THE HOLY SEE AND DISTRIBUTION

Since Pope Leo XIII issued Rerum Novarum in 1891, many Papal statements have tended strongly to Distributism; none has receded from its interferences as to render private property void of significance.

By DOROTHY DAY

"THE INSULTED AND INJURED"

By PETER MAURIN

Vol. XXI No. 9
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THE HOLY SEE AND DISTRIBUTION

RICH AND POOR

But you will say perhaps, as the rich often do, "We must not give to a man whom God has cursed and meant to be poor."

Leo XIII said: "The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humble class to become owners."

The Natural Right Must Prevail

God knows, it is plain enough, but it has been denied both in practice and in principle for too long.

The Pope has now endorsed the plan teaching of Catholicism in schools which even commentators will have some difficulty in explaining away:

1. The use of reason is the handmaid of faith, not as for Descartes.
2. Romanticism is lack of order. In an age of chaos.
3. The Natural Right Must Prevail.

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The time for reason was discarded by the intellectuals of the eighteenth century.
Father Lord died in January, and in this issue we are reprinting one of Peter Maurin's letters to him. He was a most estimable writer. We all loved Fr. Daniel Lord for the way he was bringing Christ to the people. We miss him in the great gift of popularizing the essentials of the church in terms that high school and college young people could understand.

The first Catholic Action school I ever was back in 1943 at St. Francis Xavier High School, and it was, I first heard of cooperatives and credit unions and of the almsgiving that goes with fasting. It isn't such great things that our Heavenly Father is asking us to do, but may help us a great deal. The epistles and gospels of the Lord are filled with the need for charity. It is a way describes our atmosphere. Since we have no writers of best sellers around here, and only one charge a cent for THE CATHOLIC WORKER, we have to put out our semi-annual appeal to help feed our fellow workers who incluclse the breadline.

There is spring in the air which makes it easier for the very poor. There are several around the Catholic Worker who are taking literally nothing but one meal a day during Lent—po pable starving. They are in a way their brother's keepers. A is only the historical religion. A Catholic historical background given the unmarried college graduates in Houses of Hospitality would be the only guilds to Marxist materialism. It ought also to be that kind of historical background that would make us understand, not in revolt against God, not spiritually but in a means to achieve peace, is beginning, and that God is bringing Christ to the poor.

It is the same with us. We don't realize what great healings of body and soul will follow prayer and fasting and the almsgiving that goes with fasting. It seems such a little thing to ask in the face of the threat of war world, in the face of the destruction we see of mind and body and soul. Yet if we do these things the results will follow. We shall be saved. We shall have our reward and here in this life too, a hundred-fold, pressed down and running over, a full measure. God is not to be outdone in generosity.

There are several around the Catholic Worker who are taking literally nothing but one meal a day during Lent—to collect them in our breadline headquarters. But of us, you might say, are on the headline, begging your help.

I write this sitting in old St. Patrick's church, around on Meft street, and I write with prayer that you will answer, and that God will bless you for it in your own homes and needs.

Gratefully in Christ,
DOROTHY DAY
The Deportation of Francisca Hernandez

BY DOROTHY DAY

This morning, April 4, on the day of Holy Thursday, Francisca Fernandez was put on the Italian liner, Volcanc, which stops at Lisbon, Bilbao and Barcelona before it goes to Italy, and held under guard en route to New York. The day ended as she had feared it would. She had been arrested on March 26. She and her husband were going to America to help their son, Victor, who is undergoing treatment in the hospital. There was no time to notify any of her marchist friends, since the call came to the police from the Foreign Office on West St. this morning that he was being deported this noon. The two agents of the Department of Justice kindly brought him down to the office of the Catholic Worker. There they got an explanation of the charge. Charpentier gave him his leather jacket, and Bob gave him several cigarettes. He refused to go. He was made to go from the kitchen to wish him farewell and the whole house was seen to go. He had gone to prison to love him very much. He had worked hard for the prisoners in the cell. In the cell, he and Puerta Rican children from next door floor to the farm for a rest for a week now. They are now free. They told him to go and bring a few to him, and bring into the Scapoli kids into the zoo last week.

The had spent from last few days in the Federal prison with two or three other prisoners, dedicated to anarchist, revolutionary, fight and other offenses against the Federal law. There were the Puerta Rican nationalists willing to be sent back to Puerta Riein the internas prison the. Political prisoners, criminals, all are treated the same. They are not violent with the good, the guards; the guards are not violent with them. They were radio, television, movies. There were also bars at the windows and locks on the doors of their cells, but it was still possible to communicate through a telephone. It is strange, feeling so close to enemy, looking through the bars and doors, they are two months more, and looking them through the earphones.

Francisco is in prison, without freedom, because he believes in free-
OUT OF HABIT

BORN CATHOLICS, Assembled by the Catholic Worker, New York, N.Y. $3.50. By Amos Hackett Bisho.

With West Africa as its starting point, Fr. Considine followed a group of refugees down the river to South Africa and up again into the interior leading to the heart of the continent. There he found the Church a vigorous of Basutoland, who gave up drinking because of his rejection by those to whom he had been sent.

The rest of the books were a little harder to understand, according to Brother Anthony, but he said, "I am hardly the kind to say anything negative about a book." All About a How Much has been read many years ago. When The Mountain Fell, also known as The Mountain of the Lost Souls, is read today, one can understand why the flavor of the Church is so much different from the one that existed in the past. The book is written in a style that is not easy to read, but it is worth the effort.

The story of a native boy martyrs in the story of native boy martyrs in Africa is excellent work and the little boy who was the main character of the story is pictured in the story of the boy who was the main character of the story. The story is written in a style that is not easy to read, but it is worth the effort.

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Dear Miss Day: 

I am writing to extend my gratitude and thank you for your efforts. After receiving the help from the Catholic Worker, I was able to continue my studies and eventually complete my degree. Your support was instrumental in allowing me to fulfill my educational goals. 

Sincerely, 
[Signature]

[Name]

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**RETURN TO AFRICA**

Fanal O. Mbara

**Call for Service**

Box 275 Edinboro, Pa.

Dear Ammon:

I have a proposal for you. Since you are interested in promoting peace and justice in Africa, I suggest considering a role within the Catholic Worker Movement. Your skills and experience make you a valuable asset to this cause. If you are interested, please contact me at [Contact Information].

Sincerely, 
[Signature]

[Name]

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**TREND**

J. M. Galligan

B. L. Williamson

Michigan.

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**Plea for Letter**

234 West 56th Street

Los Angeles, 37 California

Dear Catholic Worker readers:

I am writing to appeal for letters of support for the imprisoned, persecuted, and suffering. Your prayers, words of encouragement, and financial assistance can make a significant difference in their lives. Please consider sending a letter or donation to our organization.

Sincerely, 
[Signature]

[Name]

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**Summer Schools**

FRIENDSHIP HOUSE

Summer courses on interracial justice—based on a fuller participation in the Church's life and work—will be held this year at the following educational centers: Chicago, Washington, D.C., and Shreveport, Louisiana, this year.

The Chicago Friendship House will hold a 2-day course, "The Christian Social Order," in the life of the volunteer staffworker, with the opening and closing sessions. 


The course to be held at the Shepley Friends House is as follows:

[Additional information not visible in the image]
Insulted and Injured

(Continued from page 1)

And then one of them would fall asleep while we went up to her apartment. In the front room there was a dresser, two overstuffed chairs, and living room. Every now and then one of them would fall asleep on the floor or bed, and everybody would play around them. Maybe they didn’t make too much noise because they didn’t eat too much either. Everyone—just takes a little less.

Once they had been downstairs, we went to the front door and set up the radio. We had forgotten that there was no electricity, but there again we saw the nightmare. The old man, who had put an extension wire out the air shaft from his own apartment, but there was a double socket, and we were able to connect the radio, but it played nothing.

I downed the radio, and in the quiet of her bare apartment, she told me the history of her life.

"How I got this place," she began. "You see, people didn’t want to rent to Puerto Ricans, so they have to hunt and hunt and hunt for a place. This is two houses, both of them.

Second floor there were seven extra rooms. And nobody cares as long as the rent is paid, as long as you bring in twenty-eight dollars a month and there are four a family. It’s a great place. I have it.

I was an Italian woman living in the building and she told me about this place. She told me it was St. in that two room place, and we was downstairs, the last one was a rear room.

First home in Manhattan, when I worked at the east side for the school from one to seven in the morning and it was a rear room. But there it wasn’t any better than here, and there was always the good smell of cooking in the house. There was a smell of cooking and, fire and air is twice bread, the Arabians used to tell me, to feed three families. So I got the apartment. It will be twenty-three dollars a week.

"My husband was getting thirty-five, and we were going to have twenty-three a week. Well, we had to move, that’s all. We was a paper, that was last June, and moved in, and then from June to December paid we the rent. And she paid the rent.

Felicia got up from the chair in the, the kitchen table, it was the only thing in the house, table and four chairs, and fetched a box from the kitchen, hands, and set up the radio. We had to pay fourteen dollars a week, and for the rent.

"True enough, there were the evidences of man’s inhumanity to man. The privation of the children were not cared for by the poor. One set of immigrants, another set of immigrants. I can’t give you the names of the tenants. She said she paid her dollars, and then was the rent. And she said I could pay her ten dollars, and that I could have my own room. She said she paid the rent.

"And when I was finished from this June. Over a thousand dollars, and then the rent, and I left it by the time it’s paid. Enough money for a down pays, for one. Enough money, if ever they get a boy, to buy a prefabricated house to put on a lot down. There is the island where the children could run in the fields instead of being shut up in a place.

"We were looking over the papers that you have, and they were up there, and in the attic, and it was ten dollars a week on the scrubby set of furnishings I had.

"In the front room there was a dresser, two overstuffed chairs, and there were plastic tables, and a davenport which had a metal framework. The paper used to be placed a smaller davenport bed that another tenant had given her. We used to have to hold the paper which belonged to Felicia which they had bought for ten dollars a week. It was an ice-box, the old fashioned kind. She used to take the kids when you had the money to buy it, there was a stove which was a confectionary, the gas was turned off and the rest was turned on. On the porch, the pipe to the chimney in the back had fallen away. I didn’t look in the shoddy set of furnishing, and there was a rear room, off the kitchen, and off from an attic. Down looking in other window, and only by peering out and looking for the other side of the building, one could tell whether it was a rear room. This house was closed from the other side, and there was a door into the building. There were toilets in the hall, one could rent in a room, and it is my apartment.

"Now you are going to be insulted and injured. I am talking about what is to come. I have to pay thirteen dollars for the rent, and it was forty-five dollars a week, and I have to pay twenty-three a week, and then I have to pay thirteen dollars a week, and then pay money for a down pay­ ment. That is twenty-three dollars a week, and there is nothing

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Continued from page 2
grateful to Fr. Lord. He died of cancer, and worked right up to that last month of his life. May he enjoy refreshment, light and peace forever in the presence of Our Lord.

A highlight of the month was the very successful visit of the Rev. James McCoy S. J., who is at St. Ignatius Church, New York. He had been to France, and came to Staten Island to give us a lecture on "Sisters of Charity in St. Bernard's Farm. It was a day of high winds the day of his visit, but he managed to get his car stuck from his house to Welfare Farm. He was then on the Welfare Farm where he ministered to the poor with kindness and understanding. It was a very cold besides. I was wishing I was a Jew, a rabbit, or a tree. I wish I was a Jewish rabbit as he sat in the chapel in his overcoat and scarf. I was glad to see face to face the degradation man is inflicting on his brother. A brother who is in need and hopeless, and mother are probably going through. The mother beautiful as she looked almost in anguish. Most probably she has begun to feel that a brother has deserted her. They are accompanied by a lawyer. The man was nervous talking to his daughter. He was not prepared to see face to face the degradation man is inflicting on his brother. A brother who is in need and hopeless. There were about fifteen attending the case in the court room, all alone. They were accompanied by a lawyer. They are accompanied by a lawyer. They are accompanied by a lawyer.

There were some thirty people waiting in the lobby to be called in. People are who are lawyers and who are who are in need.

Inspector Neergaard told me again after the hearing was closed in this prison. I would like thus to offer you my labor in the bakery and joy in all three houses, the sisters of Jesus and Mary and then to my family.

In other words you are thinking of an Ideal society, the for them which despitefully use you and persecute you." (St. Matthew 5:44). But they do believe in their society, and they do other things even more terrible than that.

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In the Market Place

(Continued from page 3)

Dorothy, her sister Della, and I walked up Harrison Street to the Car- negie Hall to see Bizet's opera "Carmen." It was cold and the Snake, Butterfly and Eagle had had just purchased from me and the Snake, Butterfly and Eagle said he did not like the program I knew that the sup- posed facts about the Hopi coming from the New Mexico center once again was something dreamed up by people who had not, of course, "seen Hopi" do not go forth in the white man's clothes and give them religious for pay. Yet for the people in New York who had never been to the Hopi reservation this was the next best thing. To tell the truth, I was lonesome for the Hopi reservation.

A peasant opera preceded the opera and the opera preceded the ears the enlightenment of the Hopi singers seemed more understand- able but perhaps I was prejudiced. There was the familiar beat of the drum and the Jingle of anklets bells and the rhythmic Hopi motions. And even two scrawny rattlers crawled onward the footlights and were received by a Hopi woman if that the mouths of the snakes had to be taped for the safety of New York City.

The chorus Hallelujah which whether it was the charm of the music, the unanswerable question of their migration from the low- lands to the highlands seeking I felt, close to that high up city Lexington said she did not like the Negro Hall to see Hopit u, an opera preceded the picture of Christ in the CW she of the Hopi, in which portions of a llie's st app roaching and said to white man's chaos and give their turality to the Catholic Worker. But Marx In the Communist Manifesto, the courageous voice of Danas re- d, the Peasant by David Mitrany. 4.00

Why a Land Movement by Harold Wallis. 3.50

The Croll of Gold by Hilary Pepler. 1.50

Mimes: Sacred and Profane by Hilary Pepler. 1.00

Financial Justice by J. F. Bray. 0.45

With Father McNabb at Marble. 1.50

History of the Reformation by Emmanuel Mounier. 3.50

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Poverty by A. M. Crofts, O.P. 2.00

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The History of the Reformation by Emmanuel Mounier. 3.50

Many of our people are sheep- it means to store refuse to depend upon the effect of those decisions the future will be a better order.

The thing to do right now is to give up old tricks and start to play new tricks.

For a New Order

(Continued from page 1)

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