Archbishop For Keeping The Embargo

Retention of the present arms embargo and extension and tightening of existing neutrality legislation, if necessary, are vigorously urged in an open letter which Archbishop Francis J. L. Beckman, has addressed to Senator William E. Borah, of Idaho, at Washington.

Archbishop Beckman tells the senator he is "publicly expressing as a citizen and not as a clergyman, as an American first, last and always a few opinions that I believe you will recognize to be important and useful in your courageous campaign against the un-American forces within our borders."

"Let us develop a mighty and determined public opinion to preserve the peace by exploding every type of war propaganda, either obviously or subtly designed to arouse our beloved country into a conflict which is, as the President said, not our war and not of our making," Archbishop Beckman urges.

From Here and Aboard

"Let us expose and unmask the foe of Christ and country who would conspire against America from within as well as from without, and, lastly, let us assume the sentiment and virtue of hope rather than the egotism and cowardly despair and object fatalism, confronting the great issue of peace or war, let us be men and Americans and highly resolve that we can, will, and are unyieldingly determined to stay out of Europe's war."

This war, adds Archbishop Beckman, is not in the least a mere war—Communism.

"Americans," he says, "will gladly make the sacrifices which strict neutrality will impose rather than to see their flesh and blood in the futile trenches of Europe again."

Archbishop Beckman urges the establishment of "a mighty anti-

The Missions

We call attention of our readers to the fact that October 22nd is Mission Sunday. Archbishop Spellman tells us that we, the laity, are responsible for spreading the Gospel as the clergy. Let us not forget in the excitement of spreading the social word, that the spread of the Faith is paramount.

"For God is a great Lord and a King above all gods. For in his hand are the ends of the earth," Ps. 94.

"A brother that is helped by his brother is like a strong city," Proverbs 18, 19.
Cardinal Mundelein

Falling tribute to a man who was the rule of the world at one time is a task hard. Especially is it difficult with men who are out of the limelight of modern international politics. We have reason to repeat Cardinal Mundelein's words as the tribute we can pay:

"The trouble with us the nations is that we are too often allied or dream up an alliance with our neighbors in the foolish interest of self-protection. One day we visited the Catholic Worker in Wigan. It was a day well spent. There we met a priest because of the solution in the East the war. They were teaching us that the responsibility of the New York Catholic Worker and especially Dorothy Day. Her word is law and they are following her example implicitly. We were still trying to get to Rome and the pope was unable to get French visas.

At last we were able to board a train heading for Glasgow. We spent three days there and boarded the 3:00 train to Edinburgh to see the sights of the city. On the train back to Edinburgh we saw many signs of the German influence in the city. The crew was very friendly and gave us their quarters for free. The next day we boarded a train for London and finally arrived at St. John's College.

At St. John's College, I was impressed by the number of students. The college was known for its strong Catholic identity. The students were very dedicated to their studies and the College was a hub of intellectual and spiritual activity.

Our friend, Sister Mary, who was a member of the College, introduced us to the Dean of the College, Father John Chrysostom. Father John was a retired priest who had been a prominent figure in the College community. He welcomed us warmly and invited us to stay for a few days. We accepted his invitation and had a wonderful time.

Father John was a man of great wisdom and humility. He had spent many years as a priest and had a deep understanding of the human condition. He was known for his kindness and his ability to listen to people's problems.

One day, we were sitting in the library when Father John approached us. He asked us about our trip and our experiences. We told him about the many things we had seen and done, and how much we had learned. He listened with great interest and then said, "You have seen many things, but there is one thing that you have not seen. You have not seen the power of God's love. It is a power that can change the world."

Father John's words were profound and stayed with us for a long time. We realized that the power of God's love was the key to understanding the world. We left St. John's College with a newfound appreciation for the power of God's love and a commitment to use our experiences to make a positive impact on the world.

"Lest I need to have his own life in order if he is in the midst of his neighbor's well being." - St. John Chrysostom
V. Pax Britannica

1. England asks: “Is it not Pax Britannica, better than Pax Romana, better than Pax Germania, better than Pax Muscovitae?”

2. But Gandhi says: “England is not in India for the sake of India, but for the sake of England.”

3. De Valera says: “What England did to Ireland is not to the credit of Pax Britannica.”

4. The United States is not convinced that the way to bring about the United States of the World is by joining the British Commonwealth.

VI. Pax Hibernia

1. The world is cursed with imperialists.

2. What the world needs is missionaries, not imperialists.

3. What the world needs are schools, not missionaries, because they were missionaries; and they were not imperialists.

The Workers

(Continued from Page 1)

United States. You have the capacity for sacrifice, we have seen it. Will you use it now in order that wars may not arise, as has been prophesied by the Holy Father, whose decision in moral matters is infallible, were to call a crusade against the war-mongers. You can proclaim to the world that at long last the workers are aitting for war. Only if the Holy Father, whose decision in moral matters is infallible, were to call a crusade against the war-mongers, will you use your power to tip the scales in favor of the common good; they have no right to enforce measures that are neither necessary nor useful for the workers, hold in your hands the power to tip the scales in favor of the common good. You can say NO! You can close the plants by the thousand of their owners, and make them shut them down. You can say, “We are not going to be made炮k who are going to make us fight for the Con­scripts.”

All popular government, including that of our own country, is grounded upon this false principle of the Sovereignty of the People,—false because it is in open conflict with the Sovereignty of God. Our government knows only too well that no draft is necessary for a defensive war. Both the Roman Catholic Church and the United States Government have been declared to be instrument only necessary for offensive wars on foreign soil; for defensive warfare, it is neither necessary nor useful. The people of the United States have for the last twenty-five years, by voting and by sending Congressmen, made the military system of the United States known as the Pax Romana. The French Revolution, the Pax Muscovitae.

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But for the sake of England and of England only, the United States should have been the first to move for peace. They ought to agitate for a law that would take away this power from Congress and make it the subject of a popular referendum, in which those who have to do the fighting are to be the judges of the justice of the war; for since it is a war of life and death, no one can be expected to judge it except the men who have to do the fighting.

Ought Catholic, then, to allow themselves to be conscripted for a foreign war whose justice is in any degree in question? They ought to refuse to go, and ought to propose to the state that certain classes of workers be exempted from conscription and concentration camps? No! It is during war, when the masses of people are in a fever of excitement and the question of the war is in the hands of professional politicians, that the workers have the greatest opportunity of forcing the government to carry out the justice thereof when it is a question of participating in an offensive war—the “justice of it,” it is charged, is not equal under the law. The government has the power to conscript men and make them fight for a war which, however just it may be, is unjustly construed, and to the workers who have to do the fighting.

Post Office Discrimination

Working conditions that involve special hardships for women workers include long hours of work, forced overtime, and night work. The Catholic Worker, through its Post Office Discrimination section, aims to expose and fight against such injustices. The section is dedicated to highlighting the unequal treatment of women in the Post Office, advocating for fair working conditions and equal opportunities. The section calls for solidarity among workers and encourages collective action to improve working conditions and protect workers' rights.
Fools For Christ's Sake

Peter Maurin who believes with St. Thomas that the truth is the truth and proceeds from the Holy Ghost from no matter whose lips it falls,—likes to shock our readers by quoting Lenin. One saying of his is brim full of truth, is: "There can be no revolution without the theory of revolution." The same holds true for the peaceful moral revolution we are trying to promote. Right thinking must

Day After Day

(Continued from page 1)

Church. The statue is taken from the gurk in the Precious Blood on his feast day and is kept out for the rest of the week.

Last Monday the Easter festa was marked by a murder. At two-thirty in the morning when the best music and dance orchestra in the city had dispersed to their homes, rumors arose that four men, dressed in black, had entered a balcony, a street fight started. A dozen minutes later, the scene was crowded by people who had gathered and guns were drawn and before the fray ended, two men were lying in the middle of the deserted street. One of them was taken to the hospital and the other lay there in the gutter until almost eight when Joe and Gerry were going to Mass. Fortunately Teresa and I had gone to Transfiguration Church down Mott Street, instead of the Church of the Precious Blood and so we missed the gory spectacle. Why had they left the church to die in the street,—why thecoroner could not get around sooner, it is hard to account for. In the block knew something. One man admitted to hearing shots, that he saw the dead man and the one who had been shot in the abdomen and guns. He found that both had records for manslaughter and drug traffic and that they had been to the two blocks away, but evidently there was no police on hand to stop the traffic.

Dancing

The fourth night of the festa there was a dance across the street in the playground. Japana- nese lanterns were hung in pro-

 Tata de Manuale, New York, N. Y., for Act. 1, 1939, of our readers as possible should write and obtain the literature that

Statement of the ownership, man-

agement, circulation, etc., required by the Act of Congress of August 24, 1912, Section 10.1, Title 39, United States Code, has been filed with the Postmaster of the city in which this publication is published.

The Catholic Worker

Managing Editor: William Cal-

last spring we went upstairs more of the total amount of bonds, mortgages, or other securities are

As a people, we work for a better social order in our own country, by working for the "transquility in order" which is the definition of peace, we are working for peace.

The stand we take is that the war is not just. The Catholic Association for International Peace states, "If two states each guilty of invading the rights of the other, neither can justly wage war on the other to protect itself unless it has first cleansed its hands of its own transgressions.

The Gospel of Christ is our Christian Manifesto:

"You have heard that it had been said: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if one smite thee on the right cheek, turn to him the other also: and if a man will contend with thee in judgment, and take away thy coat, let it go also. And if any one will take away thy cloak, let him have it. Give to every one that asketh of thee, and from him that would borrow of thee, turn not away, and of him that taketh away thy goods, ask them not again. And if any one should do to you, do you also to them in like manner. For if you love them that love you, what reward have you then? Do not the publicans also the same? And if you do good to them which do good to you, what thanks are you to them? For sinners also do this. But love ye your enemies, and do good, and lend, hoping for nothing; and your reward shall be great and you shall be the sons of the Highest; for He is kind to the unthankful and to the evil. Be ye therefore perfect, merciful, as also your heavenly Father is perfect.

The Columbine of the Feast of Christ The King

"Almighty everlasting God, who in thy beloved Son, King of the whole world, hast willed to restore all things anew; grant that the families of the nations, rent asunder by the sin of mankind, may be restored by thy most gentle rule from what she reads in The Catholic Worker, but she knows nothing of the Hebrew Religion.

"The music," she said, "remind ed me of the workmen at home, in Japan, who used to sing as they came along the paper streets and the terraces. They sang such and such a song, and they sounded like that, too."
Thank You
San Francisco, Calif.

Dear Editor:

I am inclining a dollar toward your good work, sorry I could not do more. I have been a subscriber to Catholic Worker for some time, and I have been so impressed by the work that I felt I had to do something to help you. I have read your paper for many years, and I have always been impressed by the quality of your writing and the dedication of your editors and contributors. I believe that your work is important and that it is needed now more than ever. I hope that you will continue to do your work, and I hope that others will support you as well.

Sincerely,

Mrs. B. Maguire

Rural Life

Cooperative Auditing Service, Inc.

Dear Editor:

I found a copy of the Catholic Worker last week in an isolated Lithuanian mission church in the Crookston diocese and was very much pleased with it.

Have gotten interested in the program of the National Catholic Rural Life Conference and am including a few paragraphs gathered from various sources. Our local cooperative is working with the Cooperative League of the U. S. A. with headquarters in New York. We believe in the Consumers Cooperative movement and greatly assist in solving many social problems which it is endeavored to do with Christian principles.

Very sincerely yours,

P. H. Kaiser

Senior Accountant

The Liturgy

Edmond, Okla.

Oct. 29, 1939

Dear Editor:

I am sending you five dollars for your work. The Catholic Worker is a very fine thing today, and I think it is almost perfect. I say "almost" because there is missing a column on the Liturgy. The problems of the world are not so much economic injustice, as spiritual deprivation, and segregation. There is no remedy for this but the Liturgy, in which through the corporate prayer of Christ we are made conscious of our membership in the Body of Christ. How can any man look in the face of the person who knows that he is supplying what is lacking, of the sufferings of Christ? As I see it, the Church which has never directly aimed at any merely human end. Such human beings have been able to find on the world have been by-products of her persistent search for the Kingdom of God.

Yours in the Body of Christ,
Rev. James McNamara

(Bec Fr. Virgil Michel’s article on page six.—Editor’s note.)

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War News

New York City

Dear Editor:

The public is emphatically urged to be aware of the propaganda used by our enemies, and the news coming from the warring nations. No easy job for us readers and listeners, to discern how much of what we read and listen to is true. Our job is to distinguish between the facts and the lies, to ask questions about the motives behind the news reports.

Sincerely,

James Rogers

On the Land

St. Mary, Roland Park
Baltimore, Sept. 29, 1939

Dear Editor:

I feel as though I had taken a summer vacation from the Catholic Worker during the summer. It was a case of "Man proposes and God disposes," as I was much needed at home.

My father took an option on an old rail farm, and this summer months and three of my brothers and I found out the truth of the farming community in the tradition of The Catholic Worker, "There is no unemployment on the land." We learned no previous experience so that our mistakes were many, but when I left for school things were coming along alright. My youngest brother expressed the feeling of all the brothers to an outsider on a day when he said he liked the farm work, quite well because "everyone was his own boss." We tried to apportion the work to the basis set by the Catholic Worker, the place in which it was necessary. It seemed to me to be an expression of the intention of the Catholic Worker teacher.

Sincerely,

James Rogers

We elect you... to contribute to the light and truth of the times, as a community of men and women's voices, purposes and character, that ye may be strengthened and won, that the beneficial in which ye speak may not be lost, but that ye may be considered the ready and the poor. —St. Leo the Great.
Cooperation and Liturgy

The Cooperator and the Liturgical Group

The Cooperator and the Liturgical Group are two important movements in the Catholic community. Both groups have unique characteristics and serve different purposes. The Cooperator is a cooperative organization that aims to provide financial stability and self-sufficiency for its members. On the other hand, the Liturgical Group focuses on liturgical practices and worship, emphasizing the importance of ritual and tradition in the Catholic faith.

Cooperator

The Cooperator was founded in reaction to the social and economic conditions of the time. It sought to provide a way for working-class people to support themselves and their families. The Cooperator was founded in the United States in 1886 and spread to other countries.

The Cooperator's philosophy is rooted in Catholic social teaching and the principles of justice and solidarity. It is based on the idea that all members are equal and that the group is a community of solidarity. Members are encouraged to work together, share resources, and support one another.

In the Cooperator, members are organized into local cooperatives, which are run by the members themselves. The cooperatives are democratic organizations, with all members having an equal say in the decision-making process. The cooperatives provide a range of services, including housing, food, and education.

The Cooperator was influential in the development of the labor movement and the socialist movement. It played a role in the establishment of the International Workingmen's Association (also known as the First International) in 1864. The Cooperator also played a role in the founding of the American Federation of Labor in 1886.

Liturgical Group

The Liturgical Group is a liturgical movement that focuses on the form and content of Catholic worship. The Liturgical Group seeks to bring the liturgy closer to the people and to make it more relevant to contemporary life.

The Liturgical Group was founded in the late 19th century in response to the need for a more relevant and meaningful liturgy. It was influenced by the liturgical reforms of the Second Vatican Council (1962-1965), which called for a renewal of the liturgy.

The Liturgical Group emphasizes the importance of the liturgy in the life of the Church. It seeks to make the liturgy more inclusive, participatory, and relevant to the needs of the people. The Liturgical Group also seeks to foster a greater understanding of the liturgy and its meaning.

The Liturgical Group has played a role in the development of the liturgical reforms of the Second Vatican Council. It has also been influential in the development of the Liturgical Movement in the United States and other countries.

In summary, the Cooperator and the Liturgical Group are two important movements in the Catholic community. They have different focuses, but both are rooted in the principles of Catholic social teaching and seek to serve the needs of the people. The Cooperator seeks to provide financial stability and self-sufficiency, while the Liturgical Group seeks to bring the liturgy closer to the people and make it more relevant to contemporary life.
Mott Street Festa Scene

(Continued from Page 6)

PEOPLE XI.

"Public life is so over-hyped, even at the present hour, by the desire for mutual hatreds and grievances that it is almost impossible for the common people so much as to freely breathe therein. If the dictate of our past, which is the most terrifying, no less serious are the evils which afflict their conquerors. Small nations complain that they are being opp..."
There is a new family on the farm at Excellent, Ohio. They have been on WPA for the past twelve months in New York. His wife and three children, who are four, eleven and twelve are living in the lower farm house and Anna takes charge of the kitchen, preparing meals for a dozen people. There is work for all to do; to lay Raymon in the fields and the cow; for his wife in cooking. She makes the best bread the boys have ever seen and day after day, the warm, white, yeasty, plain white. She gets up at five-thirty every morning and all day the kitchen is the scene of energetic activity. The two older children are going to school but little Billy who is four stays home. Even he has to earn money. After John Fulliger in the fields, or assisting those O’Connell in the carpenter shop. The upper farm house: Hugh Boyd to his mother and John Durhanger and son, Dan Irwin and two other fellows. Even on the farm have been beautiful this past month. There is a great improvement in the neighborhood and a modicum softness in the air. The birds are still—you notice it so in the Fall—but the crickets warm up during the day and are heard all night in the attic. Golden rod and aster brighten the landscape on the hillsides the trees flint-flame-like dress.

Down in a potato field little Dan has been busy lately, greenish the potatoes not gathered when the plough turned over the field and he has salvaged, eighteen more bushels to add to the forty bushels already obtained in this quarter-acre patch. Maurice Montague plays out of doors every day for an hour or two, one morning a blue bird circled softly above his head like a halo. Maurice reminds you of peaches and honey.

We have made a pledge this fall not to cut down a single tree, but to use only the dead wood which we have left so that they may have to buy fuel, but we are only twenty miles from the coal field and will be able to drive over for it ourselves.

We have made a pledge, this fall not to cut down a single tree, but to use only the dead wood which we have left so that they may have to buy fuel, but we are only twenty miles from the coal field and will be able to drive over for it ourselves.

Perfectly true. As society is constituted there is just as much unemployment in the cities as on the land. Indeed the conditions are worse there in the unoccupied flock to cities to get relief. Even under the beneficent rule of King Louis there must have been more. The poor Garmer has such increased taxes to pay that he is unable to feed his farm and himself has to go on relief himself, which is just what happens to the townsman whose economic life is not as secure as it is on the land. It is obvious that we will have to look at the question of unemployment from the beginning.

We have never held that life on the land is a Utopia. Our fathers taught us on the farm that there is a question of endless work, lack of money and the need to stop working otherwise realistically that there is no unemployment on the land. There is unemployment on the land and there is unemployment in the cities. The sooner our agrarians get down to earth and realize that the same problems have to be faced both on the land and in the cities, the sooner we will get somewhere with our social reform. On the other hand, as long as the agrarians refuse to face the fact that every rural farm is not necessarily a Utopia, so long they will simply infringe with social progress.

Let’s stop boasting to each other, city people and agrarians, about things we are doing in our habitat. Let us frankly face the fact that we both have parallel problems. Let us realize that these problems can be met successfully only when all of us work sympathetically.

Paul Handy Furley

With this same Father Furley, when he was in New York, he opened a controversy for the clarification of thought. We hope many of our readers will participate.

First of all let us reply to his objections to our statement: There is No Unemployment on the Land. A word with a friend, a visit with us on his vacation from Vermont, shows that the pie is the same regardless of the point of view. There’s not much to the whole thing.

"There is plenty of unemployment on the land," he said.

"This is a part of your breadline—do you think a position that fits his farm and himself to have to be faced both on the land and there is unemployment on the land. This year than any unemployment on the land as many. The poor man has to be faced both on the land and there is unemployment on the land. This year than any unemployment on the land. The CATHOLIC Worker Farm, R.R. 4, Easton, Pa.

Unemployment on the Land

The Catholic University of Washington, D.C.

To the Editor:
The last page of the Catholic Worker and in the words, there is No Unemployment on the Land, prominently displayed near the top of the page. This is the sort of thing which average-agricultural like to say; but obviously it isn’t true! Only a few inches below these words in your September issue there is a story about thirteen hundred dispossessed sharecroppers wandering in desperation on the public highways. If they don’t represent unemployment on the land, what on earth do they represent? Of course there is unemployment on the land. Does not that mean that we ought to know that by now. Indeed, everyone ought to realize that such unemployment is one of our major social problems.

Read Carey McWilliams’ Farmer’s Creed in this and learn the story of unemployment in California, one of the world’s richest agricultural regions. Read that, realize the magnitude of the tragedy of those poor unemployed, and stop boasting unrealistically that there is no unemployment on the land.

There is unemployment on the land and there is unemployment in the cities. The sooner our agrarians get down to earth and realize that the same problems have to be faced both on the land and in the cities, the sooner we will get somewhere with our social reform. On the other hand, as long as the agrarians refuse to face the fact that every rural farm is not necessarily a Utopia, so long they will simply infringe with social progress.

Let’s stop boasting to each other that less, if they were a family or lived as members of a community family which might well wish to accommodate themselves in return for need help as a family member or as an apprentice in a craft. For the necessary cash income we shall try to start cooperative communes, one of which that is the case. We may not be able to drive over for it ourselves.

We have never held that life on the land is a Utopia. Our fathers taught us on the farm that there is a question of endless work, lack of money and the need to stop working otherwise realistically that there is no unemployment on the land. There is unemployment on the land and there is unemployment in the cities. The sooner our agrarians get down to earth and realize that the same problems have to be faced both on the land and in the cities, the sooner we will get somewhere with our social reform. On the other hand, as long as the agrarians refuse to face the fact that every rural farm is not necessarily a Utopia, so long they will simply infringe with social progress.

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