Feed The Hungry!

Do we realize the hunger of Europe? Shall we be guilty of starving our brothers?

How many times did our Lord sit down to eat with his disciples? In the Gospels, and I doubt that they are as often and at times. For Christ cannot exist without bread. It is a symbol of life. It represents Christ himself. He remains with us in the guise of bread. If we deprive people of bread, it is as though we were depriving them of him.

If we want to know the state of their soul, we need to look at the spices of their faith. Is she stashing by Christ? Step Peter’s mother-in-law of the fever she got up to minister to them, to set food before them. When Christ brought the little girl back to life He told her relatives, “Give her to eat!”

He tells you now—give them to eat!

The Last Command

After their last meal together, Christ asked St. Peter, “Lovest thou me?” and then commanded, as though it was the logical result of such love, “Feed my sheep” He repeated several times. It was His last command.

And now, in 1941, there are thirty-seven million people in Finland, Belgium, Holland, Norway and Central Europe, not to speak of France and Spain and all the other countries affected by the British Blockade who are facing death from starvation and disease.

What are we going to do about it? How far are we responsible, by our negligence, our indifference, for this suffering? If we do not set the wheels in motion to get food to Europe, we are not feeding Christ’s stewards who are not loving Him.

It is not, of course, that we are an atheist country. ‘We would strongly deny that. We talk of ourselves as a Christian country. But would Christ prefer Russia to such a Christian democracy? He sees here today. He preferred them. They said quite frankly, either hot or cold. The lukewarm He would spew out of His mouth.

Worse Than Death

Yes, there are things worse than death—and the loss of faith, our loss of Heaven itself are what we should fear, for not trying to help, as Christ Himself showed us how.

According to Herbert Hoover, nearly 300,000,000 people are already on rations. And the ravage of all these masses of humanity except in Germany and Britain are more drastic than at the end of the third year of the last war.

In the last war only one little democracy was invaded. Today there are all these others, with their millions of people. And war has become more dreadful and ruthless.

“We are living today in one of the darkest hours that ever come to humanity,” Herbert Hoover says. “After discussing these questions in comfortable American rooms and after good meals, I often come away with the thought that perhaps it is possible for people to learn the meaning of modern war.”

Breastplate of St. Patrick

(Continued on page 4)

Against poison, against burning,
Against drowning, against wounding.
So that there may come to me abundance of reward,
Christ with me, Christ before me,
Christ in me, Christ beneath me,
Christ above me, Christ on my right,
Christ on my left;
Christ in breadth, Christ in length,
Christ in light, Christ in height,
Christ in the heart of every man who has ever lived,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

NMU Charges England

Aiding Axis Powers

“We go further than that,” states the N.M.U. Pilot, the union newspaper in editorial on the question, “We charge that British controlled cargo vessels are trafficking with the Axis powers—with Germany.”

Bread of Sorrow

No Living Wage

For U.S. Workers

“We have drunk our water for money.
We have bought our wood.
We were dragged by the necks.
We were weary and no rest was given us.”

These are lines from the book of Jeremiah and they are the song of the workers today. The bread of sorrow is the wage of the proletariats.

Right now every worker is threatened at the Ford plants in Detroit and other parts of the country.

The fallacy of this statement is factually analyzed in a pamphlet of the National Maritime Union just published which is entitled “Under Britain’s Heel,” which goes on to show in cold figures that Britain still has some 9,000,000,000 tons of shipping on trade and war which have no connection whatsoever with the war effort, for example, in the Atlantic harbor of South American coastwise trade.

The N.M.U. charges the Maritime Corporation with a deliberate attempt to wreck our American Merchant Marine by encouraging unwise acts of the Alliance of ships to Britain when there is a panic among American operators for cargo ships. The Allied Axis plans are being carried out.

In the.

(Bread of Sorrow)
THE STATIONS OF THE CROSS +

By Eric Gill

"Inasmuch as you did it to one of these... you did it to Me." -Matt. xxv, 40.

I

The Condemnation

a) God is condemned by Caesar, not willingly but in fear. We often resist truth because acceptance would "break up the happy home," as we guess.

In this case the fear was of the mob—

The mob inflamed by the religious leaders and politicians and financiers. By the religious leaders because Jesus had condemned their hypocrisy and insulted their privilege (the turning out of the money changers had occurred only a few days before...)

By the politicians and financiers because Jesus had stormed against riches. Wo! Woe to you rich men.

And against those who sought power grinning the poor... buying cheap and selling dear.

Producing for profit rather than for use.

b) Let us consider how often we refuse justice because of fear, and how often we put the gaining of money before good—buying cheap and selling dear.

We dress and behave as the world, we even think in the same way.

And we don't want to lose our rich friends. Perhaps few saw Him. —

Perhaps, being a woman, she had much to fear from men's violence.

We make them carry their servile Insurance and compulsory education—

We make them carry their own cross.

II

Jesus Receives the Cross

a) God accepts the condemnation with the most abject humility.

He will not only accept the punishment, but also He will dignify it, because it is an instrument of His suffering. Thus He becomes not only the object of pity, but of ridicule.

The fool who carries His own halter.

But the cross is more than a thing of torture. It is the whole created material world.

The four arms stretch out to embrace all things made.

God is not only punished by the world but on the world.

The world He has made punishes Him, and it is the whole world— not only Palestine in the year 33, 

He does not only die in Jerusalem but throughout the whole universe. The whole created material world punishes Him for His humiliation is His own creation.

b) Let us consider our own lack of humility and let us also consider the ignominy we inflict on others—on our employees and servants, and not only physical indignity, but grave and intellectual indignity also—

we employ them simply as instruments of profit-making, we regard them simply as "hands,"

sentient parts of our machines, we deprive them of the dignity of economic freedom and of intellectual responsibility as workers.

And He also inflicts the indignity of subhuman labor upon them—

We brand them with the mark of that indignity—with the tickets and cards of servile insurance and compulsory education—

We make them carry their own cross.

III

Jesus Falls

a) And His humility is such that not only does He accept condemnation without protest—

not only does He accept the ignominy of ridicule—

He accepts also the ignominy of weakness.

He will not even accept the burden of His punishment bravely.

He is not a dignified criminal.

He was walked up and down the scaffold without flinching to the scaffold.

b) Let us consider this matter of humility.

It is the absolute foundation.

Pride is the root and ground of all sin.

Humility then is the root and ground of all virtue. 

Virtue = strength.

How then can humility be the ground of strength?

Because all good is God. Humility is reliance on God.

Pride is reliance on ourselves.

IV

He Meets His Mother

a) Who was the Mother of Jesus?

Queen of heaven—Tower of Ivory—Seat of Wisdom.

And now this Queen's Son passes by His Mother on the way to His cruel and shameful death.

The Queen of Heaven shares in His humiliation.

b) Let us consider how we also must share.

It is not for us to assume that because He died for us all that therefore He was humble for us all.

In the dark age which is upon us we shall find our mistake.

Could He not have called on ten thousand legions of angels to fight for Him? And He did not.

And shall we think to make a Christian triumph by products of our commercialism—guns, bombs, poisons? We can only obtain such things by calling in the financiers and borrowing their money.

Shall we thus "make the world safe for Christian living?"—

Mary, carpenter's wife, so unsuspicious to us than our virtues.

V

Veronica Wipes His Face

a) She, a woman, dares to brave the anger and ridicule of the crowd.

Perhaps, being a woman, she had much to fear from men's violence.

We crucify humanity itself.

b) Let us consider how often we suppress our instinctive impulses to help or comfort those we love or in whom, in our hearts, we believe, because of fear of ridicule or continuous disgrace.

It is easy to be on the winning side—on the safe side on the side of the police.

How easy it is to be deceived by the argument that the law is, on the whole, just—

That "poor in the lump is bad."

How easy it is to think that riches are the reward of virtue.

We like to think of ourselves as ordinary, respectable citizens.

We dress and behave as the world does.

Think of the millions in our industrial cities condemned to degrade their minds all day.

We crucify the Son of God.

We crucify Him.

Nevertheless, whereas Simon was compelled to help, Veronica's act was an act of pure and voluntary charity.

We have members of Parliament and big cathedrals.

What right have we to condemn outsiders when we are neglecting the work ourselves?

VI

Jesus Falls the Second Time

a) But the world is hard to convince.

Perhaps He only stumbled the first time.

Perhaps few saw Him.

It was meet that the indignity should be displayed to all.

Here He comes! Where is He?

He's fallen down again.

What a sorry procession—

"The most abject of men."

b) Let us again consider humility.

For not only do we rely on our own strength—we rely on our own words.

"Thank God I'm not as other men—exhortores—" "Whatever else I am, I'm not mean.

"One loves one's men..."

"One knows I don't want to be uncharitable, but..."

"After all, one has one's position to keep up."

"I don't claim to be clever but..."

Other people's virtues are not so obvious to us as their faults.

Our own faults are less con-
March, 1941

The Catholic Worker

Page 3

place of execution. He is hardly strong enough to reach it.

God Himself—not strong enough to walk—

"Hardly a fine enough specimen ever to be lifted up."—He envisaged Himself.

There is not one single effort to appeal to our sense of dignity.

He is condemned to be crucified.

He is hardly worth crucifying.

b) "He emptied Himself." So also should we...

Let us consider—especially in these days of mechanical triumph—of transport, telegraphy, domestic comfort and amusement.

How we rely on our own cleverness.

We think ourselves independent.

We have, we say, conquered

cut—"Stand on our own feet"—

"Let that thinketh himself to stand take heed lest he fall."

X

He Is Stripped

It was the custom of the Romans to crucify men naked.

Clothes are for dignity and adornment; the angels of our imagination are so adorned.

To strip a man naked is worse than an affront to his modesty; it is to deprive him of all status and all evidence of the freedom of will which marks man off from the beasts.

and knowingly did this the King of Kings.

It was God's submission to the utmost evil that could be dealt to the creature. All the evil of which man is capable—that is what crucifixion means. And this is the principal dignity is his responsibility — the consequence of his free will.

In our industrialism it is chiefly man's responsibility as a workman that is disregarded.

He is no more than a "hand" and instrument for the profit of his master. We may not be able to do much to alter our world—To be anti-communist is no good at all.

Unless we are against the evil system of which Communism is the necessary and inevitable consequence.

How many of us Christians take any trouble to discover why great numbers of workers are in revolt against capitalism and money rule? What dignity and adornment is there in the life of the factory hands of Britain?

We have stripped our fellow men naked.

XI

He Is Nailed to the Cross

a) At last the climax of His indignity is reached. He is nailed, spread out, naked on a pair of boards. What other kind has thus given himself to his people? Let us admit that He knew that it was frightful. But was it to inflict pain that they did it?

Not at all. They knew not what they did.

They were preparing to display God to the World—God denied, God ridiculed, God hated.

Not the soldiers, not the Romans, not even the Jews—it was not any man or group of men that deliberately and

able word and act. Now in one sense time it is still true—it is still the foundation. We live in a time raked by wide-spread misery, discontent, war and fear of war. We live in a time famous, as no former time has been, for its material triumphs. Can we not put these things together? Can we not see that our material triumph, because it is hollow in itself, is the very cause of our spiritual and physical misery? We have gained the whole world and lost our soul.

Man is a social animal and the human family is the basis of the social structure.

All of our politics, nations and states derive from the family.

The social problem is therefore the root problem. Unless the social problem be solved on lines compatible with the social order that man cannot be saved at all.

Our modern industrialism makes men for its material triumphs. They desire to make the poor richer.

But Christ wishes to make the poor holy.

Are we Christians on the side of Christ? Do we not generally side with the materialists? Are we Christians notorious for our love of holy poverty? Do we not cling to our possessions with all the tenacity of merchants and men of business?

Do we not forget that the Christian doctrine of private property is not the aggrandizement of the individual owner?

"A man should not regard his material possessions as his own, but as common to all..."

We forget the needs of others and the common good.

We think to be self-suffi...
Miners Own Home And Farm Lands In Granger, Iowa

(Continued from Page One)

"What We Can Do"

There are a number of Committees you might get in touch with if you will take a stand on this. What is necessary is to talk to public opinion. What we need is aroused public conscience. Get all the information you can from the National varieties of foodstuffs program, thinking in terms of works of mercy, to keeping people raised on each plate releases the rice, and remember the promise, it will return a hundred fold.

Feed the Hungry in New York!

To help Europe one needs to spend time and strength. To help the poor in New York, we urge our readers to help the Catholic Charities, and with money, as well as with time and strength in your parishes. It is no use bragging how many nuns are made upon you, how many you are supporting at home, how many you are sending to seminaries, or how God is himself as He scatters seeds. Let us cast our bread upon the waters, and remember the promise, it will return a hundred fold. Remember how the farmer sows his seed. To get wheat, he must sow his best wheat, throw it away into the ground. And he gains a hundred fold. So we ask you to sow money in helping our friends in New York. We say, if you can help, you can help still others. (Like us down here at Mott street, who have just dropped through a long hard winter.)

St. Joseph

We cannot let this month of March pass without doing honor to St. Joseph, our patron saint, whose feast day comes this month.

He is the protector of the universal Church. God chose him above all to be the guardian here on earth of the Holy Child. He was the head of the Holy Family, (though the child in that family was God) so we owe him most special honor. He has taken care of our Catholic Worker households from the beginning of the work eight years ago, answering our prayers in a most immediate and personal way and our gratitude and confidence in him is boundless. We can say with the prophet, for his care of the Blessed Mother, for the care of Christ Himself.

So once again we put our affairs in his hands, begging his prayers for their welfare. It is our sincere hope that St. Joseph will have a place in the hearts of the poor and the workers, throughout the whole world. Watch over our Houses and Farms this coming year, St. Joseph, and guide and guard us as you did Jesus and Mary, through the perils of these years.

THANK YOU!

Arraca, Cal., Feb. 20, 1941.

Dear Friends:

Here is a trip to help—

Your paper is cooing.

I am over 85 years—eyes poor—but when I start at your paper I forget my eyes, and read until the eyes shout: "Stop, are you crazy?"

I am trying to charge $5.00 a year for the C.W. Even the print is good. May the Lord bless you.

(Rev.) T. Nugent.

WRITE NOW

Advises from Washington and asks for some indication of sentiment opposed to the Land-Lease War Bill is growing rapidly. Opposition, however, will accomplish nothing unless it is articulate. Write to your Senator and other Senators, expressing your opposition to the bill and get your friends to do the same. It is necessary that the Senate now recognize the importance of prevention is worth a pound of cure.
NOTE—The following material has been received in recent months from a Japanese brotherhood called ITTO-EN ("One-Light-Garden"), whose members try to remove the "roots of violence" by living in voluntary poverty and giving manual labor in a spirit of penitence. The movement began about 35 years ago when Ni-shida Tenko, then a young labor foreman, struggled through prayer and fasting and penitence to achieve a way-of-living free from violence and class struggle. After "dying" to his old self he finally found God ("The Light") and started a new life of ceaseless patience, non-possession and grateful labor for anyone who needed his service, asking no reward. Like St. Francis, with whom he has often been compared, Tenko San (Mr.) example and his radiant spontaneity are so irresistible that today the Tenko-En is surrounded by several hundred men, women and children, all spreading this new-way-of-life, working as sweepers, sweepers, drivers of trucks and all sorts in many parts of Japan. In the present situation the members of the Tenko-En will not take any stand as C.O.'s, but are doing all in their power to remove the causes of violence in everyday life. Some are working in British ships, sharing the poverty of the poorest Chinese, to atone for the national "acts of violence". The branches in Japan include farms and small factories run on non-possession and dedication of all labor to "The Light".

(Continued from page 3)

PEACE AND WAR IN JAPAN

Pray Before Ploughing

"When I saw your letter I wished to fly to your President Roosevelt and say: 'Please chop my neck before you declare war on Japan.' Would such a wild act accomplish anything in such a thing as war? At any rate I feel so. What makes these two nations become as

In Manchuria (Article in Hikari, December, 1940, by Tenko San—Summarized)

In Manchuria, the members of the Tenko-En who are working in the capital of Manchuria and "rescued them". They were started by making oneself entirely united with the thing itself. For instance, if you are entrusted with a piece of land, you should devote yourself wholly to that piece of land and make it exhibit all the capacity it contains. If you take charge of one thing after another in this way, and be careful never to step out of the way, you may be entitled to take charge of anything whatever...

Rice Planting

(From summer 1940 number of Hikari ("Light"), Itto-En magazine. By Tenko San.)

"Passing through the avenue of pine trees, we arrived at the rice-fields. Having no other shoes, Mrs. Ito and her daugh-

Letters From Japan

(From Tenko San, January 12, 1941)

"It is because this life of ours has a particular Way of Realizing (in starting from the road-side, i.e. from nothing) that it delights in benefiting others. We can enjoy the lowest, simplest possibility which life provides us with, in the knowledge that we are willing and thankful to work for others for nothing... if we will bow down through all sorts of vicissitudes and disturbances of the war we shall still enjoy peace (merely) because we do not go to war, so long as we are able to live as we do in our daily life—through without arms—war of life.

"Just as the cause of the present war is not made in a short time, peace may not come as soon whatever efforts we may make for that, but we are actually constructing the peace by keeping the spirit of life ('Light') (God) out of the present war.

"Through our utmost effort to make this cause spread as wide as possible to all the world, ourselves giving testimony for all the time.

"It is because of ignorance of the fact that all the nations are compelled to rise against one another, while there are scarcely anyone who does not wish for a harmonious, peaceful intercourse between men and man."

After leaving home, the children have been brought up on the self-same principles of non-possessions, and participate creatively in the work of the community.

From a Child's Diary

"June 16, Sunday, rainy. This morning before our morning service began Grandfather..."
ENGLISH C. W. WRITES

THE SOIL

"The cultivation of the earth is the most important labor of man. Unstable is the future of the country which has lost its taste for agriculture. If there is one lesson of history that is summed up in the fact that national strength lies very near the soil." - Daniel Webster.

FRENCH NEW ORDER

By Marcel Petain (Phrased by Peter Maurin)

1. No Service iritation
2. The New Order cannot in any way imply, even disguised to the errors of the world, how do clearly?
3. One cannot discover in it the characteristics of a race, or of a concurrence for the events
4. The New Order cannot be too dedicated to foreign experiences.
5. Some of those experiences were a threat to their meaning and their beauty.
6. But each kind of people must conceive a system adapted to its climate and its qualities.

FROM CANADA

You are bravenly standing for the truth - that there is a chance on earth to men of good will, but I am very fearful that there are very few of this kind among the Leaders of nations and the interested classes, who are shirking their service to their own defense if required.

"O America, be it thy high

To teach the world the mighty

And that God's image truly

on every struggling soul!" - Bishop Cushing of Boston.

Flower of your own thoughts, and ever praying God's love to bless you and all you stand for. In J.M.J. I beg to remain,

Yours lovingly, Sister P."

C. O. WRITES

Dear Dorothy Day:

Enclosed you will find a few stanzas that will pay for one's subscription to the paper. A friend of mine must still be paying for mine.

Congratulations on your sustained attitude toward War and C.O.D. It's a terrible situation when people can't realize the supernatural contribution to the national defense is the greatest, the supreme contribution, and that the greatest glory of any nation is the number of her citizens seeking the supernatural, and that the highest form of human living, Germany, Brita,

in, France, Italy, etc., do not fall in at all time? What shall they be remembered by? It is not except for being associated with the saints who once lived in them.

May God be with you and His blessings on the Catholic Workers.

In Christ,

A. J. Herbert, Jr.

THE SOIL

"The cultivation of the earth is the most important labor of man. Unstable is the future of the country which has lost its taste for agriculture. If there is one lesson of history that is summed up in the fact that national strength lies very near the soil." - Daniel Webster.

WHITE CORPUSCLES OF EUROPE

(By Allan A. Hunter. Seventy-five cents. Willett, Clark & Co., Chicago and New York, Foreword by Aldous Huxley.)

To all who wishes to look at the war situation whole and with some desire to see signs of hope, this book comes as a refreshing answer. While reading the book, a phrase has crept into my heart, "This book is a prayer." If that thought terrifies you with visions of plous platitude, please remember that I am really a study in heroism, up-to-date heroism, the courage of human beings in the vivid metaphor of the author are the "white corpuscles" of Europe who rally to the cause of the " most dangerous, most harrowing, most bloodthirsty"... The political map of Europe and of the world will be reformed... The New Order will continue to be the defining factor of Franco-German relations, so criminally treated in the past, and will be responsible for the political map of Europe and of the world the present... The heroes of Franco-German relations... The New Order, if it means to be national movement from those friendships and aspirations. It is as wrongly called "traditional." To forget the sacrifices that they have always been modified... on the death of the floats of the inner quality of the world... Germany on the peace... Germany can choose a living peace... Germany and the world... Germany belongs first of all to the winner.

VII. Non-Violence

1. Germany can without doubt after her victory over us make a choice, between a traditional peace of oppression and an opening new peace of collaboration.

2. A peace in the manner of the past would likely bring much misery, much truculence, much repression and much conflict.

3. To the German people, peace Germany on the peace... Germany can choose a living peace... Germany and the world... Germany belongs first of all to the winner.

V. Franco-German Collaboration

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VI. An Aftermath of War

1. If all the roads are closed to us, we will know how to wait and how to suffer.

2. If on the other hand, some hope appears on the horizon, we will know how to control our humiliation, our injustices, our failings, and our wars.

3. In the presence of a victor, who will have known how to control his victory, we will know how to avoid our defeat.

In 1914 the world was in the midst of a great war, and the thoughts of the time were filled with a desire to see the end of such a conflict. The idea of a world at peace was considered by many as a distant dream, and the prospects of a lasting peace were considered to be extremely remote. The First World War, which lasted from 1914 to 1918, had a profound impact on the world and its people. It was a time of great change and upheaval, and it had a lasting impact on the course of world events. The war was a time of great suffering, and it claimed the lives of millions of people. It was a time of great sacrifice, and it was a time of great heroism.

The war was not only a conflict between nations, but it was also a conflict between ideas. It was a time of great ideological struggle, and it was a time of great political change. The war was a time of great uncertainty, and it was a time of great hope.

The war was a time of great sacrifice, and it was a time of great heroism. The war was a time of great suffering, and it was a time of great joy. The war was a time of great change, and it was a time of great stability.

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Dear Friend:

We have had a full day of futile negotiations 6,500 workers are on strike at International Harvester Company. Another 300 workers are on strike at the Rock Falls, Ill., plant. We have reason to believe that the majority of the workers that he no one has entered these plants since the strike began. Some men and office workers carrying union pass cards. If Harvester remains obstinate.

In its refusal to grant wage in- creases (the company almost doubled its employee wage in 1940), we may find it necessary to call the strike a complete one. You as probably know, the Harvester company has de- fined union organization since the early strike in 1886 ended with strike leaders on the gallows af- ter the famous 1886 Scottsboro Trial. This time the Union is determined to win.

Cruel Strike

To assure victory, funds are needed from the people of Pilot. The task of providing for, 6,500 workers and their families is too much for one. It will increase if more plants are forced to strike also. The present strike is for the the conception since without benefit to the workers. The union is trying to open labor organizations. Con- sequently these strikes places a great strain on our treasury.

We believe our strikes are of extreme importance in the sense that the average man must see some- thing which labor whether it be able to maintain its rights and gains during the present war period. Ahead are coming struggles of the miners and steel workers. Victory for us will greatly strengthen the hand of these unions. Con- trary to these press reports, it is the Harvester strike and not the company who are the real champions of national de- mocracy, that the working men. The Har- vester has defense orders, the company's refusal to strengthen democracy, the struggle for democracy and decent wages to its union men, and the company's German plant produces for Hitler's defense, leads us to believe that the union can handle defense orders on a "strictly business" basis. May we expect a contribution from you?

FARM COMMUNE

St. Benedict's Farm for Needy Nuns.

Dear fellow workers:

I am sorry not to have written you sooner, but so many things to do from the day we arrived and not finding the children of the hospital been very ill with pneumonia. The school is closed down because of an epidemic of mumps and I don't know what else will come along. I am willing to tell you about the farm next to us here—if you could have managed to get our share from Chicago when you were there, there's one hundred and twenty acres, a new barn and the house is fairly, six good sized rooms. He took care of one thousand man last year.

There has been snow on the ground nearly every day since Thanksgiving, when Bill had to go to New York over and have a little time. Very little snow, but there are only seven or eight men on the road is given a testimonial in the town hall. It was given check for $1,500 which is to go toward a fund for building a church. He took care of one thousand man last year.

But Brother Petroc says that the children of the farm deal with us to feel like— and the thought suddenly comes to us that maybe to have to do this because they are so poor and need money so badly that they forget all other things in their great need.

There is just one thing we can do about it, that is to try and beg prayer, and all over again. So and we start with you. There is no doubt in our mind that perhaps this letter will be read by your friends, who will find a good use for the child who has one, or even eight.

Thank You.

63 West 13th St.

New York City

APEAL

Dear Editor:

We are quite sure that there are a lot of you who would be interested in this little piece which would take an active interest in Catholic Action, if they knew what was happening. The boys would take a little which would mean a lot.

A lot to the Chaplains' Aid Association would mean an in- crease of ten thousand dollars to the fund at dol- lar a year. A number of dollars means books, rosin, medals, and other religious articles for the boys and girls. We don't wish to say Mass for the boys wherever they may be. A number of dol- lars means help for the Catholic boys' monthly (and very often weekly), reception in their Lord and Savior, Jesus Christ in Holy Communion—at an Army Post or railroad, at a battle site, or at a CCC camp.

Safeguarding Faith

This is the work the Chap­ lain's Aid Association is doing—trying, yes and struggling, to do for the Catholic chaplains and the boys. We want to emphasize the activities of many irreligious groups but, very often, we do nothing. We know that a membership of one dollar a year will be a Catholic chaplain against the group and very tre­ mendous help in safeguarding the Faith of our boys away from home.

And it will give a Catholic the satisfaction of being an ac­ tive Catholic Action.

We plead for one dollar!

THE CHAPLAIN'S AID ASSOCIATION

401 West 59th Street, New York City.

FARM AT RAMSEY

Dear Dorothy and All:

We wrote last time, but suppose by this time she has shared the letter with you. Meant to write you how fine Dorothy was and how much the children has been very ill with pneumonia. The school is closed down because of an epidemic of mumps and I don't know what else will come along. I am willing to tell you about the farm next to us here—if you could have managed to get our share from Chicago when you were there, there's one hundred and twenty acres, a new barn and the house is fairly, six good sized rooms. He took care of one thousand man last year.

There has been snow on the ground nearly every day since Thanksgiving, when Bill had to go to New York over and have a little time. Very little snow, but there are only seven or eight men on the road is given a testimonial in the town hall. It was given check for $1,500 which is to go toward a fund for building a church. He took care of one thousand man last year.

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Thank You.

63 West 13th St.

New York City

Diploma and Gifts

Oh, yes, I don't want your per- mission to use the material in the store "Bill's Farm" in another story. If I can do this it will give me a lot of pleasure and I am afraid that perhaps I can find a market for it—so I will be glad to send you the copy on. Here we have the rent which is for January—but the grocery bill for November which we (307) isn't paid up yet.

Father Scully sent us $2 and a nice boy for Christmas. He told me the last time he was here he thought Bishop Green had a priest out here and if we can manage the farm we can a little money, as you have at Easton, and, perhaps, a vacation school for the children during next year. Father Scully sent us a truck full of clothing and a bed out- fit for one of our very poorest families. The children were under seven and those children, Dorothy, were sleeping on the bed, till we got this bed for them.

I forgot to tell you the only bank here in Ramsey is the Federal Savings and Loan, Ramsey, Ill., should you ever come to send any money for us there at any time. But I do hope and pray that you can get the farm. It isn't the best farm but the land can be built up and the taxes
Maryfarm  
(Easton, Pa.)

If you have a bicycle in your basement not in use, it could be put to use here at Maryfarm. You may want to let us know your reasons for Arty changing to the parochial school for his last year of grammar school. If someone could send a suit for a big man about six feet one inch tall and a man with a neck twenty, and another for a small man about five-foot six, with a neck about seven inches wide, we have the two here who could use them.

Spring Planning

We are starting tomatoes, cabbages, cauliflower, potatoes and peppers up on the hill in flats or window boxes, to be later transplanted, into some cold frames and others into the field when it is warm enough. We also have a couple more boxes with lettuce and radishes in them. The lettuce is about an inch high, which we will let mature in the boxes as well as the raised ones.

Sufficient Staples

By the looks of the hay, potato and carrot supply, there will be enough to pull us through next crop ready. However, some oaks will have to be bought for the fodder, although the yard work of plowing and harvesting ahead of them. Of the canned goods, there are beeries, string beans and a little tomato juice left. The continueance of these things up until now is an improvement over last year. Now at this time we are planning, thinking and praying that we will be able to better this year.

It may mean the reason for which they should not interfere with the historical mission of Bourgeois Capitalism.

By interfering with what they call the historical mission of Bourgeois Capitalism during the period of class-struggle Bolshevik Socialists destroy the soul of the people.

W. VI. WERE I A MARXIST

1. Were I a Marxist I would desert the working class and join the capitalist class so as to be able to bring class consciousness to the class.

2. A class conscious capitalist class would put news on the working class and by doing so bring class consciousness to the working class.

3. A class conscious capitalist class and a class conscious working class would fight for supremacy and bring about a bloody revolution.

4. In the clash between two opposite classes as a member of the capitalist class would be killed by the working class, but by my death would have contributed to bring about the emancipation of the working class. But I am not a Marxist; I am a Christian.

VII. Grave Diggers

1. Bolshevik Socialists want to try to dig the grave-diggers.

LIVE-WATERS

The Lord will overshadow them with His shield and under His wings thou shalt trust:

His truth shall compass thee as a bulwark day and night.

It's the warmth of the March sun that enwraps you with security and obesity. Although snowdrifts are still scattered from the late blizzard but a fine sun shined down from the roof, a twittering of some birds; the light laziness of the black kitten whisper the song of the coming of Spring. The door slam shut between the kitchen, that has for months been our safe fortress against icy storms, is widened by the sunlight. From the window boxes rises the strong smell of fertile damp earth; the lettuce and tomato plants make us dream of a fruitful year. May God's blessing be on all that we sow.

Good Smells

Do you know the smell of the melted asphalt that makes the cement? We paves the honey that diligent little creatures will fill in all those holes and regular cornered wax-cups. Our shop is full of the beauty, created by the flying of bees and all that belongs to them; a gift that cannot be answered to my most eager wishes. And as I prepare for the little ones, I have the feeling that we will not save the best of the smaller ones and protect them, whatever it will be. They will not be our bare fields and roads and houses and finally the City of New York a monument to us in over those wide highways and claim this output for more skyscrapers and mighty slums.

God's Land

On this little place we can also repeat the sad story of man, who does not care for the house or the land, because he plows and reaps and plows and reaps and plows and reaps, and he plows and reaps and plows and reaps, and he plows and reaps and plows and reaps. It's the warmth of the March sun that enwraps you with security and obesity. Although snowdrifts are still scattered from the late blizzard but a fine sun shined down from the roof, a twittering of some birds; the light laziness of the black kitten whisper the song of the coming of Spring.

VIII. A New Society

1. Why not let the Bolshevik Capitalists dig their own graves?

2. And while the Bourgeois Capitalists could dig their own graves why not create a new society which is not within the shell of the old with the philosophy of the new which is not a new philosophy but a very old philosophy, but that it looks like new.

Winter Sunday

Our farm is so small, an acre of land, and on this Island, that it seems to make no difference whatever we do, because we are so helpless. It is that this pastime of a great and new adventure to the poor as ourselves as guilty of the poverty of our children, as our parents and grandparents, and when they move on and when these were not enough to fill their increasing needs. The big trees were done that they could not wait 50 years to grow the next generation.

SPRING THOUGHTS

"No other human occupation opens so wide a field for the exercise of patience, industry and comitted, but natural, thought, as agriculture. I know nothing so pleasant to the mind as the discovery of anything that is at once new and有价值—nothing that so lightens and sweetens toil as the discovery of anything that is at once new and valuable—nothing that so lightens and sweetens toil as the discovery of anything that is at once new and valuable."

- Abraham Lincoln -