

CATHOLIC WORKER



Vol. VIII. No. 5

MARCH, 1941

Price One Cent

PIE IN THE SKY

By Peter Maurin

I. Bourgeois Capitalists

1. Bourgeois Capitalists don't want their pie in the sky when they die.
2. They want their pie here and now.
3. To get their pie here and now Bourgeois Capitalists give us better and bigger commercial wars for the sake of markets and raw materials.
4. But as Sherman says: "War is hell."
5. So we get hell here and now because Bourgeois Capitalists don't want their pie in the sky when they die, but want their pie here and now.

II. Bolshevik Socialists

1. Bolshevik Socialists like Bourgeois Capitalists don't want their pie in the sky when they die;
2. They want their pie here and now.
3. To get their pie here and now Bolshevik Socialists give us better and bigger class wars for the sake of capturing the control of the means of production and distribution.
4. But war is hell whether it is a commercial war or a class war.
5. So we get hell here and now because Bolshevik Socialists don't want their pie in the sky when they die but want their pie here and now.

III. Catholic Communionism

1. Bolshevik Socialists as well as Bourgeois Capitalists give us hell here and now without leaving us the hope of getting our pie in the sky when we die.
2. We just get hell.
3. Catholic Communionism leaves us the hope of getting our pie in the sky when we die without giving us hell here and now.

IV. Two of a Kind

1. The Bourgeois Capitalist tells the Bolshevik Socialist:
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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 how short they are, how often food is mentioned. 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.

Remember the meal by the seashore—that happy meal of fish which He Himself prepared for His friends? You can hear those waves on the shore, playing on the shingle. You can smell the seaweed.

When Christ healed St. 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 this three times. It was His last command.

And now, in 1941, there are thirty-seven million people in Finland, Belgium, Holland, Norway and Central Poland, 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 sheep. We 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 not Christ prefer Russia to such a Christian democracy as He sees here today? He preferred them, He said quite frankly, either hot or cold. The lukewarm He would spew out of His mouth.

Let XIII wrote: "Speaking of the last judgment, and of the rewards and punishments He will assign, Our Lord declared that He would take special account of the charity men exercised toward one another. And in that discourse there is one thing that especially excites our surprise, viz: that Christ omits those works of mercy which comfort the soul, and refers only to the external works which, although done in behalf of men, He regards as being done to Himself: For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me." (St. Leo's Letter on Christian Democracy.)

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 rations 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 has ever come to humanity," Herbert Hoover says. "After discussing these questions in comfortable American rooms and after good meals, I often come away wondering if it is possible for our people to learn the meaning of modern war."

"When one speaks of war to me I do not see the glorious parade of troops marching to tunes of gay music. Nor do I think of great statesmen planning and worrying in their chancelleries. Nor of army captains calculating their strategies. Nor do I think of those dazzling chambers where the peacemakers of the world meet to settle the affairs of mankind. . . . I cannot forget the faces of the hungry, despairing and terrorized women and little children, who are the real victims of modern war."

(Continued on page 4)

Breastplate of St. Patrick

(This version of the beautiful prayer, composed by the Apostle of Ireland, is a direct translation from the original Irish text in the "Liber Hymnorum," preserved in Trinity College, Dublin.)

I arise to-day
Through a mighty strength,
The invocation of the Trinity,
Through belief in the Three-ness,
Through confession of the Oneness,
Of the Creator of Creation.
I arise to-day
Through the strength of Christ with His baptism,
Through the strength of His crucifixion with His burial,
Through the strength of His resurrection with His ascension,

Through the strength of His descent for the judgment of Doom.

I arise to-day
Through God's strength to pilot me,
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to secure me,—
Against snares of devils,
Against temptations of vices,
Against inclination of nature,
Against everyone who shall wish me ill.
Afair and near,
Alone and in a multitude,
Christ to protect me today

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 behind 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 height;
Christ in the heart of every man who thinks of me,
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.

Britain Has Ships For Trade, Yet Begs U.S. Tonnage

NMU Charges England Trades With Axis

In the outpouring of propaganda on behalf of Bill 1776, there is a continual returning to the theme "Britain needs shipping desperately."

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 tons of shipping on trade routes which have no connection whatsoever with the war effort, for example in the Central and South American coastwise trade.

The N.M.U. charges the Maritime Commission with a deliberate attempt to wreck our American Merchant Marine by encouraging the transfer of ships to Britain when there is "a panic on among American operators for cargo vessels."

Aiding Axis Powers

"We go further than that," states the N.M.U. Pilot, the union newspaper in an editorial on the question, "We charge that British controlled cargo vessels are trafficking with the Axis powers—with Germany,"
(Continued on page 5)

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 proletariat.

Right now strikes are threatening at the Ford plants in Detroit and many other parts of the country. After a few days' strike in Lackawanna with threats to Bethlehem plants in other parts of the country, there was a temporary settlement. Right now there are strikes going on at the Allis-Chalmers plant in Milwaukee, at the International Harvester works in Chicago, and in smaller factories throughout the country. And there is old news, at least three weeks old—by now forgotten by the dailies, the weeklies. News of the factory fire in a
(Continued on page 4)

+ 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. Woe! Woe to you rich men. . . And against those who sought power grinding 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 work, and how often we pander to the rich and great envying their power. How often do we condone what we know to be unjust?

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 deign to carry the very instrument of His suffering. Thus He becomes not only an 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 only limit to 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 moral 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 have deprived them of the dignity of economic freedom and of intellectual responsibility as workmen. And we do not only inflict the indignity of subhuman labor upon them—We also 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 accept also the ignominy of weakness. He will not even accept the honor of walking proudly to His punishment. He is not a dignified criminal of whom it will be said, "He walked upright without flinching to the scaffold."



He accepted the indignity of the lowest and weakest. "There is no beauty that we should desire Him."

- 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 of 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 meet 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 Christianity?" Mary, carpenter's wife,



Mother of Jesus, pray for us.

V

Simon Helps Him

- a) A man from the country—a stranger, a passer by. Not one of the cheering mob of Jerusalem citizens. A sort of good Samaritan—an outsider—a defenseless person to help the defenseless—Jesus scorned by His own people, deserted by His intimate friends.
- b) Let us consider whether the work of Christ is in our own time not being done more by outsiders than by us. We are professedly Christ's friends.

We are proud of it—and complacent. Have we not fine churches and fine vestments? Are you not respected members of the community? We have members of Parliament and big cathedrals. What right have we to be respected? What right have we to big cathedrals in London and Liverpool? Are London and Liverpool Christian cities? From Westminster to St. Paul's is there one single thing that you can call holy? What are we Christians doing? What right have we to condemn outsiders when we are neglecting the work ourselves?

VI

Veronica Wipes His Face

- a) She, a woman, dares to brave the anger and ridicule of the crowd. Perhaps, being a woman, she had not so much to fear from men's violence—



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

- 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 contumely or 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 rest of the commercial world, we even think in the same way. We don't want to be conspicuous. We want to be thought well of by the world. The wounded Christ is passing—We are too respectable to wipe His face.

VII

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 indig-

nity 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 worth. "Thank God I'm not as other men—extortioners—" "Whatever else I am, I'm not mean—" "One loves one's men. . . " "God 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-



spicuous to us than our virtues.

VIII

He Speaks to the Women

- a) "All creation is female to God." Hence it was meet that our Lord's last address to the people should be an address to women especially. And what a frightful prophecy! As though the Crucifixion could be improved upon. The crucifixion of God was done in the green wood. What shall we do in the dry?
- b) Let us consider how we make mock of the gospel of Love and Justice. They took the Body of Christ and crucified it. But we take the very gospel and desecrate it. They crucified the Son of Man. We crucify humanity itself. Oh consider, consider. And it is not simply pain and hunger that we inflict on the poor—"the broken down and powerless"—that is the least part of the evil we do. Think of the millions in our industrial cities condemned to do work unfit even for machines. . . How can we ask of them that when they are not working they should live according to goodness and beauty and truth when we degrade their minds all day long. Oh man, oh woman! In these latter days, in this dry wood, how have we defaced the image of God?

IX

He Falls the Third Time

- a) Yet again, very near the

place of execution.
He is hardly strong enough to reach it.
God Himself—not strong enough to walk—
Hardly a fine enough specimen even to be nailed up.
“He emptied 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



“Nature” and brought it into subjection.
But we have not conquered greed and avarice and lust for amusement.
We threaten our neighbors with wars more terrible than ever waged in the past.
We bring the whole force of our cleverness to the support of our greed and lust for commercial advantage.
The power of money is the ruling power of the State because it is the ruling power of our own hearts.
Even the poor are more ready to trust in material remedies than to “seek the Kingdom of God and His justice.”
He had compassion on the multitude.
But He said to the multitude:
“He that loseth his life shall save it.”
Our social reformers, whether Communist or Fascist, are also moved by compassion for the multitude.
But they are also enthralled by man's 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 aggrandisement 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-

cient—“Stand on our own feet”—
“Let him that thinketh himself to stand take heed lest he fall.”

X He Is Stripped

- a) 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 more 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.



- b) Let us consider how we also thus spurn our fellow men. It is not only criminals that we spurn.
If we deprive any man of what is due to the dignity of humanity (“Child of God and if child heir also”) we are in effect stripping him for his crucifixion as Christ was stripped.
And man's 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 destroyed.
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 millions of workers are in revolt against capitalism and money rule?
What dignity and adornment is there in the life of the factory hands of Birmingham?
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 the pain 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 Ro-

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



and knowingly did this thing.
It was God's submission to the utmost evil that could be done to Him—the sum of all the evil of which man is capable—that is what crucified Jesus.
b) Let us consider our part in this thing.
It did not happen merely in the year 33, and so it is not merely a thing of the past. There is no time with God. It is as much happening now as then.
Even the self-styled atheists in Russia are not denying God as we Christians deny Him when we think well of ourselves—when we think ill of our neighbor, when we deprive the laborer of his wages—when we think our private property is an absolute and not simply a trusteeship for the common good—For “the earth is the Lord's and the fullness thereof.” Thus we nail God to the cross.
Thus we spread Him out so that everywhere they man knows that we have brought God to nought.
We have nailed Him down helpless on His own creation....

XII He Dies on the Cross

- a) The cross was lifted up.
Jesus died upon it.
We may note He died in a few hours and not, as was common, after days of lingering agony.
He was not just a hard-bitten murderer, a man almost as insensitive to pain in himself as to that of others.
Moreover, He was worn out before reaching Calvary.
But these things were unimportant.
The sufferings of Christ on the Cross are not the chief thing.
His whole life had been one of suffering.
The chief thing now to be thought of is that He is lifted up.
And if I be lifted up, I shall draw all men unto me.”
The standard is raised.
His own executioners raised it.



He is shown to the world.
His own judges showed Him.

- They knew not what they did.
“Father forgive them”—He Himself said.
b) Let us consider what is thus signified.
The sign of the Cross is against the sky.
It is painted, carved, on the face of heaven.
It is on the every door of eternal life.
“He that loses his life shall save it.”
We now see that this is not simply an injunction to self effacement.
It is the very basis of the universe—
The warp and woof of its texture.
“Unless the seed fall into the ground and die...”
With the lowest things, so with the highest. At every moment of the day, in every place, in all our ways and works—that is the principle of God's creation.
All things are a sacrifice—everything is sacrificial.
Nothing, nothing, nothing can be won except by the giving of oneself.
Against the sky it is written.

XIII He Is Taken Down From the Cross

- a) His body is laid in His Mother's arms.
b) Mary, the second Eve, represents redeemed humanity. She acted for us.
By her reception of His dead body she accepts Christ for us.
It is the sacramental act.
It is not sufficient to see with the eye—to make an intellectual act only.
Man is matter as well as spirit—both real.
We must act bodily as well as spiritually.
 (“Not every one that saith to me, Lord, Lord...”)
We must take Christ in our arms as well as in our hearts.

XIV His Body Is Placed In the Tomb

- a) The Cross was on the hill.
The tomb was in the garden.
“Unless the seed fall into the ground”
It was necessary that He should be buried in order that we might know that He died.
It was necessary that He should die—in order that we might live.
And we can live if we die also.
b) Let us consider once more the whole sum.
Christ came that we might have life....
He showed man that only he that loses life can save it.

He showed this by His own life and death.
He taught this by every pos-



sible word and act.
Now in our own time it is still true—it is still the foundation.
We live in a time racked 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 nature of man it cannot be solved at all.
Our modern industrial commercial states flout human nature at every point.
What is man?
To us Christians has been given the answer—
“Child of God, heir also.”
But we betray our trust.
We acquiesce in the betrayal of our fellowmen.
We are complacent in front of their degradation.
Instead of leading them in their righteous rebellion against their inhuman lives we waste our energy condemning their theories.
We say we are Christians.
Very soon it will be true to say that the only thing known about Christians is that they are anti-communists.
“This is true religion and undefiled: to visit the widow and fatherless in their affliction and to keep unspotted from the world.”
The world, getting and spending.
The world, of trading and money making.
The world ruled by finance, money lending and investment.
The world of machines whose only object is the production of quantity.
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Vol. VIII. No. 5

March, 1941

CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)

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Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly.
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

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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 form public opinion. What we need is an aroused public conscience. Get all the information you can from the National Committee on Food for Europe, 420 Lexington Avenue, New York, and then get discussion started in whatever associations, societies, clubs, groups you belong. Talk of it at work, at school, in your home neighborhood. Let us get the nation aroused to thinking in terms of works of mercy, to keeping people alive, instead of helping kill them. It is to arouse the consciences of Americans that these committees are working. Most of the countries have money to feed themselves, but we must work to allow ships to get through, to lift the blockade, to make the American Government, President Roosevelt himself, demand that Great Britain permit shipments of food to Europe.

If through our slothfulness, through our indifference, we do nothing in this matter—if like the priest and the levite we pass by on the other side and leave our brothers and sisters starving—then we deserve, as a nation, to be visited with plague and war in this world, and damned to hell in the next.

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 does not matter how many calls are made upon you, how many you are supporting at home, how many missions you are already helping. Let us be profligate, as God himself is 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 others, and God will most certainly reward you, so that you can help still others. (Like us down here at Mott street, who have just dragged 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 must be grateful to him 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 the poor, for the workers, and even for the enemies of the poor and the workers, throughout all the 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!

Arcata, Cal.,
Feb. 20, 1941.

Dear Friends:

Here is a trifle to help—

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

You ought 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

Advices from Washington and Senator Wheeler indicate sentiment opposed to the Lend-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 vital to write NOW. An ounce of prevention is worth a pound of cure.

Miners Own Home And Farm Lands In Granger, Iowa

Five years ago, miners with a total annual income of \$500 were going hungry, their children were poorly clad and often had frozen feet in the winter. Father Ligutti arranged for a loan from the Farm Security Administration to provide four-acre plots for these miners and today each family has one or two cows, a few chickens and two or three pigs. They work in the mines during the winter and part of the time during the summer and raise their own foodstuffs. One family exhibited fifty-nine varieties of foodstuffs produced on their plot at a county fair in Des Moines. Their produce included milk, eggs, cheese, butter, popcorn, peanuts and tobacco. The food raised on each plot releases the



Some of Ade Bethune's pictures are being used by a Japanese community (see page 5) in their monthly magazine. The above is a reproduction of one of the pages. Can you read it?

family's cash income to be spent for clothing and other family needs.

Of the \$200,000 loan from the Resettlement Administration, \$40,000 has already been repaid and the members of the homesteads are ahead of schedule on their payments. Their homes and farm plots are being amortized for over thirty years with total payment of \$15.75 per month, which includes the full costs for the ground and modern six-room houses.

With the members of the community now 100% self-supporting, the taxpayers have been saved \$18,000, which they otherwise would have had to spend in relief costs. Former relievers are now owners of land and their homes and several business enterprises.

The farmers bought a tractor cooperatively. They organized a credit union three years ago and have accumulated \$1,500 in their cooperative bank. Besides saving hundreds of dollars which otherwise might have been paid to loan sharks, the co-op members have demonstrated their ability as bankers. Through the credit union the members saved money to buy their plants, seeds and so forth cooperatively and by buying together have saved from 50% to 60% of the cost. They pay cash with order. The goods are delivered by the truck load and the uniformity of the prod-

Bread of Sorrow

(Continued from page 1)

blanket plant up in New Haven where ten workers lost their lives. News of mine accidents, and of the mine inspection bill in Congress calling for inspection (termed by one congressman, "nuisance legislation"), and tabled again; statistics as to mine accidents for the year.

Marching Workers

Workers are marching on picket lines—and the class war goes on here at home, all around us. We are living in the midst of it, as though in refugee camps. That is, in effect, what our thirty hospices are—refugee camps for victims of the class war. We cannot be oblivious to the struggle for bread. Though we are fighting our present industrial system—though we are working towards a corporative, co-operative, decentralized, pluralist state—we are concerned with the immediate problems of workers, employed and unemployed, organized and unorganized.

Though we are conscientious objectors, opposing the draft, opposing the hysteria of the defense program—though we would like to see the workers so educated in non-violent techniques that they would refuse to work to make battle-ships, bombers, ammunition, optical glass for gun sights, tanks, tires, etc., still we must recognize their tragic necessities. We cannot talk to family men about voluntary poverty, when such a sacrifice of jobs would mean destitution for wives and children. There is a difference between voluntary poverty and destitution, we have always pointed out.

Murray Condemns

During the last month Philip Murray, head of the CIO, said that he had talked with some of "the most outstanding industrialists in the United States." He said that he had suggested to them "that there should be taken from these enormous profits (and he has listed these profits of the General Motors, American Telephone and Telegraph, Standard Oil, U. S. Steel, Du Pont and General Electric) some money that should be given to their employees in the way of wage increases."

"Unfortunately," he added,

the marketing cooperative recently established sells the surplus goods produced on each plot of ground, thereby increasing the cash income of the member families.

Last summer the members of the community organized a canning cooperative, purchased several thousand dollars worth of equipment and last year produced and processed 20,000 quarts of can goods for their own use and an additional 20,000 quarts for sale, again increasing their cash income.

"Cooperative self-help and the proper use of the land are the only way to solve the mess we are going to be in when the war is over," Monsignor Ligutti said. "Tremendous suffering, particularly for the poor, is in store for America when the war is over. Regardless of who wins the war, we face economic tragedy and must prepare to meet it."

"the attitude of American industry today is one of absolute, positive refusal to make wage concessions of any description. They contend that if the wage structure is improved and men and women are given more money that it might result in something they call inflation."

"So they suggest, these leaders of American industry, very bluntly, very boldly, that nothing should be done in the United States of America during the period of national defense to improve living standards or to increase wages and that at the same time nothing should be done in the United States by government labor or industry to disturb the profit-making opportunities of American industry."

Saying that he had read yesterday in The New York Times of some seventeen strikes involving 23,000 workers at plants having government contracts, Mr. Murray asserted that these workers were involved in strikes after collective bargaining had broken down and the employers had resisted their efforts to improve the standards.

Cites Cause of Conflicts

"It is these attitudes on the part of mighty, important business men that create conflict," he continued. "It is these economic disturbances that not only cause strikes and the spilling of blood, but international convulsions."

Still Breadlines

As I travel around the east, here, speaking to groups and schools, I am always asked about our breadlines—are they still as long, in spite of re-employment throughout the country? Yes, they are even longer, because people are on the move, looking for jobs, and many of them are above the age, and many of them are ragged, and many look sick, and many are unskilled. And since last spring, our line at Mott street has doubled, what with lunch and supper. We are hard put to it often, to pay for food, but people drop in on those days when there is only a dollar in the mail, and fourteen hundred people coming to dine, and leave a bit. Last week a Borden driver who remembered our work during the 1935 strike, came in to leave a donation. Yesterday a police captain came in and left five dollars. It was the most orderly crowd of men, (our line) that he had ever seen, he said. There had never been a complaint about it. He didn't know of anything like it, he had never seen anything like it... Communists would point out that there is a reason against charity. It keeps the people from rebelling. Feeding them keeps them content and out of the class war. Which reminds one of the bourgeois point of view, "If you feed them, they never will go to work." And to the Communist I would reply, "We feed them to give them energy to participate in the green revolution. Men need strength to rebel against their condition." And to the bourgeois we would say, "we hope indeed, that they will not go back to work in factories, in cities, but that they will listen to the message of the CATHOLIC WORKER, and seek to build a new civilization."

PEACE AND WAR IN JAPAN

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 Nishida Tenko, then a young labor foreman, struggled through prayer and fasting and pennilessness to find 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 penitence, 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.)'s example and his radiant spontaneity are so irresistible that today at 70 he is surrounded by several hundred men, women and children practicing and spreading this new-old Way-of-life, working as sweepers, scrubbers, nurses, helpers of all sorts in many parts of Japan. In the present situation the Japanese members have not taken any stand as COs, but are doing all in their power to remove the causes of violence in everyday life. Some are working in Manchuria, sharing the poverty of the poorest Chinese, to atone for the national "adventure". The branches in Japan include farms and small factories run on the Itto-en principles of non-possession and dedication of all labor to "The Light".



Helping to Plant

The headquarters near Kyoto includes a school for members' children, a press for the monthly magazine, dormitories, cottages and a beautiful (though austere) chapel. Central in the daily routine are morning and evening worship, sweeping and cleaning (in which all share as a sacred ritual), taking one's turn in the kitchen, sewing and laundry for the women, heavier labor for the men and—essential to the poorest Japanese!—a communal bath, the women after the men are through! The children are brought up on the same principle of non-possession, 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

(Tenko-San) spoke to us. He said:

"The children of Paris and London are now compelled to seek for some safe places to shelter themselves from the dangers of the war. Their suffering is so great; they have scarcely anything to eat these days. Now, what would you think about it? Would you be willing to give up your breakfasts for those Paris and London children in distress?"

"Yes, Grandfather, we are quite willing!" we cried all at once, of course.

"How sorry I am for those children in Paris and London. I wish I could have them here in Japan!" he said.

"Then after service we swept and cleaned our new dining-room."

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 helpers, Mrs. Ito and her daughter had been doing the work alone, so we began to help them transplant... I had a hard time of it to make the intervals between plants equal, but every time I thrust rice into the soil, I prayed that Japan may thus be reconstructed by The Light, so I felt a great joy... Whenever I happened to straighten my aching waist, I caught sight of Mt. Hiei to the left, and Lake Biwa to the right. Here we had no shadow of so-called 'underhand transaction' nor the confusion of department stores. If our young

But if you take it at the outset as a possession, and then superintend and extort and make slave of it, then Heaven would be sure to punish you in time. At present, England, France and Holland, etc. seem to be undergoing a Hellish suffering; it must be on account of this punishment...

Manual Labor

"Not only farmer, but all the professions, however low they may be, can be enjoyed like this... However rich you may be, you had better take up a broom now even for once in your life and try to sweep the yard with your servants. The chairman of a company must scrub the window-panes of his attendant's room even for half-a-day. A rich land-owner must try to help his tenants in planting rice with their wives and daughters or sons even for a while. Of course you need not be doing it all the time, but do it even for a while, sacrificing your hours for playing golf, etc."

Letters From Japan

(From Tenko San, January 12, 1941)

"It is because this life of ours has a particular Way of Roto in it (starting from the roadside, i. e. from nothing) that it delights in benefiting others... We can enjoy the lowest, simplest possible life which others could hardly endure; we are willing and thankful to work for others for nothing... This mode of life will never die through all sorts of vicissitudes and disturbances of the world. We cannot say we have peace (merely) because we do not go to war, so long as we are making another kind of war in our daily life—though without arms—war of life.

"Just as the causes of the present world wars are not made in a short time, peace may not come as soon whatever efforts or prayers we may make for that, but we are actually constructing the new world of peace by worshipping the life of "Light" (God) out of the present degenerated life of man. So we must try our utmost to make this cause spread as wide as possible all over the world, ourselves giving testimony for that all the time."

"It is because of ignorance of this Life of Light 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 man and man." (July 9, 1940).

In Manchuria

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

"In Manchukuo, the members of Itto-en are the only Japanese who are working in good harmony with the Manchurians and respected by them. I can't help but be pessimistic about the future of our (Japanese national) policy in Manchukuo and China after my trip there. We (the Japanese government) lack the most important point—the spirit of absolute repentance, which is the fundamental key to rebuild mind, body and life. The whole world must realize the necessity of this repent-

ance, or there will be only destruction."

(Letter from a member in Mukden—1938)

"Here in this Oriental Balkans with all the many races—Chinese, Manchus, Russians, etc.—it is very difficult to construct the Kingdom of Heaven. We may have to die first. But I am praying absorbedly, in penitence, to help the Manchu people build the Land-of-Morality, for if Manchu-land can be made peaceful, the Orient will become peaceful, and if the Orient is made peaceful the

variance now, I can't understand! O you clever people, men of politics or statesmen, you might be far better simple fools and stop your big brains working and contriving—I have no more interest in so-called grand personages, but love the simple farmers who work in Mother Earth with honest sweat and get just what they work for and nothing more... Our roadside prayers are ever deepening of late, and even a bit of soil is made to be cultivated [see picture]. Nowadays we often fast, and when



Pray Before Ploughing

peace of the whole world will surely be realized. Let us pray for this!"

Pray for Peace

(From a Woman Member, January 2, 1941)

"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 world? At any rate so I feel. What makes these two nations become at

we fast, we make straw sandals, in prayer for peace. We are peaceful, amidst all this disturbance. What more can we do, and what more can avail really? Good night, dear sister, I wish to have you here!

"P. S. We are sending some sandals of fasting, with our hearty prayers that America and Japan may be in the same intimate terms with each other just as a pair of those sandals. I may call them 'The Sandals of Peace' then. Much blood is shed along with my inmost prayer for peace!"

ENGLAND HAS SHIPS

(Continued from page 1)

Italy and Japan. And why doesn't Great Britain at least protest the fact that Standard Oil tankers are transporting fuel oil and high test gasoline to (Teneriffe), an Axis naval base. And why doesn't the British government force the British-controlled Scandinavian flag vessels to stop carrying scrap iron to Japan.

"As friends of the British people, we suggest that British shipowners use these ships to transport much needed food and clothing to their hungry and ill-clothed civilian population."

Not Academic

This bill 1776 against which the tide of letters has been running as high as ten to one in the West is of more than academic importance to American seamen. With its passage, the leaders in Washington undoubtedly will speed up aid to Britain all along the line, even to the point of granting permission for English ships to use U. S. shipyards and naval bases. The use of convoys is rumored and this will certainly lead to submarine attacks on American shipping.

These seamen have no desire to be used as "torpedo bait"

(to quote their own sharp phrase) for the purpose of retaining British Merchant Marine supremacy.

This callous coldness to human life when the chance of profits loom large should be another strong argument for the American people to realize that this is not their war and that the passage of Bill 1776 may well be the beginning of the end of their liberties.

STATIONS

(Continued from page 3)

"The bread you hoard is the bread of him who hungers," says St. Basil.

But our own society is based on hoarding, saving, investment—production for profit rather than for use.

This is an unchristian society.

In such a society Christians can only be passive resisters or active rebels.

Otherwise we shall be swept away—false stewards who have betrayed our Lord.

Woe to you, Scribes and Pharisees.

Woe to you, rich men.

Woe to you, hypocrites.

But glory to You, oh Lord, Who by your holy cross have redeemed the world.

ENGLISH C. W. WRITES

Somewhere in England.
Dear fellow workers:

England with God's help will come out of this ordeal a better and a more Christian nation. There are small things happening every day that point towards this. London seems to be getting purified in the process of being bombed. It is your Red Cross that is proving that personalism is far better and more efficient than institutionalism with its offices and clerks. We (I mean the officialdom) of England are finding out that Public schools and old school ties are not the only places where true blooded Englishmen can be found. The East End of London is showing that beneath the grime and dirt, in spite of poverty and the ruthlessness of the bosses, the stuff that makes heroes is just

FROM CANADA

You are bravely standing for the cause of Christ—"Peace on earth to men of good will," but I am very fearful that there are very few men of good will among the Leaders of nations and the capitalists who lead their people to destruction, with such an abominable "sans souci."

I do hope the Americans will keep their heads balanced and not let themselves be led "by the end of the nose" by anybody, much less by lying propaganda, and limit themselves to their own defense if required. "O America, be it thy high duty

To teach the world the might of moral beauty,
And stamp God's image truly on every struggling soul!"
—Bishop Cushing of Boston.

Having you constantly in my thoughts, and ever praying God's love and choicest blessings upon 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 stamps that will pay for someone'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.'s. 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 perfection that constitutes the highest form of human living. Germany, Britain, France, America? Shall they not all fall away in time? What shall they be remembered for in eternity except for being associated with the saints who once lived in them?

May God ever increase 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 unmistakable, it is that national strength lies very near the soil."

—Daniel Webster.

as thick. The middle class that dwelt in suburban London have forgotten the old snobishness. Everyone mix together in the air raid shelters; some actually pool their food and the communal feeding seems to be a great success.

Views of U. S.

Yes Dorothy, I knew your movement was growing although the actual figures seem bigger than I thought. Your country has so many great things about it, that it amazes me that it stands so much that is rotten and never would be tolerated with us.

Our Trade Unions had to fight hard for the place they have in the life of the nation. But never did the opposition sink to the depths of cruelty and ruthlessness that the capitalists of your country have done.

I think I prefer our Democracy to yours. Ours has scope to rise to great heights without danger of isms creeping in. Yours has too much scope for the human element which is weak. I mean the exploitation of position of State for personal advantage. I am terribly curious to see your country and I'm hoping to fulfill it.

Regards

Molly and children are very well and the farm is coming along well. Bob is doing his Army job with the same keenness that he does everything and will probably end up a Sergt. Major.

Please remember me to Julia and the Baroness. Tell her that I have not forgotten her and wish her every success in her work.

I will remember you all in my prayers and also those who have fell away from you because of your stand. If they would only think more clearly.

With Love,
Yours sincerely in
Christ the Worker,
Jim Q.

FROM A CARMELITE

Carmelite Convent,
England.
Dec. 3, 1940.

Pax Christi:

We love and appreciate your work tremendously and are closely united to you and trying to take our share of it in prayer.

A great friend of mine has just gone over to the USA as a refugee with her husband and three boys. They are Czechs. She and the boys are Catholics, and her husband a Jew—persecuted out of their native land. Mrs. G. too, is deeply interested in the Houses of Hospitality. She asked me to write to you and I am so glad of the opportunity.

Our friend Canon J., the priest in charge of this parish showed us a copy of The CATHOLIC WORKER, your American issue. It is fine (except when it blames England for the war—that is not true).

But we see in it, the Gospel living among men, and it is strong and refreshing to meet our Lord there, walking in our streets, and sanctifying the poor and the outcasts and the workers. And the rich, too, if they will.

Let us pray for each other.

Your humble servant in
Christ,
Prioress.

FRENCH NEW ORDER By Marechal Petain

(Phrased by Peter Maurin)

I. No Servile Imitation

1. The New Order cannot in any way imply a return even disguised to the errors which cost us so dearly?
2. One cannot discover in it the characteristics of a kind of "moral order" or of a recoupment for the events of 1936.
3. The New Order cannot be a servile imitation of foreign experiences.
4. Some of those experiences have their meaning and their beauty
5. But each kind of people must conceive a system adapted to its climate and its genius.

II. Independent of Defeat

1. The New Order is a French necessity.
2. We must tragically realize in defeat the revolution which in victory, in peace, we were not even able to conceive.
3. The task that France must accomplish is independent of her own defeat.
4. It is also and for a stronger reason independent of the victory or of the defeat of other nations who in history have been her friends or her enemies.

III. National Unity

1. The New Order, if it means to be national must free itself from those friendships and enmities wrongly called "traditional."
2. The fact stands that they have always been modified throughout history.
3. And always for the material benefit for the floaters of loans and the armament dealers.
4. The New Order will first of all uphold national unity that is to say the close union of continental France with France overseas.
5. It will also uphold the inheritance of Greek and Latin cultures and their diffusion in the entire world.

IV. International Collaboration

1. The New Order will again glorify true nationalism.
2. True nationalism refuses to sequester itself.
3. It projects itself into international collaboration.
4. This collaboration, France is ready to look for in all the fields and with all her neighbors.
5. Besides that, France knows that no matter what may be

WHITE CORPUSCLES OF EUROPE

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

To one 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. In reading the book, a phrase has crept into my head "This book is a prayer."

If that thought terrifies you with visions of pious platitudes, please be disillusioned. It is really a study in heroism, up-to-date heroism, the courage of human beings who in the vivid metaphor of the author are the "white corpuscles" of Europe who rally "to those places where the wounds are most dangerous . . . reconciling forces. Patiently, they remove the poisonous matter . . . Against the virus of hatred and despair they fling themselves "without fear and without hope."

That is, without hope of earthly success, which is after all the right perspective for people who see life in the light of eternity.

Five "corpuscles" are studied in this brief survey of European pacifism.

There is Philippe Vernier, sometimes referred to as France's number one pacifist, whose influence among his fellowmen has

the political map of Europe and of the world the problem of Franco-German relations, so criminally treated in the past will continue to be the determining factor of her future.

V. Franco-German Collaboration

1. Germany can without doubt after her victory over us make a choice between a traditional peace of oppression and an entirely new peace of collaboration.
2. A peace in the manner of the past would likely bring much misery, much trouble, much repression and much conflict.
3. To that kind of peace Germany can choose a living peace and a peace generative of well-being for everybody.
4. The choice belongs first of all to the winner.
5. It also depends on the loser.

VI. An Aftermath of Reason

1. If all the roads are closed to us, we will know how to wait and how to suffer.
2. If on the contrary some hope appears on the world's horizon we will know how to control our humiliation, our mournings and our ruins.
3. In the presence of a victor who will have known how to control his victory, we will know how to control our defeat.

been no matter for fanfare, but has been heard in quiet ways in their consciences. He was the guiding influence in a Blue Cross Society, a group of reformed and reforming drunkards similar to our own "Alcoholics Anonymous." In the different times he was summoned before courts (and sentenced), the testimonies of workmen and their wives whose homes had been made better places to live because of his inspiration poured out as witness to his unique power.

In a letter to America previous to his return to France to give himself up to the military authorities, he wrote "We would like the people of America more to remind us in France of the truths of the gospel than to send us munitions."

The second study is of Siegmund-Schultze, former tutor to the Kaiser's children, who made valiant battle against the war fever of 1914 and later against Jew hatred under Hitler.

The three other "corpuscles" are Pierre Ceresole, founder of International Voluntary Service for Peace, a group of persons from different countries who go into war-torn areas and give their services to rebuilding these places: Muriel Lester, "the Jane Addams of London" whose work in London's East Side reminds us of house of hospitality work; and George Lansbury who took upon himself the task of visiting leaders in opposing countries to find ways of ironing out problems. His story has often been told. The only way to peace, he contended, was "a revival of the spirit of the early Christians—the same courage, the same spiritual faith."

Arthur Sheehan.

NON-VIOLENCE

In 1848 the U. S. waged war on Mexico. In 1849 Henry David Thoreau, living at Concord, Mass., wrote an essay "On the Duty of Civil Disobedience," voicing his disapproval. He further demonstrated his disapproval by refusing to pay his poll tax. As a consequence, he was arrested and had to spend one night in jail. No one, of course, gave much attention to the event. Some of his friends doubtless thought it was a shame that such an able naturalist should make a spectacle of himself. Others called him a publicity seeker; today we might say a "crackpot."

Let's shift the scene now to India some eighty years later. Webb Miller, foreign correspondent, is interviewing Mahatma Gandhi: "Did you ever read an American writer named Henry D. Thoreau?" Gandhi's eyes brighten. "Why, of course, I read his *Walden* first in 1906 and his ideas influenced me greatly. I adopted some of them. Why, I actually took the name of my movement from Thoreau's essay, 'On the Duty of Civil Disobedience.'"

Several years later, Webb Miller stood beside Thoreau's grave at Concord and wondered: "What would Thoreau think if he could know that his ideas and one night in the Concord jail had directly influenced the current of history and the lives of 350,000,000 Indians three generations later?"—From the annual report of the president of the Lansing (Michigan) District Teachers Club.

LETTERS FROM WORKERS AND FARMERS

PAGE OF APPEALS

MIDWEST STRIKERS ASK AID FROM CW READERS

Dear Friend:

After months of futile negotiations 6,500 workers are on strike at International Harvester's Tractor plant in Chicago. Another 300 workers are on strike at the Rock Falls, Ill., plant. So strong is the solidarity of the workers that no one has entered these plants since the strikes began except maintenance men and office workers carrying union pass cards.

If Harvester remains obstinate in its refusal to grant wage increases (the company almost doubled its dividend payments in 1940), we may find it necessary to extend the strike to other plants. As you probably know, the Harvester company has defied union organization since the early strike in 1886 ended with strike leaders on the gallows after the Haymarket Riot. This time the Union is determined to win.

Crucial Strike

To assure victory, funds are needed from the friends of labor. The task of providing for 6,500 workers now on strike is a great one. It will increase if more plants are forced to strike also. The FEWOC, CIO has existed since its inception without benefit of large loans or subsidies from labor organizations. Consequently these strikes place a great strain on our treasury.

We believe our strikes are of extreme importance in the sense they will to a great degree determine whether labor will 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. Contrary to press reports it is the Harvester strikers and not the company who are the real champions of national defense. While true that Harvester has defense orders, the company's refusal to strengthen democracy by granting industrial democracy and decent wages to its employees, plus the fact the company's German plant produces for Hitler's defense, leads us to believe that the company handles defense orders on a "Strictly business" basis.

May we expect a contribution from you?

Fraternal yours,

Gerald Fielde,
Sec'y-Treasurer

Farm Equipment Workers Organizing Committee.

CATHERINE de HUECK

Brother Petroc says it's the devil trying us and wanting to discourage us. And Brother Pet, who is Charles Summers of Friendship House, but who looks so much like Brother Petroc that we call him that . . . is usually right. We would agree with him . . . if we could make the effort . . . but that's just it . . . we can't make any efforts just now, for we are utterly upset. But it must be the devil just the same, for last week Friendship House Library was broken into and all our eight typewriters stolen . . .

We remember the first one so well. We loved it, even if the letters did not come out right and

it always had something the matter with it. But, we were deeply attached to it, for it took us six months to beg for it. When it came it was like an old friend to us. We had dreamed about it so much . . . one by one they came after that—all children of begging and praying. And now they're gone, our old friends, and we can't type anymore.

And our letters will be late . . . and the kids' newspaper that we mimeographed won't be able to come out . . . and we are all bruised and battered inside . . . and we feel as if we should turn Blessed Martin toward the wall because it was he who was in charge of the Library, and we just don't know what happened to him—he has taken care of it for three years.

But Brother Petroc, says that that is just what the devil wants us to feel like . . . and the thought suddenly comes to us that maybe the people who broke in did it because they were so poor and needed money so badly that they forgot all about everything in their great need.

There is just one thing we can do about it, and that is to start begging and praying all over again. And so we start with you, dear Catholic Workers. And perhaps this little letter will be read by your friends, who will find a typewriter or someone who has one, or even eight.

Thank You.

48 West 138th St.
New York City

APPEAL

Dear Editor:

We are quite sure that there are many Catholics who would take an active interest in Catholic Action, if they knew of some organization to which a little would mean a lot.

A lot to the Chaplains' Aid Association would mean an increased membership at one dollar a year. A number of dollars means thousands of prayer books, rosaries, medals, and other religious articles for the Catholic boys in the Service. A number of dollars means complete altar equipment for the Army or Navy chaplain to say Mass for the boys wherever they may be. A number of dollars means altar breads for the Catholic boys' monthly (and very often weekly), reception of their Lord and Saviour Jesus Christ in Holy Communion—at an Army Post or aboard a battleship, or at a CCC camp.

Safeguarding Faith

This is the work the Chaplains' Aid Association is striving, yes and struggling, to do for the Catholic chaplains and men. We chafe at the activities of many irreligious groups but, very often, we do nothing to combat them. A membership of one dollar a year will be a Catholic combatant against these groups. It will be a tremendous help in safeguarding the Faith of our boys away from home.

And it will give a Catholic the satisfaction of being an active Catholic Actionist.

We plead for one dollar!

THE CHAPLAINS' AID ASSOCIATION.

401 West 59th Street,
New York City.

FARM COMMUNE

St. Benedict's Farm,
Upton, Massachusetts.

Dear fellow workers:

I am sorry not to have written sooner but there have been so many things to do during the day and at night we are anxious to go to bed to keep warm. From now on though I shall try to be more prompt and send in something each month.

You will be interested I know, to learn that Fr. Curran in Athol, who runs a shelter for men on the road was given a testimonial in the town hall. He was given a check for \$1,400 which is to go toward a fund to carry on this work after he dies. He took care of 1,000 men last year.

There has been snow on the ground nearly every day since Thanksgiving, when Bill had to quit plowing and it has been bitter cold. There are only seven more weeks to Spring, so it should warm up soon. Elizabeth Ann has grown to be a big girl now. The farm air certainly agrees with her. This is her mother's day to go to her clinic at city hospital so I am left at home to mind her. On Monday I go to Boston and on Wednesday and Saturday Bill and I go to Worcester with vegetables and eggs.

Our vegetable business has increased by leaps and bounds until now we have depleted most of our stock. Our friends in Worcester are anxious to get fresh eggs and vegetables. Our potatoes are now a household word wherever we go. We have gained many new friends for the work and many have promised to visit the farm this Summer. During the past nine months we have spent \$1,100 and only \$500 was donations. The rest was earned or put in by members of the community. So you see we are about 50% on our own. However, we have to face these facts. We are working an abandoned farm without any of the conveniences which are found on most farms and without capital. We have no barn, in fact, no building to speak of. The old farmhouse will not be livable another Winter. This Summer we hope to use it but after that to build a long single story community house. This house will have individual sleeping quarters, a common kitchen and a recreation room. The barn which we wish to build will not only house the animals and hay, but serve as a garage for the truck. Bill Roche's house needs to be shingled and finished inside.

Program

About \$5,000 would enable us to get a good start on this program. We could also grow more vegetables to sell and so be able to bring more men and families to the farm and assure them of a decent wage with which they could build their own houses. If they didn't wish to stay they could leave the farm with a little money saved up to start somewhere else. Surely there must be someone who is interested enough to either give or loan that amount of money to our project.

With best wishes to everyone in New York, I am

Sincerely yours in Christ,
John Magee.

FARM AT RAMSAY

Dear Dorothy and All:

We wrote Julia and we suppose by this time she has shared the letter with you. Meant to write you before now but one of the children has been very ill with pneumonia. The school is closed down now, on account of an epidemic of mumps and I don't know what else will come along. But I wanted to tell you about the farm next to us here—if you could have managed to have come down from Chicago when you were there. There's one hundred and twenty acres, a new barn and the house is fairly good, six rooms. They want twenty-one hundred for it, three hundred in cash for the first payment, and this is a good bargain, good water, the buildings would cost one-half to put them up new. Well, we're going to raise, or try to raise, that three hundred dollars, Dorothy, and we wonder if you know of any one who might wish to help out.

Farm for Sale

The owner is in a state hospital and wishes to sell—has been trying desperately to sell it the last six months but people around here just don't have any money or it would have been gone before now.

If this reaches you in time before the paper is out you may, if you wish, mention this new farm and ask any one who cares to send you the donations and you may forward them to me. If the place sells, we'll return all the donations to the donors as we always do if their wishes cannot be carried out. We can still have this place at the same old rate and if we can get the other will let the family in the house stay there—they can't obtain relief or even WPA work on account of political prejudices, they have a cow, one horse, a few chickens. We want to try to get three horses (mares) if we can and a cow.

Debts and Gifts

Oh, yes, I do want your permission to use the material in the story "Illinois Farm" in another story. If I can do that perhaps I can find a market for it—the sale will help carry on here. We have the rent paid for January—but the grocery bill for November and December (\$67) isn't paid up yet.

Father Scully sent us \$2 and a nice box for the children for Christmas. He told me the last time he was here he thought Bishop Griffin would let us have a priest out here and if we can manage the farm we can have a little chapel there, such as you have at Easton, and, perhaps, a vacation school for the children, with Sisters here next year.

Father Scully sent us a truck load of clothing and a bed outfit for one of our very poorest families. They have three small children under seven years and those children, Dorothy, were sleeping on the floor, till we got this bed for them.

I forgot to tell you the only bank here is the Ramsey National Bank, Ramsey, Ill., should you ever care to send any money for us there at any time. But I do hope and pray that we can get the farm. It isn't the best farm but the land can be built up and the taxes

WALLER CASE AND POLL TAX ISSUE ARE SUBJECTS OF LETTER

Ten million American citizens, white and Negro, are prevented from voting and doing jury duty in eight Southern states by State poll taxes. In Virginia, the yearly poll tax is \$1.50 and must be paid for three years back. This may not sound like much money, but to a 23-year-old Negro sharecropper, Odell Waller of Gretna, Va., the poll tax may mean the difference between life and death.

Sharecropper Waller is sentenced to die in a Richmond, Va., electric chair for the self-defense shooting of his planter, Oscar Davis. Ten of the all-white jury which convicted him were planters. Sharecroppers, who are the majority of county residents, were excluded because they were unable to pay the poll tax.

Under these circumstances a fair verdict was impossible. The shooting took place during a dispute when Davis was trying to cheat Waller out of his share of the entire season's crop. Waller brought along a gun when he came for his share of the crop because, as he testified later, he knew that Davis had carried a weapon on previous occasions. Davis refused Waller's requests, and reached for his gun pocket. In panic Waller shot.

Most Urgent Case

On the poll tax issue and other issues, the League is appealing the case to the United States Supreme Court and has secured the excellent volunteer services of John F. Finerty, former attorney for Tom Mooney, as associate counsel.

Waller's plight is the most urgent of the pressing cases of victims of injustice being handled now by the Workers Defense League. The National Association for the Advancement of Colored People and the Brotherhood of Sleeping Car Porters are cooperating with the League in his defense.

The League has succeeded in securing a stay of Waller's execution, originally set for December 27, 1940, to March 14, 1941. Several thousand dollars are urgently needed to carry the appeal of Waller's conviction to the United States Supreme Court. We beg you to make a generous contribution to reverse the conviction of sharecropper Waller, and to convict the poll tax in the highest court of the land.

Sincerely yours,
GEORGE S. COUNTS, President American Federation of Teachers.

J. R. BUTLER, President Southern Tenant Farmers Union.

A. PHILIP RANDOLPH, International President Brotherhood of Sleeping Car Porters.

N. A. ZONARICH, President International Union, Aluminum Workers of America.

WILLARD S. TOWNSEND, President United Transport Service Employees Union.

and interest won't be so much more than rent, anyway. The fences are good—new—at that.

So do be praying for us and come see us when you can.

Yours, in Christ,
Carmen Welch.

THE LAND

Indian Co-op

Kateri Club Headquarters,
De Smet, Idaho.

It may be a shock to introduce the Indian as a worker—modern in viewpoint, ambitions and costume, but I agree with Mr. F. W. LaRouche, Editor of "Indians At Work," Interior Department publication, that the modern young Indian is intensely more interesting and challenging than his be-feathered ancestor. Mr. LaRouche is doing an excellent job proving this point with photographic evidence, and persons far from Indian country cannot doubt that Indians know how to work, actually do work, and that nearly all the young people today meet life eye to eye with their white brethren of the same age and economic level.

The group of Indians with which I am best acquainted is trying to raise the economic level in the Pacific Northwest through a cooperative organization for arts and crafts production, and since the Mott Street apostles thought it might prove interesting to other workers, an attempt will be made to report progress among this portion of our nation's submerged peoples. One of them, Joseph Garry, wrote recently to his home reservation in Idaho from Antigonish, Nova Scotia, where Dr. M. Coady, through the generosity of University authorities, is putting him through an intensive course in cooperatives: "Dr. McCormick and Dr. McDonald are extremely interested, and are going to work out a field trip for me which will best fit into our project. They see things and are faced with problems identical to ours. For instance they have educated a good number of the sons of poor fishermen, who after becoming 'Big Shots,' have turned their backs on their people at home. (The case of our Indian employees of the Indian Service.) Dr. McCormick particularly stressed the point that we should not limit our work to arts and crafts, but that we should start forming credit unions and co-operative stores as well."

Trusting that this column will also meet Indian eyes and

Maryfarm

(Easton, Pa.)

If you have a bicycle in your basement not in use, it could be put to use here at Maryfarm. It may mean the reason 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 with a neck about twenty, and another for a small man about five-foot six, with a neck about fourteen and a half, we have the two here who could use them.

Spring Planning

We are starting tomatoes, cabbage, cauliflower and peppers up on the hill in flats or window boxes, to be later transplanted, some into cold frames and others into the field when it gets 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 radishes.

Sufficient Staples

By the looks of the hay, potatoe and carrot supply, there will be enough to pull us through 'till the next crop is ready. However, some oats will have to be bought for the horses, what with the hard work of plowing and harrowing ahead of them. Of the canned foods, there are berries, string beans and a little tomato juice left. The continuance of these things up until now is an improvement over last year. Now at this time we are planning, working, hoping and praying that we will be able to do better this year.

The plow broke during the Fall plowing. It was fixed and used afterwards. It may last for a little while, but we need a new one. I think it was a second-hand plow and has lasted two full seasons and part of another.

Two days ago it looked like we'd be in the fields soon, but the snow storm yesterday changed our expectations a bit.

Hazen Ordway.

perhaps serve as a clearing house for ideas fresh from the Indian country,

Yours for native initiative,
Sister Providencia.

SPRING THOUGHTS

"No other human occupation opens so wide a field for the profitable and agreeable combination of labor with cultivated thought, as agriculture. I know nothing so pleasant to the mind as the discovery of anything that is at once new and valuable—nothing that so lightens and sweetens toil as the hopeful pursuit of such discovery. And how vast and how varied a field is agriculture for such discovery. The mind, already trained to thought in the country school or higher school, cannot fail to find there an exhaustless source of enjoyment. Every blade of grass is a study; and to produce two where there was but one is both a profit and a pleasure. And not grass alone; but soils, seeds, and season; hedges, ditches, and fences; draining, drouths, and irrigation; plowing, hoeing and harrowing; reaping, mowing and threshing; saving crops, pests of crops, diseases of crops, and what will prevent or cure them; implements, utensils, and machines, their relative merits, and to improve them: hogs, horses and cattle; sheep, goats, and poultry; trees, shrubs, fruits, plants, and flowers; the thousand things of which these are specimens—each a world of study within itself."

— Abraham Lincoln —

Easy Essay

(Continued from page 1)

- "We got what we got because we got it, and we are going to keep it no matter how we got it."
- The Bolshevik Socialist tells the Bourgeois Capitalist: "We want what we want because we want it, and we want what you got; and we are going to get it no matter how we get it."
 - The Bolshevik Socialist is the spiritual son of the Bourgeois Capitalist.
 - All the sins of the father, the Bourgeois Capitalist, are found in the son, the Bolshevik Socialist.
 - He is a chip from the old block; and the old block is a blockhead who has not learned to use his head.

V. Class Struggle

- Bolshevik Socialists credit Bourgeois Capitalism with an historical mission.
- If Bourgeois Capitalism has an historical mission then Bolshevik Socialists should not interfere with the historical mission of Bourgeois Capitalism.
- By interfering with what they call the historical mission of Bourgeois Capitalism through the technique of class-struggle Bolshevik Socialists do not show much sense.

VI. Were I a Marxist

- 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 working class.
- A class conscious capitalist class would put the screws on the working class and by doing so bring class consciousness to the working class.
- A class conscious capitalist class and a class conscious working class would fight for supremacy and bring about a bloody revolution.
- In the clash between two opposite classes I 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

- Bolshevik Socialists want to be the grave-diggers

LIVE-WATERS



Winter Sunday

"The Lord will overshadow thee with His shoulders and under His wings thou shalt trust:

His truth shall compass thee with a shield."—Ps. xc.

It's the warmth of the March sun that enwraps you with security and peace. Glaring snowdrifts are still scattered from the late blizzard but a confident drip-drip from the roof, a twittering of some birds and the playful laziness of the black kitten whisper the song of the coming of Spring. The door stands wide open and 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; tiny 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 melted beeswax? It anticipates the honey that diligent little creatures will fill in all those millions of regular six-cornered wax-cups. Our shop is full of this scent from the cleaning of five beehives and all that belongs to them; a gift that came to us in answer to my most eager wishes. And as I prepare the homes for the little folks, as comfortable and weather-tight as I can make them, I have to break down the prejudices the others bear, thinking of swollen faces and burning stings. The bees are a diligent people which will freely yield us the surplus of their stores, if we treat them with respect and care, but they will defend themselves against every rude, robbing hand. In the same way will the woods and the earth fight and spread bareness and infertility and leave free play to the winds, if we mistreat them and not restore to them what we take away, only it will be notice-

- of Bourgeois Capitalism.
- They refuse to let the Bourgeois Capitalists dig their own graves.
- Fascists refuse to let the Bolshevik Socialists dig the graves of Bourgeois Capitalism.
- Fascists maintain that Bourgeois Capitalism is not dead yet and they will try to keep it alive.
- By trying to be the grave-diggers of Bourgeois Capitalism, Bolshevik Socialists bring in Fascism.

VIII. A New Society

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

able much later, it means poverty and city slums for our children.

A Tree Burns

Our farm is so small, an acre of rented ground in Staten Island, that it seems to make no difference whatever we do. And yet we can repeat all the ruthlessness that played such a great part in the conquering of this continent, and make ourselves as guilty of the poverty of our children, as our forefathers, who owned large farms and moved on when these were no longer rich enough to fill their increasing needs. The big trees were gone and they could not wait 50 years to grow the next generation. Even now a few high crowns rise over the little bush-woods which are falling under our axes to warm our kitchen. And one morning when I looked out of my window the highest one was gone—somebody had been freezing in an old house that could not stop the winds—the biggest tree would yield the most fuel. It makes me sad. When the old trees are all gone and we will not save the best of the smaller ones and protect them, there will be soon nothing left but bare fields and roads and houses and finally the City of New York will come marching in over those wide highways and claim this outpost for more skyscrapers and more slums.

God's Land

On this little place we can also repeat the sad story of the tenant farmer who does not care for the house or the land, because he does not own it and grabs from it whatever he can without working too hard. But we all are tenant farmers, with God as our landlord, and whoever believes he can get an ownership for a piece of land, to hold it without using it, will get the reward of the faithless servant that buried his talent without multiplying it. That's why we will work our land as God's land, with love and care, though we do not know if we will harvest the crops ourselves. If we will have the means to plant some fruit trees we can grow some crops for others to reap, and those are the ones that we should cherish most.

God's Day

When the Spring work will begin there will be more practical things to talk about, but this is a Lenten Sunday and the snow has covered the earth with a peaceful blanket. How good it is to sit in the sun and think of the future—an art, forgotten in the hustle of the days and the fear of invasions. Many farmers have turned their lives into hardship by forgetting that Sunday is God's day. In the kitchen the arguments of war or peace, armies and dictators swing back and forth. But what does it all matter? One prayer is foremost in my heart on this sunny morning: "Open the eyes of our children, O Lord, that they may see the beauty of Your house. Restore to them the land, that is theirs, that they can give to You the things that are Yours, and thus live in peace. Amen."

Eva Smith.