Pluralist Personalism
By Peter Maurin

1. We Catholics
1. We Catholics believe in the teachings of Jesus Christ as the Divinity of God and the Fatherhood of God, and in the Brotherhood of men. We are Catholics, and we believe in the divinity of God and the Fatherhood of God, and in the Brotherhood of men.

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Bundles for Britania, but None for Suffering Harlem, Sign of Times

For about a week the New York newspapers gave columns and headlines to the news situation in Harlem, after a fifteen-year-old boy and a thirty-year-old man were stabbed to death by Negroes in their early teens. The housing situation was discussed, the absence of discipline, the lack of jobs, etc. There was no discussion as to the lack of love. We will keep a population of a million Negro brothers in this city. What are we going to do about it?

We asked our Harlem correspondent, John Fleming, who was a member of a little center in the Porto Rican district, to write us a column about it.

John’s Letter
Our heaven is being protected by 350 cops—to arrest boys who are out to get what don’t rightfully belong to them but what they are entitled to have.

Out of all the young criminals that range between the ages of nineteen and twenty, the difference in ages between these boys and their mothers or Parents is 14 years. Why? Mothers left home at an early age because their "no home.

I refuse it.

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Ben-Joe Labray

Dear Fellow-Workers:

We are on our way out now with a load of coal from Dutton. We brought down ore for Ashbit and then loaded coal there for Wickwire Steel at Buffalo and there a tragedy occurred—almost a big one, too.

Washed Overboard

We had finished loading and two firemen came back all oiled up and demanded their money and wanted to get off. Six were drunk in the galley and the ship's cook was also drunk. This is his first ship as captain and alcoholism has been a problem with him for a few months. The chief and he got together and talked things over. They didn't want to deal with the ship's cook and he said they would have no more alcoholism on the ship. There is one great cause of war to come, much more than the war of 1914. The chief and he got together and talked things over. They didn't want to deal with the ship's cook and he said they would have no more alcoholism on the ship. There is one great cause of war to come, much more than the war of 1914.

The Following Is a Letter to the ILGWU of Chicago, Dated Oct. 27

Miss Thelma Goldman, International Ladies' Garment Workers' Union, Chicago, Ill.

My dear Miss Goldman:

Quite obviously the first and basic right of workingmen everywhere is the right to live. But it is equally clear that the only way to make the workingmen's demand to be heard is to put their case before the public through the press and in public meetings.

In his great encyclical "On the Condition of the Working Classes," Pope Leo XIII expressed the profound truths from which we ask you to follow. "There is a dictate of natural justice more imperious and ancient than any bond between man and man, namely, that wages ought to be sufficient to support a man and his family in decent comfort. If through necessity or against their will, the workingmen accept harder conditions because an employer is stronger or because he can get more labor for his money, he is guilty of the crime of force and injustice."

Leo XIII's encyclical: "On the Condition of the Working Classes"

(Continued on page 7)

On War

Excerpts from a letter from Father Locustor, S.J.

November 16 is the first anniversary of the declaration of war. In the Old Testament we see that when the Jews gave up the true God and adored idols, God stirred up a powerful nation who would come and uproot the Israelites. When they had enough of that, they turned to God and begged Him to have pity on them. Well the first thing God required of them was that they destroy their idols, that they regret their sins, that they do good and help their neighbors. If they pray earnestly, then God required that they offer sacrifice. The New Testament shows us the many ways of Moses or the rites given to Moses. Then God sent many powerful armies to massacre the enemy. Judith, Esther, Gedeon, etc., to make sure that the people would be made to repent of their evil way of living and to return to Him alone.

The departure of the creatures of idolatry. When people live only for themselves and as God had many done in Europe, in His anger God sends powerful armies to remove the "idolaters." So in America, the vast majority are God's "idolaters." By the grace of God, Paul, that is they live only for God, and we must do what God required of them.

(Continued on page 2)
News From Stoddard
Civilian Service Camp

Dear Friends:

A New England winter is almost upon us. The morning sun sparkles crisply on frosted grass. The Arrow and the Arrowhead can be seen as the foliage no longer hides the rocks. There is a sense of anticipation and cold. We are warned of the long months ahead.

Fires must be lit at 3:30 a.m. to lift the chill from the buildings. Great piles of wood are being collected and stored in various stoves. We are twenty-four in camp now and use almost all the stove space. We must be prepared to start early to provide heat for twenty-four. And the kitchen range. And the heating in the office. And the bunkhouse.

But all the men are New Englanders. Some are from Chicago, one is from Washington, D. C., one from Toledo, one from Los Angeles, several from New York City, several from Philadelphia, one from Wisconsin. So our resistance to cold varies and we bring blankets for our best to wear. Mr. Wilson is doing his best to provide the 25 cents a days we say it costs to keep us warm.

Yankee Trading

He has been trading around in regular Yankee fashion to provide us with dry pine and hard wood for the great winter nights. Our work on the project is the removal of blown down trees from across the roads. We can get plenty of more or less green logs. We have been very fortunate indeed in our Superintendent. He does almost anything for us. We are told. He will work for only did he borrow a plow, but get a team and move it for us for last week. Then he helped us plan and get under way our ice house. And we are also going to help us get more of our resources as possible. We want to be small. So we cannot be bled. We know of course that soldiers do not claim that their life is good or pleasant or productive. We know that they admit that it is not possible and not but necessary. But we know that modern warfare, the mechanization, is essentially wrong and that they wrong in the very structure of the modern armies. We see in the cruelties of conscription, the peasant and worker, the complete amorality of it, the blindness of the led, and their creator.

But we see the necessity of the recognition of the evils in the type and the necessity of facing them. And we are preparing for the years to come. Perhaps there are years of famine or persecution, certainly of unemployment. Perhaps in more years of famine or persecution, certainly of unemployment. Perhaps in the remaining something of the one and the fruit of the soil we will be prepared for the years of peace. We will be able to support not only ourselves on the land, but will be able to help others.

Dwight Larrowe.

San Pedro, Calif.

Dear Miss Davis:

Enclosed $4 for $3. Please excuse delay, as we have lots of expenses, half if we get the ships, but we will be in a position to help, now and then.

To the Catholic Worker

San Pedro, Calif.

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November, 1941
THE CATHOLIC WORKER

Page Three

Ill Deed and Ill Truth

(Continued from page 1)

and their request is but a perfunctory one—a fact which is clearly enough shown by their own behavior, and their own display of this form of activity.

Now prayer—that is, mental prayer—is the most direct way of expressing our love for God; it is a union of ourselves with Him, the beginning of that union with Him that will be consummated in heaven. Prayer is the true happiness in this life," said St. Jane Frances, and she understood prayer quite literally. To find prayer tedious and distasteful is to find God tedious and distasteful. Since a Christian is committed to the belief that his existence in this world consists in the eternal companionship of God, there should be in him a great desire to enjoy that companionship in the only way that it can be enjoyed here on earth, namely, in the act of praying for the soul by prayer.

The insufficiency of prayer points to an even deeper trouble—the abyss of indifference for the things of God; it shows that such workers regard God's part in the work as unimportant, or worse, as having no importance than their own activity. "This prayer and sacrifice of the soul," is right, but we must be up and doing something—anything in a literal sense, without attempting to do that we should be doing something, but these words, besides affording succor to any one what is needed in the spiritual but what is needed is a present, and even now it is not stated so bold, but it is a question of the mentality of our religious ignorance.

Almighty God is considered as a sort of spectator along the side of the road, and believing in God only as a matter of course, the truth is that humanity is a supernatural endeavor which has as its purpose to purify the human spirit and to produce life in souls, and it can therefore be carried on effectively only by supernatural means.

Neccessary Means

Pray for us, brothers, for our souls, and the means means for making his work spiritually fruitful. Failure to recognize these spiritual means and the practice explains why the most frantic activity on the part of Catholic Action in the world is made to give no spiritual results whatever. A St. Anthony, who spent his life in a monastery, was more effective in his work for souls than the greatest of the popes, who was equipped with all the latest methods of doing things but left alone.

Clearly, then, the degree of emphasis that is put upon prayer by Catholic Action whereby we can judge the value and effectiveness of their work. An organization that does not insist on it as a primum mouer in the apostolate can do nothing to bring about the realization of the Church's divine mission. In the policy of any Catholic Action movements that claim to be part of Catholic action, the practice of mental prayer should occupy the place of honor; and if it does not, then that society may be dismissed out of hand as spiritually insignificant. One would have to look a long time, it is to be feared, to find even a few societies that fulfill this requirement, and this is certainly rueful to the fact that Christ­ian societies, in spite of their number, their excellent organizing, have not been able to counteract the influence of the movements in the world.

Who We Love

Even those who belong to organizations that claim to be Catholic by the use of spiritual means may not allow themselves to grow complacent policies that are written into constitutions may easily become dead letters, especially when it is to the interest of unregenerate nature to see that they do. Whereas the very life of these or­ganizations depends on how faithfully their spiritual prin­ciples are maintained. No mistake: the man who has no time to pray is not doing God's work. The amount of his activity may be enormous, he may be concerned with the most sacred works of the apostolate—these things make no difference. Walter, of certain bishops that St. Paul said, "For they all seek their own interest, not those of Jesus Christ." (Phil. 2:21). We do not stint our time with those whom we love; therefore, the apostle who has not time to pray has no very ardent love for God.

Catholic Action, which is finally motivated by some kind of, love, apostolic activity, if it does not come from love of God, can come only from love of self. These are the alternatives given in this statement:

Empty Cisterns

When a reservoir is empty, there is no secret satisfaction in the irrigation ditches that spread from it, and the fields that watered are at the mercy of the climate. But water is dry up and yield no fruit. Similarly, when the love of God is not real, genuine, and lived in the heart, there will be no love left for our neighbor, for the latter is but an over­lapping of the first kind of lovelessness—want of love for our neighbor.

In the first place, there is, it is to be lamented, a notable want of charity among apostles them­selves. Catholic action, which should present a united front to the forces that attack Christiani­ty, has often the appearance of conflicting private interests; the various organizations that are part of Catholic Action, instead of advancing side by side under the banner of Christianity, become factions within the Christian camp, so busy with their own interests that they have no time to oppose the com­mon enemies. Both the in­cumbent and of the number of organizations, have not been able to counteract the influence of the move­ments in the world.

Our Lady of Good Counsel

REPARATION

Stoddard, N. H.
Oct. 17.

Dear Friends:

Yesterday was the anniversary of the passing of the Con­ mission Act. In response to a suggestion from a Coopers­ town C O about half the fol­ lowers of that movement who are not otherwise occupied, seemed to become nothing yesterday but oatmeal.

At hunch we discussed why we are left. There had been a discussion the evening before of conscientious objectors from the army who had become confused. It wasn't merely conscience that we were discussing, but perhaps a political move. Rather we felt that America's part in the world affairs was of such a serious and morbidly.

We felt that Conscientious might be held as a symbol of parting with the world and being of fresh iron to the Japanese, the refusal to food to the soldiers and sailors, the course away of refugees from our shores, the terribly selfish atti­tude that does not consider its responsibilities to its brother.

We offered our last as a sort of a consecration of ourselves as individuals and as citizens. We offered our last as a gesture of identification with ourselves in the direction of these who are suffering from crimes of men. We offered it as a prayer for peace.

D. L.

"Give Me Souls"

The second way in which lack of charity affects Catholic Action in Catholic enterprises is simply in their want of zeal. They show a lack of desire to bring force to Christ. The first concern is usually the entertainment of their members. Or if they do actually engage in religious activities, they are in many cases obviously a side-line, while the chief interest is re­ garding the number of their clients, and it is not so much a matter of anything being done for souls, there quite com­ monly could be a great deal more done with a little more sacrifice. And there could be more heart, more ardor, more enthusiasm.

"Give me souls; take away everything else," was the slogan that the prayer and paper of Our Lady of Good Counsel.

"Should not all those who work for Good Counsel give up the ardor of the old great modern apostle of Catholic Ac­tion?"

Fidddling Action

The picture of Nero fiddling while Rome burned was used to shock children. Such fiddling has become a characteristic oc­ currence of our times. Americans lost a democracy because they gave themselves over to pleasure while the enemy robbed them of their country and exploited its resources. Men to­ day, in the face of terrible suf­ ferings that have overthrown their fellow and may soon overtake us all, lose themselves in their own pleasure and self-interest.

We know men who are ascen­ tivated that there is a war be­ cause it means greater wages for them. "Remarques, before the downfall of their country, proved their nonchalance and courage, it was reported time and time again by dissipation and gaiety; some­ what later, Marshall Petain at­ tributed this state of things to the fact that his countrymen had so given themselves over to lives of pleas­ ure. Englishmen, using the mit­ taly of their ally as a precedent rather than as a warning, showed their courage in the same double way. These great nations, now wholly pagan, had forgotten the virtues, were given to merriment and frenzy, a different way of dealing with war. "If you turn to the Lord with all your might from strange gods from among you, Boulon and Asterath, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines." (1 Kings, 7, 3)."

"All Creation Groans"

Surely this is the slander from the manner and spirit of Christians who, knowing from St. Paul that "all creation groans much occupied with the things of the world, they are not truly minded, like the first Apostles who were full of the Holy Ghost. They are interested only in the trinkets of a pleasure-seeking world, and they are not aware with the maxims of paxi­ nation. They are themselves deeply interested in their "paxi­ gianism" which, Pope Pius XII pointed out, is the cause of all our modern troubles. They are strongly attached to the pleasures of the world and guided by a too human spirit. One can only hope that, by the very terms of Our Lord's invitation, they must leave all to follow Him. Whole Heart

No doubt they are sincere—we are not their sincerity that is here except that he is a far more important virtue. Their love for earthly things may seem trivial; but it if could only be diverted to the love of service of God, what a different view would be of the world! To be occupied with the prophecies of the Christian's way of fiddling while the world groans and travails for the acquittal of the world's means of earth, in the aggregate, that huge quantities of love are given by their perverted love by Christian men who are bound to love their Creator with their whole heart.

Morality and life —this world—paxi gianism—is as it is a cause of war, and not an effective de­ fense against war, so it is, no more thriving occupation, but a veritable cause of the lifelessness and inactivity of Catholic organizations. As 'it diminishes their love, it diminishes their life; as it gives them more love for the world, the love of the Father is more and more.

"My dear cousins, they do not love in word, neither with the tongue, but in deed and in truth." (1 Jn, 3, 18).

"All Creation Groans"

Stoddard, N. H.

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Thank you.

Yesterday was the anniversary of the passing of the Con­ mission Act. In response to a suggestion from a Coopers­ town C O about half the fol­ lowers of that movement.

At hunch we discussed why we do not talk. There had been a discussion the evening before of conscientious objectors from the army who had become confused. It wasn't merely conscience that we were discussing, but perhaps a political move. Rather we felt that America's part in the world affairs was of such a serious and morbidly.

We felt that Conscientious might be held as a symbol of parting with the world and being of fresh iron to the Japanese, the refusal to food to the soldiers and sailors, the course away of refugees from our shores, the terribly selfish atti­tude that does not consider its responsibilities to its brother.

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D. L.
Infallibility of Conscience

(Continued from page 1)

(I) Conscience is, therefore, a voice springing from the whole being. It is partly a judgment on principles, as when my conscience tells me that such and such a principle is wrong, and partly a judgment that certain things are right; it becomes right for me. My conscience stirs, and can proceed to act on it.

At times it may be that it is not right in itself, but only that it is right for me. Supposing, for example, that a man is tempted to rob a house, and that conscience tells him that stealing is wrong, and may in no way stem the tide. For chestnuts, too, and the dry leaves of Bayard St.

We make up our minds that such and such a principle is wrong, and may in no way stem the tide.

We may not see results, we may fail on a dull fall day.

(II) But while in this way I am completely under the dominion of my conscience, I have to remember that, in consequence, I cannot move until my conscience is sure. I may not act until my conscience is really determined: I cannot act, that is, when my conscience is in doubt. That was the case when I rejected the vocation to the priesthood, or at least I thought it possible that I did not possess the vocation to the priesthood, or at least I thought it possible that it was not right in itself, but only that it is right for me.

Sent to the bridge, to the rivers, for the little bird in the church.

1. Bright with the yellow earth. The petticoat grass and the dark temperaments.

2. Thank God for poverty which drives us from ugliness.

3. To walk in parks, over bridges, or just to sit in the porches. The sky is ours, the wind.

4. Sun on bare branches, sun on the housetops. We cannot be home bound, we must go out. So to the streets, to the parks, to the bridge, to the river, to the markets, to the dry leaves of Bayard St.

5. Everywhere, every here.

6. Even in the cities.

7. In the ugly cities.

8. There we thank Thee, Loved One, God!

(Continued from page 1)

Still another temptation to do something because "Our daily bread, for zeus,

I have to make up my mind seriously that I cannot act, that is, when free hours Teresa will read his own story of the round trip to New York is only fifteen dollars by bus and it is an astounding amount. The tuition at the school is eighteen dollars a month. There are about twenty of these domestic science schools in Quebec to revive the household arts that were in danger of being lost.

And, in spite of war and the grieve of separation, time and impulse for a poem or a canticle, whatever one chooses to call it, comes often on the subway, and it is for Teresa:

Thank God for turtles in backyards.

For scrubbed sweet potatoes.

Baking in a push cart, oven.

For the poor person on a dull fall day.

For the dry leaves of Bayard St.

Priest and Priestess

Someone sent us a clipping the other day, containing the story of Father Urbanite, O.P. The play was set in an old Y.M.C.A. building by the members of the New York Chapter. Their long-continued hard manual labor and the cooperation of the entire group is amply rewarded by the attractive atmosphere of the finished house. The compactness of the theatre is freshening. In the study of one of the rooms they have made a small, ordinary set of elaborate and usually ornate buildings which in most productions they would be torn down before the productions they house.

On the other hand, it is surely very difficult to make up one's mind determinedly on all the points that have to be settled by conscience.

Surely, at least on the spur of the moment, it is almost impossible to be certain. Often I have to admit that I am not quite sure, but that I think a certain thing is allowed. And when I am doing wrong, for I am acting on a doubtful conscience? No. Why? Because really and practically my conscience has been made certain. What has happened is that I have put myself into such some position as this: I have said that I am sure of a conscience, but in this particular matter I am not sure. My conscience seems to me to be divided. I have to judge under circumstances I have enough to justify my doing it, for I do really think it to be allowable; hence I have done the best I could under the circumstances, for if I were certain that the thing I was going to do was wrong, I should, of course, have given it up.

But this does not appear to me to be actually wrong, I am justified in going through with it. In this way by a reflex act, by getting it as it were behind my conscience, I have in reality made my conscience sure, and can proceed to act on it.

(III) I have, then, just to do my best, for my conscience is infallible—that is to say, if I make up my mind seriously that a certain thing is right, it becomes right for me. My conscience is not infallible, of course, in the sense that whatever I think is right in itself, but only that it is right for me. Supposing, for example, that I have given my vote to a candidate for President. Suppose I am a boy who I think that I have no vocation to the priesthood, or at least I think it possible that God may have destined me to be a priest, and supposing, further, that after considering it carefully—praying, asking advice,
God's Coward:

By Ammon Hennacy

I had been in the dark hole in Columbus for several days when I suddenly learned that the winter days did not worry me. I had neither salt nor sugar, nor coffee, but I had read it of a cure for rank, and two cups of water daily, until the end of the second day, when I felt an unusual lightheadedness. I had the heart which was soggy on the bottom, baked very well and had the heart which was light as the air was always dark in the three cornered dark cell.

Solitary

After ten days I was taken into a large solitary cell nearby. White bread tasted like cake, but the meal was from the floor back of the deputy's office.

The cell was about eighteen feet long, seven feet wide, and seven feet high. A small dirty window near the top of the east wall, which was about eighteen inches square, let in a small amount of light that was always dark in the three cornered dark cell.

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Dinner

I had read the Bible, I my book, for half an hour reading the chapter for that morning. Then I sit on the toilet and take my pencil and make notes and figure out questions on the chapter in application to that which has precluded. The toilet is near the door and is the only place in the cell where a full view of the occupant cannot be gained through the peep hole. I do not want to be caught with my precious pencil. I place the toilet paper on which I have written my notes in the Bible and sit on my chair and study what I have written. Then I return to the toilet seat and write some conclusions. Then I return to my blanket and I sit and close the thick window over what I have read.

Exercise

I then try to sleep for half an hour but become restless and walk back and forth in my cell for a mile and a half and take my exercise for the day. Then I look up the dirty window. If I have been trying to get through some page for fifteen minutes I look steadily after, and I can then notice a bird sit on the window sill, and in that it might return. But why

Vegetarian Diplomacy

After the dark hole this large cell was a relief. A Negro lifer brought in meals three times a day. Bless the Lord, to the best of my knowledge. He brought in meals three times a day. Bless the Lord, to the best of my knowledge. He brought in meals three times a day. Bless the Lord, to the best of my knowledge.

Breakfast

The shadows cloaking under the door (and the negro tryst) lengthen in the wall, the key turns in the lock; and I know that Berkman is asleep. I am sure that Berkman is asleep. I am sure that Berkman is asleep. I am sure that Berkman is asleep. I am sure that Berkman is asleep. I am sure that Berkman is asleep.

I look a few articles of clothing. I pack my chair and swing it thirty times upright; left-right, up-right-left, down-right-left, then I shake it by the shoulders of the keys before I lock the door and watch the door like a cut watching a mouse.

Supper

I wash my dishes slowly; spin my plate, rinse and wash the beans; pour out coffee; and wash and watch the door like a cut watching a mouse.

Nightly Check

Finally it is 8:30 p.m. and my light is turned off. I walk around the cell and go to bed. The lonesome whistle of the train howls in the distance and I can hear it on my bunk, walk around my cell. The guards change for the night shift and a few winos in jail outside of solitary are getting their evening papers and coffee and are playing games on the sly and having a good time. It is dark in my cell and I am alone in my light. Again I read the Bible for an hour and makes notes on the chapter for the next day, sit rest on my bunk; sing some songs; perhaps curse a little if I feel like it; walk back and forth.

Bible Reading

I read the Bible once when I belonged to the Baptist church, and now as it was all I had to read, I decided to go to Genesee and read at least twenty chapters a day. I also wanted to look over the year's work, I did not have a copy of "The Man with the Hoe" and I learned it by heart and recited it aloud several times a day. But I was surprised when I found that on one Tuesday I was reading it on Thursday. Again it is 6 a.m. and I cross off on my calendar another day in solitary.

To Be Continued.

"According to the order of nature instituted by Divine Providence, the goods of the earth are for the benefit and the need of men. The division of goods and their appropriateness is a fact of the natural law in the moment. Therefore, this purpose. Therefore, the goods which a man obtains by his own work, though by the natural law to the sustenance of the poor."  

—St. Thomas Aquinas.

CHRISTMAS CARDS

by Adé Bethune

Betsy Clendening

Mary Knecht

Dorothy Schmitt

50 CARDS AND ENVELOPES—$2.75

50 LARGE CARDS AND ENV. — $2.00

Sample Set: 30 ASSORTED CARDS AND ENV. — $1.00

20 THAME STREET

FORT WORTH, K. I.
Treason Trial
Going On Now
In Minneapolis

First Peacetime Prosecution
For Seditious Opinion in
Over Hundred Years

On July 15, 1941, twenty-nine people were indicted by a Federal Grand Jury in St. Paul, Minnesota, on charges of "conspiracy." The indictment had been brought by the U. S. Department of Justice.

Among those indicted were the national and local leaders of the Socialist Workers Party, members of the Officers of Motor Transport and Allied Workers Union, Local 544-CIO.

The indictment charges a conspiracy to (1) overthrow the United States government by force and violence; (2) spread dis-content among the armed forces; (3) engage in private military training with arms for the purpose of overthrowing the government. All the charges in the indictment except one deal with overt acts or places. On whose intent is construed, to constitute the offenses. The only overt act charged is the subscription of members of the National Headquarters, Unit 16, to the newspaper, "The Catholic Worker." 

The facts in regard to the workers defense corps show that they are members of the Teamsters, that they do more than protect union property against strikers. Their activities were entirely public and covered only the few months when the force of black was acute.

What Happened
Local 544 withdrew from the A. F. of L. after a proposal of Daniel Tobin, President of the International Teamsters, that he should appoint a dictator-receiver over the union, to do more than protect union property against strikers. If its activities were entirely public and covered only the few months when the force of black was acute.

Local 544 withdrew from the A. F. of L., and affiliated with the CIO. Three other locals voted to withdraw, but the International sent telegrams to President Roosevelt, appealing to the government to take action in this matter. On June 27, F.B.I. agents raided the Socialist Workers Party headquarters, and searched them in advance of the trial. Attempts were made to cover the trial by the police, arriving almost immediately, the three seamen, while walking around Hoboken, got into an argument with Frederick Schwartz, who offered to get them jobs as skunks on the freight ships. A fight followed and the police, arriving almost immediately, arrested the three men.

They were kept incommunicado for 72 days. Their story was then carried over the nation's newspapers by efforts of the police to force them to sign a false statement that they were Communists. The police coerced them to sign a false statement that they were Communists.

In the end the police threatened, but they did not sign the statement, but "we shall have you in jail," they said.

In spite of this threat, and in spite of the police threats, the men who had been found guilty on charges of "conspiracy" had not been released, even though the police threats, Schwartz, Panchelly, Woodworth, and Brown were sentenced to 14 years for "conspiracy." The charge was robbery! Schwartz charged the three men with murder, and said that he had been forced to sign papers by police who had threatened to make him jail, if they did not sign the papers, and that he had seen them shot last year. These are the men charged with murder.

In spite of this lack of evidence, the three seamen, while walking around Hoboken, got into an argument with Frederick Schwartz, who offered to get them jobs as skunks on the freight ships. A fight followed and the police, arriving almost immediately, arrested the three men.

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Plants The Wheat

Concluded from page 5 than our faithful but none too hearty black. 

And our rain fell. The lumps of plowed ground seemed to litter the field, while the un

plowed portion scoured, and hard-packed as a baseball dish

naturally ornery. 2. Because he has worms. 3. Because his harness 
does not fit. And there are other reasons. But the reason I don't remember them now. Rul

the next day I found him sitting on the open sores and led him paid for at five dollars a month 

and full of gloom. 

fable friend Mr. Cohen. Mr. Manes gladly... And another near 

The autumn twilight was cool 

of plowed ground seemed to 

then Mr. Cohen explained that... Bles
did. But put the 

buying gasoline, fifty gallons, 

credit from the oil man. Us
driving the tractor was a defeat, 

cause he was a rotten disposition, 

An amateur Strategy 

Sitting on the high seat of the tractor and watching the brown furrows roll over in crumbling waves from early morning to late 

and improvised tools, lack of

We are members of much harder w

the grace to answer: "Yes, how 

Harlem Letter

Community Finds Way Through Cooperatives

The magic of "property" has been abandoned, or, more precisely, the "farms of cooperation" in Westphalia, Iowa, where the community, by co-operating, has turned to produce and consumer cooperatives.

Mr. Michael Schechinger, president of the Westphalia Co-operative Association, told the story at the National Catholic Rural Life Convention as follows:

"In 1922 we built a Catholic grade and high school in which not only the regular studies are taught, but such courses as gardening, farm, care, economics, and music. There is also a gym in the school that is used for games, parties, meetings, dances, movies, weddings and banquets.

Build Club Houses 

"In 1930 we built a club house, under church supervision, as a place for all social activities, picnics, pool, billiards, or cards in leisure hours. It is also used by the drivers of cars, hunting parties for choice or hard practice and by parishes waiting for school children. With the support of the credit union we support some bootleg joint, but now we can exist on our own."

"In 1933 it was hard for us to raise fuels, because Martin had promised... and this we did. We are... 

Bleeding to Death 

"By 1936 Martin had finally cut... and the wheat must 

Bread Locality

Jon never betrayed a death economically. So in the agency to the economic security

We are part of the ranks of organized labor have worked together that winter in Unionization Urged

"We try to... all... cooperation" in Westphalia, 

We realize that we must control 

As for ourselves, meanwhile we will work and make a new pattern for life despite worn-out 

"In our cooperative association, open to all. We handle all kinds of merchandise, including groceries, dry 

"Since we built our co-op, we not only save on traveling ex-

Our Community Finds Way

Page Seven

November, 1941

THE CATHOLIC WORKER
Planting The Wheat

The summer was dry. Through August and early September we waited for a rain. The wheat hung on, as though coming, we'll plow we said of... looking up hopefully. But the sky remained clear, only once or twice clodding up; but there was no chance the dust in the no more rain would fall.

The second week in September we backed up the team and said we would plow rain after rain. We plowed over large dry lumps much as an air-drill cuts irregular chunks of concrete. That was the first furrow. The team never turned over another. The hay hook began to kick up and wickedly. It was the first time we ever had him help a plow, and after that furrow he would pull no more. He was trying to lead him, all failed. Threats, the end of the reigns on his tail barely holding the wheels of the hooves into action. Invariably

Voluntary Poverty, a Boon

The twenty-five men, women, boys and girls who are Mary- farm's population are preparing to "hole up" for the winter. That fairly heavy frost ten days ago forewarned us of the chillier winds that have since blown. And we do we not experience severe weather in this hilly Pennsylvania countryside. It does not the temperature reach the zero mark. The veterans of Mary- farm tell us that the winter does not begin in earnest until Christmas.

Shoes and Health

During the cold weather there is something of a problem of shoes. Several of us scour the market but none of us can find a shoe for a long time. Our feet were not longer cramped in stiff leather, but were free to dig into the turf. The early settlers in these parts were often shoeshine, doing their own shoes every Sunday mornings, and that was the only occasion of their wear- shoes. We were long waiting clothed in such a community as we are content to place now and a couple of people are able to weave a little already. Our shoes are coarse, but we can make the man and it is good for man to make the clothes. He will only think of the virtue of making them, after making them, because the shoes and clothing are needed by all.

Hand crafts pursued chiefly during the winter will enable the members of the community to get both the clothing and utensils need by all.

Food, clothing and shelter—these are the most fundamental of adequately supplying through the common effort of the people themselves. If these can be procured through better work, there is a fundamental by which we let us cling to it. It is sane and wholesome. Our poverty is not "the doing with the little" and the doing without the non-essentials. Our poverty is not a petty pauperism. It is a pitifully Adams Life

Died, the black, pulled the plow alone. It was slow work, and that square-six-acre field grew larger as the day wore on and Dick pulled more slowly, and stopped more often, panting and foaming mightily. We wanted to get the winter wheat in. What's a symbol— it began to mean success or failure. It is the health of the body, it is the ancient wealth as well as now, and always was from the time when civilization was cradled in the land of the wheat. It is the symbol of the Etching that is the food of souls. To become true bread of the soil we must sow wheat!

Prayer of the Christian Farmer

O God, Source and Giver of all things, Who dost manifest Thy infinite majesty, power and goodness in the earth about us, for Thy good grace and bounty—

For the sun and the rain; for the manifold fruits of our fields, for the increase of our herds and flocks, we thank Thee. For the enrichment of our souls with divine grace, we are grateful.

Supreme Lord of the harvest, graciously accept us and the fruits of our toil, in union with Christ, Thy Son, as atonement for our sins, for the growth of Thy Church; for peace and charity in our homes, for salvation to all. Amen.