

CATHOLIC WORKER



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Price One Cent

European Mess

by Peter Maurin

I. Safe for Dictators

1. America went into the last war to make the world safe for democracy.
2. But England was not interested in helping America to make the world safe for democracy.
3. Because England as well as France was not interested in Wilson's 14 points the world is in the process of being made safe for dictators.
4. Because the Treaty of Versailles was not based on Wilson's 14 points it did not make for peace; it made for war.

II. League of Nations

1. To please Wilson the Allies established the League of Nations.
2. But the League of Nations failed to impart notions to the nations of the League of Nations.
3. In spite of the League of Nations Japan went to Manchuria as well as China.
4. In spite of the League of Nations Italy went to Ethiopia as well as Albania.
5. In spite of the League of Nations Poland took Vilna from Lithuania.

III. German Extension

1. The Treaty of Versailles disarmed Germany but Germany refused to stay disarmed.
2. And the League of Nations was powerless to keep Germany from rearming.
3. Once rearmed Germany started to revise the Treaty of Versailles, by going to Austria as well as Czecho-Slovakia.
4. And now Germany is in Poland.

IV. Nations and the Pope

1. The English believe in colonial expansion.
2. The French believe in colonial expansion.
3. The Germans believe in continental expansion.
4. The Pope does not believe in colonial expansion or continental expansion.
5. Nations thought that they could do without the Pope.
6. Nations need right notions and the Pope has the right notions that nations are in need of.

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Fight Conscription

To fight war we must fight conscription, the acceptance of conscription. To this fight THE CATHOLIC WORKER PLEDGES ITSELF AS LONG AS WE ARE PERMITTED TO EXIST.

We must face the fact that conscription of the press and the radio also is what we have to look forward to. If we oppose government measures our groups will be broken up, our press suppressed. If we try to get out pamphlets and leaflets they will be confiscated. The authors of articles opposing the course the government takes will be arrested and jailed.

Now is the time to stress our principles of personalist action, our pledge of personal responsibility. We will expect our Catholic Workers to oppose, even alone and single-handed, if necessary, wherever they happen to be, in factories, on ships, in offices or in homes, the militaristic propaganda of war-time. We must prepare ourselves for this fight and pray for strength and perseverance.

Every night at the Catholic Worker houses throughout the country we are reciting the rosary for peace (*not for victory*) and saying the prayers of Pope Benedict XV for peace. Every day members of our groups are making the stations of the Cross in the churches, for there is a need for the fortitude as well as for the meekness of Christ. We must prepare to suffer, building up reserves of endurance.

Daily Mass and Communion is now more than ever an absolute essential of the work: Without this daily Food we are weak, we can do nothing.

Twenty-five years ago, twelve men voted against war among all those in Congress. Twelve wilful men, President Wilson called them. Winston Churchill, first Lord of the Admiralty, condemned America's entry in the last World War. He said, "Had you stayed at home and minded your own business, we would have made peace with the Central Powers in the spring of 1917 and saved over 1,000,000 British and French lives."

Because of our boasted freedom, constant propaganda is the only thing to enforce an acceptance of conscription. It was boasted in the last war that within a month there would be an army of 1,000,000 men. But the failure of men to enlist brought conscription within three months. They tried to sugarcoat the bitter pill by calling it a selective draft. But then many rushed to enlist rather than to have the shame of being drafted men.

FOLLOW ST. FRANCIS

One of the demands made by opponents of war is conscription of wealth together with a conscription of men. This is just as objectionable in principle. WE MUST OPPOSE ANY ACCEPTANCE OF CONSCRIPTION AS A MEANS.

St. Francis of Assisi made the refusal to bear arms a condition of membership in his Third order. How many tertiaries today, and there are millions throughout the world, are refusing to bear arms?

This was a revolutionary idea and did away to a great extent with the wars of the time.

Conscription did not start until 1798 when Napoleon had so depleted the army of men that he had to draft soldiers. Conscription was hated and fought as a form of slavery at the Restoration. Conscription also depleted France of her men. An attempt was made to do away with it, but within three years there was a return to it. Men who could pay for others to take their place were allowed to do so.

FRANCE, who prided herself on being the birthplace of liberty, freedom, equality, and the dignity of man, was the first to violate these principles.

Now we are worse off than ever before with our supine acceptance of conscription.

The Popes opposed it.

The German Bishops opposed it.

Cardinal Mannix of Australia defeated it.

It was defeated in Ireland.

We urge all our readers to enlist with us to fight conscription in America.

The first act of Congress after a declaration of war will be the passing of the Selective Service Act.

Let us publicize and fight this act now in order to fight war!

Anti-Semitism Decried by Father Rice

Speaking recently at St. Joseph's House of Hospitality, Pittsburgh, Rev. Charles Owen Rice said in part:

"One of the features connected with the present wave of anti-Semitism that is being stirred up is that some of the leading purveyors of anti-Semitism hotly deny that they are anti-Semites. They employ a clever sophistry in their attempts to escape the stigma. They define anti-Semitism in a certain restricted sense and then they claim that their teachings and utterances do not bring them under the term.

"For instance, these enemies of the Jew will define anti-Semitism as persecution of the Jew because he is a Jew. They will hold that because, to their anti-Jewish attacks, they affix a rider saying that they exempt good Jews, they are therefore automatically absolved of anti-Semitism.

"As a matter of fact the unctuous employment of the 'good' (Continued on page 3)

Conscription

Among the abuses of power exercised by the state, theologians have denounced general and obligatory conscription. The noted theologian, Taparelli, wrote that the nation which was the first to establish conscription and mass reserves did an immeasurable wrong to humanity, because all the other nations have felt obliged to follow suit to reestablish the threatened balance of power. This balance has been maintained, the numerical strength of armies has remained equal one with the other. But the losses suffered by the nations have been immeasurably increased.

In 1917 Benedict XV called for its abolition and the return of voluntary service.

Leo XIII denounced the condition of "armed peace" in his encyclical in June 20, 1894 and in an allocation in February 1889.

We Are To Blame for New War in Europe

The war is with us at last. What we have all been waiting for expectantly, and yet hoping against, has broken and the world is at last reaping the fruit of what the Allies sowed twenty years ago. The peace of revenge is over.

We can confidently expect more and more propaganda designed to inflame the passions of the American people. Our news-reels and papers have started some time ago. In advance, the minds of the people have been formed to the belief that Hitler is responsible for it, that he is an enemy of the world, that, somehow, he is personally responsible.

Very soon the President will call a special session of Congress, a session that he expects to destroy the neutrality of our country and make us a moral if not actual participant in the holocaust. The Administration has definitely taken sides; we can expect that British propagandists will be given a free rein and that

German agents will be "discouraged."

Unjust War

The Catholic Worker considers the present conflict an unjust war. We believe that Hitler is no more personally responsible than is Chamberlain or Daladier or any other leader. The blame rests on the peoples of the entire world, for their materialism, their greed, their idolatrous nationalism, for their refusal to believe in a just peace, for their ruthless subjection of a noble country. Capitalism's betrayal came more quickly in Germany because of the Versailles Treaty, and Nazism flowered as a logical result; the desperate attempt of a hungry and a bewildered people. Hitler is incidental; the war must have come sooner or later under the circumstances.

We urge our readers to fight off the effects of the deluge of propaganda that is on its way. We urge them to place the blame (Continued on Page 4)

Funds Needed To Carry On Work in N. Y.

DAY AFTER DAY

Yesterday I spoke at the Pax Romana Congress and in the afternoon a number of delegates came down with several priests to visit our headquarters. The office and dining room were so crowded that they had to bring benches down into the back yard and sit there under the overhanging clothes lines, laden with diapers—there are several new babies in the tenement—and listen to Peter make a speech. He is in his element in the yard. It is a better meeting place than the store. His voice resounds down in the canyon-like courtyard and our neighbors lean out of their windows and listen.

There was talk of voluntary poverty. So many see no use in it, no meaning to it. "God never (Continued on Page 6)

Co-ops Keep Prices Down In War Time

The Co-operative League of the USA dug into the records of the last war which showed the co-ops in country after country assuming the role of the guardian of the consumers interest against profiteering by merchants who gambled on hunger and dwindling food supplies.

The files of *The Co-operative Consumer*, published in New York in August, 1916, revealed that the first year and a half of the war showed the cooperatives for the first time as a yardstick for food prices. In summarizing (Continued on Page 7)

Co-operative Effort By Self Help Group

The Unemployed Citizen's League, Unit 239 of Santa Monica, Calif., has set an example for other unemployed units to follow. This league is not an offshoot of the Workers' Alliance, nor is it a pressure group dedicated to the limited philosophy of getting the most for the most while blind to the evils of State aid. It is a unit of self-help whose basic principles are calculated to preserve the dignity of the individual, to help themselves rather than to become charges of the Government and, according to their own publicist, a unit in which "all ought to work in reach of jobs where each for all and all for each can do their best for all."

Typical of the work of this union is their cooperative effort in going to the orchards for surplus fruit, bringing it to their own little cannery and canning it. All participating in such tasks receive certain credits in the association. Such credits are exchangeable for many other commodities such as barber, medical-dental, recreation and entertainment facilities, housing, clothing, etc. Everyone's talents are used to benefit the lot not only for active members but also for others who might be stranded. Accountable for this is the spiritual belief that motivates the actions of the League.

Mutual Aid

During seven years through cooperative, coordinated conservation of surplus food, over four thousand members have benefited. During this period the League has served about 250,000 meals, including thousands of meals to indigent transient workers. Their plea to over 300,000 employables on relief in California is to take example from the UCL who blazed the trail in showing the way of self-help and how to keep off relief. They contend if the relievers undertake this method of solving unemployment, the cumulative failures of subversive paternalism will end and the result will be a saving for taxpayers throughout the State. But the best reason given for their spirit of cooperation is expressed by their J. H. Harnley who writes "That all may get a fair share of all there is and that all may lead free, pure, bright lives full of light and health, of joy and peace, with love and good will for all."

Strangely enough the source for this article was taken from a report of the UCL read into the Congressional Record. The record often makes distasteful reading mostly because the battle for relief, centers around those politicians who urge its continuance with one eye on the votes of a needy constituency. On the other hand there are those who oppose "government spending" to win the votes of the conservative elements. Never is there mention of any other remedy. These Santa Monica unemployed will leave the debaters to their debating. They are too busy to listen to idle contention. They have shown a way—a way upon which it would be well for other unemployed groups to focus their attention.

The idea of "rugged individualism" has been eliminated. Members of this unit knew the futility of engaging in such effort while at the same time remaining self-centered. Here is their attitude in this regard: "Individually we were economic lia-

Anti-Semitism Decried by Father Rice

(Continued from Page 1)

Jews' qualifier generally intensifies the anti-Semitism of the statements as a whole. Also we can have attacks upon Jews, as Jews, without direct statements. The brutal crude, direct anti-Semitic utterances are far less harmful than the subtle ones.

"Off-hand I can give a partial list of some of the more commonly used anti-Semitic statements and inferences.

"It is anti-Semitism to exag-



St JOHN of GOD

Ade Bethune

gerate the power of Jews, whether it be power in finance, industry, in newspaper publishing, in radio or anything else.

"It is anti-Semitism to say or hint that there is a mysterious central controlling Jewish national or international leadership.

"It is anti-Semitism to speak of deliberate controlled Jewish campaigns against Christianity.

"It is anti-Semitism to exaggerate Jewish participation in Communism and similar movements.

"It is anti-Semitism to hint at, or charge, a tie-up between 'International Jewry' and International Masonry. The very term 'International Jewry' has definite anti-Semitic implications.

"You will note that these effective types of anti-Semitism consist of lies and exaggerations. Their harmfulness consists in their engendering a feeling of mixed fear and anger in the breasts of non-Jews. All of them have been proved false. They are damnably un-American, un-Christian and anti-social.

bilities, impotent, helpless, dependent victims of sophisticated paternalism, through subversive sycophants. Collectively we are an economic asset, potent, helpful, independent."

"My son, in thy lifetime be not indigent, for it is better to die than to want. The life of him that looketh towards another man's table is not to be counted a life; for he feedeth his soul with another man's meat." Eccles. XL, 29, 30.



It is often said that Fascism and Marxism are so nearly alike in practical technique as to be almost indistinguishable. An editorial in the July twenty-second issue of the "liberal" "Nation" brings home the similarities of the near-Fascist and the near-Marxist.

Using an article by James Wechsler as a springboard (an article that smeared Catholics as Fascists in the same manner "The Christian Front" so illogically smears Jews as Communists) the "Nation" finds itself in total agreement with its arch-enemy, Mayor Hague, in the technique it advises to do away with the situation created by the un-Christian "Christian Front." The editorial says in most profound tones: "By the most elementary kind of interpretation, soap box rantings which evoke cries of 'Kill the Jews!' must be considered 'inciting to riot.' And yet these meetings HAVE NOT BEEN BROKEN UP BY MAYOR LA GUARDIA'S POLICE." Who ever expected to find such a statement in the "Nation"? All of us who professed to believe in freedom of speech, including the "Nation," rejoiced when Judge Clarke issued an injunction restraining Mayor Hague from interfering with the constitutional rights of free speech, assemblage and distribution of literature, from BREAKING UP MEETINGS because he contended that they "incited to riot." True, those involved were labor organizations, civil liberties groups and left groups, but does not the principle hold true for all?

Another quotation: "The mass sale of 'Social Justice' to the accompaniment of anti-Semitic slogans and insults hurled at passers-by is likewise 'inciting to riot.'" If the "Nation" means that no one has the right to use the streets as a place to hurl insults at others, we agree. But, if the "Nation" means, and evidently it does, that such acts should result in prosecution for "inciting to riot" then we have no other course but to believe that the "Nation" believes in a procedure that has time and time again been used to suppress free speech and to frame labor. The courts have held that civil officers may not break up a meeting by anticipating a riot, that they may act only when a riot is actually in progress or when a speaker advocates one. (Near v. Minnesota, 283 U. S. 687; New Yorker Staats-Zeitung v. Nolan, 89 N. J. Eq. 387). Said the Court in the case of the Dearborn Independent in 1921: "Nothing appears to indicate who were or might be excited by its sale to break the peace. It would be a libel, it seems to me, on the people of the Jewish race to assume that they were imbued with such a spirit of lawlessness." Would the "Nation," then, reject this laudable decision and give the municipality back the power to discriminate as to who shall be allowed to speak or to distribute literature? The Supreme Court has said that free distribution is a necessary corollary to free press. Would the "Nation" give Mayor LaGuardia the same power that was wrested from Mayor Hague at the cost of many months of work and the incurrence of many beatings? And would the "Nation" give Mayor LaGuardia a mandate to take from the near-Fascists the rights that labor and progressives have fought for and won at such a tremendous cost?

Again the "Nation" says: "The Front (The Christian Front) is not a benevolent or religious fraternity. It is a faction of political violence, whose police members constitute an armed fascist nucleus. As such its members should be purged out of the police department to the last man." We can almost hear Father Coughlin roaring, should a member of the C. P. be found in the Police Department, "It is a faction of political violence, and its members should be purged out of the Police Department to the last man!" And then, we can hear the "Nation" crying back, oh! so self-righteously, "Suppression of freedom of thought!" But the last paragraph speaks for itself. We must be pardoned if we

Catholic Union Of Unemployed

Since our August report the Catholic Union of Unemployed has established two more cooperative houses, bringing the total now to four. With several beds yet to be occupied in the last house there are already twenty-two men now living under their own roofs.

The rate of growth of the houses is beginning to accelerate. After the foundation of the first house it was two months before the second was established. Now, hardly a month later, we have two more. Nevertheless, as we have constantly emphasized, the beginning is yet small in compari-



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son with the size of the whole problem to be met.

Several factors have contributed to the more rapid growth. First among them, of course, is that divine Providence upon which we have so constantly relied. Although we are always in need, somehow we manage to receive the necessary material goods which are so essential in the establishment of a home. From our good friends, the Sisters, at

quote too much, but this jewel cannot be omitted: "There is no need for us to tell Mayor LaGuardia or Commissioner Valentine how to go about that job. They are past masters at the art of switching recalcitrant patrolmen who live in the Bronx to the lonely beats in Far Rockaway; demotions are a powerful argument; and there is always expulsion for cause (framing). There is no doubt in the world that under reactionary administrations such procedures are utilized up to the hilt. THEY MUST NOW BE USED WITH CAUSE BY A LIBERAL ADMINISTRATION FOR THE SAFETY OF THE CITY." The "Nation" advocates a return to Tammanyism!

These are indeed strange times. Father Coughlin (who admires Hague) cries about suppression of free speech (which was not suppressed); the Communist Party courts the favor of the Catholic Church and at the same time aligns itself with the munitions makers; the liberals rise up in defense of those things which Mayor Hague holds dear.

Or should we think of them as strange? Are not these paradoxes to be expected as a logical conclusion of economic and political liberalism? Both Communism and Fascism are man's feeble materialistic answers to Adam Smith's "jungle law" and to Rousseau's ambiguous "Social Contract." How can men who want to keep alive the philosophy of Smith and Hobbes and Rousseau be expected to think in terms of right and wrong or to think in terms of absolute values of any kind? Liberalism cannot be liberal about itself, it must force itself on all; in this sense Capitalism is blood brother to Communism, and Fascism a hybrid with the worst features of both.

St. Francis Home on Sixth Street come odds and ends of furniture, from other friends throughout New York come other items, of bedding, curtains, towels, rugs and kitchenware. No house can start without some of these. Sometimes we have to wait to accumulate the barest minimum. But the periods of waiting are becoming shorter.

Other Problems

Then there are the items of an initial month's rent, and a ten dollar light and gas deposit. In the past this has been the big hurdle to surmount, but of late we have received some surprising assistance from the men themselves who are to enter the houses.

In the case of the third house, St. Anthony's, it happened this way: Four men arrived together. They were without money, but already they had been practicing cooperation, pooling what little money they could earn by odd jobs to keep themselves together. Now they were facing eviction from a mission which for a few days had been affording them shelter.

They heard about the house plan, but we were forced also to tell them that a new house had recently been started and filled. We were without the necessary resources to start another so soon. Then they asked to sell papers. They wanted to see what they could do about it.

They had phenomenal success. Within a few days they had earned the initial month's rent. They were willing to move in without gas or electric service, in fact, without anything in the house but six beds and one mattress. That was how much they valued their own home, in this case humble indeed.

Help Arrives

But it was not long without comforts. Again friends came to their assistance, with tables, chairs, dressers, kitchenware. Today it is almost a complete home, with the exception of a few mattresses. Mattresses are always a problem.

The house which followed, St. John's, is in strict truth only half a house. We could rent only half a floor, reserving the right to rent the other half when we get the funds, or when the men who take it earn them.

Otherwise the half a house has been one of the most swiftly completed so far. The first man in himself paid half the first month's rent. He is a weaver, unemployed, with a few dollars left he is trying to stretch to the limit.

Once in the house the weaver got busy, not in his own trade, which is slack, but in odd jobs of housecleaning. With his first few dollars he bought a mattress. But furniture runs into money. So he started making inquiries at the places where he worked. Success was immediate. He was offered a whole load of furniture, and two dollars toward the transportation of it from 137th Street to the lower East Side. An auto truck was out of the question—too much money—so the furniture was moved by horse and cart, a distance of more than seven miles. But it completely furnished the house, with a little left over. Two other men are now sharing its comforts with him.

PEACE AND WAR

By Cardinal Innitzer

I. Blesses Peace

1. No matter what they say, the Church does not bless fighting arms but wreaths of peace.
2. She loves, protects and organizes peace.
3. She takes sides as much as she can in favor of freedom tranquility and order.
4. This attitude is in conformity with the ideal and mission she has inherited from her founder.

II. Thou Shalt Not Kill

1. There is against war in general the fifth precept of the Decalogue: "Thou shalt not kill."
2. To be delivered from fights and wars is presented as a blessing for individuals as well as countries.
3. The contrary is considered as a misfortune.
4. Striking detail: the author of the Book of Kings explains that King David had not been authorized to build the Temple because he had shed too much blood.

III. The Ideal

1. Nevertheless other passages offer us wars as wars of the Lord.
2. There is here manifested a certain opposition between the fine ideal and the cruel reality.
3. Universal peace is the ideal of messianic hope which includes and spiritualizes what is noblest in the national waiting of Israel.
4. The prophet Isaiah raise to the heights.
5. He sees in spirit how future nations

Lecture given in Vienna February, 21st, 1933.

(Arranged by Peter Maurin)

will flock to Jerusalem to hear it said that swords will be made into plowshares for now on no one will raise the sword against another and no one will learn to fight.

IV. Sermon On the Mount

1. According to Zacharius (ix 9) the Messiah will come riding a little donkey for Jehovah will take from Ephraim the war wagons and the war horses from Jerusalem and will destroy the fighting arcs and teach peace to the pagans.
2. Jesus Christ fulfills the purest messianic hopes of the best people in Israel.
3. In His grandiose program of the Sermon on the Mount He declares Himself as the one who brings peace.
4. He says, "Blessed are the poor, the meek, those who make peace, those who suffer persecution for justice's sake."

V. Christ Says Also

1. He says also: "He who wills, he who gets angry against his brother will suffer judgment."
2. He says also: "Make peace with your brother when he has something against you."
3. "Eye for eye,

tooth for tooth" is a motto without value.

4. Christ says also: "If they strike you on the right cheek turn the left cheek; if they want to bring you to justice and take your tunic give them your mantle."
5. He says also: "Love your enemies; do good to those who hate you and pray for those who ill-treat you."

VI. Be Perfect

1. Christ adds: "By doing so you will become the children of your Heavenly Father, who makes His sun shine over the good and the bad and makes rain over the just and the sinner."
2. He says also: "Be perfect as your Heavenly Father is perfect."
3. Through these words Christ wishes indirectly to throw aside every war even the messianic war and in doing so stood against the ideal of His own time.
4. It is the reason why He had to suffer Passion and Death.

VII. Triumphant Messiah

1. And it is thus that according to a modern writer He became to the great scandal of the Jews the triumphant Messiah.
2. Without fighting the Galilean has however won.
3. Several expressions of the Gospel appear to say the contrary.
4. Such is this passage: "I have not come to bring peace but the sword" (Matth. 8, 34)
5. What follows shows that the sword means discord in a world which is divided between Christians and non-Christians.

VIII. Sheep Among the Wolves

1. It is the sword of persecution and of hatred which is oriented towards the Christians.
2. Jesus said: in the same speech "I am sending you like sheep among the wolves."
3. There is no difficulty either in regard to Jesus' position towards war in what He says in His farewell discourse about buying a sword or in the well known passage of the Passion about buying a sword,
4. It must be meant about the spiritual preparation and the lack of understanding

Prayer for Peace by Pope Benedict XV

Dismayed by the horrors of war which brings ruin to people and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. . . . O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst send forth over the world divine charity, so that discord might end and love alone reign among men. . . . Do Thou inspire rulers and people with counsels of meekness, do Thou heal the discords that tear nations asunder. . . . And as once before to the cry. . . . "Save us, Lord, we perish," Thou didst answer with words of mercy, and didst still the raging waves, do now design to hear our trustful prayer, and give the world peace and tranquility. . . .

No King is saved by a great army nor shall a giant be saved by the abundance of his strength. . . . Some trust in chariots, and some in horses, but we will call upon the name of the Lord Our God.

CIO To Try Organizing Canal Zone Workers

H. A. Stoudt of the National Maritime Union has done the preliminary organizing and is chairman of the recently chartered Panama Canal Zone Workers' Organizing Committee. John Brophy in signing the Charter stated the purposes "to bring about the effective organization of the working men and women, regardless of race, creed, color or nationality and to unite them for common action into labor unions for the mutual aid and protection."

Almost immediately on the formation of the union its West Indian secretary, L. Moore, was discharged from the employment of the Panama Agencies, Inc., a subsidiary of the Grace Lines, for to quote the local manager, "he could not serve two masters." The case is now pending before the National Labor Relations Board.

Preliminary hearings having already been held.

The task of organizing these workers, the large portion of which are Catholic, is most interesting in several aspects. At present all people in the Canal Zone are under martial law and no strike can be called against the government. Besides this the native workers are not technically citizens of the United States and are actually discriminated against by conventions established when the Canal was under construction. At that time the unskilled employees were recruited in the tropics in Panama and paid in silver. The skilled workers, craftsmen, executive and professional, and civil service were from the states and paid in gold. Because of the rate of exchange at the time this meant a terrific differ-

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Migrating Industry

Usually, somewhere in issues of the *Catholic Worker* can be found something in regard to migratory workers. Now we take a turn to write of migrating industries and the reasons therefore. Our source of reasons is first hand. From governors and trade groups we are given the source of incentives for the "run-away shops." This is done on a large scale. (To point to only one state and one industry: There were 79 shoe factories that left the State of Massachusetts between 1930 and 1939.)

First we take from an advertisement in "Sales Management" of October 10, 1938: "If you're

thinking about relocating your plant, consider the advantages of Jacksonville, Fla." The Chamber of Commerce in this ad guarantees an "Ample supply of cooperative labor of all kinds."

The Southern Engineers, Industrial and Civic "developers" of Natchez, Miss., informs prospects of Mississippi's "fine supply of labor of Anglo-Saxon origin that is difficult to agitate or organize."

Gov. A. Harry Moore, N. J., tells in invitations of "a very favorable attitude of both unorganized and organized labor towards industry, also a friendly cooperative spirit on the part of local, county and State government."

It ranks one reminiscence on the struggle of the CIO in Jersey. Long has Jersey advertised "Everything for Industry."

The Swanton, Vt., board of trade advertises in the Boston Herald "Four manufacturing plants. Ready for occupancy. Tax Free. Other special inducements. NO LOCAL UNIONS."

Relief workers were used in Epping, N. H., to repair a building for a runaway shoe company. Welfare workers installed the equipment and a 25 per cent reduction in labor, lower than the Lynn, Mass., scale was affected.

Concessions given by Nashua, N. H., to prospectives included free dismantling and transportation of machinery, guarantee against "loss of time due to labor difficulties, as labor agitators are not allowed in the city."

In May, 1934, Lewiston, Maine, sent welfare workers to Lynn to dismantle a factory. Welfare workers set up the plant in Lewiston.

of the disciples in regard to Jesus' words.

IX. Agrees with Harnack

1. We soon hear on this point the words of Jesus to Peter: "Put back your sword in the scabbard for he who draws the sword will perish by the sword."
2. Before and after these passages we find these sublime words: "I give you peace, I leave you My peace, peace be with you."
3. That is why we agree with Harnack when he writes: "These words are sufficient to prove that the Gospel excludes all violence and nothing it can be interpreted as authorizing war."

House of Hospitality

a New Book

by

Dorothy Day

-Appearing: September 20th

Order From

Sheed & Ward, 63 Fifth Avenue
NEW YORK CITY

This is a diary account of work in the House of Hospitality, and its jacket cover by Ade Bethune is a picture of 115 Mott Street.

The story covers six years, including the beginnings on East Fifteenth Street.

\$2.50 — 310 pages

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300

C. W. Retreat

Again and again Christ had to get away from the multitudes who were thronging about Him to be healed, to be fed, and to hear His words. We read of how He went away into desert places to pray. He went out into a boat; He stopped to rest by the well, He went up on a mountain. He even had to get away from His chosen friends. He went away, the accounts read, to pray.

Last month, seventy-two of our fellow workers came together at Easton, at the Catholic Worker Farm, withdrawing themselves for a time from the work, to pray, to meditate, to listen to the teaching of Christ, and to build up the reserves of strength they need. The retreat was given by Fr. Joachim Benson, editor of the Preservation of the Faith, a member of the order of the Missionary Servants of the Most Holy Trinity. Fr. Joachim has long been a friend of the work. He has visited us since the Fifteenth Street days and he knows our problems and has visited our houses throughout the country. For three days we had a closed retreat, silence was kept, as much as was humanly possible, no problems were discussed, no reading was done which was not spiritual. It was a time of real happiness.

For the past few years we have had colloquiums and when they were over, and the hours of discussion were past, everyone left, glad to get away from each other, glad to be free of all the talk. Problems did not seem to get settled. By the time this retreat was over, and we gathered together for a social evening of talk and discussion, we found such unity amongst us all, that there seemed no reason for discussion. When we separated, it was with pain, we hated to leave each other, we loved each other more truly than ever before, and felt that sense of comradeship, that sense of Christian solidarity which will strengthen us for the work. Fifteen groups were represented, and we hope next year there will be representatives from all twenty.

Many suffered great hardships to get here. They hitchhiked, the weather was cold and they had to sleep out, they hungered and thirsted.

We all convey again our thanks to Father Benson. God was good to him and to us. He gave him just the right words, he moved the hearts of all and enlivened them. There was no let down for one moment. It was not a question of swaying the emotions of his hearers either. Our wills were strengthened, our minds were stimulated. Practically everyone received Holy Communion every day and more than ever before do we recognize that here is the source of our greatest strength.

Of course the work at the houses had to go on while all of us were absent and we are indebted beyond measure to all our fellow workers who kept things going so well in our absence. To repay them, we are trying to send them off on retreats, two by two. This week, thanks to the editors of the Commonweal, two of the men who help manage the breadline are in Portsmouth Priory, sharing a retreat with them, with all expense borne by the others.

Living as we do in the midst of thousands, almost in the streets, I am often reminded of our quest:

"I will arise and go about the city: in the streets and broad ways I will seek Him whom my soul loveth.

"I sought Him and I found Him not. . . . But, when I had a little passed by them, I found Him whom my soul loveth: I held Him and I will not let Him go."

We must all of us pass by these works of ours, because if we don't find Him and hold Him, how are we to bring Him to the others?

Houses of Hospitality

Chicago, Ill.
 St. Joseph's House
 868 Blue Island Ave.

Ramsey, Ill.
 Nazareth House
 RR

Houma, La.
 St. Francis House

Baltimore, Md.
 St. Anthony's House
 435 S. Paca St.

Boston, Mass.
 Our Lady of Perpetual Help
 328 Tremont St.

Worcester, Mass.
 25 Austin St.

Detroit, Mich.
 St. Francis House
 1412 Trumbull St.

St. Louis, Mo.
 St. Louis Hospice
 3526 W. Pine St.

New York, N. Y.
 St. Joseph's House
 115 Mott St.

Rochester, N. Y.
 St. Joseph's House
 576 Clinton Ave., No.

Troy, N. Y.
 St. Benedict Joseph Labre House
 406 Federal St.

Buffalo, N. Y.
 House of Christ the Worker
 108 Tupper St.

Akron, Ohio
 St. Anthony's House
 774 W. Bowery St.

Akron, Ohio
 St. Francis House
 196 E. Crozier St.

Day After Day

(Continued from page 1)
 meant anyone to be poor," one person said. And we recall St. Antoninus who said that poverty is not a good in itself, that it only incidentally led to good. We have always pointed out that poverty is with us a means to an end, not an end in itself. Also we distinguish between decent poverty and destitution.

Often of course our poverty is not decent. Tenements are dirty, people throw their garbage out the windows, it is heaped in the streets, there are smells of faulty drainage, there is slime under foot. This is the most congested section of the city. Many of the houses have had to comply with fire laws and have been improved somewhat, but the fact remains that whole families are living in



—Ade Bethune

two or four rooms, dark, badly ventilated. Next door there is a seven-story tenement that has been vacated because it violates fire laws. Only the two stores and the basements are rented. The basement is a restaurant and fumes of cooking, sometimes savory, and sometimes just smoky, rise up into the court yard. Trash accumulates around a deserted building. It shuts out light and air. We pray that it will be torn down to let in sun and sky.

Our poverty is not a stark and dreary poverty, because we have the security which living together brings. But it is that very living together that is often hard. Beds crowded together, much coming and going, people sleeping on the floor, no bathing facilities, only cold water. These are the hardships. Poverty means lack of paint, it means bedbugs, cockroaches and rats and the constant war against these. Poverty means body lice. A man fainted on the coffee line some months ago and just holding his head to

Cleveland, O.
 Blessed Martin de Porres House
 2305 Franklin Ave.

Cleveland, O.
 Sacred Heart House
 3610 Scoville Ave.

Toledo, O.
 Sacred Heart House
 1210 Washington St.

Hamilton, Ontario
 St. Michael's House
 393 W. King St.

Windsor, Ontario
 Our Lady of the Wayside
 209 Crawford Ave.

Harrisburg, Penna.
 Blessed Martin de Porres House
 1019 20 N. 7th St.

Philadelphia, Pa.
 House of Christ the Worker
 South & Front

Pittsburgh, Pa.
 Catholic Radical Alliance
 61 Tannehill St.

Burlington, Vt.
 Blessed Martin House
 104 Battery St.

Washington, D. C.
 Blessed Martin de Porres House
 1215 Seventh St.

Milwaukee, Wis.
 Holy Family House
 1011 N. 5th St.

GRADUAL FOR THE FEAST OF ST. PETER CLAVER

Ps. 71. He shall deliver the poor from the mighty, and the needy that had no helper. He shall spare the poor and the needy, and He shall save the souls of the poor. He shall redeem their souls from usuries and iniquity, and their name shall be honorable in his sight.

We Are To Blame For European War

(Continued from Page 1)

where it rightfully belongs, on those of us who refused to change a vicious social order, on those of us who failed to work for peace by sharing the gifts of God with other less fortunate peoples. The blame rests squarely on our covetous shoulders, we who thought more of commerce and world trade than of right and wrong; we who, for twenty years, watched other nations slowly starving to death, being strangled by conditions that we created.

There is a natural desire to see things in black and white. The desire will be helped along by propagandists' painting of one side as a devil, committing all manner of atrocities. More than ever before we must urge *Catholic Worker* readers to bar hate from their hearts, to realize that all people are their brothers. Refrain from judging, pray, pray for peace. Pray for a peace that will bring not victory but justice; a peace that comes of conciliation not of arms.

Pray

Let us not be smug. The responsibility for the war is no less fixed on the United States than on the warring countries. Let us realize that we are responsible as much as Hitler. The peace will come about not by hating Hitler but by loving him. We must choose sides now; not between nations at war but between the world's way and Christ's way. The world hates; Christ loves. The world's way brings chaos and destruction; Christ's way brings peace and justice.

Pray for Poland, pray for England, pray for France, pray for Germany. If this seems like a madman's advice, we can only say again that Christians must be "fools for Christ's sake." We believe or we do not, and we are now given our chance to bear witness. Pray for peace.

A Light Note

Reading over the above, the picture seems dark, and that's not fair at all. Together with the smells of Mott Street there are our heaped-up colorful push carts, our singing hucksters, our curbs lined with baby carriages, and the prettiest babies in all New York. Since we have to live in the city, our work ties us to it, we would all rather live on Mott Street rather than in any glorified tenement on Park Avenue. Here we have color, life and joy. There is friendship and neighborliness.

There were two festas in the month of August and another will start next week for St. Januarius. The streets are decorated, there is the happy music of brass bands. Hating military music as we do, we can join wholeheartedly in following the band through the streets, join in the procession, a march of peace and love rather than of hate.

Troubadours

This year there were three

troubadors going the rounds during the festa. They received no money but plenty of wine and they reeled and their music reeled through the streets day and night.

Our Jimmy, general handy man, joined the dancing in the street with the others. He made a great hit one night doing a solo in front of St. Joseph's House.

When the burdens pile high and the weight of all the responsibilities we have undertaken bows us down, when there are never enough beds to go around and never enough food on the table,—then it is good to sit out in the cool of the evening with all our neighbors and exchange talk about babies and watch the adventurous life of the street.

The world is bowed down with grief, and in many ways God tries to bring us joy, and peace. They may seem at first to be little ways but if our hearts are right they color all our days and dispel the gray of the sadness of the times.

LETTERS FROM OUR READERS

From Prison

Trenton, N. J. State Prison

Dear Friends:

Enclosed you will find a money order for two dollars. One-half of this I wish you to retain and use for the continuance of the glorious work you are doing in behalf of the laboring class. The other half I wish you to forward to The Harry Bridges Defense Fund, on the West Coast. I am a seaman at present serving 14 to 15 years for union activity during the 1937 Seamans strike.

I also wish to thank you for the copies of *The Catholic Worker* that I have been receiving and hope they continue to come. I must apologize for not thanking you earlier, but offer the defense that we are permitted but six letters a month and they are precious. There exists considerable cynicism concerning the sincerity of your aims among the workers here, but any small remnant that I may have possessed was exploded on hearing a description of yourselves, your aims, your Easton farm and Mott Street from a fellow inmate that visited with you a couple of times last summer.

When you forward the \$1.00 to the West Coast I would appreciate it if you would include an expression of thanks from me to President Joseph Curran, of the N. M. U. and all members of M. F. O. W. union, on the West Coast for the assistance and encouragement they have given me.

The inmate that spoke of you rendered a rather glowing eulogy of the philosophy, personality, and sincerity of Peter Maurin, summing him up as the only near Franciscan he had ever met. It occurs to me that traveling across this State he must many times come through or near Trenton. I would love to meet and talk to him. In order to visit me a Pass would be necessary.

Wishing that my mite were a thousand times as much and praying sincerely for the success of your efforts among our working class. I am

Anthony Panchelli
Reg. No. 19020

West Coast

San Pedro, Calif.

Dear Editor:

I am employed as a Super-cargo and have charge of the discharging and loading of the vessels, making out the cargo plans, reports covering stevedore gang hours for the hatches, stevedore damage and damage in stowage and general stowage conditions. The ships come in on Sundays and Mondays. The east-bound ship from S. F. for N. Y. arrive usually around between 2 P. M. and 4 P. M. Sunday afternoon. I work until 12 midnight when my brother relieves me. Then Monday morning around between 7 A.M. and 9 A.M. the westbound ship from N. Y. for S. F. arrives. I start it and work until 10, 11 or 12 midnight. Again my brother relieves me and I relieve him Tuesday morning at 8 A.M. and finish the ship. They finish up anywhere from 10 A.M. Tuesday morning to 11 P.M. Tuesday

night. Much of the work requires me to work late at night. Of course this cannot be helped. Then we have the reports to make out on Wednesday. Then we have the Coastwise S.S. Line which operates between Seattle, Portland, S. F. and L. A., and carry large rolls of newsprint paper, bundles of wrapping paper and small rolls of wrapping paper, also general merchandise. So I have little time even for a real rest.

I was glad to get the ACTU literature which the good Peter Maurin asked the ACTU folk to mail me. We are having a field Mass at Trona Field, Sunday, September 3rd, which will be for Organized Labor. Monsignor Keating will be the speaker and I have asked Father James B.



—Bill Cladek

McLaughlin, the Pastor of Mary, Star of the Sea Parish to have Msgr. Keating to announce at this Field Mass that a meeting will be held in the school, Friday, September 8th, to form a chapter of the ACTU. I was sorry that I could not arrange to have Peter Maurin speak before the longshoremen but they were having their nominations for new officers the night that he returned from San Diego and I was unable to arrange time for him.

Many thanks for the book you sent me (*The Waterfront Situation*, by Fr. Swanstrom, Fordham Press). I owe you an apology for not thanking you sooner. Roy Donnelly is reading it now and Slim Connelly, President of the California State C. I. O., wants it next. It is very good and covers the truth of the waterfront employment situation very well. I am afraid we will have trouble this fall, by October covering the maritime agreements. The House of Have is out to break the union. Well I must close with best wishes to you and the other Catholic Workers.

Yours in Christ,

Carl R. Sheridan

"It is a grave error to believe that true and lasting peace can rule among men as long as they engage first and foremost in the greedy pursuit of the material goods of this world. These, being limited, can, with difficulty, satisfy all, even if no one (which is hard to imagine) should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of shares the smaller the share of each." — (Christmas allocation of Pope Pius XI, 1930.)

Ben Joe Replies

Dear Editors, and fellow workers:

Ben Joe Labray speaking. That was a nice story you wrote about me last month though it had a tone of finality about it which wasn't so. Sure, I got converted in the hospital just like St. Ignatius, reading something good instead of the papers all the time. But there the comparison ends. The struggle goes on just the same. The lay apostle, on the bum like me, struggles along, not much changed for the better, though changed in attitudes. It's everything else that's changed somehow. Everything looks like new, people and things that happen. You see them in a different way. Like being in love I guess. That's the only way I can compare it. Being in love so that you feel strong and happy, and like doing things for people, for everyone.

Feeling like this leads you into some funny experiences though. You're no longer alone. You're part of things, you've got a job, you have to talk to people and say what you think. You can't just keep your mouth shut and act as though it didn't matter.

Dignity

Last month at a municipal lodging house we were all sleeping in rows and tiers. You line up naked for examination, your clothes are taken away from you, you're examined, you're given a night shirt, usually too short. You look and feel ridiculous, no dignity left, just long rows of plucked fowls, gaunt scarecrows, flabby, ugly flesh. It's hard to think of the dignity of man under such circumstances. He hasn't much left. I've heard that part of the persecution in Germany is just that, making dignified men as ridiculous as possible. It made me think how suffering is ugly, grotesque, ridiculous, unless you look at it as sharing Christ's. You see a man with a couple of shiners and his face pushed to one side and he looks pretty funny. Everybody thinks he's probably been out on a drunk, or starting a fight with a policeman. There's no noble beauty about such suffering. Yet Christ must have looked like that when the soldiers got through with him.

Yes, it's hard to think of man as little less than the angels when you're down and out and kicked around. Yet before I knew it I was indulging in a round table discussion with a fellow in front of me who was beefing because he had to sleep next to a Negro. That's all he could see, his degradation consisted in having to sleep next to one of our black fellow workers.

Pants

I made a regular speech then, —I thought of Peter Maurin and his round table discussions for the clarification of thought. We had no round table, but Peter never needs one either. He'll talk anywhere, on a street corner, in Union Square, over a cup of coffee in a bean joint on the Bowery. And so would I. So you see I'm following your program, the first point.

It suddenly struck me that one

of the Kings who came to Jesus in the manger was a Negro, and he brought Him a present. . . . When you start talking about men as your brothers in Christ you start loving them. You can't help it.

Another thing happened this month I wanted to tell you about. I got messed up in that strike out in Cleveland,—I was just passing through—was an innocent bystander, and before I knew it there was a riot. Tear gas was flying, men were pummeling each other, and of course I burst in and tried to pull two of them apart. Blessed are the peace makers! I lost my pants for it. It's a new technique the police have, yanking down the suspenders of the guys and impeding them this way so that they can't run. If he's losing his



—Bill Cladek

pants, he loses interest in fighting. So I got it with the rest.

Both these little incidents seem to have to do with clothes. Perhaps it is because my rags are about dropping off me. I'll be stopping in one of your houses this month to beg some clothes—I don't know which one, and I hope you'll have some. You won't know me. I'm an apostle on the bum. But you'll be hearing from me again next month. Your fellow worker in Christ.

B. J. L.

From St. Alphonsus de Liguori: "War brings such evils with it—such harm to religion and the innocent—that in practice it is hardly ever justifiable."

Harrisburg

When I returned from the Easton retreat I found four fellows from Milwaukee waiting for me. They had left Milwaukee to go to the retreat but due to a number of unprecedented incidents for which they could not account, they found themselves at Enola, six miles from Harrisburg. They walked into the city, slept under the bridge or fell under it with fatigue, and next day stopped at the rectory for something to eat. Then they decided to pay a visit to the C.W. here, and there the neighbors told them what a job I had undertaken to put the old city house into decent condition for a center. They decided that I would need their help and waited there for me, sleeping on the floor. Tom Murray blew in from Easton by bus the same night and I put him up over here.

Transformation

Inspired by so much cooperation I went out and solicited some necessary material to supplement the paint which had been donated by the State Highway Department, and got enough plaster to fix up nearly all the walls. Tom Murray is a fine plasterer and worked like a beaver. The other fellows cleaned and painted the walls. They mixed the yellow and white traffic paint and painted the walls a light yellow. It transformed the dingy walls and black ceiling into a bright and cheerful room. By knocking down one of the partitions the room is now about 35 by 20 feet. They used all the old lath in the kitchen after removing bushels of rats' nests from between the uprights. The kitchen had previously looked so hopeless I had decided to use it for storage only, but now it is clean and comfortable. I had to buy more plaster because we did not have the nerve to ask for more, and had to buy quite a lot of stuff to keep the paint thin enough, also a few miscellaneous articles. But nearly everything has been given to us, and today I am going out to chisel a sink out of a second hand store.

It was a problem to house the men because we have, as you know, no facilities for sleeping over there. So once again 804 (Continued on Page 6)

RUNE OF HOSPITALITY

I saw a stranger yestereen;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place,
And in the blessed name of the Triune
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, often, often,
Goes the Christ in the stranger's guise.
Often, often, often,
Goes the Christ in the stranger's guise.

An Old Gaelic Rune

Cleveland, Ohio

Blessed Martin House
2305 Franklin Avenue

The Fisher Body strike is settled now, thank God. Briefly, it was a justified strike; the violence was provoked by the police under the approving eye of Burton, Mayor of Cleveland, and Ness, Safety Director. The right of the strikers to peaceful picketing was denied, and although firebrands from Detroit, Communist-tainted, directed the mass picketing, and advocated battling the police, in speeches the night before, the fact that 450 police armed with tear-gas bombs and riot sticks, were sent to the scene shows that their purpose was to break the strike. The police opened lines for scabs and waved them in. If that isn't strike-breaking what is? General Motors was simply following the Mohawk Valley Formula point by point. The fallacy of the number of men working was proven conclusively. The riot started when a policeman started using his club on a seventy-one year old die-maker, and his wife who was picketing with him.

The C. I. O. United Electrical Radio and Machine Workers' Union won sole bargaining rights at National Carbon Co., 683 to 251 over the company union. The interesting point in this is that Father A. Bartko, our assistant at St. Emeric's, gave a talk the night before to the Carbon workers and told them it was their right and duty to belong to a bona fide union.

Father A. Bartko is very interested in the ACTU and will be the first chaplain when it is formed here. There is a meeting tonight.

I notice that more and more of the groups are getting out news-letters. Every time I get one my conscience twinges, and I am almost ready to promise that we'll get ours out soon.

Sunday, August 13 — John Cogley, Larry Heany, and Martin Paul were with us the last two days. And yesterday Katharine Burton paid us a visit. She asked me to give you her regards.
Bill Gauchat

European Mess

(Continued from Page 1)

V. Prayer for Peace

1. Dismayed by the horrors of war which bring ruin to people and nations, we turn, O Jesus, to Thy most loving Heart to our last hope.
2. O King of Peace, we humbly implore the peace for which we long
3. From Thy Sacred Heart Thou didst send forth over the world divine charity, so that discord might end and love alone reign among men.
4. Do Thou inspire rulers and people with counsels of meekness, do Thou heal the discords that tear nations asunder.
5. Some trust in chariots, and some in horses, but we will call upon the name of the Lord Our God.

Benedict XV

Harrisburg, Pa.

804 N. Third St.
Harrisburg, Pa.

(Continued from Page 5)

was pressed into service. Two sleep down in the den and two upstairs in the little back room.

The three fellows who are now here have evidently been having a hard time for the past few years, living in jungles, hopping freights, gleaning what food they could here and there, hounded by police, finger printed for no reason at all except that they were without money or fixed residence. The only real hospitality ever afforded them was at the Milwaukee House from Larry. That started them on the road to rehabilitation and their stay in Harrisburg will, I hope, complete it. They go to daily Mass and Holy Communion and two of



Ade Bethune

them wear St. Joseph's cords somewhat the worse for wear. We have been holding sessions until after midnight discussing the plight of the transient and it is evident that the Catholic Worker is the only real sanctuary open to them—men will hop a freight, ride for miles to a city where there is a House of Hospitality. Gallivan says the "bums" would rather sleep on the floor of a Catholic Worker than to take what the "mission stiff" have to offer them. They say that 75 per cent of the fellows on the bum are Catholics—twenty-five rosaries and medals which they carried with them for distribution were eagerly snapped up in the jungles. Asked what constituted a jungle, they said a jungle is any spot along a railroad, near a creek, where bums wash themselves, their clothing, and cook their mulligan. According to Gallivan, the mulligan stew contains everything but the kitchen sink. His story how a man on the road manages to shave explains why tramps all have whiskers. The little hospitality I have been able to extend to them here at the house has almost overcome them—it is apparently a little unusual. We have procured some decent wearing apparel for them and one of the first things I did was to call in two cops on the beat over on 7th Street and introduce them. I said they were four Catholic Workers who had come to help me renovate and repair the house the city had given us rent free and that I would be responsible for them. I told the fellows to give no further information if they are ever molested. The time has come for Catholic fellows like them to take a stand and stop running away from the unkind

CLOTHES

"The coat that hangs in your closet belongs to the poor," one of the Fathers of the Church said. So we are begging all our readers to go through their closets this month and see what they can spare for our brothers in Christ on the bread line. We need hats and caps. We need sweaters, no matter how holey or torn. We need coats, suit coats, vests, top coats, overcoats, raincoats, anything you have. We need socks and shoes, underwear. In fact we need just everything.

Here is another sad note. After the retreat about a dozen of our friends from the other Houses of Hospitality came through New York on their way home. They stopped overnight, and every bed being taken, they were put up in a long row on the floor of the circulation office. A dozen blankets were confiscated from all parts of the house and they rolled up in these. Within an hour after their rising the next morning, the heap of blankets had disappeared! Someone got in the store and took them. Let us hope they needed them worse than we did. But the fact remains that we are short of blankets now. So if there are any extra lying around loose among our readers, please remember us!

fate that has been pursuing them and they might as well do it right here where Christian Charity is at a very low ebb.

P. S.: I almost forgot to tell you about Mildred Fox and Mary and Jean Records. Every day they double the amount of food they cook at home and give half to us. As I have often pointed out, there have been times when I could not have continued here without their cooperation. They have never failed me.

And I must tell you of the curious effect the voluntary labor of the fellows is having on the natives. They can hardly believe that anyone would work like that for nothing—one woman after gazing at them for a while said loudly, "Well, if they are doing that for nothing, they're fools."

Today we are moving the Wright family over to a city-owned house on Fox Alley. It is extremely dilapidated but no worse than the one they are in, and has the advantage of an outside toilet and running water. We will paint the walls with left-over paint from our place and beg enough furniture to enable them to live like human beings. They have been sleeping seven in one room.

M. Frecon

FATHER JUDGE:

"There is the one advantage of necessity, there is one joy to be found in biting need, there is a consolation even when the darkest clouds overshadow. It is this, we have an opportunity of registering a supreme act of trust and confidence in a Being, supremely and infinitely good and loving. It is not so much that we do a thing, or get a thing or have a thing or have any prayer answered but that we show an invincible faith and courage in Jesus Christ."



Ramsey, Illinois

Nazareth House

How we wish we could be there among you but financial reasons are one of the many that we are not. You understand that, I know, and so we will be with you in spirit only and may we beg the special prayers of all of you for a very, very important intention. The doors here are always open and we shall be glad to see one and all of you any time you care to come.

As I write this, I'm praying this morning for a regular shower of shoes and clothing for us all here. The W. P. A. men will do their last day's work here today—most of them had been on the W. P. A. for the last four years as there is no other kind of employment here and those who could give them work, will

THE SOWER



Ade Bethune

not do so and when they do, at a very low scale.

So I am going to ask you at our other Houses, if you won't stand by—not with financial donations but won't you, in the name of Christ, ask or interest others in sending us both used clothing and shoes that they do not give elsewhere? Just last night, a family of twelve came over, the first time they had ever been here. They have six children in school, two of the girls are going to try to go to high school, if they can get work to pay for their board in between school hours and pay tuition but the clothing and shoes will be their largest problem. The new ruling that you can't apply for relief for 30 days here, won't be so bad, but after that? What then? That's what they're asking me now and I feel like we can't fail them. We've been asked to help get together 3 layettes and have had several requests for shoes in the last few days—even the men are asking for shoes now. But their last cheeks pay their rent and grocer. We have our rent worked out on the place for almost two months and a half . . . the house is painted now, Dorothy, but it took that man seven days to paint it. Our landlord came and begged us to stay here and the rent will be just the same—five dollars per month and he is going to put in a fence all around it, landscape the yard and I don't know what else there is he plans on doing.

New Baby

Some of the younger boys went South to try to get work picking peaches, did succeed in obtaining work for four days but that was all. Too many unemployed down there all looking for work too.

C. I. O. In Canal Zone

(Continued from Page 3)

ence in wages discounting the nominal difference in wage scales for technical positions.

"Native Labor"

However, the conditions still exist by executive order. The division does not end here but extends into all things. The gold and silver pay rolls have different schools, post offices, clubs, restaurants, commissars and the like.

The Governor General in his report states: "Wages of employees on the silver roll bear no definite relationship to rates of corresponding classes of employers in the U. S. due to the fact that these employees are for the most part natives of the tropics and there wage scales are generally established at level based on the prevailing wages for tropical labor in the Caribbean area."

At the same time U. S. citizens there receive 25 per cent above the pay received for similar work in the states.

This means the highest pay a disfranchised native can receive for working for the U. S. Government, its agencies, in our most important defense territory, is eighty dollars a month with exception of 172 positions which rate ninety dollars. The average pay is sixty dollars and the average hourly wage is 25c. This because he is a native.

Mexicans, colored folk and all. The boys took a tent, blankets and did their own cooking.

We have a new baby in the community — Catherine June. Was over there from Friday afternoon till Saturday morning and then Martha's mother came in to take over.

We heard the Holy Father, in his broadcast and I thought as I listened, that Stalin and Hitler must have hearts of stone, if that appeal did not touch their hearts.

But I want to do some more laundry work this morning and my mending basket has been somewhat neglected too. School opens Monday morning. But we shall remember all of you and be thinking of you in our prayers and we invite each of you who have not yet written to us to do so and we shall not only be glad to pray for you and with you but shall help you in whatever way possible. But wouldn't our Dear Lord, Christ the Worker, and our Blessed Mother do all these things for all of us and enjoy working with us for a better realization of the work of his Holy Church—most of our people here never saw a nun or priest. Among other things, I must send to our Bishop, a census report of what we are and have been doing out here. We send those every year and we feel rather ashamed because we have done so little. We send those reports to Father Cassim, who is a member of the Bishop's Household and also a member of the board of Catholic Charities there in Springfield. Father Cassim has been here.

So may God Bless each and every one of you till I can meet with you personally.

Your fellow-worker, in Christ,
Carmen Dolores Welch

"To desire to buy a thing too cheaply, and to sell a thing too dearly, is truly a sin." St. Augustine.

Sample of Ohio Justice To Labor

A confessed murderer, who shot and killed a picketing miner near Otsogo, Ohio, is still at liberty in that town, despite official promise of action in the case.

John Abrams, of Goshen, Ohio, is the victim. He leaves a widow and orphan baby.

The assailant is George Roitler, one of seven brothers who share ownership in a mine near Otsogo. Although Roitler admits to having killed Abrams, during picketing operations at the mine, he has never been arrested and never charged with the crime.

Roitler, with his brothers, was working the mine during the bituminous coal strike early this year, while striking miners established a picket line around the mine. On April 27, according to facts uncovered by the Workers' Defense League, some of the pickets attempted to rush the mine and close it. George Roitler fired point-blank into the strikers, killing Abrams, and wounding another miner, Alex Boggini, of Midvale.

To pacify the enraged miners, Sheriff's deputies James Ryan and Grafton Wilson promised to arrest Roitler, who admitted the shooting, and prevailed upon the strikers to leave the tipplo. But Roitler was never arrested. Instead, taken to Zanesville, he was released, exonerated on the contention that Abrams was "trespassing on private property."

The crime of trespass, under Ohio law, has never been punishable by death.

David L. Clondonin, secretary-treasurer of the Workers Defense League, has written Governor John H. Bricker of Ohio, demanding an immediate and thorough investigation into the refusal of local authorities to prosecute the mine operator for murder of the picket.

Co-ops Keep Prices Down In War Time

(Continued from Page 1)

the food situation in Europe, *The Cooperative Consumer* said:

"It was then that the food speculators were in the full swing of raising the prices of all the necessities of life to such an extent that the poorer classes were on the verge of starvation. Vast multitudes swung over to the co-operative stores, which, in accordance with their principles, could not raise prices except when actual scarcity compelled them. To maintain the equilibrium of their system they were compelled to close their doors to the inrush of new members temporarily, then admit them by degrees, so that they could build up their sources of supply to meet the new situation.

"At the end of the first six months this crisis was over and the economic situation in all the countries had assumed a fairly normal aspect, mostly through the forcible intervention of the respective governments. Prices were fixed from above and the private dealers were compelled to maintain them.

"One's own gain consists in what accrues to his fellow man and the gain of his fellow man in what accrues to him—so narrow are the God wrought bonds between all flesh."

Pamphlet Review

The Liberal Illusion, by Louis Veuillot. Translated by Msgr. George Barry O'Toole, S.T.D. Foreword by Rev. Ignatius Kelly, S.T.D. Washington: National Catholic Welfare Conference, Pp. 85. Price 25 cents (paper).

Msgr. O'Toole presents this work by Veuillot as a refutation of the fallacious slogans of recently resurgent Liberalism. It may be objected, he says, that what Veuillot has written holds true of European liberalism but not of the liberalism as the term is understood in America. He insists, however, that by the time the reader has finished reading "The Liberal Illusion," he will think otherwise.

This cardinal principle, the secularization of society, has in the United States alone, Msgr. O'Toole points out, about two million staunch and active supporters, and these to be found among the highest, the leaders in the nation. This number does not take into consideration millions of others who, without religion, are secularist at heart without making any formal declaration of the fact.

As in Veuillot's day there are the liberal Catholics, the "flash-potters" who know not the contents of Leo XIII's Encyclical "Humanum Genus." Those who think that the American liberal is not secularistic and godless like his European brother are, in Msgr. O'Toole's estimation, in error.

The importance of this translation will be understood when it is realized that Rousseauian liberalism was the parent error that gave birth to Marxian Socialism. Today both are allied in "The Popular Front" and make claim without warrant to the name of democracy.

Msgr. O'Toole calls attention to the fact that Leo XII in the Encyclical "Libertas Praestantissimum" has condemned liberalism, as Pius XI condemned Marxian Socialism in the Encyclical "Divini Redemptoris." In thus condemning Liberalism Leo XIII placed the seal of approval as fully upon the contents of Veuillot's "The Liberal Illusion" as did Leo's Encyclicals on the Condition of Labor and Christian Democracy place approval upon the Christian social ethics contained in "The Labor Question and Christianity," (1868) by Bishop von Ketteler. Veuillot's book, therefore, will repay a careful reading.

—Rev. John J. McDonough

PAMPHLET REVIEW — A Catholic Interracial Program, John LaFarge, S.J., America Press, 31 pp. 10 cents.

The author of "Interracial Justice" herein registers a deep concern for 13 million Negroes exposed to deplorable living conditions who are a potential backbone of Neo-Paganist ideologies built upon racial bigotry, defeatism, despair and the mentality that "conflict is inevitable." Crusading against this state of mind, Father LaFarge directs our attention to the call of the encyclicals, bidding all not to sit by till the storm is over and the havoc is wrought. He reverses the attitude of many who hold the time is not ripe.

Before offering the constructive program (which fills all but two pages) the author gives a brief account of the founding, growth and activity of the group founded in 1933, dedicated to achiev-

ing interracial justice and whose ideas are expressed through the monthly, *Interracial Review*.

The Catholic Interracial program is primarily a spiritual movement. This movement should witness the participation of ALL Catholics in an intense effort for the Negroes because "they are the direct spiritual charge of that parish or community." Stress is placed upon the development of intelligent, articulate leaders among the Negroes. For such a group "there is outlined a program of principles and training.

There are generous quotations from and references to sources



—The Heritage

best equipped to combat the fallacious theory of "racism." Principles are outlined in their relationship to social justice, family, housing, health, recreation, trade unions, education and the State.

The practical program is boiled down to three essential points which make a safe and sound guide for anyone engaging, or wishing to engage in, this work. The report on progress already made is encouraging. The booklet is recommended reading for those who would achieve the aim printed on its cover: "One Lord, one Faith, one Baptism, one God and Father of all."

A CATHOLIC INTERRACIAL PROGRAM — Pamphlet Review: John LaFarge, S.J., America Press, 31 pp. 10 cents.

Shocking material, illustrations and statistics regarding the homes of the longshoremen. The longshoremen have one of the most powerful of trade unions. A point can be made that for correction of this housing condition and other social evils we must reach far beyond the narrow concept of merely wages and hours and strong unions.

We can crusade for good employer-employee relations, worker-owner-management and other economic readjustments in accordance with papal encyclicals. All of these are of no avail without getting to the crux of a JUST PRICE, which is most important but little considered. Read Catholic William Hard's *America Unlimited* in the September Readers Digest.

We were pleased to receive and read *Apostolate of Christ the Worker*. With personal approval of Cardinal Hinsley, this pamphlet gives the origin, statutes, nature, motives, means and organ-

Philadelphia C. W. Gets New House of Hospitality

House of Christ The Worker
South and Front Sts.,
Philadelphia, Pa.

Philadelphia, Pa.—With little or no funds coming in the House of Christ The Worker moved, last month, into their new quarters at 522 South Front Street, with no windows, no heating system and little plumbing.

The new House just around the corner from the old dwelling, was obtained through the untiring efforts of several members of the Philadelphia diocese, and on July 19 was turned over to the Catholic Worker for their new home.

About 300 is needed for repair work on the new House before the cold blast of winter sets in. At present we are over due on gas, electric and the grocery bills and we hope that sufficient funds are obtained to take care of the outstanding bills and the necessary repair work.

We have been working day and night to make it fit for occupancy and there is a dire need for lumber, floor covering, chairs, windows, screens, paint, sanitation and heating systems.

Recently the building inspector condemned the building and only after several of our good friends pleaded with the inspector had the condemnation lifted. To do this we had to replace many joists, construct two roofs, and tear down a chimney and a rear fence.

The new home is about 25 feet wide, including a yard, and is about 100 feet long. The first floor will contain a reading room,

a dining room and a kitchen. A small room off the kitchen will be used for storage. The second floor will be composed of a meeting room and office and facilities for a bath room. The third floor will be used for sleeping quarters.

Despite the dilapidated condition of the new house a meeting was held July 19 at which Peter Maurin spoke. Peter followed just a week after Dorothy Day spoke at old St. Joseph's Church, one of the oldest Catholic churches on the Atlantic seaboard. Peter will speak again September 14.

Father O'Hare and a Monsignor of Philadelphia were instrumental in obtaining financial assistance in making the new home possible.

For a while the new home appeared only as a dream but on the feast of St. Vincent De Paul word was received which changed the dream into a realization. We are greatly indebted to those who assisted us in those trying times.

Meanwhile we continue to feed the hungry, shelter the homeless, and to support the boys' cott of all Standard Oil Company products to which the National Maritime Union lost a strike last month.

We also are planning to start soon a study club on social problems, which will be under the direction of Joe Flanagan.

Paul Toner

PRAYER OF SAINT FRANCIS OF ASSISI

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life!"

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- THE TREATY THAT ENDURES**
Norman Davis & Fairfax Downey
- A TALE OF TWO CAPITALS**
Dorothy Day
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- CO-OPS**
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FARMING COMMUNE

To attempt to name all the visitors who came to the farm this summer would be too much. There have been many throughout the summer, and on the Sunday of the Retreat the all time high of Seventy-two was reached. This was the number we heard and it might be more, hardly less. There were children here staying for three-week periods. Each group had about ten. Father Palmer and Father Joseph Woods, O.S.B., remained for three weeks and fifteen days respectively. For one Sunday Father Spires, of Ohio, said Mass and Father Joachim Benson had a Sunday Mass during the Retreat. This makes the total Masses said during the summer reach an all time high, too. Representatives from fifteen different Catholic Worker Houses of Hospitality and cells were here for the Retreat and this is certainly another all time high.

"Spuds" Are Up

John Filliger has started to plow the potatoes up and they are gathered as soon as they are uncovered. For the past month or so our own spuds have graced the family board but were dug with spade forks. It is hard to estimate the yield as all are not plowed up as yet but John said he was satisfied they are up to the average, which is very good considering no fertilizer was used. As none of us come from Idaho we can say some of the "apples of the earth" are almost as large as the Idaho potatoes.

We were fortunate in securing a pressure cooker and an outfit for sealing tin cans. Arthur Durrenberger has added to his many duties by taking charge of this vital operation. Despite many obstacles, Arthur and his helpers (who have changed from time to time), have made fine progress. At the present time tomatoes are the principle subjects. As many have said in the past, tomatoes

LAND AND CRAFTS

1. The Fascists do not believe in Marxism.
2. The Marxists do not believe in Capitalism.
3. The Capitalists do not believe in a Land and Crafts society.
4. But if we had a Land and Crafts society we would not have Capitalism.
5. And if we did not have Capitalism we would not have Marxism.
6. And if we did not have Marxism we would not have Fascism.
7. So to foster a Land and Crafts Society is to oppose Capitalism, Marxism, Fascism.

Peter Maurin

are one vegetable we can't have too many of. In the fruit line he has put up pears. Dr. Koiransky, our tried and true friend, has offered us apples from his place if we come over for them. We certainly intend taking up this offer as apple sauce is a rare treat in the winter. Before we know it winter will be right with us.

Hen House Ready

Andrew Johnston assisted Tom Murray in building an extension on the chicken coop up on the hill. The new quarters will be used to house the Rhode Island Reds which were bought a short time back. In fact, they have al-

ready moved in. The older hens are not producing at present due to lack of feed. Because of the shortage of funds no feed has been purchased for the hens for some time, and they have refused to lay as a result. Before long though, we hope, they will be back to normal. From the Upton Farm we hear they had a pretty close call in cutting out feed for the chickens but they've managed to squeeze through so far.

One thing which has stood out are the various comments of visitors who have been here on visits this year as well as previous years. Without exception, they have remarked on the progress made. There have been many criticisms of which much was given as constructive criticism. Peter Maurin advises us to listen to all criticism and separate the constructive from the destructive. Many of us find this hard but we really appreciate it all in the long run.

James Montague

Missouri Croppers Need Help Badly

The present plight of the dispossessed share-croppers in Southern Missouri is almost as desperate, as far from solution as it was last winter after the mass exodus to the public highways. As reported in the March issue of *The Catholic Worker*, 1300 of these people, evicted from their holdings and protesting against reduction to the status of temporary day laborers, called National attention to their condition by a migration which soon became the object of relentless persecution by the local authorities. After being driven from temporary camps, from January to March, many were dispersed, a nucleus found refuge in the Sweet Home Baptist Church, and another group in a dance hall in Charleston, Mo. From March up to the time this is published, their condition has ceased to be news for the metropolitan papers, but is nevertheless, drama of the most tragic kind.

The hundred families packed into the little Negro church and yard, were forced to vacate on June 12th, and shortly afterward, the men, women and children living in the dance hall under unspeakable conditions were put in the street, and their few possessions locked up inside. The scattered remnants of humanity who had set up make-shift camps in New Madrid and Mississippi counties were also driven out by the police, the reason given in most cases being, the danger to Public Health. By the middle of June, Southeast Missouri could point to a small army of homeless and helpless people of all ages, who were not permitted to light anywhere, and since their access to Government Relief was in most cases cut off, their day to day existence depended altogether on the charity of those almost as poor as they were.

At this stage, O. H. Whitfield, colored preacher and share-cropper, to whom must be given the credit for organizing and leading the whole movement, was able to scrape together enough money to buy a 90-acre tract at Harviell, Missouri, for settlement purposes. The money came in small donations from members of the Cotton Share-croppers Union, affiliated with the CIO, the union which Whitfield had established almost single-handed in a country where an organization of black and white farm laborers is anathema to the property owners.

Whitfield says that this land was bought so that "the homeless people of our organization will have a place to go and camp, free from terror, where they can live until something more fundamental can be worked out." There are 150 families, including about 300 children, living on this tract at the present writing; about 25 have tents. The rest are trying to build log shacks out of timber on the land, but without money to buy nails or roofing. This project has met with strenuous opposition from the land owners who have not only stirred up feeling against it, but are casting about for some legal excuse to destroy it.

When interviewed in St. Louis, Whitfield brought out a letter he had just received from the camp. This communication gave a list of 20 families, comprising 58 persons who are stated to be "in a starving condition"; the letter closes with an appeal: "Please act at once; we need food right now; Hurry-hurry!"

Whitfield is still working for a solution, and believes that with sufficient outside help, he can keep them from starving until a permanent answer can be found.

Lee M. Carter
St. Louis Catholic Alliance

Alabama Priest and Co-operative Village

An "American Catholic village" founded and operated on the Catholic principles of social justice, is the aim of the cooperative farm known as St. Teresa's Village.

The Village is situated near Greenville, Ala., in the heart of the vast mission territory of Central Alabama. The missionary for this section of the Diocese of Mobile was entrusted with the care of some 200 souls scattered through 20 counties and covering an area of 11,000 square miles—a territory equivalent to the combined areas of the dioceses of Boston, Brooklyn, New York and Chicago.

For the most part, the work of the Church in this section of Alabama was with the class of farmers known as "sharecroppers." In this territory are many families of this class which, with some help, some encouragement and some hope, could be made self-supporting. They were now destitute and many of them were even without homes and actually starving. Many had been on government resettlement projects, and because they had been allowed to go hopelessly into debt, were dropped from these programs. A cooperative seemed to be the solution.

A 160-acre tract was purchased. On the land were a few shacks, some cows and pigs and four mules. The families began to move in. By Christmas of 1937, seven families were located at the Village.

All agreed that the actual management should remain in the hands of the founder, Father Terminiello, until the debt was

paid. The families are earning their share in the cooperative by their labor, none of them having had capital to invest. When this share is earned, the Village will be run on strict cooperative principles, according to the Rochdale system, both as regards production and consumption. The Village now has a commissary, a medical clinic, a dairy and a commercial farm. Each family owns its own chickens and a one-acre subsistence farm.

The first year's success proved the possibility of bringing security, happiness, health and hope to this class of people under the cooperative plan. For the first time in their lives, the children attended school for a full year. Pellagra, hookworm and malaria, with which all were infected, have been wiped out. For the first time, women have not had to work in the fields and have been able to devote their time to making happy homes. And for the first time, they have the opportunity to go to Mass. Additional security has been added by placing life and hospital insurance with each family.

"Every effort, therefore, should be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack in their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian."—Pope Pius XI.

Mechanization: The Pope Speaks

(We (*The Cross & The Plow*) are indebted for the knowledge of these words of His Holiness Pope Pius XII to the Glasgow Observer. So far as we are aware, no English Catholic Weekly reproduced them.)

We in turn are indebted to *The Cross & The Plow*, not having seen it in any American Catholic Paper.

"The evil from which mankind is suffering today, is the neglect, the ignorance and even the complete denial of all moral standards and of every supernatural ideal.

"In this age of mechanization the human person becomes merely a more perfect tool in industrial production and—how sad it is to say it—a perfected tool for mechanized warfare. And at the same time material and ready-made amusement is the only thing which stirs and sets the limits to the aspirations of the masses.

"Under our very eyes human society is breaking down its constituent elements into the mass of materialistic egoism, the one pitted against the other. Shortly it will cease to be a unity. What does remain of any true human cohesion is more and more dominated by selfish interest or led hither and thither by the passions of the collectivity.

"In this disintegration of human personality efforts are being made to restore unity. But the plans proposed are vitiated from the start because they set out from the self-same principle as the evil they intend to cure. The wounds and bruises of individualistic and materialistic mankind cannot be healed by a system which is materialistic in its own principles and mechanistic in the application of its principles.

"To heal the wound there is only one sovereign remedy, and that is the return of the heart and mind of mankind to the knowledge and love of God, the common Father, and of Him whom God has sent to save the world, Jesus Christ."

In an address to the international congress of Catholic Women's Leagues on April 14th, 1939.