Protest Bomb Tests, Feed Europe and Asia
There Can Be No Peace While the World Starves
May Day Issue Marks Our 14th Anniversary

FAMINE

By DORIS ANN DORAN

In grief we accept the word of our Holy Father that starvation, disease, immorality among the Italian children is heartbreaking. Hardly three babies out of ten live to complete their first year. It is therefore prudent to dis- in the propaganda of the press which states that "there is no hunger in Italy." Mothers, fathers, children are dying in many war areas from malnutrition and other dis- ease associated with hunger.

Banking on Bankers

I. God or Mammon

By PETER MAURIN

Again it is May Day and for the fourteenth time we are getting out a May Day issue of the paper. May Day is the day the workers celebrate all over the world and May Day is the day Catholic workers associate with our Blessed Mother. So we will dedicate this paper to her and beg her to move the hearts and intelligence of our readers to make some beginnings in knowing, loving and serving God, which is what we are here for, which is the reason for our existence. And it is because the second commandment follows on the first, that this issue and every issue of Catholic Worker is going out for peace and justice and brotherly love. To serve, to love one's brother. This is the very essence of existence. Without this love, what is the good of all our wealth, what will shine, the flowers may burst forth, but nature may express the beauty and goodness of God, but man grows in cruelty and mis- ery, in a very hell of his own making. Someone said once that we are too much in love with our money. What The Catholic Worker needs, they said, is a large and the religious and moral and the physical and the social and the national and the world. People do not hate the abstract injustice. They try to hate it on people. But we must not hate our enemies. We must not hate even your cruel, conquering selves in the person of the Germans. We must not hate ourselves and the people, usury, usurers, the standard of values, "usurers were not considered to be gentlemen when Canon Law was the law of the land.

Ill. Usurers Not Gentlemen

1. When the Canon Law and not the Roman Law was the law of the land, money lending at interest was called usury.

2. Usurers were not considered to be gentlemen when Canon Law was the law of the land. However, when usurers were not considered to be gentlemen when the bank account became the standard of values, people ceased

3. People could not see anything gentle in trying to profit on the sweat of somebody else's brow by lending money at interest when the Canon Law was the law of the land.

IV. Wealth-Producing Manics

1. When John Calvin legalized money lending at interest, he made the bank account become the standard of values.

2. When the bank account became the standard of values, people ceased

3. When people began to produce for use and began to produce for profit.

4. When people began to produce for use and became wealth-producing maniacs.

5. "The poor are the true children of the Church," says Bouvet.

6. "Modern society has made the bank account the standard of values," says Charles Peguy.

The above statements were made by men who are numbered among the world's finest authorities. In the order given, the quotations are from W. Churchill's speech in Aberdeen, Scotland, on April 27; Albert Einstein's article, "The War Cut," in the book "One World or None:" Hopkins' speech at the University of Minnesota, June 1944, and the Federation of American (Atoma- tion) Scientists, also in "One World or None:"

We call attention to these au- thoritative statements of fact, not as alarmists or sensation- mongers, but because they pre- sent a clear picture of the actual situation with which we are now confronted.

The problem, in the opinion of the Catholic Worker, has (Continued on page 7)

A Man's Life Has Become a Revolting Thing.

Once I had a terrible dream. It was during the Spanish war, and it was in relation to protect the Church by means of the spiritual weapons. News had come out of the war. It was horrible.

And we were repeating, "The world is going to the dogs, the Church is going to the dogs, the world is going to the dogs.

"I'm going to Rome to pick up two jeeps and drive them back to use in our rev- olution work here.

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TWO LETTERS

I. Bremer Pauk.

I am writing this from 12,000 feet in the air with snow-covered Alps below. Am on my way to Rome to pick up two jeeps and drive them back to use in our rev- olution work here. Will pass through Pauk, Florence, Salzburg. Will go to St. Peter's on Sunday Mass.

Visit Dachau yesterday. It was horrible. The German hate us. Our good food while they slowly starve; our insulting their women; our destroying their cities.

We call attention to these au- thoritative statements of fact, not as alarmists or sensation- mongers, but because they pre- present a clear picture of the actual situation with which we are now confronted.

The problem, in the opinion of the Catholic Worker, has (Continued on page 7)

An Easy Essay

By PETER MAURIN

to produce for use and to produce for profit.

3. When people began to produce for use and became wealth-producing maniacs.

4. When people became wealth-producing maniacs because they produced too much wealth.

5. When people began to produce for their own destruction and destroyed at least ten million lives besides.

(Continued on page 2)
May Day

(Continued from page 1)

work we have retreats at Mary- the meaning of suffering, the experiences, a beginning of heaven , our selve.s to be deprived of this by this fall, we hope, by ow·- of mercy. We must work to­

mane of innocent millions whether by bomb or starvation, surely we are obeying the promptings of Satan himself.

These fourteen years Tom Carnes, We sought for justice for the poor, for the work­er, for the destitute of all the world. We have been untim­ning the injustices of our con­sciousness, our selfishness, our much violence in against Negroes, Jews and labor­ers. We have been destroying many a story about these aus­tralians, about their destitution, about their work, with the end in view of inspiring revolution, revolt, a justified rev­olution. We shall do the work, we shall destroy that that which is worshiped at the altars of our Church. Our Church is the state hospital for mental cases . • . ed., h fulln deceive m o reiec v . . d ' h . d W din revolu­tion, r~v-o.lt,

vegetables and the respect that money We seek to unite om will, oUt'

of charge by Holy Mother the which men strive," he began. •The primary means is the in­

Wendy the hillside . Long rows of onions, the eyes of God .

We use dress not for cov­

With Him and upon this rock I shall once remarked to us when

The chapter from the novel is think about their jobs. Are they these that even the elect are

The works are of more value than the important. The men who had been visiting He will do it for us. The great­

institutions . No matter how good Perrault who had been visiting He will do it for us. The great­

by Holy Mother the

ing things you are not strong

If you seek that, you have it, you want money to get that. If we pray for money, we give it away for a natural motive
you do wrong. It is the intention, the motive,

"Prayer is the surrender of the goods of the soul to the use of Him," she said. The former

and if you want to ask for rain, as a means of shining your main door. If you wish for rain, as a means of shining your main door.

"One should thank God for poverty, for illness, for negli­gence, for mis­understanding, for failur­e."

He will fill you. He will inibite you.

We seek to unite our will, our

His life, literally and truly. Satan rise from the grave is in . every ders!and them.

Christ says, Blessed are those who live in poverty, who are deprived, who are abandoned. Blessed are brave men who hate you and ren­dle to you and say all manner of evil against you anywhere and ever over it. When you emplac your selves of good, or when you want to be emplaced good, they are going to have. Christ is go­ing because of the unction of his

the foot coverlets, "Dorothy Day.

there. They were silent for a bit, est thin g God can do for us is

He put a flower garden in himself and plant it, and I am sure he will fill you. He will inibite you.

"One should thank God for poverty, for illness, for negligence, for mis­understanding, for failur­e."

He will fill you. He will inibite you.

a prettier one. I .''''.'ant to thank all the things 'that money can give it away for a natural motive

the foot coverlets,

the rest of the world, we are not and if you want clari.6.c;:; these that even the elect are

second class matter August 16, 1938, at the Post Office

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the practice of poverty. This is

We do not have the

seventeen a home and modest com­

three are gathered together in

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We Must Shelter the Homeless: Feed the Hungry
Give Drink to the Thirsty: Clothe the Naked
Visit the Prisoner In Jail and Asylum Nurse
The Sick: Give Christian Burial to the Dead

By kind permission of the publisher, Pantheon Books, Inc., 60 Washington Square, New York, we present this portion of the chapter "Destitution and Poverty" from "Basic Verities."

By CHARLES PEGUY

Destitution is almost always confused with poverty; this mistake comes from the fact that destitution and poverty are neighbors. No doubt they are neighbors, but situated on either side of a boundary. All is misery within the boundary; misery of uncertainty or misery of certain destitution. The first zone beyond the boundary is where riches, once tier, the successive zones of riches.

That, outside of destitution, men a living among to know that there are inequalities. Fraternity not on the same plane, but the last two are nearer to each other, as we shall see.

It is an unpleasant subject. A great deal of silence would lead us to believe that destitution does not exist.

It is a political duty.

We cannot—it would be a political duty—but we cannot believe that there is no destitution simply because we do not look at it. It is there, just the same, and looks at us. We cannot avoid recognizing the sentiments of solidarity in order to ask destitution to leave us in peace.

For the informed and erudite, destitution constitutes the social duty before the accomplishment of which one cannot even think that the first social duty is to be.

I apologize for saying so much on the subject of destitution. It is an unpleasant subject. A great deal of silence would lead us to believe that destitution does not exist.

*p.*

Pity is a political duty. 

The duty of tearing the destitute from destitution and the duty of distributing goods equitably are not of the same order.

The first is an urgent duty, the second is a duty of convenience. Not only are the three terms of the republican device, Liberty, Equality, Fraternity, not on the same plane, but the last two are nearer to each other, as we shall see.

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**WORK AND COMMUNITY**

(A Sequel to “Work”)

By IRENE MAUGHY NAUGHTON

MAN’S DESTINATION is Heaven. It is possible to construct a social order which helps him towards his end. It is possible to prevent him from being a victim of the work-mens, man’s way of speaking, of order, research and study necessity for him to earn his bread and butter. It is not only a sufficient user of any man, his tools, his skills, his stock, is productive. He is, therefore, much more completely an owner of himself, of his own sheep, spin, weave, and, with the help of a good wool for their own clothing.

[Continued on page 8]

**CULTURE**

**Child of Peace**

"The child is the parents’ love made flesh."

—Gerald Vann.

These are beloved hours of quiet peace: We wait with joy the advent of a child. Our love made flesh, for whom we will not cease to work, to live, to die.

He shall be born into a world of wrath, the children of God, Raised by His hands in the eternal path. Which Christian saints and martyrs long have trod. Lord of all creatures, bless this work of love, that rich in love and strength in faith, Anointed with Your strength and with Your powers, On pleasure’s way he may not vainly grope. Then come, our child of peace, we wait for you To bless our lives, to kindle our love anew.

JAMES AND GRACE ROGAN.

**Spiritually, We Are All Semites**

O God’s WORD is enough for me. Even if I am surrounded by obsessions, the rosary with the exception of one or two who might be righteous before the vices, this single morsel would bear upon him the Promise. God’s word of honor in its fullness and power remains unaltered.

In addition, let me tell you that each morning I partake of the Body of a few named Jesus Christ, that I spend a part of my life at the feet of a few whose hope is a simple matter, the Lamb of God, and finally that I have put my confidence in a bond of Sheenies—small men, one offering the Lamb, another the Word, and finally that the respect one might say is true and contingent and absolutely does not exist.

From "Le Pelerin de l'Absolu," by Leon Bloy.

The basic means of production for every person in this world is land. For there is no "intellectual capital," no "financialist," who would live very long, if someone else were not working the land for him, "by the sweat of his brow." Land ownership is still really the greatest material wealth of the world. It is real estate. But in the modern world, real estate value is very unclear, for people are responsible for the value of land not by the actual value, but by the taxes on it.

It happens in our time, that in the age-old process of surveying, the scaling, the owners of the land, the workers of the land—"the poor." The owners of the sheep, the flax and cotton, are not the owners of the sheep, the flax and cotton, who work on the farm. They are the men who control their use in textiles—"CLOTHING." The owners of the forests and the quarries...
grant the use of the house while retaining the ownership. For this reason man may, if he choose, make a charge for the use of his house, and besides this, claim the head of another, to whom he has granted the use of the house, in rent and letting a house.

Now money, according to Aristotle, is an invention chiefly for the purpose of exchange. The proper and principal use of money is consumption, spending in exchange. Hence it is by its very nature unfruitful to take man's money and absolutely, because we ought to treat every man's money as a God-given, especially in the state of the Gospel, to which all are called. Money is not a slave, but an servant, and (Beech, xvii, 8), "If a man is void of all dominion, nor taken any increase... he is just." They were permitted, however, to take usury from strangers, not as though it were lawful, but in order to avoid a greater evil, lest, namely, through usury, to which they were prone, according to Is. 1r., 11, they should take usury from the Jews, who were worshippers of God.

Reply Obj. 3: Human laws leave certain things unpunished on account of the condition of those who are imperfect and who would be deprived of many advantages if all were strictly forbidden and punishments appointed for them. And so human law has not proclaimed that the use of usury looks upon usury as harmonizing with justice, but let the advantage of man's nature be hindered. Hence it is that in civil law it is established and legally permitted according to natural reason and civil law. However, if usury is not forbidden, do not admit of unfruitfulness, and let the senate (not our stipulation a constraint to such things, but established a limitation of the rule of usury," Moreover, Aristotle, led by natural reason, says (Polit. I, 3) that "to make money usury is exceedingly unnatural.

ST. THOMAS ON USURY

St. Thomas on usury (II-11, Q. 73, A. 1) "Whether it be a sin to take usury for money lent?" "Exod. xxi, 25): "Whoever lends money to a neighbor in order to make a profit out of it, leads to inequality, which is contrary to justice. For making usury from money lent is unjust in itself; thus we consume wine when we have no cause to drink, and all things which are granted the thing itself, the ownership. Accordingly if a man hands over to another the ownership of his house while reserving the use of which does not consist in their consumption; for instance, the use of the food, the use of the house, the use of the farm, the use of the clothes, the use of the ground, so, in the same way, he hands over to the man who has him in usury the possession of the use, the possession of the house.

Reply Ob. 2: The Jews were forbidden to take usury from their brethren; that is, from Jews. By this we are given to understand that to take usury from Gentiles absolutely, because we ought to treat every man's money as a God-given, especially in the state of the Gospel, to which all are called. Money is not a slave, but an servant, and (Beech, xvii, 8), "If a man is void of all dominion, nor taken any increase... he is just." They were permitted, however, to take usury from strangers, not as though it were lawful, but in order to avoid a greater evil, lest, namely, through usury, to which they were prone, according to Is. 1r., 11, they should take usury from the Jews, who were worshippers of God.

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PSYCHOLOGISTS tell us that the best way to get children to verse places is to give them stories about the verse places. This book was written "Sing a Song of Holy Things, for the little child to understand and remember. Th...
A LETTER FROM A BUSINESS MAN

May, 1946

Dear Miss Day:

I am an interested reader of the Catholic Worker and I feel that it is necessary for me to confess that I am not in sympathy with your viewpoint. I believe that the work you are doing is a waste of time and money. It is an unprofitable venture and I do not think that it will ever be successful.

However, I do not wish to discount or belittle the work you are doing. I believe that you have done a great deal of good, but I do not see how you can continue to do it.

I believe that you should concentrate on more practical matters. For example, I think that you should be more involved in politics. You should be more active in the Democratic Party and try to get more Catholics to vote for the Democratic candidates.

I believe that you should also be more involved in the labor movement. You should be more active in the AFL-CIO and try to get more Catholics to join the unions.

I believe that you should also be more involved in the social justice movement. You should be more active in the needy and try to help more people.

I believe that you should also be more involved in the church. You should be more active in the parish and try to get more Catholics to attend mass.

I believe that you should also be more involved in the community. You should be more active in the community and try to help more people.

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FAMINE
(Continued from page 1)

Raymond hairy a fungus. The use of
while they help form a basic in our
ty disease. The detection of this
does not yet exist. There is no
technique yet developed to allow

BOMB TEST
(Continued from page 1)

FR. DUFFY
(Continued from page 6)

CHAPTER TEN

(Continued from page 200)

CHAPTER TEN

(Continued from page 8)
PIUS XII on An Apostle for Women

THE fate of the family, the fate of human relations are at stake. They are in your hands. Every woman has her part in the task of the modern apostle. The obligation, the strife, the decision, the sacrifice of the woman are no less important than those of the man.

The Schools of Apostolate will be open to young women between the ages of 17 and 25, and will enable them to undertake the task of the modern apostle. The Schools of Apostolate will be open to young women between the ages of 17 and 25, and will enable them to undertake the task of the modern apostle. The Schools of Apostolate will be open to young women between the ages of 17 and 25, and will enable them to undertake the task of the modern apostle.

WOMAN'S activity is concerned, in great part, with the labors and occupations of domestic life which are so necessary, without which all the zeal of the Apostolate could obtain but precarious results.

The following principles form the basis of the program: 1. The Christian vision of life; 2. the nature and task of woman in the apostolate; 3. The social encyclicals of the Catholic Church; 4. The practice of agriculture as a way of life.

EASY ESSAY
By PETER MAURIN

(Continued from page 1)

6. And then millions of people found themselves victims of a world-wide depression brought about by a world gone mad on speculation, and mass distribution.

IV. The Fallacy of Saving Money
1. When people save money that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.

4. A surplus in production brings unemployment.
5. Unemployment brings more unemployment.
7. A depression brings more depression.
8. More depression brings red agitation.
9. Red agitation brings red revolution.
10. That's what you get for saving your money for a rainy day.

V. When Bankers Rule
1. When the bank account is the standard of values the bankers have the power.
2. When the bankers rule, the business men have to do the bidding of the bankers.
3. When bankers rule, the politicians have to act in accordance with the wishes of the bankers.
4. When bankers rule, the educators have to prepare the minds of the masses so that they can be good money borrowers, knowing more and more about less and less.
5. When bankers rule, the clergy have to prepare the minds of the masses so that they can be good money borrowers, knowing more and more about less and less.
6. When bankers rule the church has to be used to camouflage a pagan practice.

VI. Mortgaged
1. Because the State has legalized money lending at interest in spite of the teachings of the Scribes and the Fathers of the Church, home owners have mortgaged their homes, farm owners have mortgaged their farms, businessmen have mortgaged their businesses, cities, counties, states have mortgaged their budgets.

2. Men are not free to live as they wish; all other interests - also call for a group of women who can dispose of more time so as to devote themselves to their more time so as to devote themselves to their

3. Some people say that inflation is desirable.
4. Some people say that inflation is undesirable.
5. Some people say that inflation is undesirable.

6. The way to avoid inflation is to pass two laws, one making all money lending at interest unlawful and the other a law obliging money borrowers to pay every year one per cent of the capital every year of a hundred years.

Ours Lady of Good Counsel