time a thousand a day were fed in New York, probably more. Now there are perhaps four hundred or five hundred. The house is always filled (we have 36 rooms and two stores) but the line is smaller. We started fourteen years ago by inviting whoever came along to dinner. Many of our workers were recruited in that way. By the time three years had passed, we were given the use of 115 Mott street and the line began to stretch around the block. We never contemplated starting a BREAD LINE. All Peter had ever talked about, were Houses of Hospitality and he had hoped that there could be craft shops, and discussion centers and libraries, and perhaps a chapel, and that these houses would be little cells of Christian living, radiating peace and brotherly love. But the evil of the day, the poverty in our rich country, the unemployment in the age of the machine was so great, and the disability, mental and physical, so appalling, that our houses grew and the lines grew with them.

But Peter never grows discouraged. "Discouragement is a temptation of the devil," he would say. "We must make the kind of society where people find it easier to be good," he would add very simply.

Clarification Thru Discussion

Round Table discussions go on everywhere, when two or three gather together. Perhaps there is too much of it, in an informal way, and not enough of it in a formal way. We have regular Friday night meetings, when speakers come and present a point of view, lead in a discussion, or give a spiritual conference. There are discussions when visitors gather together, and whole groups, classes from seminaries, colleges and schools, come together to ask questions and to enter into controversy. There are the retreats at Maryfarm, which in the past have been glimpses of heaven to a great many, an enlightenment, a conversion, a time of peace and study and rest.

Peter used to enter upon discussions on street corners, over restaurant tables, in public squares, as well as in the office, at all times of the day and night. He believed in catching people as they came, and often the discussions would go on all night. One is reminded of St. Paul who talked so long that the young man fell off the window seat, out of the open window, and was picked up for dead; St. Paul had to revive him. And St. Catherine of Sienna, it is said, talked until she put people to sleep and then woke them up to listen some more.

But Peter can talk and discuss no longer. He is over seventy, and his mind is tired, and his memory bad. He has been a great leader, and his writings still inspire. And now significantly enough, many young people all over the country are trying to put into effect his ideas, both in publishing, in running centers of training, in establishing themselves on the land and here these discussions are being continued. If you cannot find enough people around Mott street to talk to about these ideas, and books that Peter has recommended, one can go to John Straub or Walter Marx in Washington, or the Center for Christ the King at Herman, Pennsylvania, or to Loveland, Ohio, where there are a number of families, as well as the great school of the apostolate for women, THE GRAIL. Or there is a center at Brookfield, Conn., where there are four families on the land. Everywhere, the discussions, started by Peter, are going on. The candle he has lit has been lighting many another candle and the light is becoming brighter.

(Continued on next page)

Human to Man

1. To give and not to take, that is what makes man human to man.
2. To serve and not to rule, that is what makes man human to man.
3. To help and not to crush, that is what makes man human to man.
4. To nourish and not to devour, that is what makes man human to man.
5. And if need be to die and not to live, that is what makes man human to man.
6. Ideals and not deals, that is what makes man human to man.
7. Creed and not greed, that is what makes man human to man.

Farm Centers Are Small Beginnings

There are these centers, and other farms too around the country which are centers of the lay apostolate, though not the communal farm that Peter envisaged at a time when unemployment was the tragedy of the day, and man had neither work nor bread. There is a Catholic Worker farm at Lyons, Michigan, where Louis and Justine Murphy live, and another Catholic Worker farm at Upton, Mass., where the O'Donnell and the Paulson family live. Frank manages the St. Leo shop there and Carl Paulson and Mary make stained glass and do wood carving, etc. Both farms are called St. Benedict's Farm. There are nine children at the Massachusetts farm. There is Our Lady of the Wayside Farm at Avon, Ohio, where Bill and Dorothy Gauchat live with their three children and are taking care of a little crippled baby (who cannot live) whose parents cannot care for it. This farm helps provide food for the House of Hospitality Bill manages in Cleveland.

Now there is Maryfarm, Newburgh, which is connected with 115 Mott street, and which we hope will soon be self sustaining, and not only self sustaining, but helping to feed the breadline at Mott street. We will be having retreats there during the summer, and it will be delightful to go by way of boat up the Hudson, a slow trip, but a fitting approach to a week of prayer and study. You can get there quickly by New York Central to Beacon in an hour and a half; then take the ferry to Newburgh and a bus to Coldenham for ten minutes or so. You ask to be let off on Route 17K at the Catholic Worker Farm which is opposite the Sunnybrook Fruit Farms. We have had our first retreat already, Easter week, dedicated to rejoicing.

This is a brief summary of the Catholic Worker and its aims and purposes in the lay apostolate. Often people ask us what is the keynote of Peter's message, and one could say at once, without hesitation, **POVERTY**. It is what sets him apart, it is what distinguishes him from the great mass of the teachers of the day. In a time when we are living in an acquisitive society, Peter Maurin is **THE POOR MAN**.

Last month there was a sensational story in all the New York papers, and probably reprinted all over the country, about two brothers, Langley and Homer Collyer, who were misers and accumulators and who met with a horrible end. On receipt of a telephone call, police broke into a house on upper Fifth Avenue in the Harlem section, a four story house which in this housing shortage could have been converted into homes for four families. They found Homer, who had been blind and helpless, dead from starvation. His brother had disappeared. The house was so filled with junk that Langley had had to tunnel his way through to go in and out of the house to make their few purchases. In fear of intrusion, he had made

booby traps with hundreds of pounds of old iron ready to fall on whoever threatened their privacy. One of these booby traps caught Langley who smothered to death within a few feet of his blind brother, who on account of the junk, could not reach either his brother or the window to call for help.

He slowly starved to death, while listening to the rats feeding on the corpse of Langley a few feet away.

This story seems to me a vision of hell, a very literal and appalling sample of the hell that awaits the acquisitive, the greedy, the accumulators, the seekers after markets, wealth, power, prestige, exclusiveness, empire, dominion, of everything opposed to



the common good. Here were two old men who epitomized to the nth degree suspicion and hatred of their fellows, and a desire to gather together to themselves, everything they could lay their hands on. "They were worth \$100,000" the newspapers reported. What a strange use of words! They spent little. Among the things they collected were six grand pianos, dismantled cars, babies' cribs.

Peter, on the other hand, has accumulated nothing in this life. He has nothing but the suit on his back, the shoes on his feet. He has lived on Bowery and Skid Roads all his life, not believing that his dignity needed to be maintained by residence at a decent address, or by stopping at a good hotel. To reach one's fellows by the practice of the works of mercy, **AT A PERSONAL SACRIFICE**,—this meant embracing voluntary poverty. Voluntary poverty as a means to an end, to publish a paper, to put out leaflets, to live on the land, to serve one's fellows. He has lived these ideas.

And so when people ask us how we get the funds to run Houses of Hospitality, to feed the hungry, clothe the naked, shelter the homeless, care for the sick and bury the dead, we can only reply that our own wages are a penny a day, and that by living in common we have enough to care for our brothers. The paper costs a cent a copy, or twenty-five cents a year. Many people send more. When our bills pile high, we send out an appeal, and usually this must be done twice a year, spring and fall; on St. Joseph's day in March and St. Francis Day in October. Always we get just enough to carry on. When there is some extraordinary project in view like the new farm at Newburgh, we made an especial appeal for that.

Ask and you shall receive. That is, if the Lord wants you to have it. "I have no need of your goods," He has said, through the psalmist, and one of the ways we may know if it is God's will that we carry on this work, is by the response to our appeals. If He wants the work done, He will send the means to do it.

Light and Warmth Means Love

All this is set forth to show the validity, the vitality of Peter Maurin's ideas, of his vision. They said of the early Christians, — "SEE HOW THEY LOVE ONE ANOTHER" and we have seen in Peter's poverty how this love could be expressed, to live with the poor, to work with the poor, and to love the poor. And how great and wonderful thing is this love which makes all work joyful and all burdens light. "Love is the fulfilling of the law." And HELL, Bernanos says, is not to love any more.

That love is not a matter of emotion, but a matter of the will, a matter of preference, one soon learns in work like this. To love your neighbor, to love your enemy, who only yesterday was your neighbor, your ally, and now has become an enemy. Or so they say.

And what does this love mean in regard to Russia for instance?

What Is Our Stand on Russia?

We are fighting principalities and powers, not flesh and blood, and the Russians are our neighbors, our brothers in Christ, and not just a world power seeking empire. We are inclined to look upon the small nations as having much more to say, these days, and much clearer judgment than the mighty powers in the UNO. We are for disarmament and the outlawing of the atomic bomb, even if we die for it, even if we are deceived in the integrity of our brothers. We must lay down our lives as Christ did. "A New Commandment I give you, that you love your brother as I have loved you."

But what about the concentration camps, forced labor, domination of small countries? "The worst enemy of a man will be those of his own household." "Regard not the mote that is in thy brother's eye while disregarding the beam in thine own eye." What about our own problem of minorities; Negroes who are one tenth of our population, Chinese, Philippino, Japanese concentration camps, the recent deportation of Indonesians. Have we forgotten about these?

If your enemy hunger, give him to eat. There is always a solution in the practice of the works of mercy, *at a personal sacrifice*.

The old Testament speaking of our Lord, foretelling Him, is full of the same thought. The epistle on Monday in Holy Week was from Isaiah, "I have given my body to the strikers, and my cheeks to

them that plucked them. I have not turned away my face from them that rebuked me and spit upon me. The Lord God is my helper."

To those who call us isolationist, we must remind them that the Good Samaritan did not leave the poor traveller by the road and run after the robbers. He ministered to the wounded, and fed and sheltered him, and did not seem in the least concerned for justice to be done to the thieves, or revenge being taken. Love, it is a beautiful word, but as Father Zossima said, **LOVE IN PRACTICE IS A HARSH AND DREADFUL THING COMPARED TO LOVE IN DREAMS**.

Letter from India, Letter from Home

I would like to end this epistle with two letters we received this month from our readers, one a cry of despair from a priest in India, and one a resolute call for action from a pioneer in Vermont. One points to the need for works of mercy and an ever present and active love. The other shows how one individual can lead a life of poverty and make no compromise with the present materialistic godless order. One calls for communitarian action, and the other points to personalist action, and the two go together. The problem of the first is so vast, that all must cooperate with love and hope. The work of the other, is to build up a cell, one of many such cells throughout the world, a healthy cell which will revivify the sick mass. The first letter from India reads:

Mettupatti, Dindigul,
Madura Dt., S. India.

Dear Miss Day:
My parish is rife and ram-



pant with Communism and hence opens a great field for intense activity and for extraordinary courage. Lately when there was a strike 120 parishioners of mine were arrested. Among them 13 are women who, I should say, went hysterical. For the past three months I have been insisting day in and day out on the evils of Communism but to no purpose. I have just now started a union which promises a bright future but the fruits are to be seen.

Seeing that 2,000 parishioners of mine were going crazy with this liquor of Communism I was sad and in that melancholy mood I went to

Madura to get a key to this hard problem. There a certain Father by name Mathumalai gave me your address and encouraged me to write to you not only for the paper "Catholic Worker," but for all difficulties. So then I rely on you.

Here is the problem. All the low caste Catholics are mostly working in the tannery. They get a very low pay, live in hovels and eat poor meals. Formerly the French Missionaries were spending much of their money on these poor people, giving clothes, slates and pencils to children, etc. But now we find it hard. In the meanwhile the Communists infiltrated, went on a strike and got more pay, a few holidays with pay. Now these men who were asserting and assuring they would lay down their life for faith begin to criticize and ridicule. A terrible change indeed! Alas we are too late in the field. But the souls!!

All my people who are very hard workers are hard drinkers too. They may be divided into different groups as these:

1. Tannery workers.
2. Cigar makers.
3. Brick makers.
4. Rock blasters.
5. Yarn weavers.
6. Lockmakers.
7. Sawyers.
8. Hand cart pullers.
9. Jutka drivers.
10. Stone lifters.

They may all be grouped into one class: Drunkards.

In a word, being coolies, their help is needed for every hard work in the town. Here is the condition of the people. They earn a little and that little is thrown in the liquor shop. I should call it a "Devil's Corner."

Now for a suggestion I come to you. If you tell me anything that could bring them back I shall, mutatis mutandis, apply it here. Your paper "Catholic Worker," says that Father, would help me much in my present struggle. And to get an idea of it he gave me "Catholic Worker" of January, 1946. So then may I request you to come to my aid. I am just now going through the books written by Canon Cardign. Side by side I am getting along with the recital of the Rosary. My watchword is "Lepanto."

I am afraid I am robbing you much of your precious time.

May our Lady of the Rosary grant you a long life and energy and vigor to fight out the cause of the workers.

Yours devoted in Jesus Christ the Worker.

REV. FR. K. S. MICHAEL.

And here is the second of these two samples of the many letters which come to us each day from all over the world.

Pikes Falls, Jamaica, Vt.

With every issue of the Catholic Worker, we wonder anew at the ability you people seem to possess to keep your heads, no matter how nightmarish the world situation may appear to be. We know many periodicals which are just as forthright in denouncing the present social order; but your paper is almost alone in showing a humility of spirit

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Easy Essay

By PETER MAURIN

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to express the spiritual in the material through the use of pure means, such is the task of professing Christians in this day and age.

VI. Integral Humanism

1. Through the influence of Maxim Gorki the Marxists have come to the conclusion that Marxist writers should be more than proletarian writers; that they should be cultural writers.
2. Waldo Frank thinks that the cultural tradition must be brought to the proletarian masses, who will appreciate it much more than the acquisitive classes.
3. What the Marxists call culture Maritain calls Socialist Humanism.
4. But Socialist Humanism is not all Humanism according to Maritain.
5. In a book entitled

"L'humanisme integral" Jacques Maritain points out what differentiates Integral Humanism from Socialist Humanism.

VII. Thought and Action

1. Integral Humanism is the Humanism of the Radicals of the Right.
2. The Radicals of the Left are now talking about Cultural tradition.
3. The bourgeois idea is that culture is related to leisure.
4. Eric Gill maintains that culture is related to work, not to leisure.
5. Man is saved through faith and through works and what one does has a lot to do with what one is.
6. Thought and action must be combined.
7. When thought is separated from action it becomes academic.
8. When thought is related to action it becomes dynamic.



We Catholics Believe

I. Christianity Untried

1. "Christianity has not failed," said Chesterton. "for the very good reason that it has not been tried."
2. Christianity has not been tried, because people thought that it was not practical.
3. And men have tried everything except Christianity.
4. And everything that men have tried has failed.
5. And to fail in everything that one tries is not considered to be practical by so-called practical people.
6. Men will be practical when they try to practice the Christianity they profess to believe in.

II. An Ethical Problem

1. Lincoln Steffens says: "The political problem is not a political problem; it is an economic problem."
2. Peter Kropotkin says: "The economic problem is not an economic problem; it is an ethical problem."
3. Thorstein Veblen says: "There are no ethics taught to people in modern society."
4. R. H. Tawney says: "There were high ethics taught to people

when the Canon Law was the law of the land."

5. How has society passed from the high ethics of the Canon Law to the lack of ethics of modern society can be found in the book of R. H. Tawney: "Religion and the Rise of Capitalism."

III Roman Law

1. In a book entitled: "A Guildsmen's Interpretation of History," Arthur Pentty has much to say about the revival of Roman Law.
2. To the revival of Roman Law must be attributed the historical disputes between Kings and Popes.
3. Jacques Maritain told us that Machiavellianism is the modern heresy.
4. By refusing to mind the Popes the Kings allowed Machiavellianism to become their guiding principle.
5. "Divide to rule," is their slogan.

IV. Minding the Pope

1. Voltaire used to say: "If God did not exist He would have to be invented."
2. If the Pope did not exist he would have to be invented.
3. Because they refuse to mind the Pope modern nations are now busy cutting their own throats.
4. In time of peace modern nations prepare for war.
5. In time of war

Father Martin Carrabine, S. J., Spiritual director of the Chicago Inter-Student Catholic Action organization, will conduct a retreat for men only at Maryfarm, Newburgh, from June 7th to 11th. Directions for reaching the farm are on page three, column one.

Anniversary Letter By Dorothy Day

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which raises it from the level of mere argument to the level of revelation.

It was with some surprise however, that we read in Robert Mass's otherwise excellent article, "A PLACE WHEREON TO STAND" that "our one chance is to get the government to . . . lend money to potential homesteaders." There is no denying of course that money is necessary to make a start; similarly it is true that borrowing money at interest from bankers is to be avoided. But we fail to see why appeal to government is the only alternative. What choice is there, morally, between a corrupt banker and a corrupt government? Where does the government get its money if not from the bankers (as a study of our Federal Reserve system will disclose).

It seems to me that usury, like any other form of exploitation, is simply the irresponsible use of power. This irresponsible occurs whenever power is concentrated in the hands of a few people, out of the direct control of most people. Generally this is accomplished by means of centralization. Since both the financial and the political structure of our country are highly centralized, can one be any more dependable than the other.

We should like to propose another alternative for the potential homesteader—an approach more in keeping with your own espousal of "personalism" and voluntary poverty. If Robert Mass is right in saying that the diversified homestead is the great center

of family production for use, and so frees the family from slavery to the dollar standard, then should we not attempt from the outset to use as little money and as much of our own labor as possible? This method would require time and patience.

We would find a piece of poor, and therefore inexpensive land (that is at two dollars an acre). (Editor's note: Land in the east is far cheaper than that in the middle west or the west. Land in Kansas for instance is often more than \$200 an acre.)

If we could not buy it immediately, we would move into the locality and choose employment, such as chopping cord wood, that would seem suited to our new way of life, in order to earn the cash for land, equipment and living expenses. We would reduce our living expenses to the bare minimum above danger to health (that is, \$260 for two a year). And lastly, as we built our house and barn, and developed our land's fertility, we would stick to this principle: use before all else, that which we can make from locally available materials (e.g. wood shingles in preference to roll roofing).

Undoubtedly in this age of speed, such a plan would strike most people as utterly impractical. Why do it the hard way? We can only reply in Peter Maurin's words, "We must be organic." Borrowing money in order to buy a ready made product (aside from a few essential tools) is the easy quick way of getting things done. But it is not organic, because it is part and parcel of the wage psychology. If we accept the premise that wagers is not enough, that productive homesteading is the pattern of organic living, then we must, above all else, learn the necessity of WORK.

We must give up manipulation of our environment and learn to cultivate, with sweat and patience and prayer.

We personally are trying this approach in outlining which we have inserted a few facts from our own three years' experience here at Pikes Falls. We know of others, notably Henry and Elizabeth Little of Tunbridge, Vt., who are doing the same. So far we have found it the more satisfying for its slowness. We do not hesitate to recommend it to those who are interested and prepared to accept the discipline it imposes.

Sincerely,
Norman & Winifred Williams.

Many of us can only admire and try to imitate in some small way, the discipline, the poverty, the work of these valiant souls (and the valiant women associated with them).

Such workers are sharing the poverty of their Indian brothers, and doing penance for the sins of this great and materialistic and godless country of America.

To Father Michael we can only say, "Love your people, beg for them, cry out ceaselessly against the injustices done them, acquaint them with the teachings of the Church, let them hear the voices that have been lifted up for them throughout the world, from the Holy Father down. Speak out against the sinful exploiter who uses religion as a cloak for his sins, and who dispenses charity when it should be given in justice. Never be silent, speak always for your poor. And love them, drunkards though they be, Communist though they be, and remember the words of Peguy in that great poem of his on the Our Father.

GOD SPEAKS:

Our Father who art in Heaven.

My Son taught them that prayer.

He knew well what he was doing that day, my Son who loved them so.

Who lived among them, who was one of them . . .

Who brought back to Heaven a certain taste for man, a certain taste for the earth.

He knew very well what He was doing that day, my Son who loved them so.

When he put that barrier between them and me,

OUR FATHER WHO ART IN HEAVEN,

Those three or four words . . . Those three or four words which move forward like a beautiful cut water fronting a lowly ship,

Cutting the flood of my anger . . .

And now I must judge them like a Father. As if a Father were any good as a judge!

A CERTAIN MAN WHO HAD TWO SONS. We know well enough how a father judges. There is a famous example of that.

The Texas City disaster caused the death of Father William F. Roach, who with his twin brother, Father John J. Roach, gave much-appreciated assistance to our Philadelphia group when we had the farm at Oxford, Pa. Father William lost his life while administering the last sacraments to victims of the holocaust. He was buried in Media, Pa., after Solemn Requiem Mass in the Church of the Nativity B.V.M., where the brothers sang their first Masses in May of 1939.



modern nations do not find time to prepare for peace.

6. If modern nations listened to the Pope when he talks about peace they would not have to worry about being ready for the next war.

V. We Catholics Believe

1. We Catholics believe what Dualist Humanists believe, that there is good and bad in men and that men ought to express the good to get rid of the bad.
2. We Catholics believe what Orthodox believe: the Fatherhood of God and the Brotherhood of Men.
3. We Catholics believe what Fundamentalists believe, Virgin Birth and Redemption through Christ.
4. We Catholics believe what the other believers believe plus beliefs that the other believers don't believe: Papal Supremacy and the Universal Church.

VI. The Catholic Worker Isms

1. The Catholic Worker stands for cooperativism against capitalism.
2. The Catholic Worker stands for personalism against socialism.
3. The Catholic Worker stands for leadership against dictatorship.
4. The Catholic Worker stands for agrarianism against industrialism.
5. The Catholic Worker stands for decentralism against totalitarianism.