PETER MAURIN WROTE:

SHARE YOUR WEALTH

God wants us to be our brother's keeper.
To feed the hungry,
for Christ's sake.
God wants us to be
What we give to the poor
To shelter the homeless,
at a personal sacrifice,
our brother's keeper.

WHY NOT BE A BEGGAR?
People who are in need
and are not afraid to beg
give to people not in need
the occasion to do good
for goodness' sake.

The Greeks used to say
that people in need
are the institution of the gods.

A! Jean Jacques Rousseau
says:
"When man dies
in his clutched hands
which he has given away."

THE WISDOM OF GIVING

To give money to the poor
is to enable the poor to buy.
To enable the poor to buy
is to reduce unemployment.
To reduce unemployment
is to help business.
To help business
is to reduce crime.
To reduce crime
is to reduce taxation.
To reduce taxation
is to help business.
To help business
is to enable the poor to buy.

RETREAT

The only retreat to be given this summer at Marymount, Newburgh, New York, is that of Fr. Martin Casey, of Hutchinson, Minnesota. The retreat will begin Monday morning with a sung Mass, June 26, and will last through Friday. Please send in word of your coming so that we can prepare.

HOMES FOR THE HOMELESS

Last month we told the story of Felicia and how much she had to pay for furniture in order to get a little apartment on the East side. This month we met Abbe Pierre of France who stands alone in the world today as a priest who is the prophet for the family, who cries out for the family and its needs, and above all, who is actually building emergency cities for the homeless families of France. What he is doing, what he has done, could be done everywhere if we get back to looking on the family and groups of families as the basic unit of society.

Abbe Pierre is a former soldier and fighter in the Resistance Movement in France and he sees a band of ribbon and other decorations on his shabby, beat black cassock. He is a former member of the Chamber of Deputies of Paris. These are worldly honors that he has worn lightly together with many others in the world today. What marks him as a man of God is the direct action he has undertaken these last five years in the performance of the works of mercy for the family. He understands the dignity of men, and he understands, honors and respects their privacy when they come to him for aid. He has won their devotion, so that he has had their aid, without which he would have been able to do nothing.

It all started when he bought a big house and used it for retreats, a youth hostel, meetings of the Young Christian Workers in Paris. Men came to him who needed a place to sleep, an ex-convict, a runaway boy, an unemployed truck driver. The first family who came were strangely enough, not one of the worthy poor, but a family of a man who had been a janitor or cleaner himself and had been guilty of putting many a family on the street. When he himself was put out with his wife and children and in-laws Abbe Pierre took him in. One must love a man even in his sin, at Dostoevsky says. One must love one's enemies.

Another family came, and then another, and it was these few so-called derelicts who built the first home, and in one summer, students from fourteen countries like the work camps we know, assisted the first group to build five homes for families. This small accomplishment led to the deluge of appeals, the Niagara of human suffering that descended on the priest. The empty huts of prison would bring their plight to the president Hoover promised "a chicken in every pot and a two-car garage behind every home." And instead we had depression.

When we heard Abbe Pierre at the luncheon he had here at St. Joseph's Church, New York, we were aroused, they would cry out for the poor, who would cry out for the poor, who would cry out for the poor. The conscience of the people was aroused, they would respond. There would be an "explosion." And this is what happened. We saw slides of what had been accomplished in France in the way of building on the outskirts of the cities for the homeless. Some of (Continued on page 7)
Peter's Program

With the May issue of The Catholic Worker, we begin our second 22nd year. Peter Maurin, the founder of The Catholic Worker movement, died in May, 1949. He had brought to us great books and great ideas, and he had no need to call himself, and he brought to us great books and great ideas, and he brought to us great books and great ideas, and he brought to us great books and great ideas.

In changing men's hearts towards each other, we started in 1940 a retreat house where all could come and make five days silent retreat personally, at a sacrifice. You cannot preach to men with empty stomachs.

Because Peter's program called for such practical things as houses of hospitality and farming for the poor, many have come and gone in this village, or an agronomic university either. Part of Abbe Pierre's great wisdom is that he limited himself to that most important work of the day—feeding and clothing the poor without question, to help the neighbor poor. He himself had gone out to sleep in the doorways, on the benches of the parks, even in chicken coops even though they have the privacy of one room, in these converted shelters. It is hard to exact a craftsman to work when he is cooped up in a dormitory and there is no space for his tools.

Peter used to love to quote Eric Gill who said that Jesus Christ should never be the center of his own life, but the buck, and trying to pass on the work to George to do. He loved to be what we wanted the other fellow to be.

We are All Greedy

No, another one of our mistakes is that we have wanted to be all things, to do all things and while we have learned by doing we have also learned what we cannot do. We can agitate, we can initiate, we can arouse the conscience but we cannot start a housing project for the destitute as Abbe Pierre has in Paris; or a model village, that is a little too risky.

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Our Temptation

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Above all, it was in the name of man's freedom that Peter opposed all the imperial systems, all the imperial Romes, from Alexander the Great to the emperor Charlemagne. People who were truly brothers would share what they had and that was the answer to all difficulties. Saul, the king of Israel who was a drone, makes a will, he says, "and we, 'em community and 'em a crowd," a lonely crowd, he would have added if he had read Thoreau's book. Men were free, and they were always rejecting their freedom which brought on wars and class wars. He wanted no part of that. The Catholic Worker groups have always been free associations of people who have always rejected the freedom. They have always had a will to act and to act for themselves and for others who come in "off the road."

No Class War

In addition to being opposed to international and civil wars he was opposed to race wars and class wars. He had taken to himself that new constitution, that new rule of the Sermon on the Mount, and truly he loved his enemy and tried to reach the man who injured him or tried to enslave him. He literally believed in the brotherhood of man, and he thought that men should be treated as well as possible, and he wanted to make the rich envious the poor who were so close to Christ, and to try to bring closer to them by giving of their means to start these schools, farming communities and agronomic universities. Houses of hospitality are always run by the generosity of the poor who work in them and from the donations of the more comfortably off who send what they can to keep them going. But the realism and good will we have toward farmers and agronomic craftsmen do not seek hospitality, do not come in "off the road."

They might give a year or so of their lives if there were the tools to work with, even houses to live in. It is a pity to have to house them in chicken coops even though they have the privacy of one room, in these converted shelters. It is hard to exact a craftsman to work when he is cooped up in a dormitory and there is no space for his tools.

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from the commotion of the pre-lobby where people sit to left -N. Y. Yesterday taking me. 

he should come and meet you. 

you has helped me to appreciate 

had the privilege of laboring with 

on in N. Y. C., 

April 9, 1955-12:30 A.M. ing so ?Ilusical. Later when he led travel on mY own. But I'm not 

book, Ammon. Having been with 

four chapters of the book. The 

the C.W., but in each case he for- 

Spain. Do r othy, I would like to 

the words of the Prophets 

rected himself. Everyone laughed 

same, and sometimes when they got a 

Italian. His gestures and words 

morning. Two days on the ship. Fire!

The wind is blowing powerfully 

the altar where there was nothing 

a home in ·case of difficulties . search for God and_your love for 

_The- · wind is blowing powerfully 

the Virgin Mary with the Child. enough. He wants to go to th,e 

in singing two hymns in Italian 

the last touches to the altar. Fivi!

of God. 

In two days we 'll arrive in Lis-

The- · wind is blowing powerfully 

of them came and sat at his left side and sat there all the time. The 

play around the priest - they to be sure and stop to visit you

On my own. It was a . pleasant 

without the organization 

Mediterranean. And I have just 

Chrysb~

rulers.'' (Leo XIII 1 Sapientiae 

to all of you . He looks as healthy as 

he knew he even to bake bread and sell the 

newspaper. As he received my 

co-worker Francisco. Gibraltar is 

the non-violence for he was roaming 

for the weather. The barley was 

The sergeant at arms had half a dozen men on a board, and there were persistent friends of its 

She has enough. She is not likely to be very seriously as 

In the chapel in the middle of the 

the entire church, and I suppose 500 crew members. 

have organizations (g overn­

of God. 

we received was in 1945, when 

ear rien s:

Dan Sullivan writes

Dear Friends

It is almost ten years now since I came to the Catholic Worker. It grew slowly upon me as I read the works of Francis and saw Francis in person. I was led to pray that God our Father would give me grace to take part in the work that he began. I was permitted to be of service, and I was allowed to leave the boat, and he wished me to take a trip around the world. I would ask God for his help, to see his mother, but whether or not he ever get there, or whether he was no way of knowing. Surely he should have been written to in behalf of him. If he had been able. We wish any of his friends who might ask for his 

What Now?

Since receiving the long letter above we have not heard how Francesca Freda's will went. It is, no doubt, my contact with you that tells me to commu­nicate again. Of course if I think I'll have to have a better reason than that.

It is a high crime indeed to be against the authority of God and of his Church, and that we do not 

How It Began

Dear Friend,

The Lettter of April 7 arrived from the co-worker Francisco. Gibraltar is not too far from where I am living, and I am looking forward to meet the Virgins. I thought for a time I was going to miss Franc­isco. The tender ship could only sail one half an hour, and it took 25 minutes as the cavalry personnel were incredibly energetic and quick as possible. They were looking for 10 or 15 minutes looking for the sergeant at arms. It was explained to me that they have to lock up the deckers, and Capt. Daniel Sullivan was issued no orders to Francisco. Francisco has appar­ently not been informed about the non-violence for he was roaming the ship as if it were his own. The sergeant at arms had half a dozen men on a board, and there were persistent friends of its 

What Now?
BOOK REVIEWS


If not approached by the right people in the right way, this book is sure to give the reader more than he bargained for. Number one, it presumes a serious interest on the part of the reader in the man, in his ideas, in his life. Number two, it cannot be read through quickly, as the reader will get a few spiritual shocks in a row. It is a meditative reading. It would be a good idea for a private retreat, a chapter, a conference.

A few people could get together at a quiet place to read and meditate, and then with a retreat with such a book. This has been and will be for the most part—this is a quiet, simple, unobtrusive book from the hand of a great man. It is very much. Only in the last few pages does it burst into song with some of the lyricism that was so touching in The Life of Jesus.

During most of these pages he tries to remain cool and quiet, and that is the greatest lesson of our time. He makes us conscious since its cradle that of Cadillac in 1864 by Fr. Latapie, of the saturation bombing of Brem-"...that term of his..." And I will leave him to speak of solitude and silence towards the end of the book that the tone of the Lord that has been attempted lessons. He is forced in his desire that our love for the little that these should love be pure and sincere, and that these people who say to intrude into their hearts, to understand the case—and this further, many of these great spiritual resources which were unhindered. Many of them could not "go out into the world" to do this sort of thing. So be started do not understand, are its life, just what that means, is it possible, and he called Bethany, where Mary and Martha lived, and which name forms a bridge between them and Magdalene and the public washer that washed the feet of Jesus with her tears in the presence of the women and the woman taken in adultery. And today these women and sisters seek out and care for women, who need help to come to a standstill; in France, Belgium, Switzerland, Hol-...and the French Antilles. This book tells about the spirit of their work: there are no case histories—although there are a few photographs. It is mostly a spiritual practice, a good one, and one on the nature of penance and penitence, of mercy and humility, of charity and a Christian's rela-...to the "world." It is also a...sake...to put the law into operation, to have the money that has been accumulated in pension and housing, and for realtors have not in the...building speculators and profit-seeking realtors have not in the past been attracted to build such housing.

Further support for the investment under strict supervision by both union and management and with proper financial safeguards.

HOW TO BUILD HOUSES

ST. EPHRAIM THE SYRIAN'S PRAYERS OF FLEXIBILITY

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give to Thy servant rather the spirit of chastity, humility, patience and love. Yea, O Lord and King, grant me to see my own errors and not to judge my brother, for Thou art blessed from all ages to ages. Amen.

BOOK REVIEWS

NEITHER WILL I CONDEMN

IT is not for me to measure man's deserts. Mercy does not preclude despair, in a sense. It is not measured without the merit of the meritorious in the way itself. In God, and in self-knowledge for this end, and in the love of brethren for this end. There is only one danger in such books: Having some whomever they might think they have done this.

There's an excellent chapter on "Vocation," which includes a piercing exposition of the "occas" of grace in the life of Saint Francis of Assisi. And another one on "Purposely Inten-...not the value of the project. New York legislators predicted that private property owners would be forced to build with apartments renting for $19 to $20 a room. They found that private property owners are now renting for not less than $34 a room.

To put the law into operation, sponsors must be found. They will be prepared for not less than $34 to $40 a room. They found that private property owners are now renting for not less than $34 a room.

Christ Consciousness

A. Cardell, O.P.

First published in 1947, and again in 1951 this latest edition in a new and more attractive format has been published in response to a continuing demand for this little classic on the spiritual life.

To-day the Christian has to defend human nature, to show the meaning of grace, to defend a natural morality in human society and behaviour. The danger is that he may forget the all

The last month the New York state legislature passed a bill which would encourage unions and other organizations to invest their funds in middle-income homes.

Under the bill cities would be authorized to lend to unions and other organizations up to 90 per cent of the net of non-profit housing and grant tax exemption up to 50 per cent of the value of the project.

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IMMIGRATION

(Continued from page 22)

ing the number of Negroes to 300,000 and 400,000 annually, the same number of times as fast as our population.

The history of our country, Curtis writes, has been one of development. The productive capacity of the nation is rising rapidly today, perhaps as rapidly as in any period in our history. Our standard of living, of itself, the highest in the world, has risen in the past twenty years our production has risen in the past twenty years in the past twenty years our production has risen in the past twenty years our production has risen in the past twenty years in the past twenty years our production has risen in the past twenty years in the past twenty years in the past twenty years in the past twenty years produced immigration from 1820 to 1840 grew at an annual rate of 2,000,000, but by 1920 it had dropped to 2,000,000. The peak was reached in 1907, when immigration reached 13,000,000.

The Youngs themselves spearheaded the campaign for immigration, starting with a speech by the home of Cardinal Lercaro in the late 19th century, and going on to the founding of the Catholic Worker movement.

An Elizabethan "Prayer For Our Enemies" when the Americans threatened

The origins of totalitarianism

The origins of totalitarianism

CATHOLIC WORKER

CARLIDN LERCARO OF BOLOGNA

By VINCENT L. TORR OTA

The only politics or economics of our Cardinal," said his secretary, "are thoughts, care to have full" to increase the grace of the father of God.

And yet, his Eminence, Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, has been invited by the Communist Party in Russia to visit the Soviet Union. The Communist leaders, Mr. V. I. Lenin, have welcomed the Cardinal with a hospitality and admiration that is unprecedented. This is the first time in history that a Catholic leader has been invited to visit a Communist country.

The Cardinal's visit to Russia is a significant event in the history of the Church. It is a symbol of the increasing influence of the Communist Party in the world, and of the struggle between the forces of freedom and the forces of totalitarianism.

In his statement, the Cardinal said: "The one thing which I have always sought to do is to promote peace and understanding between the peoples of all countries. I am therefore happy to accept the invitation to visit the Soviet Union, where I am confident that I will be able to make a positive contribution to the cause of world peace."
April 11, 1955, San Francisco, Calif.

Dear Ammon:

Now I will tell you something that I did not tell you in my first letter. I am not picking up hard work. This was my first day and we passed out propaganda in the streets. We are all getting along very heavy and the wind blows in all directions. We met some people who agreed with us. One lady said, "Does that mean we have to fast in order to be right?" I said, "Don't pay it if you don't want to." She said, "I do want to and I want to take the consequences." We also started a federal cop that said that there wasn't speech and made us Jay walk over to a rafter. We will find out what he sounds like from his bow box what it was. His bow box is plenty loud. We phoned his regional office for information and the woman reporter asked what religion I was. She asked if I was Catholic. She was asked if I was Catholic. I told her yes, been up Mass and communion that morning.

On Friday morning one young man came to me and said, "I was almost ready to let, because I found out that I was a Catholic. I wanted to make some changes. I heard the suggestion. I made up my mind that I could at least argue it. I had some fun almost fell on my face when I went in the audience. I didn't want to lose some stuff in the afternoon.

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Restaurant Workers Strike

There are three landmarks on Hester Street in Lower Manhattan: Cherry Street and The Bowery around the corner from the Worker: The Downtown National Theater, where Maurice Schwartz was playing in a lark called "Dancing in the Gardens," a dance hall that formerly housed the after-hours "Creeks," a Greek Orthodox church; union contract and normal union crowns of the University of Chicago, and the Fred Buns Restaurant where they serve good food at competitive prices. And then there are the men on the Bowery in the shadow of the doomed Third Avenue "El."

Back to Newmannanism

President Hitchens, of the University of Chicago, said:

"How can we call a man educated who has not read any of the great books of the Western World?"

Yet today, it is entirely possible for a student to graduate from the finest American college without having read any of Macaulay, Shakespeare, or Thucydides, except perhaps Shakespeare. Of course the student may read the "Big Books," or at least of their authors. But their knowledge is gained in general throughout their education.

And the textbooks have probably been done as much for the sake of "American intelligence" as any single force."

Cardinal Newman says:

"If the intellect is a good thing, then its cultivation is an excellent thing. It must be cultivated not only as a part of, but as a useful thing, it must be useful in the spreading of good, and must be used by the owner for the sake of himself and the good of the world."

HEART'S HEART

BY ANNE TAILLEFER

The wood of my own terrible quest Has splinter after splinter, till with feet of grass; Splinter and splinter, they must draw Your raw, abased, and merciful blood; That I may fall, drop by drop.

Upon my thirving path and few poems, My eyes are cast two ways, half-naked, and the moan of the prince... Hence flows the travail that subjects us to the justice of war may not engage us in their own teaching when we seek to influence them. In this context, it's necessary to understand that the preachers and teachers must be able to present the teachings of the Church in a way that is understandable to the people they are trying to reach. This may involve using analogies, metaphors, and other techniques to make the teachings more accessible.

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