The humble condition which manual labor indicates is in no way comparable to that of our modern previous industrial revolution which Jesus pursued was not one of those by which the body with fatigue or monotony prevents the free play of the mind. The one to which Jesus devoted Himself was therefore human. The type of workman whom we revere in the art of Massareth which corresponds most closely to our ideal of life, to which mediaval conditions sought to approximate, and to which recent Papal Encyclicals have sought to guide the manual laborer of today," Pere F. M. Braun, O. P. La Vie Spirituelle.

Reflections On Work

"Once upon a time," Peter Mauro observed, "there was a man by the name of Leon Harnel. He lived at the same time in Paris and Count Albert de Mun. The latter tried to reach the intellectuals and the former the workers. Leon Harnel came of artisan stock and he saw in the policy as employer into harmony with the teachings of the Gospel. His father had been a good employer before him. Leo XIII said that Leon Harnel had given him the greatest consolation during his pontificate. "Leon Harnel's life work began with the death of his wife in 1873, when he was forty-two years old. He had been very sad at his wife's death and consoled himself with the sense of his own life which he had always felt. He was the owner of spinning mills where 1,200 workers were employed and the wool in Val des Bois, France. The work he did for his 1,200 workers was done as an industrial capitalist, but it was done in social legislation that benefited millions of workers in France now. What other employers refused to do voluntarily, the state forced them to do." (Continued on page 4)

UNIONS

"He saw the need of industrial organization, and his workers were formed into unions, as the unions were called then. (Unions were at first so fought in this country that laws against them were passed. There was one famous law against "criminal syndicalism." There was a council made up too of employers and employees, and at this council everything was discussed from wages and hours to management of the business. There were sick funds, five to 15 cents a month being deducted from the pay. There were life pensions. The workers had their own bank and co-op store, a general bakery managed by the workers. Christian brothers ran a co-operative hotel for the unmarried men. There were few married workers working, but (Continued on page 3)

Why Only FourPages?

"This month The Catholic Worker is limited to four pages. Together with several tiny dailies and monthlies it is not only being reduced in size but is faced with possible suspension. The reason is that newspaper printing has become unobtainable for small independent publications. Some of them have been informed that they will not receive any newspaper in 1947. All of them will not have to operate on a restricted basis. The threat to the continuance of their activities and to the livelihood of their employees, and of others depending upon the need of the new uncertainty regarding the future which is distracting the minds of small publishers and printers. There is another newspaper being produced (more, in fact, than for years) to meet the reasonable needs of all publications in the United States but, because of the restrictions of only which assures all publications of a site share of newspaper at an unalterable price, newspaper publishers are being deprived of the freedom to operate and their very existence threatened by the hogging tactics of powerful publishers who clamped for decentral and are now, in the name of "free enterprise,"健身 existent newspaper but buying paper not yet manufactured. The result will be an intensifying of the hands of which we find ourselves after the war, is not a success. It is not intelligent, it is not beautiful, it is not virtuous, and it doesn't deliver the goods. In short, we dislike it, and we are beginning to despise it." J. M. Keynes, The New Statesman, Aug. 1933.

(Continued on page 4)

Detroit C. W.

Fellow workers: First and foremost, is the fact that we have opened another House. It is located closer downtown, at 850 Abbott St. It is a Cooperative House for Old Age Pensioners, and will provide a home for about 15 men. The House is known as The Cane of Ars House. The whole credit for the establishment of this House goes to Father Kern. He really pulled miracles in obtaining the necessary permits to make the place habitable, not to mention the necessary funds paid for. He really transformed the place, and while the work of preparation enough has been done to make it a "going concern," and the rest will be taken care of.

(Continued on page 3)

Theology and Sanity

(Continued from page 1)

(Continued on page 2)

It doesn't deliver the goods. People are always complaining. Margaret likes to stir the open fire from the top and we do complain. If you started thinking about God, you'd be at it all the time. And everybody has caught sight of His House helped with some of the things, "Do I not fill heaven? We always want to find God and the rest had to be paid for. He really took up his studies and comforted myself with murmurings, "Always complain- ing! People are always complaining. Why Onl y FourPages?"

You can read more pages if you will stand on a street corner with for a Spuyten Duyvil bus, grey city skies in winter, the whole city plants growing in our windows, one of them a grapevine which been trained to grow from a seed. Happy mothers. We do not want to be packed into a comfortable place. We are always looking for a king. We do not expect to find Him in a stable, between two small rooms with no windows. There have been a few women living in these flats, sometimes married, but not by the way of transients and visitors. One can always put a few manners aside on the streets, and we also have an elegant way. You can do it in your own way, and not be a green thumb to be a good gardener. (Juha has experimented with, of her plants growing in our windows, one of them a grape- vine which had been trained to grow from a seed. Happy mothers."

(Continued on page 2)
Reflections on Work

(Continued from page 1)

girls who had to go home to get dinner for their families were let off half an hour early. Workers could take time off for meals in the early days were observed, not only of obligation, but those of the parties and social and religious groups.

"The little village or Val-de-Bois was a great place, a few miles out of Rheims. The mills were by a stream with wooded banks and plots of land surrounded every cottage. There was a church, a school, and schools taught by the sisters and Christian brothers. The second and third generation of workers could be counted among the party participants in the management of their work as well as benefited by it. The male employer lived with his employees and the tone between employer and employee was one of friendship rather than class.

"It was Leon Harmel who started popular pilgrimages to the Holy Father, not only to build up a sense of loyalty to the Holy Father, but to bring the Holy Father into the Vatican. On such pilgrimage when the Pope communicated a message to the latter said, 'We will bring you thousand pilgrims.'

"In 1898 there were 17 trains of workers on pilgrimage to the Holy Father. These belonged to the third order of St. Francis. He was known for his imper- turbable optimism. He died in 1913."

OLD AND NEW

Peter Grant told me these things during our first participation in class war which developed in strikes in the early years of the Catholic Worker. He was pointing out how in factories there are non-union employees, though few and far between, and a consciousness in regard to their employees.

I also began to recognize things as they were, recognizing that not all men wished to go to the Holy Father, that not all wished responsibility. In a de- ceptive way there could be such factories and such communities on the land. I think in the discussion with Peter when so many visitors and correspondents who have written in on the machine and the land, as a call of my previous articles on work.

In Canada in early December, a pastoral letter signed by Cardinal Villeneuve, three archbishops and 14 bishops was read in all the Catholic Churches. The Bishops pointed out that Quebec still had 10,000,000 acres of tillable, uncultivated land, enough to establish 500 parishes with 200 families in each. "This is a permanent task," the letter read, pointing out the need of space for the families and the land for the father. The government of Quebec, through an organization of the population which means a degraded proletariat offers great interest to those who wish to get back to the land. Families must be approved by the bishop to meet certain requirements as to health and ability. They are offered 100 acres at 30 cents an acre, free transportation, use of tractors, monthly allowances of $15 from three months to a year, cash grants for building and credits for all land cleared. In the Gaspe peninsula 33 new parishes with from 150 to 200 families have been established in the last fifteen years.

NEW MEN NEEDED

A current news story about this pastoral urging the Canadian Catholics landward was that of a city better than the Church itself to that of the young men of today the virtue of the aged sounded bleak and harsh beside the siren voice of the cities.

And was it not long as in our education we have no philosophy of work, no recognition of man and his capabilities, his wholeness, his dignity as a worker; as long as we do not get our city civilization and its amuse- ments, radio, movies, drink and cigarettes with the comment "there is no sin in it" we will continue on our merry way through chaos to catas- trophe.

As long as we think of the isolated farm, rather than the village community, as long as we are brainwashed in regard to farming, thinking of cash and profits rather than farming as a way of life, as long as we neglect to teach voluntary poverty as an ideal, we cannot face fierce competition on the land as well as in the city. Four H. clubs, the teaching of spinning and weaving in the Canadian Cooperative set up of Nova Scotia and the maritime provinces, and Christian recreation can bring people together and bring a taste of heavenly joy here on, the earth.

Correction

(Continued from page 1)

New England until "President Roosevelt closed all the mills," she says. Her history is original: She is almost seventy.

FAMILY

Elizabeth was a hard-working mother-to- be. She is thirty; large, strong and patient. As she writes, she notes that her husband was a drug addict, fifty years old. When they first came to the St. Francis they had been sleeping in cellars and empty stores near the doorways and once, as I went to Mass, I saw them asleep as I sat in the Chinese hall down the street.

First we offered them separate beds in St. Joseph's house and in Maryflat, but he would not accept this hos- pitality. They started sleeping usually falling asleep with his head in his hands. She patiently lifting up his face and feeding him like a child. Evidence in a statement of their participation on the land, 33 new parishes in the last fifteen years. We offered a 100 acres for 30 cents an acre, free transportation, use of tractors, monthly allowances of $15 for from three months to a year, cash grants for building and credits for all land cleared. In the Gaspe peninsula 33 new parishes with from 150 to 200 families have been established in the last fifteen years.

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the people at large have no attitude towards the modern theories upon which the state property, have begun to plunder this mass of society. Our laws, which in theory uphold the right of property, have become little more than devices for protecting a few owners against the primitive state and maintaining the inviolability of the person. And so the problem of labor will be better until justice is done.

**CAPITALISM CANNOT ENDURE**

Belloc gives two reasons which, in his opinion, will not endure—the first, the divergence between the moral theories upon which the state reposes and the social facts which these moral theories and their legal consequences have wrought; secondly, the insecurity to which capitalism subjects the workers, a insecurity tempered by the gigantic growth of mass society. Our laws, which in theory uphold the right of property, have become little more than devices for protecting a few owners against the primitive state and thus our society is permeated to a great extent with a proletarianism.

**CAPITALISM AND STARVATION**

Capitalist economy, logically pursued, would lead inevitably to starvation. And the people at large have no concept of property because they are forced to plunder this mass of property, and thus our society is permeated to a great extent with a proletarianism.

**WITHDRAWAL OF CHOICE**

Belloc maintains that the easiest solution is the collectivist, since Socialists do not work against the grain of capitalist society such as does the distributist. Capitalism has deprived the people of effective ownership of property and has concentrated this property in a few hands. Socialism merely transfers this concentrated property in the hands of the government—causing no great upheaval of present arrangements—and satisfies the proletariat by appealing to their self-interest (i.e., higher wages, shorter hours, security), it does not give the worker himself ownership or responsibility such as would be in a distributist economy. However, the distributist collectivism is in danger of being bought out. Belloc does not follow this path.

**INDUSTRIAL EVOLUTION**

Belloc further holds that our troubles do not spring from the industrial revolution. That it was only by passing this field followed the capitalist pattern that it became possible. That the machine, in itself, raises no problem and if it was controlled by the worker himself it would be at hand. In that he brushes aside the psychological problem, since in modern production, he fails to realize that, granted worker ownership, the psychological problem—s and it is to men like G. K. Chesterton, Eric Gill and Harold Robbins we must go in the absence of such a real solution.

**COLLAPSE OF CAPITALISM**

Capitalism is wrong and capitalism must go. Pacifists who have felt the hand of the State these last difficult years do not look for solution from the State. I cannot conceive of such turning out to be Stalins or fascists. Our position in regard to the modern state should make us wary of any solution other than that which is built on liberty, not only that can best be had when the workers possess the land and means of production in a free society. Belloc has rendered a great service in pointing out just how along the road to slavery we have gone. Every pacifist should be grateful over these things and should be working in some way to return to the great socialist—capitalist system and the introduction of an economy that favors peace and justice.

**BOOKLETS ON RACE**

John Doebel has sent on two booklets which can be obtained from the Catholic Council Against Racial and Religious Discrimination, West Madison Street, Room 1706, Chicago 3, Illinois. The first is his pamphlet, Racialism is a Sin, and its companion, The Negro Problems in the Field of Social Action, is put out by the National Catholic Welfare Conference. These are also relevant to the pacifist issue.

Robert C. Ludlow.
ON PILGRIMAGE

(Continued from page 2)
lowed them to sleep in a warm
basement, and who bothered
her to go but here. All hospi
talities, foundling hospital.

There is no place else for her
when we have a very good
place. It is hard to see
Christ here, the work these many
years. is the dollar

HEROISM

It is as a thing to do—

from one of the recip
ients: "Day before yester
day, the request to fetch it. I

I

The independent free press
of America has the right to
freedom of the press
and that is the first thing
to be recognized."

IV. God and Mammon
1. Christ says:
"You cannot buy the dollar you have
given to the poor."

2. The banker says:
"You cannot lend the dollar
you have lent me."

3. Christ says:
"You cannot
accept the dollars.
God and Mammon."

4. We say:
"And all our
education is
to try to find out
how to serve two masters.
God and Mammon,"
said Robert Lewis
Stevenson.

EASY ESSAY

By Peter Maurin

(Continued from page 1)
7. The best of all is Eric Gill.

CARE Packages

Those of our readers who have been sending
CARE Packages will be pleased to read a letter
from one of the recipi

of a CARE package and
and Congressman request
that such a wonderful package
we are urging to communicate
for the operation of a free
presse.

Newspaper Workers out of work around
Hollywood now owe a debt of
honor to the Independent
press. The United States is a de
crease supply to

Hollywood

2071 Grave Avenue
Hollywood, California

December 30, 1946

Dear Catholic Workers,

We, the Catholic Workers of the
Catholic Workers' Union, are

as time goes on. During all this time,
our Father has been holding meetings in
the farm house. By the first
the complete ration for a
two cans of marmalade,

The money from the milk
were urged to communicate
Studio Urkons holding out
the last m e f o r th e winter,
ren t, on which

The season at the farm
Hollywood, California

Dan Barry

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