

CATHOLIC WORKER



Vol. XIII. No. 7

September, 1946

Subscription:
25c Per Year

Price 1c

EASY ESSAY

By PETER MAURIN

1. On the Level

- Owen Young says: "We will never have prosperity as long as there is no balance between industry and agriculture."
- The farmer sells in an open market and is forced to buy in a restricted market.
- When the farmer gets a pair of overalls for a bushel of wheat the wheat and the overalls are on the level.
- When the farmer has to give two bushels of wheat for a pair of overalls the wheat and the overalls are not on the level.
- Wheat and overalls must be on the level.

2. Industrialization

- Lenin said "The world cannot be half industrial and half agricultural."
- England, Germany Japan and America have become industrialized.
- Soviet Russia is trying to keep up with England, Germany Japan and America.
- When all the world will be industrialized every country will be looking for foreign markets.
- But when every country will be industrialized

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The Church and Work

First of a Series of Articles on Modern Industrial Problems

I have before me Canon Cardijn's pamphlet, "The Spirit of the Young Christian Workers," and on Page 21 of that pamphlet he says: "It is useless to steer clear of the vital and therefore most difficult problems under the pretext of Catholic Unity." So I shall try to write about most difficult and vital things such as the factory and the land, and the workers.

Catholic Action

The Catholic Worker is not part of Catholic Action as such, having no Mandate from the Hierarchy for this work. It is lay activity, so well described by Maritain in his book, TRUE HUMANISM. The ACTU (ASSOCIATION OF CATHOLIC TRADE UNIONISTS), the YOUNG CHRISTIAN WORKERS, THE CATHOLIC ACTION CELLS that are springing up all through Manhattan and Brooklyn, are definitely part of CATHOLIC ACTION. There are Chaplains in charge, and whether the work is in the guise of CYO (CATHOLIC YOUTH ORGANIZATION) or YCW, it is the attempt to reach the workers, to try to gain back the workers to Christ. Canon Cardijn quotes the Holy Father, Pope Pius XI as having said to him, "The workers of the world are lost to the church." And he has had what is in effect a MANDATE from the Holy Father himself to try to reach the workers of the world.

Lost Philosophy

Beginning at the beginning of the pamphlet, there is that

much quoted line, "Without work there will be no host, no wine, no chalice, no altar and no Church," and I wish to fling down the challenge at once, that what is the great disaster is that priests and laity alike have lost the concept of work, they have lost a philosophy of labor, as Peter Maurin has always said. They have lost the concept of work, and those who do not know what work in the factory is, have romanticized both it and the workers, and in emphasizing the dignity of the worker, have perhaps unconsciously emphasized the dignity of work which is slavery, and which degrades and dehumanizes man.

Sanctifying Their Surroundings

Can one sanctify a saloon, a house of ill fame? When one is in the occasion of sin, is it not necessary to remove oneself from it? If the city is the occasion of sin, as Father Vincent McNabb points out, should not families, men

CHRIST the Workman



Mob Violence

John C. Jones, a Negro war veteran, was lynched in Minden, Louisiana. In Walton County, Georgia, two young colored sharecroppers were lynched and the grandmother and younger sister of one of them has had to flee the district because of the lack of proper protection, and this despite the fact that more than \$40,000 in rewards have been posted for information leading to the arrest of the thirty white lynchings.

In Georgia a couple of months ago a young veteran had his eyes gouged out after a rumpus on a bus. Over in Magee, Mississippi, seventeen men, women and children were hunted by a mob of

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and women, begin to aim at an exodus, a new migration, a going out from Egypt with its flesh pots?

Subtle Sin

And when we are talking about sin, I'm not talking about adultery, fornication, theft, drunkenness as such. In the great clean shining factories, with good lights and air and the most sanitary conditions, an eight-hour day, five-day week, with the worker chained to the belt, to the machine, there is no opportunity for sinning as the outsider thinks of sin. No, it is far more subtle than that, it is submitting oneself to a process which degrades, dehumanizes. To be an efficient factory worker, one must become a hand, and the more efficient one is, the less one thinks. Take typewriting, for instance, as an example we all know—or driving a car, or a sewing machine. These machines may be considered good tools, an extension of the hand of man. We are not chained to them as to a belt, but even so, we all know that as soon as one starts to think of what one is doing, we slip and make mistakes. One IS NOT SUPPOSED TO THINK. TO THINK is dangerous at a machine. One is liable to lose a finger or a hand, and then go on the scrap heap and spend the rest of one's life fighting for compensation for one's own carelessness, as the factory owners say, for not using the safety devices invented and so plentiful, for the

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On Pilgrimage

One of the books William Cobbett, author of The Protestant Reformation wrote was about what was happening to England during the industrial revolution. In Rural Rides (two volumes, Everyman edition), he tells of traveling around the countryside with his son, on horseback. It would be interesting for people to make a survey of their neighborhoods in the country, or around the small town, from the distributist point of view.

Rural Rides

We don't know a great deal about Easton, Pa., where Maryfarm is located. We have never had a car to travel around in, in the casual fashion that makes for explorations. The station wagon is always in use, shopping, taking people to and from the train and bus, going to the mill, going in and out of New York. It falls apart, is put together again, and still ambles merrily along, climbing hills with ease. This week, one of our retreatants had a small car, and she told me I could use it during the retreat, for all the extra errands. So on three occasions, a few of us not making the retreat went for rural rides.

A Bookbinder

One of the first trips was to a book binder's we had heard of through the Easton Library, a young man by the name of Easton who has a bookbinding shop in Belfast, a little place of half a dozen houses, near Nazareth. Both Nazareth and Bethlehem, of beautiful names, are indus-

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Slaves or Patients?

Rosewood and Enforced Labor

The Rosewood State Training School for mentally deficient children is located about 12 miles outside of Baltimore. The institution houses about 1,200 patients, almost equally divided as to sex and ranging from the idiot class to high level moron and borderline cases. The latter group were placed there principally because of delinquent trends that led to their rejection by society. Policies of the institution lie in the hands of an administrative staff including five doctors and psychiatrists, a business administrator, the principal of the Rosewood School, etc. Actual care of the children is the responsibility of the attendant staff—whose members are sadly underpaid and required to work 12-hour shifts. A Board of Visitors, consisting of prominent professional people, meets monthly to theoretically approve and supervise all matters concerning the patients' care. Final authority over the general affairs of the institution lies

with the Maryland Board of Mental Hygiene.

With so much professional talent devoted to the patients' care—and considering, in addition, the spacious grounds and substantial buildings of Rosewood—one might assume that the people of Maryland deserve high credit for providing so well for the unfortunately handicapped children of their State. Only by knowing through actual experience what goes on behind this splendid scenery can one realize what a subtle viciousness Rosewood actually represents.

Patients Are Trapped

Twelve hundred patients, many of whom should be capable of ultimate return to society as useful citizens, are trapped there—subject to the absolute authority of an administration characterized by a tone of official stagnation and torn by personal feuds and bitter frustrations, an administration held together principally by the common

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Future of Education

Specialization or Wisdom?

Who can doubt that education today stands at the crossroads? Gigantic tasks, immediate and long-range, confront our schools. Educators, if they have any philosophy of education in them at all, must continue the work of remodeling the whole educational system pioneered by such men as Hutchins. At the same time, they must meet the demands thrust upon them by the post-war emergency. Moreover, they must meet the need for a communal-minded approach to social and political problems. Solidarity is the order of the day. The old individualism is done for. Will education meet its problems by a more or less disguised collectivist solution or by a more or less authentic and integral "personalist and communitarian" solution along the lines championed by philosophers such as Maritain?

Present Condition

At the present time, education is hardly over the strains

of the wartime emergency program (in many colleges, such as Marquette, we are completing such a program this June) and now must meet the needs of thousands of education-hungry and or degree-hungry veterans (at most schools, there have been large numbers of veterans since last Fall). It is not surprising, then, that the administrators, staggering under the magnitude of the task, should be swamped by practical details and have little time for pondering the broad aims of liberal education. As for the students, my brother, a veteran who is now attending Fordham University, confirms the observations of many teachers. The veterans, he says, are indeed much more mature and in earnest than the other students, but their philosophy of life is not noticeably different. In most cases, their outlook is largely utilitarian, not practical in the good sense of wanting a better life for their

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CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)
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Telephone: CANal 6-8498

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

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

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On Pilgrimage

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trial towns, the former a giant steel works, and the latter the home of a great cement works, so vast that it powders the trees and fields for miles around.

A Ram

On the way over to Belfast, we passed a farm with a sign on it: "— Diversified farms No. 2. No selling of cattle on Sunday." Since there were sheep and rams in a fold near the house, we decided to stop in to see if we could buy a ram for our little flock of three sheep. There were a few beautiful ones there with beautiful curly horns. But there was no one at home and there was a great savage dog in front of the porch, untied, so that we could not even get up on the porch to knock on the door. Way off in one field there was a man on a tractor, but he was far off, and it was near the baby's feeding time, so we did not linger.

Diversified

It was good to see the word *diversified*, however. All around, for miles and miles, acres had been bought up for the raising of alfalfa for a dehydration plant nearby. The houses were no longer farm houses, but little suburban homes, set in the midst of gardens and lawns, and they might have been city houses. They did not have the look of rambling industry that most farm houses have, with their pig pens, barns, chicken coops, sheep folds, rabbit hutches, goat pens, corn cribs, blacksmith shops, tool sheds, etc.

Lack Correlation

During my year away from The Catholic Worker, when I lived in an old school house belonging to a convent out on Long Island, I grieved mightily over the fact that what once had been a farm was turned into chicken hatcheries and potato fields (cows were too dirty) and the novitiate a few miles away at the advice of the spiritual director, turned into landscaped grounds, as more refined surroundings for spiritual females! (So he said in a book he wrote about the order.) What a lack of correlation between the spiritual and the material here! One healthy young nun liked to get out and work in the potato fields and tucking her garb up about her, filled and loaded sacks, even helping to drive the truck! She was much criticized by the others.

Book Binding Crafts

We were looking for a binder to do over our set of

Newman's sermons, and when we found him he was so busy that he could not take our work until October. Until then he had to be doing school books that he wandered around the country side collecting. He had a good sized shop, heated with a great stove, plenty of windows all around, and on that afternoon, looking out on what seemed to be a garden party going on next door. "But no," he said, "They just have lots of children, and the women get together and sew every afternoon." Across the street was a small shirt factory. I looked at it with interest because my mother, when she was fourteen went to work in a shirt factory up in Poughkeepsie, New York, to help support her widowed mother and four younger sisters and brother. Her father died as a result of the Civil War. I have seen his discharge papers, Napoleon Bonaparte Satterlee, chairmaker. We are not so far away from crafts after all!

Good Materials

There was the machinery in the book binding shop to stitch and to cut and to press, and it was a joy to wander around and look at the materials; the buckram, the bright colors used for the history books he was engaged in binding. We talked of leather for binding, and he told us that if we bought any leather from the shops on Mott street (we are right next to the leather district in town) be sure that it was from Canada or South America, as the chemicals used in tanning American leather made it wear out within a year. It was all right for purses and pocket book (women and their vanity!) but not for books.

We talked again of tanning our own leather from goats, pigs, etc., on the farm (pig skin for footballs, sheep skin for diplomas, David Hennessy said) and Tamar added, let's make our own ink from sumac, and letter our own diplomas.

Few Craftsmen

Pretty soon, our book binder host told us, he would have to take apprentices, and it took four years to learn to bind books. And I thought mournfully of the fourteen years this Catholic Worker movement had been in existence, and how many talkers it had produced, and how few craftsmen. If only a few women would learn to spin and weave, and a few men would learn to make shoes, bind books, tan leather, farm,

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Future of Education

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families and fellows, but the narrow sense of wanting a nice living.

The Need

Nevertheless, if education is to prepare man for a truly human way of life, and to provide principles with which to face the tremendous challenge of our day, its leaders must rise above the pressure of daily tasks and work out a sound and dynamic philosophy of education. Doubtless, Catholic educators have the broad outline of such a philosophy to guide them but they are not dispensed from deepening that philosophy and from constantly refitting it to current conditions. During the past few years, several works on the Catholic philosophy of education have appeared. Of these, I think the most significant is *Education at the Crossroads* by Jacques Maritain, which the present Ambassador to the Vatican delivered at Yale University during his four year stay in this country.*

(**Education at the Crossroads*, by Jacques Maritain, New Haven: Yale University Press, \$2.00).

What Is Man?

Before we can state what the aims of education are, says Maritain, we must determine the nature of man. If we



GLORIA
in excelsis
DEO

agree that man is a rational animal, endowed with intellect and free choice, destined for a future life, we are in a position to refute many misconceptions concerning education prevalent today. Maritain discusses seven of these—a disregard of ends, false notions about the end, pragmatism, sociologism, intellectualism, voluntarism, and the doctrine that everything can be learned. Let us dwell on the first a moment. The modern mind is seemingly obsessed with techniques and methods, which are exalted over principles and ends. Maritain acknowledges that modern educationism has contributed much of value in the way of method, much that helps the student to learn more efficiently. Yet of what avail is all this if his growth is not directed to the proper end? What is this end? Catholic educators agree that "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social . . . in order to elevate, regulate and perfect it in accordance with the example of the teaching of Christ," Pope Pius XI,

The Christian Education of Youth, America Press, p. 32.

The Teacher

Now we may turn our attention to the dynamic factors in education? What is teaching? Does the teacher merely arouse in the soul of the student what is slumbering there all the while, as Socrates suggests in Plato's *Meno*? Or, at the opposite extreme, does the teacher do all the work and write upon the passive mind as upon a blackboard? Or should we rather maintain that in the dynamic process of teaching, the teacher does really teach, does really communicate knowledge, but above all, he aims at quickening the eager intelligence of the student so that he can build up intellectual and moral virtues? Teaching then is the dynamic collaboration of teacher and student. Furthermore, the teacher who really teaches would foster certain fundamental dispositions in his students—with regard to being, truth, justice, social consciousness and the dignity of all human work.

Levels

In the third lecture, "The Humanities and Liberal Education," Maritain surveys the three levels of educational life—(1) the rudiments (graded school); (2) the humanities—secondary school and college; (3) the university and institutes of advanced study. To each of these corresponds a period of development—child, adolescent and mature man. Space does not permit me to discuss the author's provocative proposals for reforming the curriculum. In many ways his ideas recall Hutchins and Adler. It may suffice to say (1) the viewpoint considers the needs of American education in general and not Catholic education specifically (we recall that Maritain was lecturing at Yale, and (2) the noble plea for liberal education, aside from its intrinsic merits, is based upon the argument that in a true democracy all persons must participate to their fullest extent in government and so must be liberally educated.

Undo and Do

In the final lecture, Maritain considers the trials of present-day education. To undo the educational errors of the past, to conserve the values of our educational heritage, are monumental tasks. Yet contemporary education must in addition assume special tasks at home and abroad. At home we have the demands for technicians and specialists. Specialists are needed, yet Maritain shows that overspecialization is the deadly foe of democracy; it leads to a kind of animalization of men. Abroad the most pressing problem is how to educate or re-educate European and Oriental youth. The youths of France, Poland, Greece (and we add, Germany and Japan) must be given new hope in living before real education can be attempted. Further will it be possible to re-educate a whole generation brought up by the Nazis?

Obviously, education right now has its hands full. Mari-

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Mob Violence

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three hundred whites in the nearby swamplands. On August 21 fourteen of them were arrested and to date reporters have been unable to contact them. This display of real mob rule came up after an unimportant incident regarding right of way on a highway.

Legalized manhunts led by police and deputies are extending lynch law and mob violence throughout the South while Catholics who possess the key to true interracial justice are generally silent on the subject.

The only appreciable publicity which has been given to the subject has appeared in the radical press. The average controlled press in the country has devoted its headlines to the death of American airmen in Europe with little or no mention of injustices in our own country. The Catholic press, which should be informed on the principles of true peace and interracial justice has been strangely silent on the subject.

The peace will come when men and nations see that their end is to give honor and glory to God and when they ordain their actions towards that end. The peace of the nation depends upon the peace of the individual, only when the individual is at rest with God and his neighbor will he begin to have an effect on national and international affairs. In a very intimate way the Negroes being oppressed in the South are our brothers.

They are members of the same nation, they are geographically and politically so placed that we can do something about their problems and sufferings. And yet we Catholics in the North vastly equipped as we are with the means for succoring the needs of these close neighbors or at least calling attention to their problems have pretty generally ignored it.

We have forgotten that we are obliged to "hunger and thirst after justice" that we are obliged to visit the imprisoned, that we are obliged to mercy.

During the war the Communists dropped the issue of interracial justice. They did this in the interest of unity. They wanted a united country here for they felt that their cause was best abetted by a united front at home. They didn't protest very often discrimination in the army, in housing projects, in unions. And as a result during the war they lost to a great extent their influence among the colored groups. Today they are trying desperately to regain their position.

Our Marxist friends are not content with merely giving publicity to the subject. They have discovered that the best technique they can use is the one that Christ gave us in the Sermon on the Mount.

A person has only to read the *Daily Worker* regularly to discover that their interest goes further than cold-blooded publicity on the subject. That each day they are taking an individual interest in specific cases. It seems to be a regular

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The Church and Work —By Dorothy Day

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benefit of the workers. The existence of those same safety devices is an example of the truth of what I write.

The Danger

AND HERE IS THE DANGEROUS PART, it is not so much the loss of the hand or the arm, but the loss of one's soul. When one gives one's self up to one's work, when one ceases to think and becomes a machine himself, the devil enters in. We cannot lose ourselves in our work without grave danger. De Rougemont brought this out in his last book, *THE DEVIL'S SHARE*. As soon as one becomes beside one's self, as soon as we lose ourselves, as soon as we give ourselves up to anything, whether it is sex, or drink, or work at the machine, there is the danger of the devil entering in. He looks for just such opportunities, and modern life is full of them. See our recreations, football, baseball. These are supposed to be recreations, and yet they enjoy themselves most who most thoroughly lose themselves in the mob. And the mob is a mob whether friendly or hostile, as Eugene Debs, the great socialist labor leader pointed out.

"I have only experienced the friendly mob," he said once, "when I was released from jail, and they met me and bore me on their shoulders. It was a friendly mob, but it smelt like a beast. The beast was there."

"Work is not a punishment, a curse, or enslavement, but the cooperation of the laborer with his Creator and Redeemer," Canon Cardijn writes.

But what kind of work? "Without the worker there will be no host, no wine, etc."

Nothing Amidst Muck

In the last few issues of the *Farm Labor News*, published by the Farm Labor Union which has its headquarters in Memphis, Tennessee, it is stated:—there are 6,744,000 family workers, migratory workers on the land. These are homeless, landless people, wandering around harvesting crops. In that same issue they speak of a 50,000 acre plantation, where 10,000 human beings work. They deal with the machine, the cotton picker, and the flame-thrower weed killer, which is about to displace "one half the present population engaged in cotton farming" according to the Department of Agriculture.

"The House of Haves has just about gotten farming fixed," R. E. Paris of Florence, Arkansas, writes to the editor. "I cannot find any place where the tenant farmer and share-cropper fit in this machine age. I am going to liken the machine age in farming to the man who built his house upon the sand. The storm came and the wind blew and the house fell and great was the fall thereof."

"The Department of Agriculture expresses the pious hope that the displaced workers will find jobs in industry," according to the story. The very use of the word *pious* shows the undercurrent of bitterness to religion, though

the union works with ministers all through the south.

Widespread

I have these papers before me and so I quote from them, but the same goes for wheat growers who have 100,000 acre farms and gamble in their one crop farming and live in the cities. They grow the wheat, and homeless laborers harvest it. It is milled in big cities and all the good taken out of it in the way of wheat germ, and the dead product sold to the consumer. Is this the kind of wheat our Lord took into His hands when He consecrated it and said, "TAKE, EAT."

Sanctify?

CAN we sanctify such work?

"Too much cotton and none to wear," reads another story. There are twenty-two million bales in the warehouses of the world and the price is over twenty-six cents a pound, the highest it has been in twenty-two years. The only way workers will get cotton in



clothes, work clothes, comforters, curtains, sheets, towels (one can't use silk or rayon or nylon for these) is to wait for the U. S. Government to work out a world agreement with other countries to limit the acreage and set the prices. Meanwhile the cotton is held in the storehouse. Can one sanctify such practices as these? Oh, the efficiency of modern business which leads to war!

I Accuse

Yes, I accuse the leaders, the teachers, the intellectuals, the clergy, of having a romantic attitude towards the workers. They write with fervor and glowing words—they dramatize the struggle, they are walking on picket lines, they love the man in the dungarees and the blue or plaid shirt, they write glowingly of his calloused hands—they take these leaves from the communist notebook—they are glorifying the proletariat, the dispossessed, the propertyless, the homeless, and the workers can hang a holy medal on their machine, or over their bunk in the fo'castle and pray as they begin and finish their work, and go home to their two-room or three-room apartment and surrounded by children and an exhausted wife, sanctify their surroundings—or forget them in the nearest tavern with polluted beer, adulterated wine, or hard liquor. The YCW comment at the end of Canon Cardijn's pamphlet is this: "The YCW shows the workers that whatever a man's state (which after all is according to the

dispensation of providence) his primary struggle is against himself, and when that is well in hand the rest is largely a question of *adapting himself to his surroundings*, in order to get the very best out of them both spiritually and temporally."

Accept? Then?

In other words, accept the machine, accept the factory, the speed-up system, the work in which you are spent—so spent indeed, that on coming out of the factory exhausted, though not physically (the work is light, many say), one seeks the anodyne of drink or sex. No, the immorality is not in the factory, so much, it is after it, a result of it. For some months I lived in Farmingdale, Long Island, where there was a gigantic airplane factory where they were constructing bombers. It was flung up during the war, and transportation was difficult what with gasoline and tires, and poor bus service. So girls were always accepting lifts from the men to and from work. Even on the bus there was crude horseplay and immodest talk.

Effects

A man is "spent" in his work. He is emptied. He is emasculated. And vital statistics from Dr. Baker's figures from the Department of Agriculture, show that it is not only city life, but life in the factories that is cutting down the size of the family so that at present we are a middle-aged country.

I speak frankly as a lay person to priests, of this vain attempt of priests to urge the workers to sanctify one's surroundings, to adapt oneself to one's surroundings. What kind of homes do priests live in? How large are their rectories, their monasteries, their house of studies? How can they speak of "home" so glowingly, how can they talk of the large family with such unctiousness, when they see the two-room apartments, the four-room apartments on Mulberry street, on Mott street?

Trash

Should the worker sanctify his surroundings in the lumber camps where huge forests are being denuded all over the country, for profit. Do they bring him homes? Where did all the lumber go? It is tragic, as I write on this white paper to think that trees were cut down to make this paper, and the billions of Daily News, True Stories, detective fiction, movie magazines that fill the drug stores and the bus stations. "Pennsylvania used to have 28,650,000 acres of forest. Now less than 4,000 acres of forest remain within the commonwealth and Pennsylvania has dropped in lumber production from the first to twenty-fourth place among the states." (Circular from the Department of Forests of Pa.)

Do we just "adapt ourselves" to this evil of destruction and waste, not only of men but of raw materials? We can no more bless it, "sanctify it" than the priest can bless the scrap iron which he sprinkles with holy water in the church yard before it sets off to kill Japanese or

Germans. (A picture of this was in the Hearst paper in Chicago.)

And yet, that is what the clergy are doing, when they accept this system, this industrial capitalism. Canon Cardijn is opposed to the materialism of the day, but most priests when they sensitively use the word materialism, rather than communism or red fascism, are meaning the same thing.

Temporary Lift

"Where Christ is present among the masses, in all their circumstances, conditions, modes of life, there Christian mysticism, which is union with Christ, takes on a deeper and more extensive reality." I am still quoting from the pamphlet. But I deny that Christ is present in the factories, among the workers, that they take Him there. "The workers of the world are lost to the church." They are still lost, for all the Jocist

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. . . . 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 a 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.*

The Masses

Continuing this charge of sentimentalizing or romanticizing of the proletariat, we would like to call attention to the use of the word Masses. I used to work for the *Old Masses*, and I had quite a few articles in the *New Masses*, published by the Communists in New York City. One of my articles on the birth of my daughter in a public hospital was reprinted all over Russia and, according to my old friend Michael Gold of the *Daily Worker* staff, I have quite a bit of royalties coming to me in Russia since it was translated and reprinted in many languages. Diego Rivera, the Mexican artist, told me in 1929 that he had read it when he was in Russia. It was he, in fact, that told me it had been reprinted. *The Masses*. What a glowing word it was to us then. To speak to the Masses. To write to the Masses, to be a part of the Masses—our hearts during those years, glowed within us at the idea.

The People

And now the Holy Father, in one of his great Christmas messages, points out the difference between *the Masses* and *the people*. He tells us that the expression, *the Masses*, conveys the idea of the inert mass, being moved this way and that, swayed as by a wind, controlled by the demagogue. Whereas "the people" conveys the idea of persons, creatures of body and soul, temples of the Holy Ghost, men and women and children made to the likeness of God, divinized by their baptism and made sons of God.

Since that great message of the Holy Father (these comments of his were only a part of it) I have hesitated ever again to use the word "Masses." Canon Cardijn or his translator uses it thirteen times in a twenty-page pamphlet. He used *crowd* once—"to capture the crowd," and *multitude*, once.

Long Range View

This is an old controversy. We started to read about it in the pages of Blackfriars, the

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YCW, CYO, and Catholic Action that is going on. It is impossible to sanctify a house of shame. It is a delusion, a deception, and once more the workers are being betrayed. For a while they may be aroused to hope, they may lose themselves in meetings, in mass demonstrations, in pilgrimages to the Holy Father, and filled with the afterglow of these glorious experiences, warm their factories with them, but it will not be lasting. Communism creeps inexorably on, and shows its influence one way or another. The Popular Republican Movement of France, which has as part of its economic program nationalization or national control has elicited this comment from the Holy Father, in his letter to the Social Study Week held by French Catholics in Strasbourg recently:

"IT IS EVIDENT THAT INSTEAD OF ATTENUATING THE MECHANICAL NATURE OF LIFE AND LABOR IN COMMON, NATIONALIZATION, EVEN WHEN LICIT, THREATENS TO ACCENTUATE THESE STILL MORE, AND CONSEQUENTLY THE BENEFIT DERIVING FROM IT TO A TRUE COMMUNITY IS VERY MUCH OPEN TO QUESTION."

The Pope's Words

In 1939, in an address to the International Congress of Catholic Women's League, the Holy Father said: "In this age of mechanization the human

Our Lady of LaSalette

(This is the second in a series of articles on the Apparitions of the Blessed Mother.)

On September 19, 1846, Melaine Mathieu, 14, and Maximin Giraud, 11, were tending their cows on an Alpine summit in La Salette, France. The two children had eaten their lunch and had laid down to rest, then Melanie, awakening and not seeing the cows, called Maximin. They searched separately till Melanie found them beside the stream. Suddenly she saw a strange bright light and calling Maximin she asked him if he saw the light too. He did and then they both saw a woman sitting and weeping, her face in her hands, surrounded by a bright light. This frightened them for they never saw anyone all day long in the mountains and besides this was a stranger. Maximin held on to his stick and resolved to protect Melanie when the woman looked up, arose, and coming towards them and said in the most beautiful voice the children ever heard (for the rest of their lives the children said no music compared to this voice). "Come near my children, do not be afraid. I am here to tell you great news." No longer afraid, but eager the two ran to meet her.

A Truly Beautiful Lady

The lady was all white and gold, of medium height and slim. Her face was so resplendent with light that the noon-day sun lost its brightness; her complexion was pale white, such as they have that are burdened with suffering. Her beauty was so radiant, so dazzling, so scintillating, that Melanie kept rubbing her eyes trying to see her better. Her shoes were white with square golden buckles. Circling the soles were tiny roses which did not crush as the woman stood on the tips of the blades of grass. Her apron was golden and it descended to the bottom of her full white robe. She had her arms folded before her concealed within broad straight sleeves which reached beyond her finger tips. Over her shoulders was a plain white kerchief which crossed before her. Small roses, large roses of many colors were along the border of the kerchief and hanging from her neck was a flat thin golden chain about an inch in breadth holding a crucifix on either side of the crucifix were pincers and a hammer.

She Speaks

The woman stood before them, her head bent towards them.

"IF MY PEOPLE WILL NOT SUBMIT, I SHALL BE FORCED TO LET GO THE HAND OF MY SON. IT IS SO STRONG, SO HEAVY, THAT I CAN NO LONGER WITHHOLD IT.

HOW LONG A TIME DO I SUFFER FOR YOU? IF I WOULD NOT HAVE MY SON ABANDON YOU, I AM COMPELLED TO PRAY TO HIM WITHOUT CEASING. AND AS TO YOU, YOU TAKE NO HEED OF IT.

HOWEVER MUCH YOU PRAY, HOWEVER MUCH YOU DO, YOU WILL NEVER RECOMPENSE THE PAINS I HAVE TAKEN FOR YOU.

SIX DAYS HAVE I GIVEN YOU TO LABOR, THE SEVENTH I HAVE KEPT FOR MYSELF, AND THEY WILL NOT GIVE IT TO ME. IT IS THIS WHICH MAKES THE HAND OF MY SON SO HEAVY. THOSE WHO DRIVE THE CARTS CANNOT SWEAR WITHOUT INTRODUCING THE NAME OF MY SON."

Our Failing

She spoke longer to them, then before leaving, asked if they said their prayers well. "Oh, no, madame, not very well." Ah, my children, you must be sure and say them well morning and evening. When you cannot do better, say at least an Our Father and a Hail Mary. But when you have time say more.

She complained none went to Mass but a few aged women, the rest work on Sundays all the summer, and in winter, when they know not what to do, go to Mass, but only to mock at religion. During Lent they go to the market like dogs.

"WELL, MY CHILDREN, YOU WILL MAKE THIS KNOWN TO ALL MY PEOPLE."

Miracle Spring

ALWAYS WITHIN A DOUBLE AUREOLA OF



LIGHT ONE BRIGHTER THAN THE OTHER, THE WOMAN CLIMBED TO THE TOP TO THE INCLINE, WALKING ON THE TIPS OF THE BLADES OF GRASS. She stopped an instant, ascended in the air, looked up to heaven, then down to the earth and vanished before their eyes. The children got their lunch sacks, put the cows to pasture. That evening each child told their masters what they had seen and heard. On Monday, when they visited the place, a miraculous spring was gushing forth where the Weeping Lady's feet had rested.

Bloy and La Salette

Leon Bloy, in "THE WOMAN WHO WAS POOR," has one of his characters say, "Well, one day I made the pilgrimage to La Salette. I wanted to see that glorious mountain which had been touched by the feet of the queen of Prophets and where the Holy Spirit spoke through her lips the most redoubtable canticle that mankind has heard since the Magnificat. . . . Today I am at LaSalette for the thirtieth time. I must be known here. This is where I have received the most help, and I would prescribe this pilgrimage for all who are unhappy. It is the Sinai of Penitence, the Paradise of Pain; those who do not realize it are very much to be pitied. For myself, I am beginning to realize, and sometimes I am set free for hours."

When Melaine became Sis-

ter Mary of the Cross she wrote, "The tears of our good Mother were brilliant; they did not fall on the earth, they disappeared like sparks of fire, her eyes were gentle, her look was so kind and affable and attracted one towards her in spite of oneself. Oh, yes, one must be dead not to love Mary; one must be more than that; one must never have existed not to love Mary, not to cause her to be loved."

Her Teacher

Mary, the Blessed Virgin Mary, for it was proved to be she, had chosen two very simple, uneducated children who scarcely knew the Hail Mary and the Our Father. They were very poor and hired out to mind cows. They were another instance of God choosing the weak and foolish to confound the wise and strong. Raissa Maritain in "Adventures in Grace" says that Melanie was practically abandoned by her mother who hated her. She was constantly guided, protected and taught by a child who appeared to her every day. The Child was Jesus, who played with her and taught her till she was about 12. Although these children, Melanie and Maximin, were ordinary in every way when questioned, they showed remarkable qualities which amazed the authorities. As one person said, "They inspire in those who listen to them and impose on their minds a sort of religious awe for the things they say and a sort of respect for their persons. I experience these impressions constantly and at times very vividly and yet without ceasing to consider them very disagreeable children."

Indifference

Our Lady had told each a separate secret which they never revealed to anyone but at the Pope's request told him. Concerning the secrets the Pope said, "These are scourges with which France is threatened, but she is not alone culpable; Germany, Italy and all Europe is culpable and merits chastisement. I have less to fear from open impiety than from indifference and human respect. It is not without reason that the Church is called militant."

Pilgrims

The Cure D'Ars believed in the Apparitions and hung a picture of Our Lady of LaSalette at the head of his bed. Pilgrims visited the holy mountain ever since but on the first anniversary a huge crowd from all over Europe came, among them 250 priests. They spent the night on the hillside in the pouring rain for the hospices and Church were not built then. Next morning many Masses were offered and 30,000 chanted the Magnificat and prayed for France that was so blessed by this visit of the Virgin Mary.

Lax Catholics

Mary complained that Baptized Catholics—a people consecrated to God—should live without God, and without His Church. All of us know fallen away Catholics. They are in our families, among our friends, our fellow workers, our neighbors. We take their lukewarmness for granted, never questioning, rarely doing anything about it. Sometimes we even forget to pray for them. We should pray to Our Lady of LaSalette to help

Application for THE ETERNAL LIFE COMPANY

Name:

Mary Mediocrity Smith.

Age:

Chronological—29 years.
Mental—13 years.
Spiritual—7 years.

Education:

Primary—catechism.
High school—comic strips.
College—movies.*

* awarded title of "Miss Average Movie Goer of 1945."

Technical Training:

Vocal prayer—300 h.m.'s* per hour.
Affective prayer—none.
Contemplative prayer—none.
* Hail Mary's.

Vocation:

Hasn't found it yet.

Occupation:

Assistant supervisor of filing for the Quaker City Indemnity Co.

Previous Experience:

29 years of family life (our investigator found that although the applicant was well-known at her home address, she used it only as an overnight place. Neighbors reported matrimonial prospects of several years previous to have been rejected because the suitor was a manual laborer.

10 years with the Quaker City Indemnity Company (this experience is irrelevant to the present application in view of the fact that the applicant has been unconscious most of this time.

Health:

Poor. Has general atrophy of the mental faculties, and a weak will. Every year applicant has multiple attacks of venial sin during which she could easily fall prey to a mortal sin virus.

Appearance:

Deceptive. Although applicant does robot labor, she dresses as a member of the leisure classes; although poor, imitates the wealthy; although virginal, her clothes suggest the harlot.

References:

Third cousin on her mother's side, who is a Carmelite, recommends applicant daily, and has offered to assume her indebtedness. Parish curate once also gave recommendation on occasion of the death of applicant's aunt.

Case History:

- First application received May 12, 1917, at St. Bridget's Church, Baltimore.
- Notable increase in charity on occasion of First Communion.
- Died at 16, for five months. Precipitating cause was a provocative movie.
- At 17 went to daily Mass and Communion during Lent. Notable increase in charity.
- Decline in all faculties and no increase in charity from shortly after her employment by Quaker City. Fell in with wordly habits of other employees.

Appointment for Date of Final Interview:

August 3, 1943.

POSTSCRIPT:

- Late June, 1946: Applicant made retreat at insistence of new girl in the office. After good confession, notable increase in charity.
- September, 1946: Joined Catholic Action. Mental faculties stirred a little.
- January, 1947: Daily Mass again. Applicant concentrating on helping fellow workers.
- March, 1947: Lull. Severe temptations, followed by strengthening of will.
- April, 1947: Fired from Quaker City Indemnity Company for "subversive activities" which amounted to talking religion and a fuller life in the office.
- November, 1947: Started cooperative rooming house for apostolic workers. Very happy.
- June, 1948: Applicant offered \$75 a week as a housekeeper in the Hotel Penn. Declined offer. Instead opened House of Hospitality for derelict poor.
- August 2, 1948: House of Hospitality very crowded. Applicant gave her bed to a destitute mother and her baby. Applicant slept on floor.

Headline of New York Times, August 3, 1948:

ATOM BOMB DROPPED ON PHILADELPHIA
WHOLE CENTRAL AREA OF CITY IS DEMOLISHED

Application accepted, August 3, 1948.

us find the way (Christ is the Way and He longs for their salvations much more than we) to speak to them about returning to the Church. Knowing what it is that keeps them from God we can help

them. Too often we pride ourselves on never mentioning religion. What is of greater importance? I don't mean we should nag people back to Church or put our foot in it

(Continued on page 6)

+ From The Mail Bag +

More Appeals—More Addresses From Stricken Europe

For France

Dear Miss Day:

Would you please excuse my poor broken English, but I would like to thank you very much for your beautiful parcel. We did appreciate all its valuable contents. The meat tins especially are so precious, and all the other beef cans, too. We are so very grateful to you, dear Miss Day, for everything. Our sick ones want to send you a very special "thank you" and to let you know that they are offering four days of prayers and suffering and boredom for your dear intentions, the personal and the family ones. We are still in great difficulties here. Our spiritual and social works are getting on and hacking their way in spite of all.

Thank you again, dear Miss Day, for your delicate generosity.

I remain yours very truly,
M. Andre
5 rue du XI. Novembre
Paray le Monial (Saone
Loire) France.

For Italy

Dear Sirs:

While going thru combat in Europe I've met lots of poor Sisters, Brothers and Priests. These poor Religious are so down and out they have to walk around barefooted. These different orders take care of orphanages. Most of the children at these orphanages lost their parents in the war.

Each week I send packages composed of medicine, food and clothing. I thought maybe some of your readers would be interested in helping out these poor unfortunates.

Inclosed you'll find addresses of these different orders.

Thanking you and your readers who are willing to help, and may God reward them for their good hearts.

Sincerely yours,
Peter T. Kolton.

The addresses:

Rev. Mother Superior,
Istituto S. Reparata,
Via S. Reparata, 95,
Firenze, Italy.

Rev. Bro. Michael Marciniak,
Superior,
Bracia Serca Jezusowego,
Pocz. Puszczykowo,
Pow. Poznanski, Poland.

Rev. P. Atanasio,
Convento Del Padri Paolini,
Via dei Barbieri, No. 22 A,
Roma, Italia.

Rev. Madre Teresina,
Superior,
Orfanele, Madona Del Groppo,
Montecatine Terme,
Prov. Pistoia, Italia.

Superior,
Rev. Bro. Bogumil Gaworecki,
Bracia Samarytanie, Pocz.
Dydna,
Pow. Brzozow, Woj Rzeszow,
Poland.

For Hungary

Dear Readers:

Would you share your Christmas blessings with the suffering people of Hungary?

This may seem a very early appeal, but considering the facts, that it takes from 6 to 8 weeks for the parcels to reach Budapest, we beg our friends and all those who wish to save lives in a country with ancient Catholic traditions, to send a gift-parcel as soon as possible.

Because of her geographical position, the lovely country of St. Stephen, the first King of Hungary, and dear St. Elizabeth, the beloved patron of all charitable works, the country has been in the war-path throughout centuries between armies clashing from East to West and was the battlefield of World War II. The second World War nearly destroyed everything that a thousand years had built in material and spiritual values. Today, Budapest, once the "Queen of the Danube," is in ruins, thousands of people are homeless and starving, children, who have lost their parents, roam the streets of the cities, 60% of all babies born die of starvation, those who survive wrapped in newspaper, if available, are fed on a tea cooked from the weeds of the fields. Children already 4 to 5 years have never tasted sugar or candy in their lives, never wore shoes, never knew a home.

Body and Soul

To save lives in Hungary means saving souls for our Church and for eternity.

Several hundreds of Sisters of Social Service are working desperately to save all they can, have soup kitchens, day nurseries, baby clinics. They are in desperate need of food and clothing.

Parcels are accepted by any Post Office in the U. S. and Canada. They must not exceed 11 pounds and postage is 17 cents in the U. S. and 27 cents in Canada per lb. Mostly needed foods are: sugar, honey, cocoa, powdered milk, dehydrated eggs, vegetables, canned meat. Medicines: aspirin, vitamin tablets, penicillin, etc. Any kind of clothing: underwear, stockings, baby layettes, sewing thread, needles, snaps, elastic, etc. Soaps of all kinds.

How To Pack

For packing use a light-weight carton, sew it in a sack of canvas, unbleached cotton or other durable material and write address with indelible ink.

Address is: Sisters of Social Service, VII, Tokolyi ut 69, Budapest, Hungary.

Anyone desiring more information please write to: Sister M. Hedvig, c/o St. Mary's Home, 227 E. 72nd Street, New York, 21, N. Y.

May your Christmas joy be multiplied and greatly blessed for wiping away tears from the face of a little child!

For Poland

Dear Madam and Sir:

The nuns of the Sacred Heart at Poznan, 1½ Nowomiejski, have given us your address. We are mostly their old pupils, students, or friends. They have told us how very generous America is, and how they have been helped by your "gift parcels." So, we dare ask you, if you would be so very kind and put in the papers, or in any other manner let the people know, that our "Caritas Academica" is in a most great need. The nuns have also very many pupils and their families to feed and clothe. We are mostly University students, some of them have lost everything and must work hard in order to entertain their families and be able to study themselves. We have also a "Mother and Child" House, where the young students married can find help, food and clothing. But our resources are very scarce, and the needful are counted by hundreds. Every gift will be so very welcome, even stationer's articles, clothing for boys and girls, "first aid" boxes and swaddling clothes—clothes for babies most especially. Young mothers need very badly medicines and vitamins and that is not to be got here, or at prices which we cannot afford. We are sure you will not resist our appeal, and we shall soon find some benefactors throughout your generous country.

With a very grateful love and many thanks in advance, we are,

Yours very sincerely,
"Caritas Academica,"
Pozan, Poland,
Libelta 2,
Omaszta Elzbieta.

Dear Sir:

On June 11 we received your "gift-parcel" with its precious contents in perfect order. To tell you our joy and our gratitude is too difficult for words, especially for us who know English so very little.

We should like to tell you, dear sir, how precious every gift of food and dress and medicine is. The country has become so poor that nearly every family is reduced to poverty. It is unthinkable, yet unhappily very true.

In our convent we have about 200 pupils—girls and boys, and we are in touch with all their families and others, too, who come to us for help and comfort. Your kind messages and your generous gifts give us the possibility of putting a ray of sunshine on so many young souls who have gone through trials above their age. They help us too to keep up hope and courage in those families, living in seemingly hopeless conditions.

I can assure you, dear sir, that your name will be kept by us on the list of our benefactors—for this you truly are—and that, in the convent of the Sacred Heart, Nuns and children will ever pray for you and your dear ones.

This is our message to our dear friends in the U.S.A.: "May Our Dear Lord reward

your kindness of heart, and be always the generous Providence of your dear home the sweet joy of your happy days, and in the days of trouble may He be your One True Comforter and Friend."

With our best and grateful thanks, in the name of our R. Mother, the Nuns, the children and all those you have cheered up by your generous heart,

Yours sincerely,
Mother Antoinette
Zaleska, Sec.

Our convent in Poznan—Plac Nowomiejski, having been destroyed by fire, please send all the parcels here, where we are all together.

Sacre—Coeur,
Polska Wies—Pobiedziska,
(Poznan)—Poland.

For Germany

Gentlemen:

On New Years Day I picked up a copy of the Catholic Worker in St. Joseph's Church in New York City and read the appeal for Palermo. The next day my first 2 packages were on their way for the desperate children over there. To my greatest regret I am not able anymore to continue sending packages to Italy, France and other countries I have been sending to, because I now must help my relatives and friends in Germany, many of whom are starving and without shoes and the only set of clothing they were wearing when being bombed out almost beyond being repaired. My own Father died from starvation in January, one of my sisters broke down in the office due to lack of food and had to stay home for several months. An aunt of mine is not able to get up any more on account of weakness due to hunger, she visibly is drying up, as my cousin tells me in a griefstricken letter. A friend's baby boy has contracted lung trouble, because his little body is so weakened from the starvation diet. Two cousins expect a new arrival desperately, because they don't know where to get clothing and diapers for them. There are so many little ones, 10 years and younger, who need food and clothing very badly. I spent already all my savings, but it was not enough to comply with all the needs.

Recently I also received a letter from a very charitable priest in Germany. He is pastor at the St. Kreuz Kirche in Dortmund, Kreuzstrasse 61, (Westfalen), British Zone. Since all other churches in the city are completely destroyed, St. Kreuz has become the main church now in Dortmund, although it is also partly destroyed and all burned out. Father Ludwig Litzinger is very much concerned about the conditions in the city. He writes that 2-3 of the city is destroyed but that the population is about the same as before the war (more than half a Million), that the living conditions are accordingly, that the misery there is extremely great. He would be very grateful for any help from America and in fact is quite hopeful

that generous Americans will aid him in his anxiety regarding the poor starving war victims, especially little children and old people. Father Litzinger himself is ailing, he is already 66 years old and had been imprisoned by the Nazis and ill-treated on account of his opposition to Hitler's doctrine. Would it be possible to appeal in Father Litzinger's name in the next issue of the Catholic Worker? His address is: Rev. Pfarrer Ludwig Litzinger, Kreuzkirche, Kreuzstr. 61, Dortmund in Westfalen, Germany, British Zone (21b). I hope he will not be disappointed but be successful in alleviating the misery in Dortmund with the help of kind Americans as Mrs. Leone was successful in Palermo to save hundreds of little children.

Expecting your kind and favorable reply soon, I am sincerely yours,
(Miss) Elly Dirkschneider.

Violence

(Continued from page 2)

technique for Communists to keep tab on jails, and when a case of racial injustice comes up to not only protest but to do something about the subject personally. Here is one case, now a couple of months old.

Mike Choice, nineteen and a Negro came up north from Alabama to escape discrimination and injustice. He thought that he might be able to better his lot up here where color wasn't supposed to make any difference and a man's integrity was supposed to be the stick by which he would be judged.

Mike was wrong though for he was sentenced to ninety days in Bayonne, N. J., jail-house for asking a young girl the way to a local carnival. At first the police tried to hang a charge of molesting the girl on him. They even produced a "signed" confession until it was shown that Mike can't read or write. They finally stuck him with a charge of "obstructing" the girl's path. Mike was held for forty-eight hours without being able to contact anyone. He says that during this time he was threatened by the police with a rubber hose.

Here is where the Communists enter the picture. They took up the case and with the help of the Association for the Advancement of Colored People made a friend of Mike. The brotherhood of man under the fatherhood of God remained silent on some bookshelf while the brotherhood of man under Karl Marx became dynamic and produced some results.

When are we going to realize that sins of discrimination are really serious sins? That we can commit sin by omission as well as commission? That as long as we are silent on the subject of cases such as are mentioned above, as long as we refuse our help to our suffering brothers we are going to be held responsible together with the men who pulled the lynch-rope or gouged out the eye.

Slaves or Patients?

(Continued from page 1)

realization that in the preservation of the "status quo" lies the continuance of a steady and relatively easy livelihood. The children are often denied true friendly care from the attendants because the salary is so low and the workday so long and trying that the job is unattractive to individuals of the moral, social and emotional caliber that should be required for such work. And their final hope, the only group of outsiders with the potential power to force reform—the Board of Visitors—fails utterly in its responsibility; usually only 3 or 4 of the membership of 10 attend the monthly meeting.

Is it any wonder, then, that under such a set-up, the patients are unjustly exploited? In our last issue we covered some aspects of the lack of recreational and athletic facilities for the children. Now let us look at the extremely well-developed work program that does exist.

Work Program Well Developed

Virtually all of the actual work involved in the operation of the institution is done by the children. The more capable boys are assigned to the farm, the dairy, the powerhouse; the girls to the laundry, the kitchen, the dining rooms. Specialized employees such as the painter, plumber, mason, etc., are assigned patients as assistants. In the cottages, patients do all of the cleaning as well as the feeding, bathing and changing of incontinent or helpless patients under the supervision and direction of the attendant.

Within the limits of justice such an arrangement could be commended. A just work program could be used as a factor in developing a sense of self-assurance and habits of self-reliance. By training the "patient-student" in the various trades and manual arts, a just work program could equip him with the basis for earning his livelihood in the event of ultimate parole. Such a program planned for the patients' welfare and training would be a credit to Rosewood.

Do Not owe Labor to the State

Too often, however, we encounter the proposition that these children owe their labor to the State to repay it for the cost of their care. Rather, it should ever be borne in mind that Society took these children into its custody, usually against their will; it is, therefore, Society's obligation to provide for them. Unfortunately, however, from the distorted principle that places the obligation upon the patient has come the practice of punishing children who do not work by depriving them of the few limited pleasures Rosewood does offer.

Rosewood's program of "work therapy", if it can seriously be so named, goes beyond the limits of justice and is instead an outright exploitation of patients' labor. There are children there who work every day of the year without respite! Since most of these jobs (on the dairy, in the powerhouse, in the cafeteria and kitchen, etc.) entail early work hours or heavy labor or both there can be no excuse for not arranging the work schedule so as to pro-

vide at least one day of rest each week for every worker patient. On more than one occasion this was suggested to the Rosewood authorities—with no satisfactory result.

The exploitation is evidenced again in the fact that patients who do valuable work are sometimes neglected in parole considerations. For example, one girl who proved herself reliable and efficient as a nurse's aide was kept in such work until she reached a point near indispensability. When her grandmother suddenly took an interest in her and moved toward obtaining a parole for her, the entire hospital staff began trying to persuade the girl to accept a limited parole-employment arrangement under which she would continue doing her work at a regular salary! It is to be noted that not until faced with the threat of losing her by parole did they consider her worthy of employee status. It is reasonable to assume that if the grandmother has since lost interest in parole efforts, the girl will continue doing that work as a patient—and without pay!

In most cases patients assigned as "helpers" to the specialized employees are stooges for these employees — doing the actual work while the others "supervise" and collect the pay. It is ridiculous to refer to this arrangement as "occupational training". Once a specialized employee has trained a patient to the point that his work is done for him in a satisfactory fashion, it is almost impossible to get that patient away from him for training in some other occupation, as would be done in a valid training program.

Overworked

The more capable and willing a patient is, the more he or she is overworked. One patient does practically all of the heavy work in a cottage having a large proportion of helpless patients; his workday every day begins at 5:30 AM and continues to about 7 PM. A young girl works as a nurse's aide in the clinic. After the morning treatment period is over, she (and the other clinic assistants — patients, of course) wash the entire basement floor, offices and all, and at frequent intervals wax and polish the floor as well. This should be enough to be considered a full day's work, extending as it does from 8:30 to 5; but, because she is such a capable worker, this girl is kept in a cottage housing children much younger than herself, so that she may help with the care of the little patients before and after her duties in the hospital. In addition, after a thoroughly exploited day, she frequently cleans the attendants' private living quarters to earn a little spending money. Most of her friends and two of her sisters are at a different cottage that houses girls of her age; however, she is so valuable at the small girls' cottage that, in spite of her many pleas and the consideration her other work should entitle her to, she is consistently refused a transfer to that cottage wherein she rightfully belongs.

It is to be admitted that many of these patients are

overwilling and take great pride in extra responsibilities. Nevertheless, it should be expected that the people placed in charge over them will have enough sense to keep their work within reasonable limits.

Instead the opposite is often true. One boy assigned to night duty as a helper on the hospital ward was observed by one of the administrative officers in the act of watching some other boys install posts along a roadway. Twice the official ordered the boy to "get to work" installing posts; twice the boy objected explaining that he was on night duty and, was then on his "free time." The final result of confusing justice with this particular official's orders was that the boy was punished by being ordered indoors for the rest of the day—that is, until he was due to report for his night duty!

Maryland Readers Should Protest

Many other injustices could be described here to further illustrate the extent of Rosewood's labor exploitation—child labor exploitation, at that—by the State of Maryland. It should be to the shame of every person that such a situation can exist. We can only hope that our Maryland readers will somehow express their objection to this unforgivable state of affairs by writing their newspapers, their governor, their legislators to force corrective measures. It is sad to think that similar situations probably exist throughout the nation; it is to be hoped that if sufficient interest can be stirred up in the state named for the most-loved Saint in the Christian world, the effects would be felt in every institution in the land. For those who suffer in neglect and exploitation in our nation's mental institutions are our brothers. Thus far we have failed them.

ESSAYS

(Continued from page 1)
you will not have foreign markets.

3. Mechanized Labor

1. Gandhi says:
"Industrialism is evil."
2. Industrialism is evil because it brings idleness both to the capitalist class and the working class.
3. Idleness does no good both to the capitalist class and the working class.
4. Creative labor is what keeps people out of mischief.
5. Creative labor is craft labor.
6. Mechanized labor is not creative labor.

4. No Pleasure in Work

1. Carlyle says:
"He who has found his work let him look for no other blessedness."
2. But workmen cannot find happiness in mechanized work.
3. As Charles Devas says
"The great majority having to perform some mechanized operation which requires little thought and allows no originality and which

(Continued on page 8)

On Pilgrimage

(Continued from page 2)

build, print—and put in a good day's work at it!

The Beginnings

Well, we have the beginnings. There are some who work hard, otherwise the work would not go on. There are women learning to do housework, to spin, bake and turning out wonderful bread on the farm here, and the hospitality takes time, and the washing and cleaning and cooking. If we had less hospitality, God forbid, we would have more work done. During retreats, during the wonderful, the holy silence, there is much done. Only this last month, logs sent to us for building have been cleaned of bolts and nails, and that took three men all their spare time between conferences during a long retreat; priests' rooms are being built of cement blocks, potatoes have been dug from the field, and half a ton brought in, haying, gardening—oh the joy of the farm where there is always much to do!

Paper Mill

Another afternoon we took a drive nine miles down the Delaware river to Riegelsville where there was a paper mill to see if we could buy paper for Stanley's little printing press on the farm. We found they sold only cardboard, white and many colors, and that we could not buy from them, directly from the factory, but only from jobbers. However, they said that they would give us odds and ends of samples, and we gratefully returned the next week and got about twenty pounds.

Chemical Works

Within walking distance of the farm—one does not need to go on a rural ride to get there—is a chemical works, owned by the Penn Salt whatever that firm may be, and where there is hydrofluoric acid manufactured, which is used in chemical warfare, in laundry fluids, in the atom bomb, and in many other diabolic concoctions, one of our neighbors told us. All the woods behind the plant are blighted, and the dead trees stand out sadly on the hillside and the surrounding neighborhood is deserted. Our own little pine trees which we planted by the hundreds on one of our hillsides were all killed by the fumes which come from this plant, and many other trees in the neighborhood are blighted by it. It often amazes me that conditions which are scorned in the back yards of the slovenly are tolerated and even taken for granted around industrial plants and on the outskirts of cities.

Tremendous News

These rides were taking place during the month of August, because it was a period of waiting of great expectancy. Every afternoon my daughter and her baby Rebecca used to come over to my pecca and sit with me while we sewed and knit and teased wool for carding.

Retreatants came and went, there was Fr. Vaile's retreat, Fr. Ott's retreat and then Fr. Ignatius' retreat. A coal shed, a tool shed are being built. Trenches were dug in the hill

Our Lady

(Continued from page 4)

if we know it only antagonizes. We should fear human respect very much. If our friends know how we feel about their position, our friendship, our love will bring them back but we must be patient.

Message For Us

The message of LaSalette is for you and for me. The Blessed Mother has to pray to her Son because we do not keep holy the Sabbath Day and because we take the Name of Christ in vain. She has to pray without ceasing, yet so often people say "I am good I do not hurt anybody." I wonder if we really notice when we hear someone taking God's Name in vein. A Junior Presidium of the Legion of Mary is assigned to pray every time they hear God's Name taken and if possible correct the person. They were able to get some of their playmates out of this bad habit. But one girl said she heard the children at school cursing so often she didn't have time to say a prayer. Ever since I have become conscious of His Name, it seems I hear It everywhere taken in vain.

Dry Her Tears

Do you miss Sunday Mass or do you miss on the Sabbath? Do you have to? Or if you always go to Mass do you help mind babies so a busy Mother can? If you believed in the Mass, how can you sit back and not help those who want to go to Mass. I have met Catholics who thought it remarkable someone wanted to walk four miles to go to Mass but who wouldn't inconvenience themselves by driving those four miles to pick her up. Yet they thought they were good Catholics. Our Blessed Mother is weeping at our hard hearts, our selfishness, our smugness our indifference to Her Son's commandments. Let us dry her tears!

Julia Porcelli

to put in new pipe from the spring; logs were taken to the mill and sawed with the help of some of our own men. The women washed, mended, baked and help in the cooking. Visitors came and went, there were picnics on the hill side and down in the meadow under the pear trees.

And all this time was a time of happy waiting for us. And now there is a new life on the farm, there is a little Susanna, born Sunday, August 25, on the feast of St. Louis, to David and Tamar Hennessy and she will be reborn a child of God on the feast of Mary, Sept. 8. It makes me very happy that these two little grand children are just a year apart, because I know just how companionable sisters can be.

More Retreats

After this Labor Day retreat which Fr. Benedict Ehmann is giving (all the floor space has been occupied as well as the beds) there is a retreat September 15, and I'm thinking that will not be a crowded one, since most people will have had their vacations. So come visit us if you can. After that the next will be Thanksgiving week end.

Dorothy Day

The Church and Work

(Continued from page 3)

English Dominican monthly. It certainly went on when G. K. Chesterton and Eric Gill were still alive. (It is their point of view we represent.) We gave up pages of the *Catholic Worker* to it when Father Paul Hanley Furfey and Father John J. Hugo wrote on it back in 1939. It often ends in acrimony, and I hope that our friends will not credit us with any but the most loving desire to gain them for a long range program of action. We need to start in the factories of course. Here is what Eric Gill said in some letters to the *Catholic Worker* in 1940:

"I should like to say simply that fundamentally the problem of the machine is one which should be dealt with by those who actually use machines. At present, as you know, the responsibility for using or not using machines is entirely that of men of business whose interests are, of course, simply in buying and selling and not in making, and therefore, in a broad way it may be said that the first thing to be done (first in the sense of most important) is for the workers to recapture the control of industry.

Mad Commercialism

"This, of course, is the communist idea but, unfortunately, the communists couple with this their very crude materialist philosophy and their equally crude idolatry of the machine. For the rest, it should be obvious that some things are better made by machines than by hand. For instance, it would be ridiculous to make typewriters except by mass production, otherwise they would be absolutely prohibitive in price, and the whole point of a typewriter is to save money and time. But again it should be obvious that the whole idea of saving time and money, to such an extent as we have developed it, is a product of our quite mad, unholy commercial competitive rush.

Hand, Man, Holiness

"Then again, such things as watermills and windmills, which save human labor (grinding corn, sawing wood, etc.) are obviously proper instruments and this brings us to the point of distinguishing between those machines which simply save human muscular labor and those which displace human creative skill... the worker is a man and not simply a 'hand.' Work done by man is human work to be valued and thought of as such and not merely as a 'cost in the account books.'

"To labor is to pray—that is the central point of the Christian doctrine of work. Hence, it is that while both Communism and Christianity are moved by 'compassion for the multitude,' the object of communism is to make the poor richer, but the object of Christianity is to make the rich poor and the poor holy.

Riches or Responsibility

"The Trades Union movement seems to be moved solely by the ambition to raise wages and shorten hours of labor. However just such an ambition may be, it can never be the ruling motive of the *Catholic Worker*. The poverty induced by industrialism stinks, but poverty as seen by Christians is actually a holy

condition. Therefore, what is demanded by the *Catholic Worker* is not so much money as control, not riches but responsibility.

"And this is in line with the Christian Doctrine of private property, the individual appropriation of the means of production. For it is as workmen that man primarily needs property. How else can he maintain complete responsibility? 'The hireling fieth, because he is a hireling,' but this is not to say that the wage slave is a bad man but that he has not the responsibility of an owner, and only he who is fully responsible can truly serve his fellows."

The Lord Knew

I would like to go on with comments on passages from the pamphlet, "The Young Christian Worker." The lay apostle, Canon Cardijn says, "must aim at getting hold of the Crowd." I say, with Dom Chautard, that he must aim at the handful, the few, as Canon Cardijn himself did when he started his parish work with six young people to train as lay apostles. Beware of the Mass! Of the Crowd! Remember Debs' words about the beast there is in it. Our Lord knew what was in men, and when the crowd cheered Him as He came into Jerusalem He knew that the following week they would crucify Him.

Whole and Holy

"The worker's life is a prayer and a sacrifice." Can a hand, or tool pray or sacrifice? Can a man who is not whole, be holy? "We may speak of the mysticism of labor without exaggeration." But when a man loses himself, is it God or the devil who is going to enter in? De Rougemont's book is important reading. It was reviewed by *The Catholic World*, and though written by a non-Catholic, it contains only Catholic truths, according to the reviewer. De Rougemont is the Protestant leader, a Swiss, of the personalist and communitarian movement in Paris, of which Emmanuel Mounier is the Catholic leader.

Supernaturalize

"This supernaturalized ideal of labor must needs be accompanied by a supernaturalized ETHIC of labor, by a proper morality in working conditions. Such influences as self interest, hatred and violence have no place in it. Catholic teaching on this point is in direct opposition to that of the atheist, the agnostic, and the materialist, and it is these who have the ear of the laboring classes in the matter of work."

Here again is the pacifist in the class struggle. Yes, we are all pacifists in the class struggle, though not in international wars, alas! Although if ever war was justified, one would think that people could fight for their homes, for their lands, for their families, their work. (Half of the tenant farmers and sharecroppers of the South are going to be evicted in the interests of big business, remember, within the next five years, according to the Department of Agriculture of the U. S.)

Holy Resistance

Supernatural selfishness is in order here, and a hatred of such work that degrades and dehumanizes. We must hate

Education

(Continued from page 2)

tain is convinced that it can surmount these obstacles successfully only if it is built upon an integral humanism, one which is God-centered and not man-centered. "We need an integral education for integral humanism."

Schools—Students

The scholastic philosopher may sometimes alienate the "modern mind" because his peculiar temptation is to refute before full understanding, or at least, without sympathy. Maritain's virtue in this book is the sympathy with which he weighs the views of modern educators. Thus, he firmly exposes the basic weakness of Progressive Education and yet points out the practical merits of some of the new theories. He contrasts "progressive education" and "education by the rod." The one stresses liberating the child but does not provide a goal to which he should be directed; the other knows the goal but often makes it repellent to the child. The one stresses the child to the expense of the subject-matter; the other the subject-matter to the expense of the child. Maritain outlines a happy medium.

Limitations

All in all, this is a remarkable contribution by a Christian philosopher to education. Its limitation is, that from the special point of view adopted, it does not treat the paradox of education—whether education to be truly such must be Christian or fail to be true education at all. (Compare the very stimulating and thoughtful article of Fr. Gerard Smith in *Bulletin of the National Catholic Educational Association*, August, 1942, which owes some of its inspiration to E. Gilson's "Intelligence in the service of Christ the King," *Christianity and Philosophy*). Maritain, however, is not attempting to portray the fulness of Christian education crowned by theology, but is seeking to set down the bases upon which men of good will may agree.

Work and Spirit

There are several points of special interest to readers of the *Catholic Worker*. (1) The emphasis upon greater and greater democracy in education which should provide more opportunities for all the people in proportion to their capacities, needs and interests. In this connection, one thinks of the Bishop Sheil School of Social Studies in Chicago, which is doing a splendid job in its fourth year of service, with no requirements of previous education, color, creed or money. (2) The emphasis upon the dignity of work. Education should recognize the historic gain of awareness of the dignity of the person in the worker (cf Maritain, *The Rights of Man and the Natural Law*, p. 93). In the concrete, a well-rounded education should develop not only the intellect, but foster love of and skill in

evil. I am not arguing for class war, for resistance at the point of machine guns, for barricades (which go, by the way, with the city streets). There must be some probability of success; that is one of

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Catholic C. O. News

Human Events Inc. (608 South Dearborn St., Chicago 5, Illinois) have put out a pamphlet by George B. Reeves (Men Against the State 25c) which is the best commentary on C. P. S. and prison and the C.O. position during World War II we have seen to date. A detailed review of it will be given in the forthcoming issue of *The Catholic C. O.* Mr. Reeves, co-editor of *PACIFICA VIEWS*, was assigned to a C.P.S. camp in 1943 but released on a writ of habeas corpus as his induction had been hurried in anticipation of his 38th birthday.

American Fascism

Conscription News (Washington, D. C. 28, 5, '46) brings out the fascist implications in Truman's advocacy of peacetime conscription of labor—"It is the entering wedge, however remote this may seem, for Presidential anger directed against any minority or institution. The President's placing the blame upon two individuals, his use of uncalled for language as revealed by columnist Drew Pearson, and his delay in offering any reasonable solution for almost a year (the Railroad Union's demands were first made public in July, 1945) all reveal his lack of policy except resort to regimentation. It is the same in foreign affairs, where chief reliance is on armed might and threats

some type of manual work. The hand, after all, is the organ of organs, a special partner for intelligence. (3) The call for "schools of the spiritual life." In addition to formal institutions, we need places where like-minded people would gather to study, discuss, work and pray together, for long or brief periods under the tutelage of those who made this their life work. "I conceive of these schools as houses of hospitality and enlightenment for human souls, which would be grounded upon the integrity of a given religious faith and way of life, but which would be open not only to those sharing in this faith but also to all who desire to spend some days of spiritual refreshment there..." (One thinks of the "schools" of the *Catholic Worker*, Friendship House, The Grail as exemplifying this spirit, and I would say that the *Catholic Worker* in particular has paved the way for these and for more such "houses of hospitality and enlightenment" so needed in this country).

Education Is Wisdom

After all, education is not simply a matter of lecture-halls, or even of several years of a well-rounded Catholic education; it is a lifelong quest for wisdom. In such schools of wisdom like-minded persons may gain renewal and fare forth to aid in the common tasks of reconstruction. Solidarity, as I said above, is the order of the day. Education cannot be an individualistic affair. It must face the great community problems. Will the solution be "communist" or "communitarian?" Ours is the responsibility.

Donald A. Gallagher, Ph.D.
Marquette University
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when the world desperately needs peace. However much one may be pro-labor, anti-labor, or neutral in a given strike situation, it is clear that conscription of workers and industry is not a creative solution to a problem which must ultimately be solved to the satisfaction of both parties to the dispute."

Racists and War

Coughlinites, Klu Kluxers, followers of Gerald Winrod, Samuel Pettengill, Ralph W. Gwinn, and other fascist red-baiters are doing their best to drum up another war and spread hatred toward Jews. This paranoic manifestation is seen in such miserable sheets as *X-Ray*, *America Speaks*, *Militant Truth*, *The Defender*, *Freedom News*, *Southern Outlook*, *W. Lee O'Daniel News*, *Gentile News*. No matter how sincere these people may be we cannot but protest against the unchristian hate they engender and which will lead to the preaching of a "holy war" against Russia. And we reassert that red-baiting is no solution to the Communist question. If the energy wasted in that direction were spent in pressing for worker ownership of the means of production, for decentralization and ruralization of our economy, for a speedy and quick end to capitalism—then we would be building for peace, and the conditions which produce Marxian Communism would not exist.

Help Strikers

On May 20, 1946, six strikers at Big Flats, N. Y. (Daniel Glasser, Don Lewis, Waldron Lowe, Jay Sato, Andrew Shiga, Gerald Williams) were arrested and led handcuffed to jail by armed guards. These arrests were made simultaneously with the arrest of 47 men at the Glendora California Camp. Such arrests have been the government's only answer to protests of injustice within the camp. These men are protesting against a dangerous precedent of Slave labor whereby the government forces all who do not agree with its militaristic policies to work without compensation. The trial of these six men at Jamestown, N. Y., from Aug. 13th to Aug. 16th, resulted in a guilty verdict and an eighteen month sentence. The case will be appealed. You can help defray the expenses involved in the trial of these men by sending contributions to Rowland Watts, Big Flats Defense Committee, 80 Pierpont St., Brooklyn 2, N. Y., or the Committee to End Slave Labor in America, 3302 South Grand Ave., Los Angeles, Calif. These men deserve our support for they are deliberately sacrificing their chances of release from C.P.S. to carry on this protest against the Slave State. God be with all of them!

Catholic C.O.

An issue of the *Catholic C.O.* will come out towards the end of September. Subscription to this quarterly is fifty cents a year. This is a continuation of the publication we put out as assignees at Rosewood State Training School. Your subscription will be greatly appreciated. Send it to *The Catholic C.O.*, 115 Mott St., New York 13, N. Y.

The Church and Work

(Continued from page 7)

the conditions for a just war. But I am in favor of the non-violent techniques of the strike, the withdrawal of labor; violence will be inflicted, but let it not be on the part of the worker. In Steinbeck's book, *IN DUBIOUS BATTLE*, about a strike of the migratory workers in California, the closing pages tell of the killing of the organizer of the workers, and the satisfaction of the communists at this shedding of blood. One must lay down one's life for one's brothers, they say; we must sacrifice even to the shedding of blood. Of course they do not stop there. But they do regard the shedding of one's blood as so essential that I have seen the workers goading the police to bring about this violence so satisfying to man, who has not been taught the use of his spiritual weapons so that he may take heaven by violence, and make it more possible to praise and worship God here and now, thus beginning one's heaven on earth to what extent it is possible.

Saints and Workers

"The basic ideal of family life is to 'multiply the number of the elect'. Let this be brought home to the working classes, for they in particular are equal to the acts of generosity, devotion and self denial which such an ideal demands."

What about wages, housing, the mother working, the father withdrawn for long hours from the home, so that under our present civilization a child might as well not have a father. And are not the clergy "laying burdens too heavy for them to bear," on the shoulders of the workers, and themselves not willing to lighten them by lifting a finger, to change the conditions of their life. It is not right that heroic sanctity be demanded of the worker and the women of his family. We are all called to be saints, St. Paul says, and Pope Pius XI has repeated in his encyclical on St. Francis de Sales. It should be an ordinary thing, not a heroic thing. What is being done to make it possible for the worker to be a saint, a good ordinary saint, following the Little Way.

Sound Doctrine

"Maybe the worker's life is a Way of the Cross, but . . . it is a continuation of the mission of Christ the Worker. Let these His successors grasp the possibilities and the dignity of their state, and they will be proud of it, instead of trying to change it." Woe, woe to the shepherds who do not feed the sheep good sound teaching. Woe to the shepherds who feed themselves and do not feed the sheep. In Ezekial there are terrible warnings and a terrible threat. If the workers are lost to the church, who will be held responsible?

Priest and Worker

Cardinal O'Connell of Boston worked in a cotton mill when he was a little boy, but he only stayed a week or so. He soon got out of it, I've heard many a worker say laughing. Canon Cardijn worked too (was it in a factory?) when he was a child, and his father had worked before him, but he did not stay there. Our Lord was a worker, yes, as well as a priest, and St.

Paul worked with his hands as a weaver of goats' hair. But they did not work in factories, tending a machine, sitting half senseless in front of it, their hands unused, as I have seen men do in the Pepperill mills in Maine. They saw their work, they were responsible for their work, so they could regard their work as holy. It was whole work. I am tired of hearing our Lord compared to a modern factory worker. Philip Hagren has a biting and strong article in a recent issue of the *CATHOLIC WORKER* (it had been printed in *The Cross and the Plough*) and in it he wondered how priests would like it if there was subdivision of labor in offering up the Holy Mass, thousands of them reciting the Gloria, thousands reciting the Introibo (but to be consistent we should break it down to one senseless syllable, rather than to a prayer or canticle). The priests' work has remained unchanged, but not the factory workers'.

What To Do

It is all very well to criticize, people will say. We will agree to much of what you say, but what is there to do? But I say, we have been told what to do, but will we do it? Do we listen to the Holy Father himself? Did we listen during the war when he urged us not to extend the scene of carnage and we immediately, here in America, entered in. When he urged the sisters and priests to keep the war out of the school room, and they went on selling war stamps; when he urged setting up cities of refuge, while we justified the bombing of cities and innocent peoples.

Writers

G. K. Chesterton has written two books—*WHAT'S WRONG WITH THE WORLD* and *THE OUTLINE OF SANITY*. Eric Gill has *MONEY AND MORALS AND CLOTHES*. If our priest friends would study these four books, and then start thinking in terms of the few, rather than of the Masses, we would have a beginning.

If they would only read Father Vincent McNabb, a priest like themselves, and prayerfully consider what he has to tell them, he who lived in the largest city of the world.

Kinds of Work

All workers do not have to be farmers. There are many occupations on the land. A community needs libraries, bookbinders, engravers, letterers, craftsmen of all kinds. A community needs bread, and bakeries, and carpenters, and cabinet makers, and silversmiths, and laundries, and blacksmith shops. Teachers are needed and doctors are needed, and nurses. There are many small towns and villages that need apostles. Where are the men who will, like Moses, so have compassion on the slavery of their brothers that they will lead them out of the land of bondage, literally. First by word and then by deed. There are not only the Pharaohs to be considered but the Bishops.

Help Or Hinder

I attended a meeting in New York when Canon Cardijn spoke. I wondered, were there any workers there? Or were they not all of them

white collar workers, office workers, desk workers, paper workers. Did they not associate themselves with their employers, rather than with the workers, and did they not in subtle ways do the work, too, of their employers, in sanctifying their surroundings, and making the worker realize the dignity of his surroundings and his work rather than to attempt to change them?

Who Will Gain?

A great start has doubtless been made in Europe to organize the Catholic Workers, but it is only a beginning. If we are not careful, we will find that we have organized them for the enemy, that we are playing into the hands of the devil himself. Nutting, a professor of Notre Dame, has pointed out in an article in *Ave Maria* that our present industrial capitalist system has made Communism or Fascism inevitable in this country. The first step to that is the nationalization of industry. Into the hands of what small group of politicians will it fall, plutocrats or communists? Both are materialists, denying the spirit BECAUSE they deny the body. This is a strange statement, but when

OUR LADY OF CHICKENS



this dear flesh of ours is denied, and its needs, this is the worst materialism of all. The body is holy. God made it. It is a temple of the Holy Ghost. And we are being deprived of its needs, good creative work, bread, shelter, clothing. We instead are given opium, movies, radio, cars, instead of homes, and even in religion we are given opium when we are given that message, "sanctify your surroundings."

"Let It Rust"

At one time the fathers of the desert led men out by the fifty thousand. There were mass movements from the cities, from wars and the rumors of wars.

Now is the time for the call from the cities. Now is the time to prepare, to instruct, to enlighten the eyes.

If our leaders betray us, we will be driven like a pack of sheep without a shepherd, slaughtered by the atom bomb and the remnant scattered as they have been scattered in many parts of the world right now.

Cities have fallen in the past and they will fall again. Perhaps that will be the judgment of God on the machine which has turned man into a hand, a part of a machine. He who lives by the sword will fall by the sword and he who lives by the machine will fall by the machine.

Back to the Land

(Continued from page 6)

concerns an object in the transformation of which whether previous or subsequent they have no part, cannot take pleasure in their work."

4. As D. Marshall says "Previously the workman fashioned every article with his own hands, bringing to bear on it all the skill of the craft which was his; now all of this is done by the machine."

5. Industrialism and Art

Eric Gill says:

1. The notion of work has been separated from the notion of art.
2. The notion of the useful has been separated from the notion of the beautiful.
3. The artist, that is to say, the responsible workman, has been separated from all other workmen.
4. The factory hand has no responsibility for what he produces.
5. He has been reduced to a sub-human condition of intellectual irresponsibility.
6. Industrialism has released the artist from the necessity of making anything useful.
7. Industrialism has also released the workman from making anything amusing.

6. From a Chinese

A Chinese says:

1. I thought I had become westernized but now I am becoming repatriated.
2. The material progress of America had dazzled me.
3. I wished while there to transplant what I saw to China.
4. But now that I am home again I see that our two civilizations have irreconcilable differences.
5. Yours is a machine civilization; ours is a handicraft civilization.
6. Your people work in factories; our people work in shops.
7. Your people produce quantity things that are alike.
8. Our people produce quality things that are different.
9. What would Western industrialism do to us?
10. Our people would become robots.
11. Our cultural traditions would be destroyed

7. Regard for the Soil

Andrew Nelson Lytle says:

1. The escape from industrialism is not in socialism or in sovietism.
2. The answer lies in a return to a society where agriculture is practiced by most of the people.
3. It is in fact impossible for any culture

to be sound and healthy without a proper respect and proper regard for the soil, no matter how many urban dwellers think that their food come from groceries and delicatessens or their milk from tin cans.

4. This ignorance does not release them from a final dependence upon the farm.

8. Up to Catholics

Ralph Adam Cram says

1. What I propose is that Catholics should take up this back to the land problem and put it into operation.
2. Why Catholics? Because they realize more clearly than any others the shortcomings of the old capitalist industrial system.
3. They, better than others see the threat that impends.
4. They alone understand that while the family is the primary social unit, the community comes next.
5. And there is no sound and righteous and enduring community where all its members are not substantially of one mind in matters of the spirit,—that is to say of religion.

9. Farming Communes

1. The unemployed need free rent; they can have that on a Farming Commune.
2. The unemployed need free food; they can raise that on a Farming Commune.
3. The unemployed need free fuel; they can cut that on a Farming Commune.
4. The unemployed need to acquire skill; they can do that on a Farming Commune.
5. The unemployed need to improve their minds; they can do that on a Farming Commune.
6. The unemployed need spiritual guidance; they can have that on a Farming Commune.

Books to Read

1. *A Guildsman's Interpretation of History* by Arthur Penty
2. *Post-Industrialism* by Arthur Penty
3. *Toward a Christian Sociology* by Arthur Penty
4. *Means and Ways* by Arthur Penty
5. *Guilds, Trade and Agriculture* by Arthur Penty
6. *Nazareth or Social Chaos* by Fr. Vincent McNabb
7. *The Flight from the City* by Ralph Borsodi
8. *I Take My Stand* by 12 Southern Agrarians
9. *Nations Can Stay at Home* by B. O. Wilcox
10. *Catholicism, Protestantism and Capitalism* by Amintore Fanfani.